

AMIGOS

CADA CABEZA ES UN MUNDO

VOLUMEN XVII
NIVEL III

#9



Abejas Benditas, Santos
Abejares, Dan Miel a los
Hombres y Cera a los Altares.

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* The Federal Writers' Project was operational during the WPA days of the early 30's during the Great Depression.

NOTE: There are 3 folders included in the CD for this issue:

*A Power Point presentation with images of Kathleen Miller of Little Bird Honey Farm

*A music folder with the song “Indio” sung by Roberto Mondragón

*An interactive game “know” which introduces everyday people in our lives

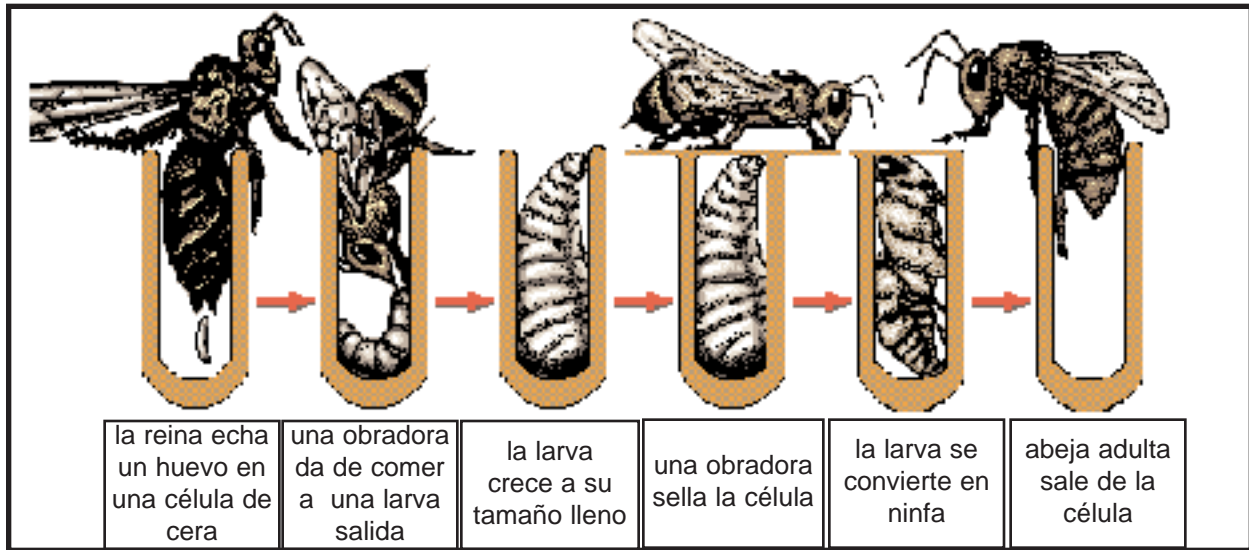
MIL GRACIAS: a las siguientes personas de **Highlands:** el presidente Dr. Jim Fries, el vice-presidente Dr. Bill Taylor, su asistente Lawrence Trujillo, el director de tecnología informática Max Baca

a los que nos ayudaron con fondos: Michael Brasher, Alfredo Montoya, Harry Montoya, Mari Luci Jaramillo, Brooks McIntyre, George/Mercedes Roybal, Estevan/Amanda Apodaca, Edward Luján, Steve/Palmira Hay, Robert Tórrez, Tom Mondragón, Leveo Sánchez, Dra. Alice Menzor

a nuestro cuerpo de directores: Dr. Hermán García, Joe García, Joyce Guerín, Sofía Martínez, Roberto Mondragón, Dra. Loretta Salazar, Juan Sánchez

a nuestros empleados: Georgia Roybal, Leticia Ordóñez, Doctora Sara Harris (redacción), Guillermo Cañedo Ramírez, Gonzales & Kingsbury (contadores)

LAS ABEJAS



Las abejas son insectos sumamente importantes para nosotros. Entre los productos que producen que usamos es el polen- alguna gente lo usa para prevenir alergias o para obtener energía. El polen contiene mucha proteína. Otro producto de las abejas es la jalea real. Es jalea producida por las abejas obradoras y que la dan como alimento a todas las larvas. Si la larva se convierte en reina, no más le dan la jalea real. Los adultos no la usan. La colección de la jalea es un proceso difícil. Por eso es cara obtenerla. Los humanos la usan como suplemento porque contiene vitamina B. Además la usan en productos de belleza.

La cera es otro producto de las abejas muy usado. Las abejas tienen 8 glándulas que producen la cera. La usan para formar las células en que la reina deposita los huevos y en que guardan el polen como también la miel. Para depositar la cera, la temperatura de la colmena debe ser entre 91° y 97° F. Para producir la cera, las abejas deben comer 8 veces más miel que la cera que producen. La gente usa la cera para velas, como lubricante para ventanas o para sacar brillo a

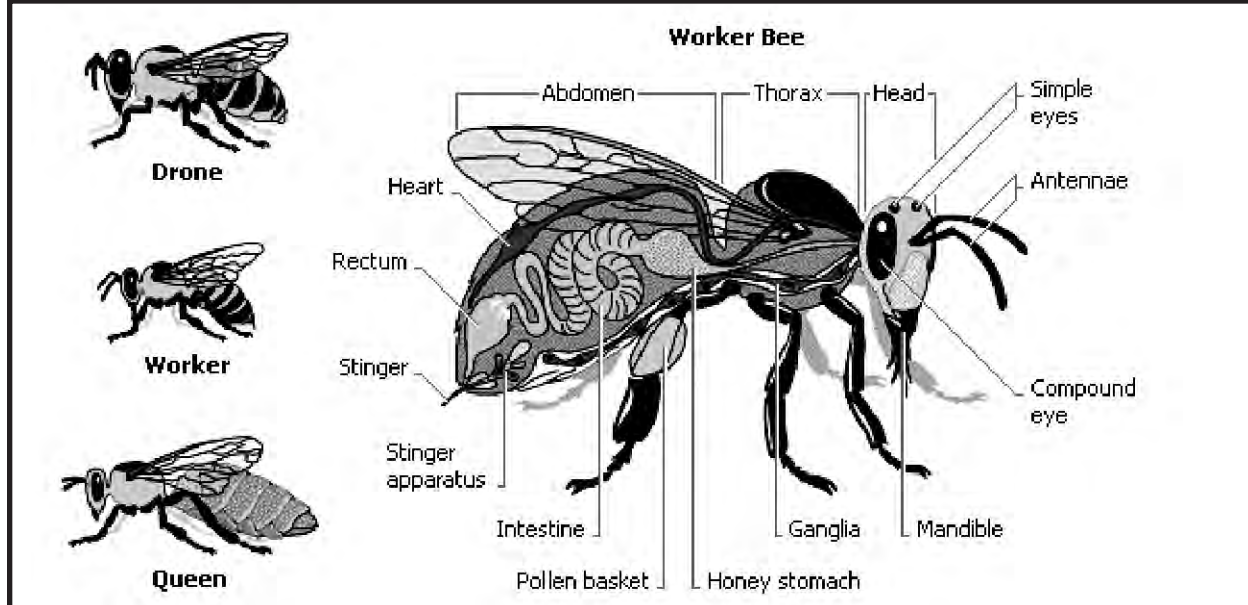
los muebles. Los curanderos usan la cera para mezclar con trementina y aceite de olivo para hacer encerado que usan en las llagas.

El producto de las abejas más usado por humanos es la miel. La miel es más dulce que la azúcar. Un peligro de comer la miel es que contiene bacteria llamada *Clostridium Botulinum* que el sistema inmaduro de un infante no puede tolerar. No es ningún problema para adultos. Según la flor, el sabor de la miel cambia. Contiene vitaminas y minerales en cantidades pequeñas. Se estima que la gente empezó a usar la miel hace 10,000 años.

Una función de las abejas bastante importante para los seres humanos es el de polinizar las plantas. La agricultura depende de esta función para que las plantas puedan producir la fruta o los vegetales. En los años recientes, hay ocurrido el fenómeno conocido como "*colony collapse disorder*." Lo discutiremos en la página siguiente.

Hay unas 20,000 especies de abejas en el mundo. Ocupan todos los continentes menos Antártica.

COLONY COLLAPSE DISORDER



Las colonias de abejas pueden parecer saludables hasta 3 semanas antes de que se derrumben. Las abejas adultas desaparecen. No contienen abejas muertas ni hay abejas muertas afuera. No más desaparecen.

Los científicos están examinando posibles causas del fenómeno. Aquí sigue una discusión de las posibilidades.

1. Las enfermedades o problemas tradicionales de las abejas incluyen *foul-brood*, *chalkbrood*, *nosema*, *small hive beetles* y *tracheal mites*. Se piensa que no son la causa porque no producen los mismos síntomas.

2. Están examinando la posibilidad que dar a las abejas miel de maíz con mucha fructosa puede resultar en productos dañinos a las abejas.

3. Están investigando si la falta de diversidad genética de las reinas puede resultar en abejas que no tienen resistencia a una enfermedad que causa que se derrumban.

4. Están considerando los químicos que se han usado en las colonias.

5. Están examinando los químicos en el medioambiente como causa posible.

6. Las plantas modificadas genéticamente además tienen insecticidas químicas que posiblemente causen el problema.

7. *Varroa mites* y los virus que llevan se consideran ser una posibilidad.

8. La falta de nutrición buena es una causa que están considerando.

9. Están además examinando la posibilidad de que haya una enfermedad no descubierta.

Se estima que una tercera parte de las colonias se han derrumbado. Nuevo México es uno de muy pocos estados que no han sufrido el problema.

Sin las abejas no hay polinización de plantas como pepinos, brócoli, cebolla, calabazas, manzanas, aguacates, almendras o cerezas. Se estima que el derrumbe de las colonias afectará \$15 billones de las cosechas estadounidenses. Hay incidencias anteriores de desaparición de abejas que incluyen en las décadas de 1880, 1920, 1960 y el año 1903 en Utah y 1995-1996 en Pennsylvania.

UN DICHO

por Roberto Mondragón

Dicho: **ABEJAS BENDITAS, SANTOS ABEJARES, DAN MIEL A LOS HOMBRES Y CERA A LOS ALTARES**

The direct translation is, "Blessed bees, holy beehives... give honey for men and wax for altars."

But, being that we always want to hear a saying so it rhymes, we'll give it to you this way instead, "Blessed be the honey bees and may they never falter. They give honey for the people, and wax for candles at the altar."

Algunos dichos, como este, son muy directos en su sentido. Lo que este dice por ejemplo... casi no necesita discusión. Otra manera de que se dice el sentido de este dicho es, "Abejitas, santas sois vos, hacen miel para los hombres, y cera para Dios!" *"Blessed be the honey bees, blessed be they now and later, they give honey so that we can eat, then they give wax so we can light candles...for their creator."*

Ahora vamos a otros dichos relacionados con las abejas. Se dice, "Al que tiene abejas, nunca le falta buen postre en la mesa." *"He who has bees, always has good dessert on the table."* Como las abejas hacen la buena y dulce miel, se les tiene lugar especial en el mundo de los animalitos. Bien se sabe que las abejas se toman mucho esfuerzo y mucho tiempo comunal en producir la miel virgen para que tenga de comer la gente.

Por otra parte, a una persona que tiene un serio oficio, como el de cuidar abejas... se dice que no hay que darle mucha plática. Esto se aconseja por medio de este dicho, "Quien tiene abeja, oveja y molino que 'trabeja', no te pongas con él a la conseja." *In English, "Never get into a discussion with someone who raises bees, sheep or runs a mill."* I'm sure what the explanation would be is that people who have this type of occupation are, first of all, probably fairly knowledgeable about any topic, or at least have a set opinion about all things. Another possibility is that these people are just too busy, and you should not enter into idle talk or conversation with them.

Once again we give you these dichos: "Abejas benditas, santos abejares, dan miel a los hombres y cera a los altares." Y, "Con quien tiene abeja, oveja y molino que 'trabeja', no te pongas nunca con él a la conseja!"



Sitios en la Red para visitar:

1. http://www.ars.usda.gov/Services/docs.htm?docid=7461&pf=1&cg_id=0
2. <http://www.ars.usda.gov/News/docs.htm?docid=15572>
3. <http://www.ebka.org>

RECETAS CON MIEL

POLLO DE KOREA

6-8 piezas de pollo
1 bolsa de zanahoria (baby)
2 pimentones verdes
1 cebolla, rebanada
2 cucharadas de miel
2 cucharadas de chile colorado en polvo
3 cucharadas de ajo, machacado
6 cucharadas salsa de soy
6 cucharadas pasta de chile (estilo de Korea
leche

La noche antes de comerlo, bañe el pollo en la leche. Cuando esté listo de cocinar, eche todos los ingredientes en un sartén. Cocínelo a una temperatura baja por una hora o más hasta que el pollo esté cocido.

BOMBONES DE NUECES Y MIEL

Ingredientes

300 g de nueces peladas.

150 g de miel.

150 g de chocolate puro o de repostería.

Partir en trozos grandes el chocolate, ponerlo en un cazo y fundirlo. Retirarlo del fuego y dejarlo templar. Mientras tanto, triturar ligeramente las nueces peladas, ponerlas en un bol, añadir la miel y remover con cuidado. Añadir el chocolate fundido, mezclar los ingredientes con una cuchara de madera hasta obtener una mezcla homogénea. Poner ésta en un lugar fresco, o bien en la hielera y dejarla enfriar. Volver a la mezcla preparada formando con las manos varias bolitas del tamaño de una nuez. Ponerlas sobre un papel vegetal, conservarlas en un lugar fresco hasta que el chocolate se solidifique y disponerlas en moldes de papel sobre la fuente de servir.

NOTA: para convertir las medidas al sistema inglés: 1 onza iguala 28.35 gramos

y (el favorito de Nuevo México)

SOPAIPILLAS

2 tazas de harina	2 cucharadas de aceite
1 cucharadita de levadura en polvo	2 cucharadas de crema
1 cucharadita de sal	1/2 taza de agua
1 cucharadita de azúcar	azúcar con canela
	miel

Combine harina, levadura, sal y azúcar. Añada aceite, crema y agua. Amáselo. Déjelo sentar por 30 minutos. Enróllelo 1/8 pulgada de grueso. Corte en cuadros. Luego fríalos hasta dorados. Sirva con miel.

LITERATURA MEXICANA CONTEMPORANEA

TU

por Bernardo Ortiz de Montellano
Una historia. Dos letras
que bordaron tus manos en mi vida.
¡Abecedario de las cosas muertas
en el pañuelo blanco de los días!

TROMPO

por Bernardo Ortiz de Montellano
El trompo que gira músicas menores
movido, sin tregua, por tenue cordón,
el trompo de siete colores
¿no es un corazón?

DERECHO DE PROPIEDAD

por Elías Nandino
¡Nada es tan mío
como lo es el mar
cuando lo miro!

¿QUE ES MORIR?

por Elías Nandino
Morir es
Alzar el vuelo
Sin alas
Sin ojos
Y sin cuerpo.

YOUR NAME

translated from Octavio Paz
Is born from me, from my shadow,
the sun rises from my skin,
down of sleepy light.

Brave dove your name,
shy on my shoulder.

POET'S DESTINY

translated from Octavio Paz
Words? Yes, of air
and in the wind lost.

Let me lose myself between words,
let me be the air in some lips,
an errant blow without a shape
that the air vanishes.

Light in itself is also lost.

EPITAPH FOR A POET

translated from Octavio Paz
He wanted to sing, sing
to forget
his true life of lies.
and remember
his lying life of lies.

HERE

translated from Octavio Paz
My steps on this street
Can be heard
On the other street
Where
I hear my steps
Pass through this street
Where
Only fog is real

**DICHO:
DE MUSICO, POETA Y
LOCO,
TODOS TENEMOS
UN POCO.**

CONTEMPORARY STUDENT POETS OF NEW MEXICO

A WAY OF LIFE

by R.J. Wofford

Freedom is a way of life
for those who are strong
freedom is a work of art
for those who can sing the song
freedom is a man
with an open mind
freedom is the thoughts,
that no force on earth can bind
freedom for those who want this
can last for centuries untold
freedom is a power
that no man can fully hold
freedom is an action
freedom is life.

ONLY A DREAM

by Kathy Gallardo

The darkness lies still.
As the stars gaze over the dark blue sky.
The man in the moon watches over the
night.
Till dawn awakens-we are under his
watchful eye.
As I dream, many wonderful things
run through my mind, not wanting
to wake--not wanting to realize
that this was only a dream.
Only images in my mind.
The night goes on forever as if there were
no end.
But then with a sudden burst of energy,
Dawn breaks through the cold dark sky.
And I awake--only to find a beautiful
spring day.
The smell of the morning air that
stays in my imaginative mind.
It's a beautiful spring day
a time for love and happiness.
It's a start of a new day.

LIKE A DIMPLE

by Sonny Uriarte

Life is sometimes ludicrous,
Because it's such a mess.
I wish life could be, not complex,
but simple
Like a cute guy's dimple.

SUNRISE

by José Vásquez

I sit here in the darkness,
the sky is starting to glow.
A bird flies and lands beside me
and tells what God is going to show.

A breeze passes, brushing my hair,
tickling my sense...makes me feel loved
by the grass growing underneath me and
every little thing dancing above.

The glow in the sky is getting brighter
more birds come and sing with grace
and I sit here thinking nothing's better
than the first beam of light that just
hit my face.

MEMORIES

by George Montoya

So many times
I took for granted,
waiting for moments to end.
Not realizing
they were memories,
times that no better could I have spent.
We look for
more, even when
happiness is at our feet.
I only hope that in time
more memories will I meet.

all from Pensamientos '92 Cobre High School

WPA FEDERAL WRITERS' PROJECT: ANNA POTTER DAVIS

interviewed by Marie Carter July 13, 1937

Sometimes I close my eyes and visualize the Mesilla Valley as it looked when I moved here with my parents from Weir, Kansas in 1898, but when I open my eyes, the vision has vanished.

The day our family arrived in Anthony, R. C. Bailey met us at the station. There were only a few houses, and they were so far apart that my brother, Volney, wanted to know where the town was.

The Río Grande was very wide and very high and so strong and swift that the sticks we tossed into it were carried down stream in a twinkling.

When R. C. Bailey, son of old Doctor Bailey, told us that he was going to ferry us across the river, we, meaning us kids, thought he meant fairy. I was just dying to ask him about it, but in those days children were trained not to quiz grown up folks. So I held my peace--at least for the time being. Anyway we were at the peak of thrilldom when he helped us into his new skiff. Poor Volney. I could see by the way he clutched the sides of the boat he was more scared than us girls. Finally we got out of the boat and got into a buggy and were driven to Chamberino by a Mexican with a large sombrero that tickled us to giggles. At Chamberino we lived in a large red brick house. It was the most modern house in the valley.

Father found farming to be a bigger job than he expected it to be, for he had been a mining man for years and knew very little about agriculture. The first year he worked hard but ran short of making a living to the extent of eight hundred dollars.

In the old days land was cheap anywhere from three to ten dollars an acre, but it took lots of time and hard work to clear it as most of the valley was bosque or woodland. We used to attend the Methodist church at Berino, the only church, with the exception of the Catholic church, between El Paso and Las Cruces.

One of our chief amusements at the church gatherings were candy pulls. The boys never failed to come because they delighted to stick the warm taffy into the girls' long hair. And the only way to remove the candy was to cut off some of the hair.

The first school I attended was a one room affair at Chamberino. Miss Helen Morley was the teacher, and she taught several grades in one room. The floor was packed dirt, and the benches were crude hard seats without a back rest of any kind. We used slates and pencils, too. There was a big tin pail of water with a tin dipper floating in it. The pail sat on a box in a corner, and when it was empty, one of the larger boys took it out to the hand pump and refilled it.

We had lots of picnics, dances, barbecues and horseback riding in the old days. We didn't have a variety of diversions like the young folks have today, but I am quite sure we enjoyed ourselves just as much. We didn't know very much about such things as dates, for the young men called at the homes of the eligible young ladies. Taking long rides with a young man without a chaperone just wasn't done. Hay rides well chaperoned were included in our amusements, too. Sometimes it took several wagons piled high with hay to accommodate the crowd.

Each wagon had two or three older women for chaperones.

We had lots of fun jogging along in the moonlight with our legs swinging over the sides of the wagon with everybody singing the popular songs of the day; some in tune, but most of them out of tune. As a rule the largest and invariably the fattest boy in the party would have a high squeaky tenor, and some little scrawny fellow would have a deep baritone or bass. The boys would always bring their guitars, mandolins, harmonicas and banjos along. There is one thing I was always ashamed of; it was the stolen watermelons. But boys will be boys.

Girls used to take a great deal of pleasure in showing off their cooking to their boy friend, especially their home-made candies and cakes.

The old-fashioned Sunday dinner was wonderful. Sometimes two or three families would drive in on Sunday and remain for dinner. There would be several vehicles outside the house. If that happened nowadays, the neighbors would think there was going to be a funeral and want to know who had died.

We were always prepared for company on Sunday, for all of the bread, pies, cakes, doughnuts and cookies were baked on Saturday. And, if we were going to have a Virginia baked ham, that was usually baked the day before, too. Sometimes we would have baked chicken with dressing and gravy.

We raised our own vegetables, and when dinner was served, we had a variety of summer squash, mashed potatoes, yellow snap beans, green Kentucky wonders, lettuce with homemade French dressing, relish, fresh tomatoes, sliced cucumbers and candied sweet potatoes. We always

had two kinds of pie, white layer cake, yellow loaf cake, cookies and doughnuts. Our country butter, eggs, milk and cream were always fresh.

After dinner the men would go out on the porch, the children would go outside to play, and the women would clear the table and enjoy a good gossip while they washed and dried the dishes.

When we left Chamberino we went to La Mesa to live--in the same house my brother Volney Potter occupies at the present time. My father, Darwin Potter, was a brother to Pearl Bailey's mother, and Pearl Bailey is a son of Dr. Bailey who used to practice at Chamberino.

I have lived in the valley since I was ten years old, consequently I have seen many changes. Some people think that the building of the Elephant Butte Dam was the greatest event in the history of the Mesilla Valley. But there is something that meant a great deal more to me. It was the time they built a bridge strong enough to resist the Río Grande and to really stay put.

Mrs. Anna Potter Davis was born in Kansas June 7, 1886. Her father was Darwin Potter, and her mother was Annetta Cochran Potter. She attended school at Chamberino and continued her education in the public schools of Doña Ana County, and then attended the New Mexico State College at Mesilla Park, New Mexico. She is the wife of Charles Fields Davis, prominent business man of Anthony, New Mexico. Mr. Davis is the owner and manager of the Valley Implement Company of Anthony.

ACTIVIDAD: PLANEAR UNA CENA PARA EL DOMINGO

1. ¿Quiénes van a asistir?

2. ¿Cuáles comidas se van a servir?

3. ¿Qué se necesita comprar para la cena?

4. Actividades para después de la cena:
Adultos

Adolescentes

Niños

LA IMPORTANCIA DE LOS JUEGOS EN LA EDUCACION: APRENDER EL AUTO-ESTIMA Y LA DISCIPLINA POR MEDIO DEL JUEGO

por Polly Greenberg

Cuando los niños siguen jugando la misma cosa, están aprendiendo auto-disciplina. Están aprendiendo el placer de involucrarse en un proyecto seleccionado por ellos, y depender de sí mismo. El auto-estima viene cuando se dan cuenta que han seleccionado actividades aprobadas por otros. Están explorando todos los aspectos de un problema.

¿Qué están enseñando los adultos al niño? Que es bueno seleccionar nuestros propios proyectos. Que vale la independencia de los niños. Que cumplir un proyecto es una virtud. Que es importante usar todo el tiempo necesario para acabar el proyecto hasta que esté satisfecho el niño.

Muchas veces los adultos interrumpen a los niños para darles instrucción. En este caso necesitan entender que su papel es apoyar el desarrollo emocional, social, físico y las oportunidades de aprender y servir como guía cuando es necesario.

¿Qué están aprendiendo los niños cuando imitan a los otros niños? A veces están frustrados porque quieren un juguete que tiene otro niño. Si son guiados propiamente, pueden aprender a controlarse en vez de agarrar el juguete. Pueden aprender a tomar turnos en vez de demandar sus deseos. Empiezan a aprender a cooperar. Pueden aprender a sustituir otro juguete por el deseado. Aprenden a comunicar sobre lo que quieren y escuchar cuando no son posibles todos sus deseos.

¿Qué están aprendiendo los niños cuando pasan mucho tiempo en edificar con bloques? Están aprendiendo el arte-lo

que son espacios y sólidos. Que hay simetría y asimetría. Están aprendiendo de la ciencia-el balance, la gravedad, el clasificar y comparar, causa y efecto y creatividad. La matemática viene de la observación de tamaño, forma, qué tan grueso es, el volumen de los objetos, qué está cerca y lejos, qué es largo y corto, alto y bajo, más, menos, igual, cómo contar, conservar y medir. De lenguaje están aprendiendo comunicar para cumplir un proyecto largo con otros niños. Aprenden vocabulario asociado con los objetos y con la construcción del proyecto. Están aprendiendo a escuchar las sugerencias de otros niños y compartir las suyas. Están mejorando su salud mental. Tienen control del proyecto. Están aprendiendo a trabajar en grupos en una manera democrática y a cooperar. Se sienten exitosos. Pueden gratificarse más tarde, no inmediatamente. Están aprendiendo el valor de cumplir el proyecto sin ayuda o completarlo a través de la colaboración.



UN JUEGO: ¡BASTA!

adaptado del libro *Games Children Play in the Borderlands* por Sergio Elizondo y Yesenia Vera

Materiales Necesarios: lápiz y papel

Número de Participantes: 3 o más

Antes de empezar el juego, cada estudiante debe tener la tabla abajo con 8 columnas. Las columnas se encabezan con las categorías nombre, apellido, ciudad (o país), animal, color, fruta (o vegetal), cosa y total.

Se empieza con Participante A y Participante B. Participante A empieza por decir la primera letra del alfabeto en voz alta. Luego sigue diciendo las demás de las letras en silencio. Participante B espera no más muy poco y grita: “¡Basta!” Participante A repite en voz alta la última letra que dijo en silencio. Con esa letra, los estudiantes llenan sus columnas con palabras que empiezan con esa letra. Siguen así hasta que pasa una media hora. El que tiene más palabras gana.

NOMBRE	APELLIDO	CIUDAD/ PAIS	ANIMAL	COLOR	FRUTA/ VEGETAL	COSA	TOTAL

EL DIA DE LAS MADRES

MAMÁ

**Estaba oscuro...
Sólo el rayo de la luz de tus ojos.
Me enseñaste a respirar
y tus entrañas acariciaban mi frágil cuerpo.
Soñaba con colores
y te imaginaba hermosa,
fueron nueve meses en un mundo rosa.
Crecí de a poco con tu calor
me alimentaba con tus caricias
y frases de amor.
El momento llegaba
iba a conocerte,
estaba muy protegida
con miedo de perderte...
Se hizo la luz
una mañana de febrero,
mamá ahí estabas tú
tan maravillosa y tan dulce
como te había imaginado.
Aprendí con el correr del tiempo
y en mis andanzas peligrosas
de cada uno de tus consejos
valorados en cada acto
de mis diecinueve años,
y soñando cada vez
que me encuentro lejos,
con tus palabras
que envuelven mis vivencias
y acobardan los miedos
de mi juventud.**

**Luciana Carelli
Argentina**

UN REGALO PARA SU MADRE: UN ABANICO HECHO DE DOLARES



1. Empiece con un dólar limpio. Doble el borde blanco. Empújelo bien fuerte con las uñas.

2. Siga doblando el dólar hasta llegar al borde final.



3. Parece así del lado largo.

4. Sujete la parte de abajo y dóblela para que quede bien.



5. Abralo y parecerá así.
Si quiere hacer más de uno o si quiere usar un \$5 o un \$10 o hasta un \$20, está bien.

NEW MEXICO INDIAN AFFAIRS DEPARTMENT



los terrenos de las tribus de Nuevo México

Nuevo México tiene unos 205,000 ciudadanos de origen indígena. Son descendientes de gente entre la más antigua del hemisferio del oeste. Hay 22 tribus en el estado-19 pueblos, la gente Mescalero, la gente Jicarilla (ambos Apaches) y la gente Navajó (o Diné). Componen 10.5% de la población. Esta figura es entre los porcentajes más altos de los Estados Unidos. Contribuyen mucho dinero (como individuos y como tribus) al estado, como también sus culturas únicas además de mantener la diversidad del estado.

La gente indígena no recibió el derecho de votar en Nuevo México hasta el año 1962. Pero, como resultado de poder votar, ha empezado a tener un efecto en la política. Por ejemplo, el gobernador Bill Richardson firmó legislación en abril de 2004 que cambió la Oficina de Asuntos de Indios (empezado en 1953) a ser un departamento en su gabinete. El departamento no es muy grande (con 15

empleados) pero ha afectado bastante la vida de la gente indígena en Nuevo México.

El departamento administra los fondos estatales que están designados para las tribus y para la gente indígena. La misión del departamento es mejorar la calidad de la vida para todos los ciudadanos indígenas.

Entre las pólizas a las que se dirige el departamento se incluyen la educación, la salud, los servicios de salud mental, el desarrollo económico, la cesación del uso de tabaco, el desembolso de capital, servicios para veteranos, servicios para ancianos, la labor, el desarrollo comunitario, los recursos naturales y la seguridad pública.

En el año 2003, la legislatura pasó *The Indian Education Act* que provee \$60,000 para que tribus puedan preservar sus idiomas. Además da a la tribu la responsabilidad de certificar maestros para enseñar en sus propios idiomas.

El programa de prevenir y cesar el abuso de tabaco es un esfuerzo de mejorar la salud de la gente. Se distingue entre el uso de tabaco en ceremonias tradicionales y el abuso personal del tabaco.

El departamento ha cumplido unos 588 proyectos bajo el desembolso de capital. Incluyen edificios para educación, sistemas de tratar el agua, centros de salud y centros comunitarios. Además, el departamento provee asistencia técnica a las tribus. Aconseja al gobierno estatal sobre asuntos culturales, tales como proteger los sitios sagrados. Hay 33 contactos en agencias para aconsejar ambas las tribus y las agencias estatales.

El departamento es el primero en todo el país que se dirige a los asuntos que afectan a gente indígena.

ALVIN WARREN

SECRETARY OF THE INDIAN AFFAIRS DEPARTMENT



Alvin Warren was appointed as Secretary of the Indian Affairs Department by Governor Bill Richardson on January 11, 2008.

Secretary Warren is a native of Santa Clara Pueblo. His mother and father are Dave and Aurea Warren. He and his wife Pamela have 3 children.

Before becoming Secretary, Warren served two terms as Lieutenant Governor of Santa Clara Pueblo. In addition, he has served as Tribal Interpreter, Tribal Treasurer and Tribal Councilmember.

Secretary Warren worked for 16 years to assist Santa Clara and other tribes to map, protect and reacquire their ancestral lands. In this capacity, he attended many meetings of the New Mexico Land Grant Forum to acquaint himself with this aspect of land issues in New Mexico. For two years (2004 and 2005) he was the national director of the Trust for Public Lands Tribal Lands Program. He has served both on the Indigenous Communities Mapping Initiative and directed Santa Clara Pueblo Land Claims/Rights Protection Program. A very positive result of these efforts by Alvin is the reac-

quisition by Santa Clara Pueblo of 16,000 acres of ancestral land. He also coordinated the first International Forum on Indigenous Mapping in 2004 in Vancouver, British Columbia, Canada.

Alvin Warren was chairman of the Indian Affairs Commission. He founded the Santa Clara Pueblo Governor's Task Force on Youth and Families and served on the board of the Santa Clara Day School. Also in Santa Clara he has served on committees advising on mortgage lending, land claims, water rights and preservation of the Tewa language. In 2007 he served as a representative to the All Indian Pueblo Council's Pueblo Health Committee. He was also appointed to serve on a Technical Advisory Panel for the Collaborative Forest Restoration Program of the U.S. Department of Agriculture. Other groups with which Secretary Warren has been active include the Earth Circle Foundation, the Chamiza Foundation, the New Mexico Parks and Recreation Advisory Committee, the Trust for Public Lands Tribal Lands Advisory Council and the Center for Land and People Advisory Council.

Alvin Warren is a graduate of Dartmouth in History and certification in Native American Studies. He has also received fellowships from the Andrew W. Mellon Foundation and the Rockefeller Foundation. Secretary Warren's advice to students is to always be open to possibilities to help your community. You can start that search in your role as a student.

Thank you, Alvin, for your lifelong and strong commitment to the preservation of Native American lands, traditions, culture and languages.

INDIO

Cantado por Roberto Mondragón

con una traducción para honrar a Alvin Warren como también al Indian Affairs Department
(escuche el audio en el archivo de música)

INDIO

Oí llorar el viento triste en tu flauta, Indio.
Tus quejas rotas, golpeaban el silencio,
Indio.
Acariciabas con amor tus montañas,
Indio
Con el sonido de tus tristezas.
Oí decir con tus notas, que se acabó tu
tierra.

Indio, Indio... tu tierra, ya no es tu tierra.
Indio, Indio... tu tierra, que ya es ajena.

Te vi mirar a la gente distinta, Indio.
A los poderosos que hacen tus fronteras,
Indio.
A los millonarios que llegan y llegan,
Indio.
Y quieren tu tierra.

Te vi marchar a un lugar
Donde no existe tierra ajena.
Te vi marchar a un lugar
Donde no existe tierra ajena.

Indio, Indio... tu tierra, ya no es tu tierra.
Indio, Indio... forastero en tu tierra.

TRADUCCION:

*I heard the sad wind crying in your flute,
Indio
Your broken cries hit the silence, Indio
You caressed your mountains with your
love, Indio
With the sound of your sadness.
I heard you say with your notes, that your
land was gone.*

*Indio, Indio...your land is not now your
land
Indio, Indio...your land is now foreign to
you.*

*I saw you looking at the people different
from you, Indio.
At the powerful who make your borders,
Indio.
At the millionaires who arrive and arrive,
Indio.
And who want your land.*

*I saw you marching to a place
Where there is no foreign land.
I saw you marching to a place
Where there is no foreign land.*

*Indio, Indio...your land is not now your
land.
Indio, Indio...stranger in your own land.*

EXCERPT FROM THE NEW MEXICO HISTORY BOOK: JICARILLA APACHE HISTORY

by Dr. Veronica Tiller, director Tiller Research

Historical Origins

According to anthropology, the science that studies man and his origins, social habits, development, customs and culture, the Jicarilla Apache of New Mexico are one of the six groups of Southern Athapaskans who migrated from the northwestern Canadian-Alaskan region into what is now the southwestern United States between about A.D. 1300 and 1500. The early ancestors of the Jicarilla Apache settled into the region of western Nebraska, eastern Colorado, and western Kansas and became known as Eastern Apaches. The Jicarilla language is the Eastern Apachean dialect of the greater Southern Athapaskan language group.

From the time the Spanish arrived in the current American southwest in the sixteenth century to the time of American occupation in the 1840's, the Jicarilla Apache were living over an area covering about forty million acres of northeastern New Mexico, southeastern Colorado and the panhandles of Oklahoma and Texas. The native lands of the Jicarilla Apache consisted of the high plains country rising westward into plateaus and mesas with intermountain basins. The Southern Rockies, which extend from southern Colorado into north-central New Mexico make up the western boundaries. The major rivers and streams include the Rio Grande, the Canadian, Vermejo, Conchas and Pecos Rivers and the Ute Creek.

The Spanish Encounter the Apaches

The ancestors of the Jicarilla Apache were first encountered by

Spaniards in 1541 when Francisco Vásquez de Coronado and his soldiers were exploring the area of what is now northeastern New Mexico and immediate plains to the east. The Spaniards called the Apaches they met on the plains between the Canadian and Red Rivers Querechos. These Apaches were on the plains hunting buffalo. The Spaniards also met other Apaches who were trading with the pueblos of Taos, Picurís and Pecos. In 1595, Juan de Oñate began colonizing the Province of New Mexico. The Spanish had a policy of Christianizing the Indians so Oñate sent Fray Francisco de Zamora to the province of Pecos to establish the Catholic Church. While the Spaniards concentrated their missionary efforts among the Pueblos of the Rio Grande Valley, they also tried to convert the Apaches to the Catholic religion. Throughout the 1600's, the Spanish, by-and-large, left the Apaches alone and failed to convert them to Christianity.

The Spanish noticed a distinction among the Apaches living in this region. One group of the Apaches had adopted a semi-sedentary lifestyle that included horticulture, along with irrigation and pottery making. The other Apaches continued to make their living mostly by hunting the buffalo. It was not until the early 1700's that the Spanish differentiated between bands of Apaches, identifying the Jicarilla Apache. Jicarilla means basket maker in the Spanish language.

(This is one of several excerpts from a New Mexico History being produced by Semos and N M Highlands University in 2008.)

Cultural Changes with Arrival in Southwest

Upon arrival in the southwest, the Apache Athapaskan culture first changed due to the influence of surrounding tribal peoples, second to the physical environment and third to the animal life. The Apache bands lived over a wide area that consisted of mountains, valleys, plateaus and plains. Their culture was influenced by the buffalo, the horse that was brought by the Spanish and their contact with the Pueblo and Plains Indians. Over the years, these cultural influences blended into characteristics that define the Jicarilla Apache people.

Through their contact with Pueblos of the Upper Rio Grande Valley, the Jicarilla became semi-settled agricultural people who lived in *rancherías*. The basic Apache family consisted of parents, their children, any married daughters, their husbands and their children. In Apache society, it was the woman who was the head of the household. This social system is known as *matriarchal*. The next larger family unit was the local group made of a cluster of families. These families moved around together, shared common territory and were led by the elder men and women. All the Apache bands came together at various times of the year for important meetings, celebrations, feasts, trading and religious ceremonies.

Although some Apache bands farmed, their main subsistence activities consisted of hunting and gathering. They hunted the buffalo out on the staked plains of eastern New Mexico and the panhandles of Oklahoma and Texas. Following and hunting the buffalo out on the plains brought them into contact with various plains tribes. The Jicarilla adopted the horse, the material culture and the practice of warfare and raiding from the plains

Indians. Due to the abundance of wildlife, the Jicarilla hunted primarily large animals. The mountain sheep were hunted in the southern Rocky Mountains, antelopes in the eastern flatlands of New Mexico and deer and elk throughout the mountains and foothills. Smaller animals, like beaver, rabbit, squirrels and prairie dogs were also hunted, but on a limited basis.

All animal life was sacred to the Jicarilla because they recognized that all plants and animals were important to the balance of the natural environment and the ecosystems. Hunting was never just for the sake of killing animals. All parts of the animals were put to use for a good purpose. The animals provided not only food, but materials that were used for shelter, clothing, tools and religious ceremonial objects. Hides from the large animals were used for teepee covers, robes and blankets, bags, sinew as well as for thread, rawhide for ropes, ties, straps, and tanned skins for clothing, moccasins, and a host of household items. Birds and animals, like eagles, mountain lions, wildcats and land turtles were taken for their feathers, furs and other body parts for clothing and religious objects.

In addition to hunting, the Jicarilla gathered a wide variety of wild berries and wild fruits, acorns, piñon and pine nuts and non-domesticated natural foods like parsley, onions, spinach and a number of edible grasses including those that grow in swampy areas in and around bodies of water. An array of herbs, tubers, bark, tree-gum, leaves and grasses from the mountains, valleys and plains areas were gathered at different seasons of the year for medicinal purposes. As master basket weavers, the Jicarilla also collected an array of willows and branches as well as berries for color dyes at various locations throughout their homelands.

WATER CONSERVATION DIAGRAM OF AN AQUIFER

from *Rio! The Water Detective*, Teacher Guide New Mexico Office of the State Engineer



EXPLANATION: An aquifer is a water-bearing layer of permeable rock, sand or gravel. It has an impermeable layer as its base. A confined aquifer is one that has an impermeable layer above and below it. An artesian aquifer is a confined aquifer that is under pressure; when it is penetrated, the water will automatically rise. An unconfined aquifer has no confining layer between the water and the ground above. Aquifers recharge through precipitation.

RESPUESTA AL CRUCIGRAMA #8

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ABEJAS
 ALVIN
 APACHE
 AQUIFER
 ASISTIR
 BASTA
 BEE
 BENDITAS
 BOMBON
 CENA

COLLAPSE
 DESTINY
 DINNER
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Director:

Georgia Roybal

Phone: (505) 986-0799

Fax: (505) 986-1499

cultura@aspectoscultrales.com

Remedio del Mes: Lantén: Las raíces se usan como laxante; las hojas se muelen con sal y aplicado a los sienes para un dolor de cabeza y para piquetes de insectos.