



AY QUE TE COMO

UN FILM DE GONZALO MARTINI

Ay Que Te Como

Franz Bopp



Ay Que Te Como:

Mexican Folk Narrative from the Los Angeles Area Elaine K. Miller, 2014-08-27 Urban Los Angeles is the setting in which Elaine Miller has collected her narratives from Mexican Americans. The Mexican folk tradition varied and richly expressive of the inner life not only of a people but also of the individual as each lives it and personalizes it. It is abundantly present in the United States. Since it is in the urban centers that most Mexican Americans have lived, this collection represents an important contribution to the study of that tradition and to the study of the changes urban life effects on traditional folklore. The collection includes sixty-two legendary narratives and twenty traditional tales. The legendary narratives deal with the virgins and saints as well as with such familiar characters as the vanishing hitchhiker, the headless horseman, and the llorona. Familiar characters appear in the traditional tales: Juan del Oso, Blancaflor, Pedro de Ordimalas, and others. Elaine Miller concludes that the traditional tales are dying out in the city because tale telling itself is not suited to the fast pace of modern urban life and the situations and characters in the tales are not perceived by the people to be meaningfully related to the everyday challenges and concerns of that life. The legendary tales survive longer in an urban setting because, although containing fantastic elements, they are related to the beliefs and hopes of the narrator. Even in the city, one may be led to buried treasure on some dark night by a mysterious woman. The penchant of the informants for the fantastic in many of their tales often reflects their hopes and fears, such as their dreams of suddenly acquiring wealth or their fears of being haunted by the dead. Miller closely observes the teller's relation to the stories: to the duendes, the nimas, Death, God, the devil, and she notes the tension on the part of the informant in his relation to their religion. The material is documented according to several standard tale and motif indices and is placed within the context of the larger body of Hispanic folk tradition by the citation of parallel versions throughout the Hispanic world. The tales transcribed from taped interviews are presented in colloquial Spanish accompanied by summaries in English. , Ethnic Music on Records Richard K. Spottswood, 1990. This impressive compilation offers a nearly complete listing of sound recordings made by American minority artists prior to mid 1942. Organized by national group or language, the seven-volume set cites primary and secondary titles, composers, participating artists, instrumentation, date and place of recording, master and release numbers, and reissues in all formats. Because of its clear arrangements and indexes, it will be a unique and valuable tool for music and ethnic historians, folklorists, and others. Words of the True Peoples/Palabras de los Seres Verdaderos: Anthology of Contemporary Mexican Indigenous-Language Writers/Antología de Escritores Actuales en Lenguas Indígenas de México: Volume Three/Tomo Tres Carlos Montemayor, Donald Frischmann, 2014-05-06. As part of the larger ongoing movement throughout Latin America to reclaim non-Hispanic cultural heritages and identities, indigenous writers in Mexico are reappropriating the written word in their ancestral tongues and in Spanish. As a result, the long marginalized innermost feelings, needs, and worldviews of Mexico's ten to twenty million indigenous peoples are now being widely revealed to the Western societies with which these peoples

coexist To contribute to this process and serve as a bridge of intercultural communication and understanding this groundbreaking three volume anthology gathers works by the leading generation of writers in thirteen Mexican indigenous languages Nahuatl Maya Tzotzil Tzeltal Tojolabal Tabasco Chontal Purepecha Sierra Zapoteco Isthmus Zapoteco Mazateco ah u Totonaco and Huichol Volume Three contains plays by six Mexican indigenous writers Their plays appear first in their native language followed by English and Spanish translations Montemayor and Frischmann have abundantly annotated the Spanish English and indigenous language texts and added glossaries and essays that introduce the work of each playwright and discuss the role of theater within indigenous communities These supporting materials make the anthology especially accessible and interesting for nonspecialist readers seeking a greater understanding of Mexico s indigenous peoples

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