

Las Doces Verdades Del Mundo

Rafaela Castro

Curanderismo Robert T. Trotter, Juan Antonio Chavira, 2011-03-15 The practice of curanderismo, or Mexican American folk medicine, is part of a historically and culturally important health care system deeply rooted in native Mexican healing techniques. This is the first book to describe the practice from an insider's point of view, based on the authors' three-year apprenticeships with curanderos (healers). Robert T. Trotter and Juan Antonio Chavira present an intimate view of not only how curanderismo is practiced but also how it is learned and passed on as a healing tradition. By providing a better understanding of why curanderos continue to be in demand despite the lifesaving capabilities of modern medicine, this text will serve as an indispensable resource to health professionals who work within Mexican American communities, to students of transcultural medicine, and to urban ethnologists and medical anthropologists.

Chicano Folklore Rafaela Castro, 2001-11-15 Originally published under title: Dictionary of Chicano folklore. Santa Barbara, Calif.: ABC-CLIO, c2000.

Diccionario de creencias y tradición oral de Nuevo León Lilia Verónia Alanís Loera, 2023

No ha de ser cosa buena. Análisis discursivo-semiótico de relatos orales sobre brujería Gabriel Ignacio Verduzco Arguelles, 2022-08-31 La brujería es un tema presente e importante en el imaginario popular, ante el cual no se suele tener una actitud de neutralidad. Muchas personas creen en ella y la viven como una realidad operante y efectiva, la cual consideran importante conocer para, al menos, evitarse problemas. Para otras personas la creencia en la brujería es sinónimo de superstición, falta de formación crítica y hasta de ignorancia. Desde estas perspectivas, las historias y relatos sobre brujería suponen una mirada a la tradición, a un pasado cultural lejano, guardado en la memoria de la cultura. En este sentido, los discursos forman parte de la memoria de la cultura de un grupo social dominante, el cual con la Conquista y la Colonia fue trasladado a la periferia de la estructura social, lo que activó bruscamente su propia capacidad de desempeñar el papel de generador cultural (Lotman, 1996: 160).

Hecho a mano. Alma Leticia Montenegro García, 2022-10-03 La manera de ver el canto desde mi experiencia. Ya que crecí escuchando a mi abuela y a mi madre y personas mayores de mi pueblo de Tepehuanes, Durango, México, no solo el canto sino las narraciones detrás de cada melodía. Las cantoras y cantores de mi tierra nos dejaron este legado, el cual no se debe dejar oculto, ya que es un patrimonio que nace en el corazón de la sierra de nuestro estado.

Revista chilena de historia y geografía ,1914 Includes the Actas of the Society.

Estudios de folk-lore chileno Julio Vicuña Cifuentes,1915

Comadres Nasario García,1997 Comadres celebrates a way of life, a generation of women, and a regional language whose contribution to New Mexican history and culture has long been overlooked. Twelve women pay tribute to Hispana experiences on the farms and ranches of the Rio Puerco Valley during the first decades of statehood. Branding cows, birthing children, washing sheets, and building walls, the hands of these women shaped the world in which they lived; their stories make an ongoing legacy of culture and lifeways. Garcia transcribes the women's remembrances in a regional Spanish remarkable for its faithfulness to the spoken word. This Spanish is richly dialectic and a vital thread in the varied tapestry that is New Mexican language. English translations and glossary encourage readers with linguistic interest to compare regional variations with standard Spanish.

Publications of the Texas Folk-lore Society ,1957

Entre memoria y amnesia Florita Villegas de Luna,2005

Calendario de festividades en Jalisco Roberto Franco Fernández,1985

Mesquite and Willow Mody Coggin Boatright,1957 The title of this book alludes to two branches of folklore that exist side by side in Texas, the English and the Mexican. The English tradition is symbolized by the willow and the Mexican by the mesquite. Mezquite is the Spaniards' approximation of Nahuatl mizquitl, and of course Mexican folklore contains a mixture of Spanish and Indian elements.

Mitos y supersticiones Julio Vicuña Cifuentes,1947

The New Mexico Folklore Record ,1952

El folclor literario en México Herón Pérez Martínez,Raúl Eduardo González,2003

Libro de las maravillas Alfonso Chase,2000

Tradiciones y costumbres de Nuevo León ,1995

La pecera de dios David Alfonso Estrada,2019

Sabinas Hidalgo ,2012

Marcos Torres, un cristero del volcán de Colima J. Jesús Figueroa Torres,1980

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