

El legado cultural nuevomexicano en los pueblos abandonados: los cuentos del valle de Río Puerco y Atarque, Nuevo México en *Recuerdos de los viejitos: Tales from the Río Puerco* (1987) de Nasario García y *Atarque: Now All is Silent* (2007) de Pauline Chávez-Bent

Vanessa Fonseca
University of Wyoming

I Cannot Go Back

I cannot go back to my Mom's house,
to walk through the rooms and feel her spirit
and perhaps if I listen quietly, to hear the
sound of her melodious laugh.

I cannot go back to the house where she was
so happy-to see her beloved trees and watch
the sunset from her bedroom window, her Santos
standing guard.

No, I cannot go back to hear the silence of the
morning or to smell the coffee perking.
I cannot go back, the house is empty, silent,
lifeless...

Pauline Chávez- Bent, 1991.

Cuando se habla de un corpus literario nuevomexicano,¹ normalmente hay un enfoque en la región del norte de Nuevo México como el estándar para nuestro entendimiento de lo que es la tradición literaria, la cultura y el lenguaje nuevomexicano. Debido a que esta área tiene una historia más larga que otras regiones en Nuevo México, la utilizamos como punto de partida para los estudios de dicha obra. Los escritores como Sabine Ulibarri, Rudolfo Anaya y Cleofas Jaramillo, entre otros, ejemplifican el centro de esa región,² representando los pueblos de Tierra Amarilla, Santa Rosa y Arroyo Hondo, respectivamente. En el presente trabajo se intenta mostrar la tradición literaria nuevomexicana desde el punto de vista de unos pueblos nuevomexicanos que no sólo ocupan un lugar periférico al norte tradicional, sino que fueron abandonados también por la gente hispana debido a varias razones sociopolíticas. Además se intenta profundizar la importancia de la memoria colectiva y la necesidad de preservar una tradición oral a lo largo de las generaciones en el noroeste de Nuevo México. Tal como los escritores nuevomexicanos del extremo norte del estado, Nasario García y Pauline Chávez-

Recuerdos De Los Viejitos Tales Of The Rio Puerco

Judith Boyce DeMark



Recuerdos De Los Viejitos Tales Of The Rio Puerco:

Recuerdos de Los Viejitos Nasario García,1987

The Spanish Language of New Mexico and Southern Colorado

Garland D. Bills,Neddy A. Vigil,2008-12-16 The Spanish language and Hispanic culture have left indelible impressions on the landscape of the southwestern United States The role of cultural and geographical influence has had dramatic effects on the sustainability of the Spanish language and also its development and change In a linguistic exploration that delves into a language as it is spoken by the Hispanic population of New Mexico and southern Colorado historical substantiation shows the condition of New Mexican Spanish and what the future holds for its speakers With two major dialect regions one in the north and one in the south detailed maps illustrate the geography of linguistic variation for the Spanish spoken in the region whose generations of speakers were not only influenced by other languages but also developed their own variations of words and structure out of need or innovation This diverse language has evolved since its origin in Spain with influences that include Native American languages exposure to English and Mexican immigration in the twentieth century Snippets of New Mexican folklore and folk etymology give voice to that evolution Though this work doesn t attempt to save the New Mexican Spanish language Bills and Vigil detail the effects of inevitable encroachment that intensified during the twentieth century and seriously threaten the continued viability of this unique dialect

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

Brujerías Nasario García,2007 A collection of bilingual oral stories Spanish English of witchcraft and the supernatural including tales of sorcerers witches La Llorona the vanishing hitchhiker and apparitions from old timers and young people whose ages range from ninety eight to seventeen and who live in Latin America and the American Southwest From the publisher

Essays in Twentieth-century New Mexico History Judith Boyce DeMark,1994 This volume supplements the standard accounts of New Mexico history and will reward readers seeking to understand the complex nature of contemporary New Mexico

Celebrating Latino Folklore María Herrera-Sobek,2012-07-16 Latino folklore comprises a kaleidoscope of cultural traditions This compelling three volume work showcases its richness complexity and beauty Latino folklore is a fun and fascinating subject to many Americans regardless of ethnicity Interest in and celebration of Latin traditions such as D a de los Muertos in the United States is becoming more common outside of Latino populations Celebrating Latino Folklore An Encyclopedia of Cultural Traditions provides a broad and comprehensive collection of descriptive information regarding all the genres of Latino folklore in the United States covering the traditions of Americans who trace their ancestry to Mexico Spain or Latin America The encyclopedia surveys all manner of topics and subject matter related to Latino folklore covering the oral traditions and cultural heritage of Latin Americans from riddles and dance to food and clothing It covers the folklore of 21 Latin American countries as these traditions have been transmitted to the United States documenting how cultures interweave to enrich each other and create a unique tapestry within the melting pot of the United States

New Mexico Past and Future Thomas E.

Chavez,2006 This new perspective on the colorful history of New Mexico includes the stories of many of the people who have spent their lives in the area from before the arrival of Europeans in the sixteenth century through the present day **Saints & Seasons** Nasario García,Ana Pacheco,Richard McCord,2005 **The Greater Chaco Landscape** Ruth M. Van Dyke,Carrie C. Heitman,2021-05-03 Since the mid 1970s government agencies scholars tribes and private industries have attempted to navigate potential conflicts involving energy development Chacoan archaeological study and preservation across the San Juan Basin The Greater Chaco Landscape examines both the imminent threat posed by energy extraction and new ways of understanding Chaco Canyon and Chaco era great houses and associated communities from southeast Utah to west central New Mexico in the context of landscape archaeology Contributors analyze many different dimensions of the Chacoan landscape and present the most effective innovative and respectful means of studying them focusing on the significance of thousand year old farming practices connections between early great houses outside the canyon and the rise of power inside it changes to Chaco s roads over time as observed in aerial imagery rock art throughout the greater Chaco area respectful methods of examining shrines crescents herraduras stone circles cairns and other landscape features in collaboration with Indigenous colleagues sensory experiences of ancient Chacoans via study of the sightlines and soundscapes of several outlier communities and current legal technical and administrative challenges and options concerning preservation of the landscape An unusually innovative and timely volume that will be available both in print and online with the online edition incorporating video chapters presented by Acoma Din Zuni and Hopi cultural experts filmed on location in Chaco Canyon The Greater Chaco Landscape is a creative collaboration with Native voices that will be a case study for archaeologists and others working on heritage management issues across the globe It will be of interest to archaeologists specializing in Chaco and the Southwest interested in remote sensing and geophysical landscape level investigations and working on landscape preservation and phenomenological investigations such as viewsapes and soundscapes Contributors R Kyle Bocinsky G B Cornucopia Timothy de Smet Sean Field Richard A Friedman Dennis Gilpin Presley Haskie Tristan Joe Stephen H Lekson Thomas Lincoln Michael P Marshall Terrance Outah Georgiana Pongyesva Curtis Quam Paul F Reed Octavius Seowtewa Anna Sofaer Julian Thomas William B Tsosie Jr Phillip Tuwaletsiwa Ernest M Vallo Jr Carla R Van West Ronald Wadsworth Robert S Weiner Thomas C Windes Denise Yazzie Eurick Yazzie *From the Rio to the Sierra* Dan Scurlock,1998 **Ghost Towns Alive** Linda G. Harris,2003-10-15 Author Linda G Harris and photographer Pamela Porter have divided the state into eleven regions comprising seventy ghost towns from the Santa Fe Trail and Colfax County in the north to the boot heel in the south [Forty-Seventh Star](#) David Van Holtby,2012-09-28 New Mexico was ceded to the United States in 1848 at the end of the war with Mexico but not until 1912 did President William Howard Taft sign the proclamation that promoted New Mexico from territory to state Why did New Mexico s push for statehood last sixty four years Conventional wisdom has it that racism was solely to blame But this fresh look at the history finds a more complex set of

obstacles tied primarily to self-serving politicians. *Forty Seventh Star* published in New Mexico's centennial year is the first book on its quest for statehood in more than forty years. David V. Holtby closely examines the final stretch of New Mexico's tortuous road to statehood beginning in the 1890s. His deeply researched narrative juxtaposes events in Washington, D.C. and in the territory to present the repeated collisions between New Mexicans seeking to control their destiny and politicians opposing them, including Republican U.S. senators Albert J. Beveridge of Indiana and Nelson W. Aldrich of Rhode Island. Holtby places the quest for statehood in national perspective while examining the territory's political, economic, and social development. He shows how a few powerful men brewed a concoction of racism, cronyism, corruption, and partisan politics that poisoned New Mexicans' efforts to join the Union. Drawing on extensive Spanish language and archival sources, the author also explores the consequences that the drive to become a state had for New Mexico's Euro-American, Nuevomexicano, American Indian, African American, and Asian communities. Holtby offers a compelling story that shows why and how home rule mattered then and now for New Mexicans and for all Americans. *Beyond My Adobe Schoolhouse* Nasario

García, 2024-09-01 Nasario García dedicated his life to educating others in a variety of settings, including universities and prisons. A native of rural New Mexico and a beloved writer and folklorist, in *Beyond My Adobe Schoolhouse* García reflects on his experiences of being educated and of being an educator. He takes readers from his childhood in a one-room schoolhouse through graduate school and to universities and other settings in Pennsylvania, Illinois, Colorado, and New Mexico, all places in which he spent time teaching in various capacities. *Beyond My Adobe Schoolhouse* is a love song to education and a reminder to everyone that it is possible to find a life, love, and purpose beyond the circumstances into which they were born. **Hoe,**

Heaven, and Hell Nasario García, 2015-03-15 Nasario García grew up in Ojo del Padre, a village in the Rio Puerco Valley northwest of Albuquerque, the way rural New Mexicans had for generations. His parents built their own adobe house, raised their own food, hauled their water, and brought up their children to respect the old ways. When he was young, García's mother taught him to mend his clothes and enlisted his aid in slaughtering chickens. Here he offers detailed accounts of these and other mundane tasks, explaining that doing laundry in tin tubs with a washboard represented progress for people accustomed to washing their clothes in the Rio Puerco and scrubbing them with stones. Life is an adventure from hauling wood down from the mountains to getting a haircut to family dinners and celebration. Story after story, with details such as the P.G. soap that his mother used, the menu at his uncle's wedding, the use of both Spanish and English when he started school, tell the story of a vanished way of life. **Bibliographic Guide to Chicana and Latina Narrative** Kathy Leonard, 2003-08-30

There has been a dramatic increase in the amount of narrative work published by Chicana and Latina authors in the past 5 to 10 years. Nonetheless, there has been little attempt to catalog this material. This reference provides convenient access to all forms of narrative written by Chicana and Latina authors from the early 1940s through 2002. In doing so, it helps users locate these works and surveys the growth of this vast body of literature. The volume cites more than 2,750 short stories, novels, novel

excerpts and autobiographies written by some 600 Mexican American Puerto Rican Cuban American Dominican American and Nuyorican women authors These citations are grouped in five indexes an author title index title author index anthology index novel index and autobiography index Short annotations are provided for the anthologies novels and autobiographies Thus the user who knows the title of a work can discover the author the other works the author has written and the anthologies in which the author's shorter pieces have been reprinted along with information about particular works A Dictionary of New Mexico and Southern Colorado Spanish Rubén Cobos,2003-06-30 This book continuously in print since 1983 has become a classic Spanish reference book widely used in classrooms across the United States Linguist and folklorist Rubén Cobos now in his nineties has been diligently working on revisions for the past decade Much expanded the number of pages has increased by seventy this revised edition will assume its place as the most authoritative reference on the archaic dialect of Spanish spoken in this region **Literature by Latinas and Latinos of the United States of America** ,1997

Cantares Fray Angelico Chavez,2000-11-30 This collection contains poems composed during the years 1925 through 1932 and gathered privately by the poet Fray or Friar Angelico Chavez of New Mexico who gained wide renown as an artist and man of letters Written in English save for a handful composed in Latin and Spanish these poems were grouped by Fray Angelico himself under the headings of Cantares de Cibola verse on Southwestern themes Cantares de Mar a poems about and to the Virgin Mary Cantares Franciscanos on St Francis and the Franciscan order and Cantares Varios on diverse subjects primarily religious but including for example a Sonnet on Reading Macbeth and the lyric To a Diminutive Chickadee Longer works in the collection include A Litany of Pueblos and the six part Vignettes from the Life of Saint Anthony

Hispanic Bibliography of the United States ,1989 Católicos Mario T. García,2010-01-01 Chicano Catholicism both as a popular religion and a foundation for community organizing has over the past century inspired Chicano resistance to external forces of oppression and discrimination including from other non Mexican Catholics and even the institutionalized church Chicano Catholics have also used their faith to assert their particular identity and establish a kind of cultural citizenship Based exclusively on original research and sources Mario T García here offers the first major historical study to explore the various dimensions of the role of Catholicism in Chicano history in the twentieth century This is also one of the first significant studies in the still limited field of Chicano religious history Topics range from how early Chicano Catholic intellectuals and civil rights leaders were influenced by Catholic Social Doctrine to the role that popular religion has played in the lives of ordinary men and women in both rural and urban areas García also examines faith based Chicano community movements like Católicos Por La Raza in the 1960s and the Sanctuary movement in Los Angeles in the 1980s While Latino a history and culture has been for the most part inextricably linked with the tenets and practices of Catholicism there has been very little written until recently about Chicano Catholic history García helps to fill that void and explore the impact both positive and negative that the Catholic experience has had on the Chicano community

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