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Refranero dominicano Emilio Rodríguez Demorizi,1950

Diccionario de dominicanismos Carlos Esteban Deive,2002

Estereotipos y roles de género en el refranero popular Anna M. Fernández Poncela,2002 Trata de una narrativa social que constituye un modelo de cultura en su calidad de discurso didáctico moral y que asimismo concreta situaciones aconseja y recomienda actitudes y comportamientos determinados aunque el reflejo de la cultura popular contiene siempre ambigüedades y distorsiones sociales

Haitian-Dominican Counterpoint E. Matibag,2003-05-16 What would the island of Hispaniola look like if viewed as a loosely connected system That is the question Haitian Dominican Counterpoint seeks to answer as it surveys the insular space shared by Haiti and the Dominican Republic throughout their parallel histories For beneath the familiar tale of hostilities the systemic perspective reveals a lesser known unitarian narrative of interdependencies and reciprocal influences shaping each country's identity In view of the sociocultural and economic linkages connecting the two countries their relations would have to resemble not so much a cockfight the conventional metaphor as a serial and polyrhythmic counterpoint

Blacks, Mulattos, and the Dominican Nation Franklin Franco,2015-04-24 Blacks Mulattos and the Dominican Nation is the first English translation of the classic text Los negros los mulatos y la nación dominicana by esteemed Dominican scholar Franklin J Franco Published in 1969 this book was the first systematic work on the role of Afro descendants in Dominican society the first society of the modern Americas where a Black Mulatto population majority developed during the 16th century Franco's work a foundational text for Dominican ethnic studies constituted a paradigm shift breaking with the distortions of traditional histories that focused on the colonial elite to place Afro descendants slavery and race relations at the center of Dominican history This translation includes a new introduction by Silvio Torres Saillant Syracuse University which contextualizes Franco's work explaining the milieu in which he was writing and bringing the historiography of race slavery and the Dominican Republic up to the present Making this pioneering work accessible to an English speaking audience for the first time this is a must have for anyone interested in the lasting effects of African slavery on the Dominican population and Caribbean societies

5600 refranes y frases de uso común entre los dominicanos José Antonio Cruz Brache,1992

Refranes usados en Puerto Rico María Elisa Díaz Rivera,1994 Second revised edition of this text of great documentary value The excellent job of compiling all these proverbs and sayings is followed by interesting comments by the compiler

El refranero puertorriqueño Wenceslao Serra Deliz,2002

Never Marry a Woman with Big Feet Mineke Schipper,Wilhelmina Janneke Josepha Schipper,2003-01-01 In this study the author analyses similarities differences and contradictions in the cultural norms about gender expressed in proverbs she has found in oral and written sources from over 150 countries Grouping the proverbs into categories as the female body love sex childbirth and the female power the author examines shared patterns in ideas about women and how men see them

Catalog of the Latin American Collection University of Texas at Austin. Library. Latin American

Collection,1969 Catalog University of Texas. Library. Latin American Collection,1969 Refranero rioplatense del siglo XVIII José María Mariluz Urquijo,1993 *Diccionario de refranes* Margarita Vallejo de Paredes,Alexandra Paredes de Fernández,2002 **El universitario dominicano** Antonio Menéndez Alarcón,Antonio V. Menéndez Alarcón,1987

Proverbial Comparisons in Ricardo Palma's Tradiciones Peruanas. - Berkeley [usw.] 1966. 205 S. 4° Shirley Lease Arora,1966 **The Dominican People, 1850-1900** H. Hoetink,1982 Translation of El pueblo dominicano 1850 1900

Bibliografía de la literatura hispánica José Simón Díaz,1983 **Schreiben in Archipelen** Miriam Lay Brander,2020-10-12 In den Literaturen und Kulturen der ehemaligen Kolonien Frankreichs Spaniens und Portugals finden kleine Formen wie Aphorismen und Sprichwörter auffallend häufig Verwendung sowohl in Form von Aphorismen und Sprichwörter Sammlungen als auch eingebettet in narrative dramatische lyrische essayistische oder journalistische Texte Kern der untersuchten geographischen Gebiete bilden die Karibik sowie die historisch und politisch mit ihr eng verbundenen Regionen in Lateinamerika Afrika und Europa Entgegen der literaturgeschichtlichen Tendenz das gelehrte literarische Genre des Aphorismus und die populäre Gattung der Sprichwörter strikt voneinander zu trennen betrachtet die Autorin diese beiden Formen als Teil eines Gattungsarchipels in dem unterschiedliche kleine Formen durch ein Netz von Ähnlichkeiten miteinander verbunden sind Auf dieser Grundlage zeigt sie Funktionsweisen kleiner Formen jenseits traditioneller Kategorisierungen auf Kleine Formen bewegen sich in den untersuchten post kolonialen Kontexten zwischen lebenspraktischer Einbettung und künstlerischer Autonomie zwischen lokalem Bewusstsein universellem Anspruch und Kosmopolitismus zwischen ethnographischer Vereinnahmung und kulturellem Widerstand

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