

## CUENTO DE BLANCANIEVES Y LOS SIETE ENANITOS



Érase una vez una hermosa reina que deseaba ardientemente la llegada de una niña. Un día que se encontraba sentada junto a la ventana en su aro de ébano, se picó el dedo con la aguja, y pequeñas gotas de sangre cayeron sobre la nieve acumulada en el antepecho de la ventana. La reina contempló el contraste de la sangre roja sobre la nieve blanca y suspiró.

- ¡Cómo quisiera tener una hija que tuviera la piel tan blanca como la nieve, los labios rojos como la sangre y el cabello negro como el ébano!

Poco tiempo después, su deseo se hizo realidad al nacerle una hermosa niña con piel blanca, labios rojos y cabello negro a quien dio el nombre de Blanca Nieves.

Desafortunadamente, la reina murió cuando la niña era muy pequeña y el padre de Blanca Nieves contrajo matrimonio con una hermosa mujer y cruel que se preocupaba más de su apariencia física que de hacer buenas acciones.

La nueva Reina poseía un espejo mágico que podía responderle a todas las preguntas que ella le hacía. Pero la única que le interesaba era:

- Espejo mágico, ¿quién es la más hermosa del reino?

Invariablemente el espejo le respondía:

- ¡La más bella eres tú! La vanidad de la Reina vivía satisfecha con la respuesta, hasta que un día, el espejo le respondió algo diferente:

- Es verdad que su majestad es muy hermosa; pero ¡Blanca Nieves es la más hermosa del reino!

Enfurecida, la envidiosa Reina gritó:

- ¿Blanca Nieves más hermosa que yo? ¡Imposible! ¡Eso no lo tolerare!

Entonces mandó llamar a su más fiel cazador.

# Cuentos Populares Blancanieves

**Jiyuan Zhang**



## **Cuentos Populares Blancanieves:**

Los cuentos populares o la tentativa de un texto infinito Antonio Rodríguez Almodóvar, 1989 **Literatura infantil**  
Víctor Montoya, 2003 **Cuentos populares de Castilla y León** Aurelio Macedonio Espinosa, 1987 **Cenicienta cumple cuatro mil años** Pilar García Carcedo, 2022-11-25 La universal Cenicienta ha llegado a todos los países del mundo incluso al continente africano como se verá a lo largo de este estudio que compara cientos de versiones tradicionales de los cuentos más conocidos. No es un libro para leer de corrido sino para saborearlo poco a poco disfrutando de todos esos fragmentos seleccionados que nos traen el sabor local de las diferentes tradiciones sin perder los motivos y estructuras fundamentales de los relatos estudiados. Esta exhaustiva investigación ofrece además tablas comparativas que incluyen más de veinte versiones de cada uno de dichos cuentos: Cenicienta, Caperucita Blancanieves, La bella durmiente, La bella y la bestia, Ricitos de oro, Hansel y Gretel y Rapunzel. A estos hay que añadir otros muchos relatos menos conocidos como Blancaflor, la hija del diablo o adaptaciones y reciclajes contemporáneos que Pilar García Carcedo emplea para reflexionar sobre la igualdad de género y el papel activo y valiente de las protagonistas de los textos. El libro comienza con un prólogo de Antonio Rodríguez Almodóvar quien destaca la gran labor de la autora que ha sido capaz de comparar cientos de versiones de los cuentos sin morir en el intento.

**Bioética de la maternidad. Humanización, comunicación y entorno sanitario**  
Margarita Boladeras Cucurella, Josefina Goberna Tricas, 2017-01-12 El nacimiento de los hijos constituye un momento fundamental en la vida de las mujeres y de las familias que afecta a toda la sociedad. Desde la segunda mitad del siglo XX los cuidados durante el parto y el embarazo han experimentado un proceso de medicalización y tecnificación que ha influido en la asistencia sanitaria, hecho que suscita opiniones encontradas mientras que algunos lo consideran un signo positivo del progreso más otros lo hacen responsable de la deshumanización de las atenciones a las embarazadas y reclaman el retorno a un trato más respetuoso con cada persona. Optar por una asistencia más o menos tecnificada implica decidir escoger entre diferentes modelos asistenciales y ello tiene implicaciones políticas institucionales y organizativas. A quién corresponde esta decisión. ¿Qué papel deben desempeñar los profesionales? La asistencia obstétrica ha perdido calidad humana. Una menor tecnificación conduciría más a una relación más humana. Bioética de la maternidad analiza estas cuestiones a través de un conjunto de trabajos de distintos especialistas que añaden la experiencia profesional y la labor investigadora con el objetivo de visibilizar los problemas existentes en este ámbito y sus posibles soluciones.

**Cuentos populares andaluces de María Ceballos** María Ceballos, 1994 **Doctor Buenaventura Delgado Criado** Conrad Vilanou Torrano, 2009 Por iniciativa del Departamento de Teoría e Historia de la Educación de la Universidad de Barcelona ha visto la luz este volumen de homenaje al profesor Buenaventura Delgado Criado 1935-2007 que fue catedrático de Historia de la Educación y director de los Departamentos de Educación Comparada e Historia de la Educación y de Teoría e Historia de la Educación de la misma Universidad. Se trata de una obra notable tanto por la cantidad de trabajos recopilados como por su evidente calidad. Han

colaborado las más importantes universidades españolas Comillas Complutense Navarra Sevilla UNED Valencia Valladolid Zaragoza etc además de alguna extranjera así como sus alumnos y discípulos lo cual ha permitido que las nuevas Universidades como las de Girona Las Palmas de Gran Canaria Ramon Llull o Vic que han aparecido recientemente en el panorama universitario estén presentes también en este libro que a través de unos autores con la juventud de otros que también recibieron la benéfica influencia del doctor Delgado

**Host Bibliographic Record for Boundwith Item Barcode 30112044669122 and Others**, 2013 **Libros en venta en Hispanoamérica y España**, 1993 *Cuentos maravillosos* Antonio Rodríguez Almodóvar, 1986 Los Cuentos maravillosos españoles Antonio Rodríguez Almodóvar, 1982 Tras el éxito de su *The uses of Enchantment* Psicoanálisis de los cuentos de hadas Bruno Bettelheim quiso llevar a cabo la edición y presentación de dos clásicos *Las mil y una noches* y *Los cuentos de Perrault* que sirvieron para iniciar esta colección que se enriquecería con cuentos maravillosos del folclore español europeo africano y asiático desde *Los cuentos de los hermanos Grimm* hasta *Los cuentos de los contadores de cuentos* Antología de los arquetipos básicos de los cuentos maravillosos españoles que pone al alcance del lector un tesoro antiquísimo de cultura popular en trance de desaparición *La leyenda de la doncella Carcayona* Pino Valero Cuadra, 2000 La leyenda de la doncella Carcayona es un relato piadoso aljamiado que alcanza una cierta fama dentro de la comunidad morisca hispana en los siglos XVI y XVII La narración que se conserva en seis manuscritos cuenta la historia de una doncella hija de un rey que nacida en la idolatría recibe de forma sobrenatural el conocimiento del islam a través de una paloma Esta nueva religión la va a hacer enfrentarse con su padre que ordena que le corten sus manos y sea abandonada en el bosque y con la familia del príncipe que se enamora de ella Sin embargo la doncella es persistente en su nueva creencia y esto la conduce tras varias peripecias a un final feliz recuperadas milagrosamente sus manos y al lado de su enamorado Este relato con una evidente enseñanza religiosa ejemplarizante resulta muy explicable en el opresivo contexto sociocultural de los moriscos quienes pugnan por no perder lo poco que les queda de su acervo islámico forzados por la aculturación a la que les somete la sociedad cristiana La resistencia en la fe se concluye en la narración es el valor máspreciado para el creyente especialmente cuando las circunstancias como las de Carcayona como las de los moriscos lectores son de gran padecimiento Además de su valor en favor del islam La leyenda de la doncella Carcayona como otros relatos moriscos se muestra como un fascinante y bello relato híbrido que participa tanto de elementos procedentes del mundo árabe islámico como del mundo cristiano entroncando con las tradiciones cuentísticas orientales y occidentales que tienen como protagonista principal el motivo de las manos cortadas representado en el mundo occidental por el relato francés de *Manekine* En ambos universos pueden ser hallados antecedentes y semejanzas a lo largo de los siglos que ayudan a comprender cómo un texto hispánico del siglo XVI puede haber surgido de la fecunda combinación de diversas leyendas pertenecientes a civilizaciones diversas *Blancanieves y los siete enanitos* Jacob Ludwig Karl Grimm, 1983 **Cuentos populares de Argentina** Susana Renée Itzcovich, 1998 **El microrrelato en la España**

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