



# Corazon de Oro y Corazon de Piedra

Vivían en un pueblo, dos hermanos con sus respectivas familias. El mayor, llamado Rumi-Sonco, (Corazón de Piedra), tenía una gran chacra llena de plantas de papa, de olluco y de cuanto puede haber y además, cien gordos cuyes. Después de cada cosecha, iba al pueblo, a vender sus productos y volvía con diez llamas cargadas con talegas de plata.

En cambio el menor, Cori-Sonco (Corazón de Oro), era muy pobre y poseía apenas una humilde choza y un terrenito pequeño que producía sólo unos cuantos sacos de papas y de maíz.

Rumi-Sonco (Corazón de Piedra), jamás se acordaba de regalarle a su hermano, ni siquiera un costal de papas ni un cuy. Toda la papa que le sobraba y que ya no podía

comer, la hacía chuño o papaseca, para que no se malograra.

Un día, el rico preparó una gran pachamanca en su chacra y el pobre pasó frente a aquel lugar, cuando la fiesta estaba en su apogeo. Entonces uno de los invitados dijo a Rumi-Sonco.

-¿Oye, ése no es tu hermano?

-¿Mi hermano, ese zamapastroso?

¡Qué ocurrencia!; es un peón de mi chacra, contestó él.

Al escuchar Cori-Sonco estas palabras, se puso muy triste y se dirigió al campo. Todo el día caminó sin rumbo y al llegar la noche, entró en una cueva a descansar. A los pocos momentos dormía ya, a pierna suelta y le pareció oír entre sueños, que la Pampa, la Puna y el Cerro conversaban.

La Pampa decía con voz tranquila y clara que llegaba hasta el fin del valle:

-Yo le regalaré a Cori-Sonco una olla llena de maíz blanco para que no vuelva a faltarle comida.

Luego oyó al Cerro. Su voz era tan ronca como la de un anciano. Al hablar, tosía haciendo tal ruido, que parecía que grandes piedras rodaban por su garganta.

-Yo le obsequiaré a Cori-Sonco, dijo, una olla llena de maíz amarillo para que tome de él siempre que tenga hambre.

Por último, escuchó unas palabras que venían desde muy lejos y eran de la Puna que hablaba así:

-Yo le daré una olla de maíz morado, para que coma cuanto necesite.

A la mañana siguiente despertó el pobre muy temprano y su asombro fue tan grande al contemplar ante sí, tres ollitas de barro. Las destapó y vio que en la primera había maíz blanco, en la segunda, maíz amarillo y en la tercera, maíz morado.

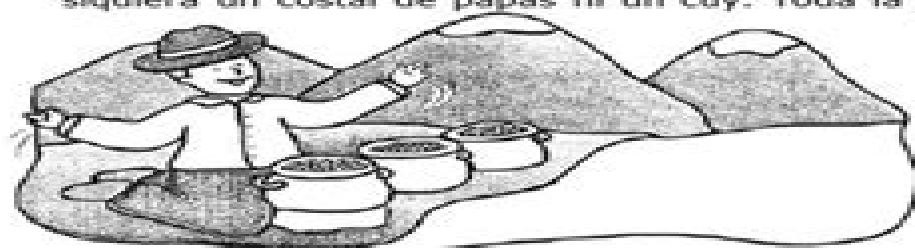
Recordó entonces, el sueño que había tenido y después de agradecer a la Pampa, a la Puna y al Cerro sus regalos, comió un poco de cada ollita y guardó la mayor parte para su familia. Luego puso todo en sus alforjas y regresó a su choza.

En cuanto llegó, contó a su mujer el sueño que había tenido y ella, llena de curiosidad, corrió a ver las ollas.

La buena señora levantó la tapa de la que había contenido maíz morado y gritó:

-¡Cori-Sonco, mira lo que hay aquí!

Acercóse él y asombrado, contempló la olla repleta de monedas de cobre.



# Corazon De Oro Encanto Spanish

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Katie J. Vater, 2020-07-17 In its early transition to democracy following Franco's death in 1975 Spain rapidly embraced neoliberal practices and policies some of which directly impacted cultural production In a few short years the country commercialized its art and literary markets investing in cultural tourism as a tool for economic growth and urban renewal The artist novel began to proliferate for the first time in a century but these novels about artists and art historians have received little critical attention beyond the descriptive In *Between Market and Myth* Vater studies select authors Julio Llamazares, Angeles Caso, Clara Usón, Almudena Grandes, Nieves Herrero, Paloma Díaz Mas, Lourdes Ortiz and Enrique Vila Matas whose largely realist novels portray a clash between the myth of artistic freedom and artists willing recruitment or cooptation by market forces or political influence Today in an era of rising globalization the artist novel proves ideal for examining authors' ambivalent notions of creative practice when political patronage and private sector investment complicate belief in artistic autonomy Published by Bucknell University Press Distributed worldwide by Rutgers University Press

New dictionary of the Spanish and English languages José M. Lopes, 1896      **El arte y el culto** Catholic Church. Archdiocese of Burgos (Spain). Archbishop (1917-1926 : Benlloch), Juan Benlloch y Vivó, 1921      *Modern Language Series*, 1907      **The Library Journal**, 2000 Includes beginning Sept 15 1954 and on the 15th of each month Sept-May a special section School library journal ISSN 0000-0035 called Junior libraries 1954-May 1961 Also issued separately      *Estándar dorado* Fouad Sabry, 2024-02-03 Qué es el patrón oro Un ejemplo de un sistema monetario que se adhiere al patrón oro es aquel en el que la unidad de cuenta económica está determinada por una cantidad predeterminada de oro Desde la década de 1870 hasta principios de la década de 1920 y desde finales de la década de 1920 hasta 1932 así como desde 1944 hasta 1971 cuando Estados Unidos puso fin unilateralmente a la convertibilidad del dólar estadounidense en oro poniendo fin de hecho al sistema de Bretton Woods el patrón oro sirvió para como base del sistema monetario internacional A pesar de esto algunos estados poseen importantes reservas de oro Cómo beneficiar I Información y validaciones sobre los siguientes temas Capítulo 1 Patrón oro Capítulo 2 Moneda Capítulo 3 Euro Capítulo 4 Deflación Capítulo 5 Ley de Reanudación del Pago en Especies Capítulo 6 Moneda de reserva Capítulo 7 Política monetaria Capítulo 8 Bimetallismo Capítulo 9 Sistema de Bretton Woods Capítulo 10 Rupia india Capítulo 11 Sistema Monetario Europeo Capítulo 12 Historia del dólar estadounidense Capítulo 13 Estándar de plata Capítulo 14 El shock de Nixon Capítulo 15 Barry Eichengreen Capítulo 16 Dinero Capítulo 17 Serpiente en el túnel Capítulo 18 Una historia monetaria de los Estados Unidos Capítulo 19 Dólar estadounidense Capítulo 20 Dinero fiduciario Capítulo 21 Historia de la política monetaria en Estados Unidos II Respondiendo a las principales preguntas del público sobre el patrón oro III Ejemplos del mundo real para el uso del estándar de oro en muchos campos Para quién es este libro Profesionales estudiantes de pregrado y posgrado entusiastas aficionados y aquellos que desean ir más allá del conocimiento básico para cualquier tipo de Gold Standard      **Library Journal**, 2000      **Revista Mexicana** George F. Weeks, Samuel G. Vazquez, 1917      *Bulletin* University of New Mexico, 1933      **A Modern Spanish Course**

Andrew Crockett Clark, William Owen Williams, 1932      *Catalogos de las Bibliotecas universitaria y provincial (Sta. Cruz) de Valladolid*  
Biblioteca universitaria y provincial (Valladolid, Spain), 1925

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