

el cual quedó en propiedad de la familia Román Morrison. Conforme al acuerdo de la repartición, la gente que aún vivía en las casas del casco de la hacienda fue desalojada por el administrador.

7. Dice Gerardo Jerryz que, según le contó un descendiente de los Román Morrison la vez que fue de a conocer Presa de Guadalupe, que María Refugio Morrison se casó con el jardinero de la hacienda y procrearon dos hijas (¿María Elena y Ma. Leonor?), de las cuales una sobrevive con su descendencia.
8. La hacienda quedó intestada porque fue intervenida por el gobierno desde que los hacendados dejaron de pagar impuestos. Dicen que no hubo alguien que posteriormente la reclamara como suya por herencia. Aunque se sabe que el casco de la hacienda está intestado, también se dice que sus dueños actuales se apellidan Olmos.

## LEYENDAS

### UN CHARRO APARECIDO

Pues mire que cuentan que adentro de la hacienda se aparece un *pelao* vestido de charro. Esa es plática de muchos años y yo me acuerdo que la contaban las gentes de antes que les tocó trabajar ahí. Decían que *nomás* pardeando se oían las pisadas como de botas con espuelas por un pasillo y seguían hasta un cuarto donde en la puerta se aparecía ese hombre vestido de charro muy elegante, con un sombrero negro y pistola colgándole del cinto.

Luego estuvo la hacienda abandonada mucho tiempo y parece que se metieron gentes que venían a buscar tesoros. No sabemos si hayan encontrado algo, pero ya tiene tiempo que ahí vive un señor que cuida y él no nos ha contado que se aparezca ese charro. A lo mejor resulta que a él no le ha tocado verlo porque nosotros bien sabemos que las apariciones se le aparecen a unas gentes y a otras no.

Manuel Suárez



### UNA CARRETA FANTASMAL

Yo me acuerdo que antes contaban de una carreta allá en lo que fue la hacienda de Presa de Guadalupe —está del lado de Coahuila—, o sea de una carreta fantasma y ha de ser cierto porque dicen que salía de la capillita de la Virgen de Guadalupe, que daba vuelta en la pila, salía del casco de la hacienda por la calle grande y se iba a su paso hasta el panteón. Ha de ser porque llevaba difuntito y por eso se aparece, como si fuera el ánima del difuntito no de



la carreta porque las carretas no tienen ánima. La cosa estaba en que hubo gentes que en aquel tiempo eran muy valientes y se iban siguiendo a la carreta y siempre todos dijeron, cada uno por su lado, que la carreta nada más llegando al panteón y cruzando el zaguán se desaparecía. O sea que nunca la vieron venir de allá para acá, sino más bien de aquí para allá.

Enrique Dávalos



# Dos Leyendas

**Raffaela Di Napoli**



## Dos Leyendas:

, *Actes*, 1930 Includes lists of members arranged by country *El Regreso a Coatlicue* Grisel Gómez Cano, 2011-06-07 EL REGRESO A COATLICUE **3000-3999, Modern languages and literature** Princeton University. Library, 1920 **La literatura brasileña en España** RIVAS MÁXIMUS, Carmen, 2014-01-01 Apenas existen en lengua española investigaciones generales acerca de la literatura y cultura brasileñas y aun menos si cabe sobre su recepción en España La presente investigación acerca de la literatura brasileña en España fundada en un modelo ya sometido a prueba y con muy buenos resultados sobre todo en un caso distante y difícil como lo es el de la literatura china encierra una función instrumental que en gran medida se instituye previa a cualquier otro tipo de estudio sobre la materia tomada por objeto Trazada con ambición totalizadora sobre el marco cultural e institucional y específicamente sobre la literatura de Brasil en España sobre el conjunto bien contextualizado de sus producciones clasificado por géneros desde una rigurosa base documental bibliográfica y traductográfica posee la virtud de ofrecer la imagen centrada completa y eficiente de una relación cultural y literaria complicada como todas las de envergadura pero sin duda sujeta a unas peculiaridades que desde luego merecen gran atención y desde luego no sólo por tratarse de elaboraciones en lenguas de la misma familia románica e históricamente hermanas Si la proximidad aleja por principio la virtualidad más fulgurante de toda relación en los estudios comparatistas cabe decir que esto en el presente caso sólo es así hasta cierto punto pues la proximidad de cultura y lengua puede albergar razones de mucha lejanía pero al igual que de afectos difíciles necesidades complejas pasiones inconfesadas o latentes y también secretos de extrema fidelidad que acaso penetran o superan la esfera de lo que a veces hemos denominado intracomparatismo y a menudo se despliega larga y casi sigilosamente en la Historia a través del hilo conductor de lites y genealogías **Notes on Parental Advice in the Middle Ages** George Valentine Kendall, 1913 [The Alternation of H and F in Old Spanish](#) James Henry English, 1926 **The North-English Homily Collection** Gordon Hall Gerould, 1902 **Revue hispanique**, 1903 [Romanic Review](#) Henry Alfred Todd, 1917 **A History of Spanish Literature** James Fitzmaurice-Kelly, 1898 [The Sources of El Cavallero Cifar ...](#) Charles Philip Wagner, 1903 **Boccaccio and the Decameron in Castilian and Catalan Literature** Caroline Brown Bourland, 1905 [The Decameron](#) A. Collingwood Lee, 1909 **Short Histories of the Literatures of the World**, 1904 *Catalogue* Bernard Quaritch (Firm), 1894 [Spanish Bibliography](#) James Fitzmaurice-Kelly, 1925 *Torrent of Portyngale* Erich Adam, 1887 **A Comparative Study of the Poem Guillaume D'Angleterre with a Dialectic Treatment of the Manuscripts Anglia**, 1880

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