

ABSTRACTS

Rodrigo Díaz Cruz. *The experience in circulation. An introduction to the anthropology of experience.*

Actually interfered by the old tension between what is general and what is particular, between the social structure and the experienced procedure, between the society and the individual, but at present, enrolled within other conceptual nets, the anthropology of experience has arisen diverse questions when setting the experience in circulation: can we divert the individual case off a general frame? Can we forecast the actions of individuals and their expressed senses from the knowledge of social, economical, cultural and linguistic institutions? With regard to these questions, the anthropology of experience will claim its own specifications. This work offers an introduction to it as well as to its conceptual plot and its argumentative thesis. It analyses, in first place, the notion of “social drama”, then, it attempts to explain the notion of “narrative”, “reflectivity” and lastly, the concept of “experience” itself.

Juan Castaingts Teillery. *The money ideology today. Towards a methodological integration of the analysis of Claude Lévi-Strauss and Umberto Eco.*

Within the present great theories that study the formation of sense, the structuralist theory of Lévi-Strauss and the semiotic analysis of U. Eco are found. Throughout a comparative analysis of one of the parts of the essential concepts of each of these theories, some similarities and differences are being investigated within both theoretical postulates and a method is presented in order to integrate both analysis for a more complete study of the determination of sense. This method is used for making an analysis of the ideology of money within the contemporary society.

Saúl Millán. *The signs of change and the order of differences. Requiem for a homogenous modernity.*

The objective of this article is to explore the effect that transformation of symbolic regimes has had on the present anthropology which faces a new order of differences. The article proposes the resource of an infinitesimal ethnography which is able to show new regimes of signs where insignificance performs as an entity.

Ma. Eugenia Olavarria. *The savage thought and the importance of being imperfect.*

The article ponders over the structuralism based on the thesis of *The savage thought*. It places the proposal of Lévi-Strauss within the framework of anthropological paradigms and it keeps its distance in order to get — through criticism— to a perspective of the relationship between science and logics of the concrete as a system which, if it attempts to be complete, cannot be perfect.

Elizabeth Araiza. *Not one but many scenes, a paraphrase of signs and savages signs.*

This article ponders over the unity or analytical differentiation between theatre and rituals regarding indigenous and rural contexts. It shows the two alternatives: theatre as an event versus theater as a performance or symbolization; argument that leads the author, in one unique movement, to choose to analyse in a parallel way, what can be theatre in rituals and ritual in theatre.

Roberto Varela. *Culture and behaviour.*

If culture were conceived as a shared group of signs and symbols, it would be pertinent to distinguish it from behaviour. Then, there would be two different realities, though related: culture and behaviour. This is the way the article develops and it also proposes the convenience of distinguishing, at the same time, culture from other closer realities as determined material conditions and regular devices. Lastly, a brief exploration of passions is made.

Sergio Pérez Cortés. *Offense, Denial and the honour duel.*

The complex code of honour and dignity of the 16th. and 17th. centuries in Europe is presented in this article as a verbal device which —disjointed in its finest mechanisms— shows that denial's efficiency, as the supreme offense, lies in its capacity to take the offended individual out of the society of gentlemen. Also, this article shows how truth —nature of a honorable man— guarantees the offended soul to remain as part of the human community.

Victor Franco Pellotier. *Symbolism and orality.*

This article presents the experience derived from the study of the marital ritual of the *amuzgos* from the Guerrero coast, a fact that leads into a consideration about the way the oral practice produces the symbolic effects which characterize the eventual ritual. The oral technics become the particular message of communication, that is to say, the marital ritual constitutes a message based on the particular form of the word.

Jesús Jáuregui. *The concept of musical and dance prayer.*

The article presents the theoretical context where Marcel Manes succeeds in formulating a sociological

concept of prayer. This proposal is forwarded from the contributions of structural linguistics and, in particular, from the structuralistic anthropology. In this way, it is postulated the analytical pertinence of music and dance as a prayer.

León Ferrer. *The calendar context of the Easter cycle.*

This essay provides the temporary explanatory frame for the people who study the festive cycles which have been influenced by western tradition. It describes how rituals, within an annual cycle, are temporarily organized, it talks about the relationship between solar and lunar cycles as well as the pertinence of its division as temporary and sanctoral.