



Spanish Painting From The Catalan Fresco

Jacques Lassaigue



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The Age of Reason Begins Will Durant,Ariel Durant,1961 If there is a linchpin to understanding modern European history it lies in the period of religious strife on the other Shakespeare Cervantes Montaigne Rembrandt It also encompasses the heyday of Bacon Galileo Giordano Bruno Descartes the fathers of modern science philosophy But it is equally an age of extreme violence a moment in which all Europe was embroiled in the horrible Thirty Years War in some respects the real First World War Whatever the case this is a chapter in cultural history one can't set aside Mr Mrs Durant are admirably lucid This is a book that can be commended very warmly The New York Times **Maya Christian Murals of Early Modern Yucatán** Amara Solari,Linda K. Williams,2024 This multidisciplinary project studies religious murals that were painted by Christianized Maya artists in the first centuries after the conquest of Mexico Solari and Williams study the paintings all of which are based in the Yucatán Peninsula from an art history perspective along with the printed sources referencing the murals At the same time they examine the chemical signatures left by the murals pigments and the techniques used in their production through state of the art imaging technologies By using these methodologies the authors seek to explain the many ways in which cultural and material exchange took place between the Spanish and Maya peoples At first glance murals depicting Spanish ideals of Western Christianity would appear to be an obvious and frequent tool of oppression in the Yucatán as they were elsewhere in the Americas but they were also a form of agency for Indigenous people as a means to shape these narratives with their own subtle imagery and ideas drawn from Mayan cosmologies and cultural traditions These painters used European pictorial techniques such as perspective while also using local materials to create vivid pigments and colors never before seen in murals in Europe The authors seek to trace how the initial and continued use of these material sources to create these images led to a much more localized form of Catholicism that continues to be practiced by Mayan speakers

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