

Download Abuelitos Stories Of The Rio Puerco Valley

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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, Diné, 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 viewscapes 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 Tuwaletstiwa, Ernest M. Vallo Jr., Carla R. Van West, Ronald Wadsworth, Robert S. Weiner, Thomas C. Windes, Denise Yazzie, Eurick Yazzie
Abuelitos - Nasario García - 1992
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While the colonial and territorial periods in New Mexico history have been well documented, and in fact helped create the myth of the American West, the contemporary period remains largely unexamined. This collection of essays remedies that lack by examining the dramatic social, economic, and political changes that have occurred in the course of the twentieth century. Thirteen essays present case studies of farm families, groundwater law, mining, Native American experiences, ranch culture, the role of the military in the state’s economy, the development of the penitentiary system, organized labor, the tuberculosis industry, public health nurses, tourism, and World War II Japanese internment camps. A bibliographic essay provides additional resources for teachers and students, and a photographic essay illustrates the state’s diversity.

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General Technical Report RMRS - - 1998

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Saints & Seasons - Nasario García - 2005

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The Spanish Language of New Mexico and Southern Colorado - Garland D. Bills - 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.

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For years many folklorists have denied the possibility of a truly American folk or fairy tale. They have argued that the tales found in the United States are watered-down derivatives of European fare. With this gathering, William Bernard McCarthy compiles evidence strongly to the contrary. Cinderella in America: A Book of Folk and Fairy Tales represents these tales as they have been told in the United States from Revolutionary days until the present. To capture this richness, tales are grouped in chapters that represent regional and ethnic groups, including Iberian, French, German, British, Irish, other European, African American, and Native American. These tales are drawn from published collections, journals, and archives, and from fieldwork by McCarthy and his colleagues. Created along the nationalist model of the Brothers Grimm yet as diverse in its voices and themes as the nation it represents, Cinderella in America shows these tales truly merit the designation American. William Bernard McCarthy is professor emeritus of English at Pennsylvania State University. His previous books are The Ballad Matrix: Personality, Milieu, and the

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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.

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Remaining and Becoming - Shelley Roberts - 2000-12-01

Remaining and Becoming: Cultural Crosscurrents in an Hispano School deals with the politics of identity and the concept of boundaries during a time of rapid change. It investigates how the role of schooling for Hispanos in the Norteño School District (a pseudonym) in Northern New Mexico—a public school district, not fully consolidated until 1972—has changed significantly over the past three generations. Today, the Hispanos, a minority in the outside world but a majority in their own, are debating how the functions of the school should respond to the changes resulting from the coming of public education to their region. But the contemporary story of education in Norteño has much deeper roots in the political, religious, and cultural history of Northern New Mexico—a region where, over a period of several centuries, Spain, Mexico, and the United States each have claimed sovereignty, with differing goals for and attitudes about the welfare of the people. This study is an analysis of the ambiguity of education, the losses and gains that are its consequences, the lingering doubts about the past, and the questions about what future education can and should serve. It is about asking: Is what the students are learning worth as much as what they are forgetting? How does schooling affect the evolving process of asserting, renegotiating, and defending an Hispano identity? By exploring historical factors and ideologies of a particular school within a particular community, Roberts seeks to understand community expectations for the school as a fitting place for its children. The goal is not to generalize from the particular to the universal, but to join others in suggesting that we move away from discussing students in a generic sense and focus instead on looking at them in relation to the community in which

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Varieties of Spanish in the United States - John M. Lipski - 2008-09-24

Thirty-three million people in the United States speak some variety of Spanish, making it the second most used language in the country. Some of these people are recent immigrants from many different countries who have brought with them the linguistic traits of their homelands, while others come from families who have lived in this country for hundreds of years. John M. Lipski traces the importance of the Spanish language in the United States and presents an overview of the major varieties of Spanish that are spoken there. Varieties of Spanish in the United States provides—in a single volume—useful descriptions of the distinguishing characteristics of the major varieties, from Cuban and Puerto Rican, through Mexican and various Central American strains, to the traditional varieties dating back to the sixteenth and eighteenth centuries found in New Mexico and Louisiana. Each profile includes a concise sketch of the historical background of each Spanish-speaking group; current demographic information; its sociolinguistic configurations; and information about the phonetics, morphology, syntax, lexicon, and each group's interactions with English and other varieties of Spanish. Lipski also outlines the scholarship that documents the variation and richness of these varieties, and he probes the phenomenon popularly known as "Spanglish." The distillation of an entire academic career spent investigating and promoting the Spanish language in the United States, this valuable reference for teachers, scholars, students, and interested bystanders serves as a testimony to the vitality and legitimacy of the Spanish language in the United States. It is recommended for courses on Spanish in the United States, Spanish dialectology and sociolinguistics, and teaching Spanish to heritage speakers.

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A PI with deep cultural roots in his native New Mexico, Sonny Baca is guided by his intuition and guardian spirit, the coyote—but is that enough to stop a cult leader’s murderous rampage? The world-famous International Balloon Fiesta of Albuquerque is one of the city’s most eagerly anticipated annual events and its biggest moneymaker. But when a woman plunges to her death from one of the balloons—foreshadowed by Sonny’s vision of a body plummeting from the sky—Sonny’s sure it’s murder. The dead woman was the chief witness to testify against the cult implicated in the murder for hire of Sonny’s cousin Gloria, whose death still haunts him. In addition to motive, Sonny finds means and opportunity: a homeless family who saw someone push Veronica Worthy out of the hot-air balloon. Worthy was one of the four wives of Raven, leader of the sun cult, and a dangerous, shamanlike criminal who’s supposed to be dead. But the four black feathers found on the corpse are his calling card—clues to let Sonny know he’s alive and kicking. And his murder spree isn’t over. Led by his spirit guides, Sonny races to stop a vengeful madman and save the woman he loves.

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Comadres - Nasario García - 2002

Contains the personal remembrances of twelve Hispanic women who lived on the farms and ranches of New Mexico's Rio Puerco Valley, sharing stories of branding cows, building walls, having children, washing, and other aspects of life in the early years of statehood. Presented in Spanish and English.

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Chicano Writers - Francisco A. Lomelí - 1999

Devoted to literature produced by writers of Mexican descent born in the United States, living here permanently, or having lived in the territory which until 1848 was part of Mexico.

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Centro de Estudios Puertorriqueños - - 1996

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Old Las Vegas - - 2005

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Seeds of Struggle/harvest of Faith - Catholic Church. Archdiocese of Santa Fe. Catholic Cuarto Centennial Conference - 1998

The importance of religion in New Mexico is manifest in this collection of essays that represents the work of twenty-three of the region's most noted scholars and writers. Among the topics they cover are church architecture, the role of missionaries in colonization, the role of the church in education, the contributions of the Penitentes, and the work of specific orders, particularly the Jesuits and the Franciscans. Local devotion to such figures as St. Michael, La Guadalupana, La Conquistadora, and Nuestra Senora de Belen is addressed, as well as the work of such historic leaders as Padre Martinez and Archbishop Lamy. In addition to its importance for historians, this book will be of interest to genealogists. It includes an essay on sacramental records and the preservation of New Mexico family genealogies from the colonial era to the present.

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My Land Sings - Rudolfo Anaya - 2015-11-03

A magical collection of 10 stories based on the folklore and oral traditions of Mexican and Native American cuentistas Rich in the folklore of his ancestors, Rudolfo Anaya’s tales will delight young readers from across the globe. In stories both original and passed down, this bestselling author incorporates powerful themes of family, faith, and choosing the right path in life. In “Lupe and la Llorona,” a 7th grader searches for the legendary Llorana; in “The Shepard Who Knew the Language of Animals,” a shepherd named Abel saves a snake and gains the ability to understand the language of animals; In “Dulcinea,” a 15-year-old dances with the Devil. Other tales feature coyotes, ravens, a woodcutter who tries to cheat death, the Virgin Mary, a golden carp, and a young Latino who seeks immortality. Deeply rooted in ancient mythological beliefs, these accounts of enchantment are as beautiful and mysterious as the Rio Grande itself—and serve as a testament to the lost art of oral storytelling. This ebook features illustrations by by Amy Córdova.

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A collection of scary stories based on the lore of New Mexico, in English and in Spanish.

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Forthcoming Books - Rose Army - 2002

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Roots in Print - Paula Matta - 1992

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Literature by Latinas and Latinos of the United States of America - - 1997

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SACRED WORLD OF PENITENTES - Alberto L. Pulido - 2000-07-17

On the isolated frontiers of the Spanish empire, Catholicism flourished with little direction or support from the centers of colonial power in Mexico. Hispano Catholics in the Southwest fashioned a self-reliant, lay religion that was intimately connected to their everyday experiences. From this tradition emerged Los Hermanos Penitentes of New Mexico, a brotherhood that has led Hispano communities both in worship and in practical measures -- such as collective irrigation and harvest -- since the end of eighteenth century. Yet in accounts that range from nineteenth-century pastoral letters to sensational mid-twentieth-century magazine "exposes", the brotherhood has been cast as a group of religious primitives who practice self-flagellation and other bizarre rituals. Drawing on seven years of research and extensive interviews with several penitentes, Alberto Lopez Pulido focuses on their core religious concept of doing penance through charity, prayer, and the good example. He explains that for the penitentes, prayer is a form of action and acts of charity are tantamount to prayer -- and that both provide good examples to the brotherhood and the community at large. Lopez Pulido argues that such teachings, which have flourished outside the boundaries of institutional Catholicism, should be seen as creative, practical, and lived religious expression rather than as deviancy. Allowing penitentes' oral histories to reveal their views of the sacred, Lopez Pulido shows how the brotherhood's practices have continued to maintain community identity and purpose throughout northern New Mexico.

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