

AMIGOS

CADA CABEZA ES UN MUNDO

VOLUMEN XIII
NIVEL III

#5



*¡Año de Nieves,
Año de Bienes!*

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Aspectos Culturales, the Center for the Education and Study of Diverse Populations at Highlands, along with the Pecos School District have just released a book about the culture and history of Pecos called Pecos...Mi Pecos. See pages 9 &10 for more information.

CONTENIDO

Lema	Página
Martin Luther King y La Lucha por los Derechos Civiles	5-1 a 5-3
<i>Some Interesting Books</i>	5-4
<i>Coyote in New Mexico by Terrance Gallegos</i>	5-5
Música: Derek Velásquez	5-6
<i>Animo</i>	5-7
Allá en el Rancho Grande	5-8
<u>Pecos...Mi Pecos</u>	5-9
Este es Mi Pecos por Juan Varela	5-10
Remedios, National Park Service	
<i>Healing Herbs in the Pecos Valley by Angela Richman</i>	5-11
<i>Forage Through Time by Juan Gonzales</i>	5-12 a 5-13
Respuesta al Rompecabezas	5-13
Remedios	
The Folk Healer, <i>Green Medicine</i> por el Dr. Eliseo Torres	5-14
<i>Some Remedios from Green Medicine</i>	5-15
<i>Twelve Step Programs</i>	5-16
Sanarse Tradicionalmente y el Abuso de Sustancias	5-17
Sugerencias para Hijos de Adictos	5-18
La Botella de Agua por José Manuel Arellano	5-19
Juegos de Palabras	5-20
Rompecabezas	5-21
Other Resources	
Leonora Curtin, <u>Healing Herbs of the Upper Rio Grande</u>	
William Dick-Peddie, <u>New Mexico Vegetation</u>	
Thomas Keamey and Robert Peebles, <u>Arizona Flora</u>	
Martin Luther King Jr. Papers Project, Stanford University	
Michael Moore, <u>Los Remedios de la Gente</u>	
Michael Moore, <u>Los Remedios: Traditional Herbal Remedies of the Southwest</u>	
Michael Moore, <u>Medicinal Plants of the Mountain West</u>	
Ana Gutiérrez Sisneros, "Sobreviviendo la Segunda Jornada del Muerto," master's thesis UNM	
Muriel Sweet, <u>Common Edible and Useful Plants of the West</u>	
www.lib.lsu.edu/hum/mlk	
www.nps.gov/malu/index.htm	
www.holidays.net/mlk	
www.liu.edu/cwis/csp/library/mlking.htm	

MARTIN LUTHER KING, JR.



El Dr. Martin Luther King, Jr. nació el día 15 de enero de 1929 en Atlanta, Georgia. Asistió a la escuela Yonge Street, luego David T. Howard Elementary. Además, asistió a Atlanta University Laboratory School y Booker T. Washington High School. Se protocoló en el colegio Morehouse a la edad de 15. Recibió su bachillerato en 1948, luego su doctorado de Boston University en 1955. El 18 de junio de 1953 se casó con Coretta Scott de Marion, Alabama. Tuviron 4 hijos: Yolanda (1955), Martín Luther III (1957), Dexter Scott (1961), y Bernice (1963). Recibió el Premio Nobel de Paz en 1964. Murió asesinado en Memphis, Tennessee el día 4 de abril del año 1968.

LA LUCHA PARA LOS DERECHOS CIVILES

1942: James Farmer organiza CORE (el Congreso de Igualdad Racial)

1943: se empiezan los “sit-ins” en restaurantes en Chicago

1945: empieza la revista **Ebony**

1946: manifestaciones raciales en Athens, Alabama y Philadelphia, Pennsylvania
el presidente Harry Truman forma el **Comité Nacional de Derechos Civiles**

1947: los **Freedom Riders** viajan en autobuses para investigar si los autobuses
están segregados

Jackie Robinson resulta ser el primer africano-americano que juega beisbol
reportaje del presidente Truman condena las injusticias en contra de gente negra

1948: A. Philip Randolph protesta la segregación en las fuerzas armadas

1949: William Dawson congresista demócrata de Illinois el primer africano americano
a ser director de un comité en el Congreso

1950: Ralph Bunche recibe el Premio Nobel de Paz por negociar en Palestina

1951: el Dr. Ralph Bunche es nombrado vice secretario de las Naciones Unidas

1953: el primer boicot de autobuses en Baton Rouge, Louisiana
manifestaciones en Chicago

1954: **Brown vs. Board of Education** declara que las escuelas segregadas son
inconstitucionales

Benjamin Davis, Jr. el primer general negro en la Fuerza Aérea

1955: Marion Anderson la primera africana americana que canta en la Opera Metropolitana de Nueva York

Roy Wilkins director del NAACP

Rosa Parks rehusa moverse de su silla para que se siente un hombre anglo en el autobús en Montgomery, Alabama; empieza el boicot



1956: se tira una **bomba** en la casa de Martin Luther King, Jr. la corte declara que está en contra de la ley la segregación en los autobuses una **manifestación** en Tallahassee, Florida

1957: se descubre una **bomba** en el portal de Martin Luther King, Jr. se forma el **Southern Christian Leadership Conference**; se elige King como presidente el **Civil Rights Act of 1957** pasa el presidente Eisenhower manda tropas a Little Rock, Arkansas para **integrar las escuelas**

1960: se **integran** los restaurantes en San Antonio, Texas se forma el **Student Nonviolent Coordinating Committee** en North Carolina el presidente Eisenhower firma el **Civil Rights Act of 1960**

1961: los **Freedom Riders** salen de Washington, D.C. y cuando llegan a Aniston, Alabama, se quema el autobús y hay gente golpeada **Thurgood Marshall** es nombrado a la corte de apelaciones por el Presidente Kennedy

1962: **manifestaciones** causadas por la inscripción de **James Meredith** en la Universidad de Mississippi

1963: **Bull Connor** usa mangueras y perros para terminar una protesta en Birmingham, Alabama

George Wallace, gobernador, se para en la puerta para prevenir que estudiantes africanos americanos entren a la Universidad de Alabama

queda **Medgar Evers** asesinado en frente de su casa en Jackson, Mississippi

Denise McNair, Cynthia Wesley, Carole Robertson, y Addie Mae Collins matadas por una bomba en una iglesia en Birmingham, Alabama



1963: durante la **Marcha en Washington**, Martin Luther King pronuncia su declamación llamada "I Have a Dream"
el presidente **Kennedy es asesinado** en Dallas, Texas

1964: el presidente **Lyndon Johnson** firma el **Civil Rights Act of 1964**
tres luchadores por derechos civiles **James Chaney, Andrew Goodman**, y **Michael Schwerner** son matados en Philadelphia, Mississippi
Martin Luther King recibe el **Premio Nobel de Paz**

1965: **Malcolm X** asesinado en Nueva York
la **Marcha de Selma hacia Montgomery** toma lugar
el **Voting Rights Act** se firma
manifestaciones en Watts, California; 35 personas mueren

1966: **Robert Weaver** es nombrado el primer africano americano en el gabinete del presidente

James Meredith es balaceado en Mississippi
Stokely Carmichael usa el término Black Power por primera vez
manifestaciones en Omaha, Chicago, Cleveland, y Dayton
Edward Brooke es elegido senador de Massachusetts

1967: **manifestaciones** en Detroit y Newark
Thurgood Marshall es nombrado el primer juez negro en la Corte Suprema

1968: **Kerner Commission** hace un reportaje sobre el racismo
el **Dr. Martin Luther King** es asesinado en Memphis, Tennessee
Robert F. Kennedy es asesinado en Los Angeles, California
Shirley Chisholm (Bedford Stuyvesant, Nueva York) es la primer mujer negra elegida al Congreso

SOME INTERESTING BOOKS

I Know Why the Caged Bird Sings is by Maya Angelou. This is a book which describes people and incidents from her childhood. She grew up in Arkansas at a time when the South was segregated. Segregated means that black people and white people were not allowed to participate in the same activities or be in the same place. This book is very enlightening and also quite humorous.

Vernon Can Read is an autobiography of Vernon Jordan. He grew up in Atlanta, Georgia when the South was still segregated. He writes about his going to college and working as a chauffeur for a boss who was surprised to learn he could read. He also talks about his career and how he worked to integrate the University of Georgia. He also discusses an attempt to assassinate him by a white supremacist. He reveals that his grandfather's greatest dream was to someday use an indoor toilet. Vernon Jordan is a close friend of former president Bill Clinton.

The Color of Water is by James McBride. This book has alternating chapters. One chapter is about Mr. McBride growing up in New York, one of 12 children of a black father and a white mother. The next chapter is about his mother growing up Jewish in the South and marrying a black man. When he died, she then raised the

COYOTE IN NEW MEXICO

by Terrance Gallegos, former student at Española Valley High School
(contained in the book *Soy Yo* produced by Aspectos Culturales and Hands Across Cultures)

Prejudice and discrimination are something usually experienced by recognized minorities such as Blacks, Hispanics, and Asians. In my case, I have felt the pangs of discrimination from whites and Hispanics. I am what you call a "coyote," or half white and half Hispanic. The term "coyote" refers to one of mixed breed. In the animal world, a coyote is related to the wolf and looks like a mangy dog.

I grew up in Española, a Northern New Mexico town which is mostly Hispanic. I've been heavily discriminated against because I have blue eyes, light skin, and blonde hair. Nobody wanted to be the "güero" friend, and nobody wanted to be the "gringo" in this town. In Los Alamos or Santa Fe, two heavily "white" areas, I blended in because of my looks. There, they were an advantage.

In first and second grade, I was innocent of the physical differences between races. I did not feel different from the other children. However, I was different to them. Amid the dark faces, eyes and hair, I stood out. I stood alone. They made fun of me. I was bewildered because, to me, I was like them. I ate tortillas, chile, enchiladas. I understood the Spanish slang words they threw at me. Yet I was not totally accepted. I didn't have close friends until high school. By then, people were more mature. I was recognized more for my character, my personality. Physical looks were less important.

I soon found out that it wasn't only the Hispanic people who discriminated against me, but whites also. I "blended in" with the Anglos (whites). Some Anglos treated me

differently until they saw my last name. My last name is "Gallegos." Once they realized I was not an "Anglo," their whole attitude changed towards me. They treated me like I was a lesser person. Some Anglos are condescending and rude. In a recent trip to a ski basin, I was the butt of some jokes.

I used to wish my hair was dark so that my classmates would accept me. I did what I could to blend in with the other children. I even found myself discriminating against whites so I would be accepted by my Hispanic friends. I still catch myself doing that. At these times, I feel badly. I realize I am doing what I despise in other people.

Children are born innocent. They learn prejudice and discrimination from their parents. Yet, why should our society judge a person by the color of his skin, his hair, his eyes? Why should our society judge a person because of ethnic origin, language, and customs? Who are we to judge?

If people don't wake up to their prejudice, it will be their demise. People will continue to be filled with hate. We will destroy one another. There is no reason for this. We just need to be more aware, more sensitive to other people. We must think before we talk or act and treat other people the way we want to be treated.

Yes, I am "coyote." I am proud to belong to two cultures. I no longer feel I have to dye my hair black to fit in because I know there is a deeper identity within myself. It is the acceptance of who I am and where I come from.

DEREK VELASQUEZ



Derek Velásquez es un joven de Youngsville, Nuevo México. Youngsville está cerca de Abiquiú.

Derek está en el quinto grado. Tiene

10 años. Su maestra es Katherine Salcido Salazar. Nos dice que su tarea favorita en la escuela es deletrear. Le gusta más deletrear en español porque dice que es más fácil que el inglés.

La mamá de Derek se llama Stella. Su padrastro es Raymond. Además, Derek tiene dos hermanas: Janice y Brianne.

Desde la edad de 4 Derek ha sido cantante. Ha cantado entre grupos grandes. En el año 2000 ganó como "Child Artist of the Year" y "Child Song of the Year" en la Asociación de Música Hispana Nuevomexicana. Ha cantado para el representante Udall y el senador Domenici. Además, ha cantado en el capitolio y en conferencias bilingües y de médicos. Ha dado conciertos en conferencias de carros y de arte, festivales de mariachis, fiestas, y escuelas. Ha actuado en una estación de televisión en Los Alamos.

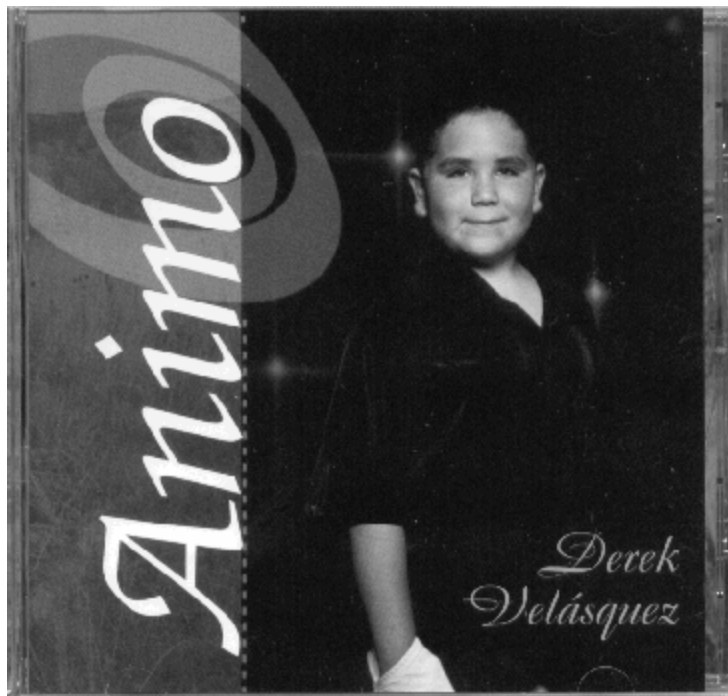
El talento del canto lo comparte toda su familia. Su mamá canta. Sus tíos, tías, y abuelos también cantan. Tiene una prima Jaci Velásquez quien es cantante famosa del estilo evangelista.

Derek canta muchos duetos con Ernestine Romero, La Jovencita.



Derek Velásquez con Ernestine Romero

ANIMO, A NEW CD BY DEREK VELASQUEZ



Derek Velásquez just released his first CD. It is called Animo.

The songs contained on the CD are all religious or inspirational. The CD has different styles and shows the range and styles of Derek's voice. Some songs are in Spanish and some are in English. One is mariachi style, one rock and roll style,

one gospel style, and some are ranchera style.

The songs are Animo (mariachi), Hero, Jesus Is Oh So Right, God Bless America, Just a Prayer Away, Go Light Your World, Jesus He Loves Me, Amazing Grace, O Madre Te Veré, and Animo (ranchera).

*Congratulations, Derek!
We love you!*

ALLA EN EL RANCHO GRANDE

Musical score for the song "Alla en el Rancho Grande". The score is written in G major (one sharp) and 2/4 time. It consists of four staves of music. The first staff begins with a treble clef and a key signature of one sharp (F#). The second staff has a measure rest for 7 measures, then begins with a treble clef and a key signature of one sharp. The third staff has a measure rest for 14 measures, then begins with a treble clef and a key signature of one sharp. The fourth staff has a measure rest for 22 measures, then begins with a treble clef and a key signature of one sharp. Chord symbols G and D7 are placed above the notes in various measures throughout the score.

Coro:

Allá en el rancho grande
Allá donde vivía
Había una rancherita
Que alegre me decía
Que alegre me decía.

El gusto de los rancheros
Es tener su buen caballo
Ensilarlo por las tardes
Y darle vuelta al ganado.

Coro

Te voy a hacer tus calzones
Como los que usa el rancho
Te los comienzo de lana
Te los acabo de cuero.

El gusto de las rancheras
Es tener su buen comal
Echar sus tortillas gordas
Y gritarle al caporal.

Coro

El gusto de las rancheras
Es tener su buen calzado
Ponérselo en los domingos
Cuando bajan al poblado.

Coro:

Allá en el rancho grande
Allá donde vivía
Había una rancherita
Que alegre me decía
Que alegre me decía.

Coro

PECOS...MI PECOS



Pecos...Mi Pecos is a book resulting from the combined efforts of Eric Romero of the Center for the Education and Study of Diverse Populations at Highlands University, the Pecos School District, and Aspectos Culturales. It was released to the school district on December 5 at the Pecos Schools.

The book contains sections on history, people, folklore, places, traditions, religion, and literature. The content was written by students, teachers, senior citizens, community members and Aspectos Culturales. The pictures were provided by members of the community. One section of the book contains many old pictures.

Each section has a study guide, and student activities are also included.

Each contributor of articles received a free copy. All teachers in Pecos schools also received a free copy. Social studies and Spanish teachers received 60 copies for classroom use. The school libraries received 30 copies as did Eric Romero of CESDP.

Aspectos Culturales and the Pecos Schools both have copies that can be purchased by the public.

UNA SELECCION DE *PECOS...MI PECOS*

ESTE ES MI PECOS

© Por Juan Varela

Este es mi Pecos querido
Situado junto (a) la sierra
Es un lugar bendecido (bendecido)
Que Dios hizo en esta tierra
Su río tan prominente (prominente)
Con sus grandes alamedas
El eco de sus corrientes
Que nos cantan por doquiera.

Les nombran Sangre de Cristo
A estas lindas sierranías (sierranías)
En donde nacen los ríos
Con sus aguas cristalinas
Se juntan como hermanitos
Formando el río famoso
Sus aguas regan (riegan) los sitios
De este lugar tan hermoso.

Que alegres las primaveras
Los campos en verdecidos
Las nevadas de las sierras
Suplen las aguas del río
En estos cerros y valles
Los (nos) saluda en su jornada
Y al pueblo con sus hogares
En su lomita encantada.

Expediciones de España
Con sus grandes aventuras
Llegan por estas montañas
Presentaron su cultura
Con gran orgullo y anhelo
Es mi Pecos tan querido
Un pedacito de cielo
Lugar de Dios bendecido (bendecido)
Pero ¡ay qué lindo es mi Pecos!

HEALING HERBS IN THE PECOS VALLEY

by Angela M. Fichman, Pecos National Historical Park

For many generations in the Pecos Valley, part of which is now Pecos National Historical Park, native plants have played an important and prominent role in the lives of those who live here, from the ancient Puebloans to Spanish explorers, European settlers, and to modern day inhabitants. Native plants are not only a great source of food, but they are also a great source of medicine. Some even believe these plants had magical powers such as warding off rattlesnakes, witches or spells.

Of the 356 native plants found within the Pecos National Historical Park, it is estimated 20 to 30 of these were traditionally used to heal ailments of all kinds. Through consultations with the Pecos people they identified many plants that either they or their mothers used in a variety of ways. There are many ways to prepare such plants. Perhaps the most common method is to boil the leaves to make a tea sometimes adding sugar, salt, vinegar, or other herbs. Most often the tea is prepared as a drink, but, in some instances, it is used for bath water.

Other forms of preparation include the making of soap or shampoo in order to wash the body or wounds. Plants can also be made into a poultice or salve which is applied to areas of infection such as amole, which is more commonly known as yucca or soap plant and is used to treat gonorrhoea, rheumatism and chest ailments. It is also used as rennet in cheese making.

You may be familiar with some plants as they are still used to treat ailments. Cota or Navajo tea is used to reduce fever, purify the blood, apply to chafed skin, as a laxative and to treat high

blood pressure. It is also a nice coffee substitute. Estafiate, also known as warmwood and sagebrush, has a strong bitter smell and can be used to cure diarrhea, menstrual cramps, arthritis, or even stomach acidity and worms. A plant with many uses is malva whose other names include mallow and cheese plant. This plant treats measles, bruises, pimples, headaches, pneumonia, bladder infections, and can help heal women after childbirth. Mullein or velvet plant can help relax bronchial spasms of the throat and lungs. It was also used to treat asthma. If one's supply of tobacco ran out, this plant was used as a substitute for smoking, and it was commonly used as toilet paper. Oshá, which is known as Colorado cough root or bear medicine, was probably the most widely used in the South west. It was a good anesthetic and antiseptic and was used to treat colds, malaria, and viral toxins. Plumajillo or yarrow helps heal sprains, cuts, broken bones, and stimulates blood clotting. It was also known to be a potent love charm. Lastly, two plants which are in the mallow family: yerba de la negrita or scarlet globe mallow and yerba de la víbora or broom weed, were said to be used for everything. It is believed they can cure all things listed above and more, like hemorrhoids, blisters, tumors, stimulate hair growth, dry skin, urinary tract infections, swelling from insect stings, and colic.

Unfortunately, modern medicines and the advancing convenience of taking pills have replaced, for some, native plants as the healers of choice. Still, as can be seen with the growth in the herbal and homeopathic industry, there is a lot to be learned from the plants themselves and the people who still use them.

FORAGE THROUGH TIME

Native Food Sources of Salinas

By Juan Gonzales

Before they settled down, early people were not involved in agriculture as much as they were in involved in hunting wild animals and utilizing wild plants. Plants whose nutritional and medicinal values are known by hundreds and thousands of years of usage surrounded American Indians. They gathered and used plants like Horehound, Storksbill, Juniper, Four-Wing Salt Bush, Piñón Pine and Prickly Pear. In later years they would domesticate corn, beans, squash, and many other foods.

The climate of this area, later to become known as the Salinas Jurisdiction by the Spanish, is semi-arid. Modern records indicate that the average annual rainfall ranges from 13 to 16 inches. Seventy-five percent of the precipitation falls between April and October. The annual temperature is about 50 degrees F. The average frost-free season is 130 to 160 days. Both temperature and precipitation favor warm-season perennial species. The soils of these sites can store water from winter and early spring moisture for use by cool-season species.

A study of plant remains from Gran Quivira demonstrates that the following list of plants were in use at the pueblo during prehistoric times. Modern cultures continue to use a majority of these plants for many of the same purposes. Today, 60% of U.S. crop production comes from plants originally domesticated by American Indians.

The Horehound Mastranzo (*Marrubium*) introduced from Europe is a member of the mint family. Some of the historic uses of this plant were as a tea

used for coughs or boiled slowly with honey or sugar until thick and then taken as a cough syrup. It was also used for stomach aches and colic.

The Storksbill *Alfilerillo* (*Erodium cicutarium*), a weed introduced originally in the Southwest by the Spanish, was used for mild bladder and urethra infections with sharp pain. It was also used for sore throats, nausea, and diarrhea. It was also widely used in the bath for arthritis.

Juniper Cedro (*Juniperus monosperma*), a small tree, had many prehistoric uses. The Native Americans ate the berries and used the leaves to cure colds, reduce swellings, fade bruises and as a post childbirth tonic. It was used for cooking wild meat and was a durable material for construction and fuel. It was also used extensively in patent medicines.

The Narrow Leaf Yucca *Palmilla* (*Yucca Elata*) also had many prehistoric uses. Sandals, mats, rope, and baskets were made from the tough fibers of this plant. Native Americans used the buds, flowers, fruits, seeds, and young flower stalks for food. A fermented beverage is made from the fruits and soap is made from the roots.

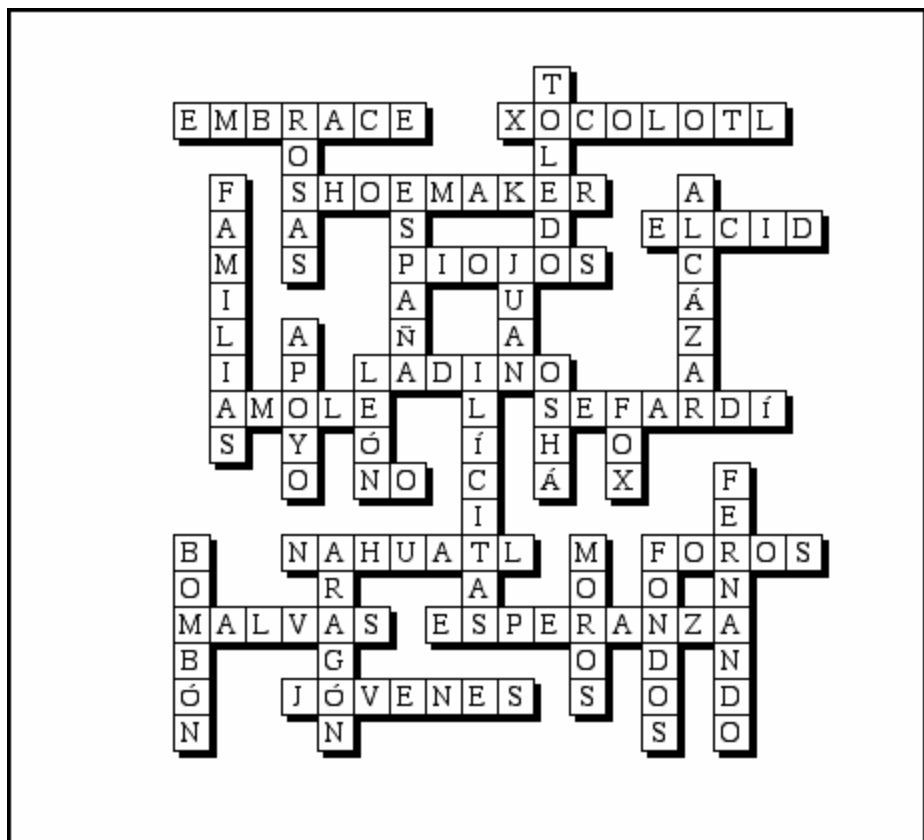
The Four-Wing Salt Bush *Chamiso* (*Atriplex Canescens*), a round grayish bush, was used prehistorically by the Native Americans. They would grind seed for meal and ate the leaves as spinach. They also stirred ashes of saltbush into batter to turn corn meal blue. Ground roots and blossoms moistened with saliva were used for ant bites. Saltbush is known for its nutritional quality and high sodium content.

The Piñón Pine (*Pinus Edulis*), a tree with needles which are short and stiff and which produce edible nuts, was a source of food for Native Americans of the Southwest. It was also construction material as well as firewood. The powder is rubbed into sore joints. Combined with cooking oil, the mixture is used for burns and cuts. This was also a substitute for chewing gums.

The Walking Cane Cactus Cacto (*Opuntia Spinosior*) was used prehistorically by the Native Americans who cooked and ate the flower buds.

Snake Weed *Yerba de la Víbora* (*Gutierrezia Sarothrae*) was used medicinally as a treatment for snakebite, hence, the name. It is also said to be applied to ant, wasp, and bee stings. It is said to be effective in reducing joint inflammations.

RESPUESTA AL ROMPECABEZAS





The Folk Healer por Eliseo Torres es un libro sobre el curanderismo. Tiene descripciones de la gente que es curandera. Luego, sigue descripciones de afecciones. Incluye secciones sobre los ritos y las creencias. Luego hay biografías de 3 curanderos famosos.

Entre las afecciones se describen el susto-cuando alguien sufre un choque (semejante al Post Traumatic Stress Disorder) y el empacho cuando hay algo que no ha salido del estómago. En los ritos usan huevos, velas, y escobas como también comida y hierbas.

Don Pedrito Jaramillo era de Texas. Se dice que es el curandero más famoso de toda época. Murió en 1907. El Niño Fidencio era de Guanajuato, México. Se hizo famoso por sanar al presidente Plutarco Elías Calles. Teresita Urrea nació en México en 1873. Cuando tenía 19 años, el presidente Porfirio Díaz la forzó fuera del país. Murió en Arizona en 1906.

Green Medicine gives a history of the use of herbal medicine in Mexico. Dr. Torres describes where to get the herbs, how to prepare them, some medical terms, and a description of the herb's uses.

The influences on Mexican herbal medicine include Judeo-Christian, the Moors, European witchcraft, Native American herbs, and modern medicine as well. The Greeks also influenced the curanderos with their theories of illness as being wet or dry, cold or hot.

Herbs are sometimes burned or used as an incense. Often they are mixed with alcohol or water. Mixed with water they can be made into a poultice or a wash. Many herbs are used as teas. Glass is the best storage place for herbs or herbal mixtures. Dried herbs are stronger than fresh ones.

One caution Dr. Torres gives is not to neglect standard medicine. Today it is common for medical doctors to recommend both western medicine and herbs.



El Dr. Eliseo Torres viene de una familia de curanderos en Texas. Ha estudiado con varios maestros. Ahora sirve como vice presidente de asuntos estudiantiles en la Universidad de Nuevo México.

SOME REMEDIOS FROM GREEN MEDICINE

Century Plant (Mescal):

This plant is a modern source of steroids. Some Maguey plants contain a substance similar to cortisone. The plant looks a great deal like Aloe Vera, though it does not have the spines. It is applied to wounds in a similar way. Occasionally the leaves are heated and the hot leaf is used to induce abscesses to drain.

Cornsilk (Barbas de Elote): *According to herbalists, the Cornsilk strands should be boiled and the resulting liquid drunk to treat bladder and kidney ailments. Cornsilk is said to relieve water retention and thus is given in the morning to children who wet the bed. This is rumored to "drain" them during the day and*

thus keep them dry at night. When used as a bedwetting remedy, Cornsilk is sometimes mixed with Agrimony. It also is supposed to relieve the painful urination sometimes associated with prostate problems.

Marigold (caléndula): *The whole plant can be used in tincture and applied to sores. An infusion of the fresh or dried flowers, allowed to stand for ten to fifteen minutes can, similarly, be used as a lotion. A decoction made from the root can be drunk as a tea to relieve gout and rheumatism. It is also said that applying the leaves of a Marigold plant to calluses will soften them and eventually make them disappear.*

TWELVE STEP PROGRAMS

Alcoholics Anonymous, Narcotics Anonymous, Alanon (for families), and Gamblers Anonymous are called Twelve Step Programs because they use the following 12 steps to recovery:

- 1. We admitted that we were powerless over alcohol-that our lives had become unmanageable.*
- 2. Came to believe that a Power greater than ourselves could restore us to sanity*
- 3. Made a decision to turn our will and our lives over to the care of God as we understand Him.*
- 4. Made a searching and fearless moral inventory of ourselves.*
- 5. Admitted to God, to ourselves and to another human being the exact nature of our wrongs.*
- 6. Were entirely ready to have God remove all these defects of character.*
- 7. Humbly ask Him to remove our shortcomings.*
- 8. Made a list of all persons we had harmed, and became willing to make amends to them all.*
- 9. Made direct amends to such people wherever possible, except when to do so would injure them or others.*
- 10. Continued to take personal inventory and when we were wrong promptly admitted it.*
- 11. Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.*
- 12. Having had a spiritual awakening as a result of these steps, we tried to carry this message to alcoholics and to practice these principles in all our affairs.*

SANARSE TRADICIONALMENTE Y ABUSO DE SUBSTANCIAS

Hace tres años que Hoy Recovery Program ha patrocinado una conferencia sobre el uso de métodos tradicionales para tratar el abuso de sustancias. La conferencia este año fue en honor de San Juan Diego y la entitularon Strengthening Our Spiritual Roots In Our Communities. Ben Tafoya es el director de Hoy y Ana Gutiérrez Sisneros es una supervisora con interés especial en el uso de la medicina tradicional.

Otro programa que usa lo tradicional para el tratamiento del alcoholismo es Hinn'ah Bits'os en Gallup, Nuevo México. Purifican a los alcohólicos en ceremonias de 24 días. Incluyen polen de maíz, *sweat lodges*, tambores, círculos de pláticas y talleres con curanderos indígenas (*medicine men*). Los resultados comprueban que después de 2 años los clientes quedan sobrios. El director se llama Harrison Jim.

El investigador, P.J. Flores postula que la adicción resulta de la incapacidad de establecer contact íntimo con otras personas y que, además, los adictos reemplazan esto con drogas o alcohol.

Los curanderos refieren a esta práctica como susto. Durante el tratamiento el curandero primero conduce pláticas para determinar el problema. Luego, siguen limpias o barridas para eliminar las fuerzas malas de la persona. Luego, tratan de recuperar el alma de la persona. Ya que el curanderismo trata los aspectos físicos, mentales, y espirituales de cualquier enfermedad.

Se dice que hay tres reinos en que el adicto necesita involucrarse: las plantas, los animales y los minerales. Además dicen que las maneras de purificarse incluyen oraciones, *sweat lodges*, ayunos, ofrendas y tés.

Hay varios aspectos de la adicción como la tendencia genética a ser adicto. Los traumas de la historia pueden causar susto. Un trauma en el norte de Nuevo México resultó cuando las comunidades perdieron control del terreno de las mercedes. La opresión de un grupo sobre otro puede aumentar el susto. Otro factor es la economía. Otro resultado de la opresión es la desintegración de la cultura. Estos factores resultan en la falta de autoestima. Además, aquellos con menos recursos tienen menos acceso al sistema de salud.

Muchas veces los aspectos de las culturas, especialmente la espiritualidad, no reciben atención durante los años de adolescencia. Cuando se pierden esos aspectos culturales, los niños quedan susceptibles al abuso de alcohol y drogas.

Un aspecto tradicional muy importante es el respeto del potencial, a veces, de las plantas. Estas pueden curar y matar.

En la tradición azteca había varios niveles de curanderos. El más alto tenía conocimiento de la estructura psíquico. Entendían cómo interpretar los sueños. Había curanderos que se especializaban en técnicas para disminuir la ansiedad. Sobadores usaban masaje. Hay curanderos que usaban ventosas para quitar la enfermedad. Otros usaban el poder de la imaginación para sanar.

Otro aspecto crítico para los adictos es aquel de la comunidad. Si se perciben como parte necesaria de la comunidad y si participan en sus actividades, se sienten fortalecidos

En fin, aspectos de la cultura como la danza, las tradiciones, las comidas, y la religión forman una parte importante en la cura del enfermo.

SUGERENCIAS PARA HIJOS DE ADICTOS

El uso de alcohol o drogas es una enfermedad. No se es culpable si sus padres usan alcohol o drogas. No tiene la persona la responsabilidad de corregirlos.

Se puede cuidar a sí mismo hablando con una persona de confianza y tomar decisiones saludables en su propia vida.

El tratamiento para el alcoholismo o para la dependencia en las drogas está a su alcance y puede ayudar a encaminar al padre adicto a su recuperación.

No está solo. Necesita y merece servicios. Hay personas y lugares seguros que pueden ayudar.

Una Actividad

Busque en el directorio telefónico los programas de Alcoholics Anonymous, Narcotics Anonymous, Gamblers Anonymous, Al-Anon, o Alateen.

Familias y amigos de alcohólicos pueden llamar al 888-4AL-ANON (888-425-2666).

Busque en la red el www.al-anon.org.

LA BOTELLA DE AGUA

por José Manuel Arellano, en Poesía de mi pueblo (por Anselmo Arellano)

Don Amadeo Romero
se queja del año seco
de la bolsa del chaleco
se saca hasta un peso entero.

Y como que no es cameo (camello)
siempre le ocurre la idea
lleva agua en una botella
para remojarse el cuello.

Cuando el tiempo está frío,
estando jalando arena
es una idea muy buena
llevar un medio cuartillo.

Si es bueno el consejo mío
o acertada mi opinión,
en vez de medio cuartillo
sería mejor un galón.

Si evita un mal tropezón
aunque venga de vacío
o se enoja el patrón
déle un trago amigo mío
así se le acaba el brío
aunque sea regañón.

JUEGOS DE PALABRAS

Busque antónimos:

primer _____

childhood _____

funny _____

mangy _____

favorito _____

buen _____

free _____

querido _____

native _____

modern _____

nació _____

similar _____

possible _____

perdieron _____

seco _____

queja _____

Busque sinónimos:

manifestación _____

segregated _____

enlighten _____

tribute _____

innocent _____

cantante _____

platicar _____

received _____

lindas _____

common _____

forage _____

descripciones _____

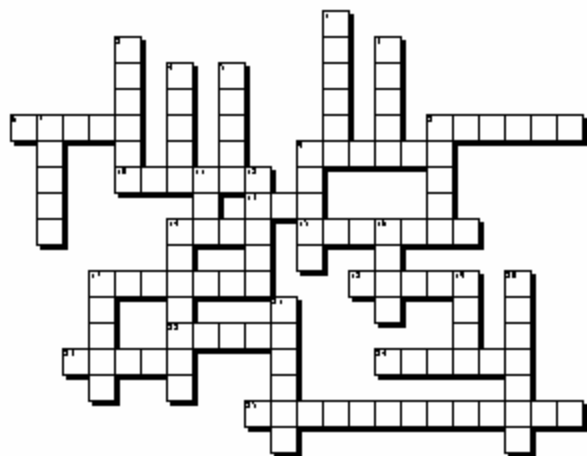
spines _____

restore _____

susto _____

jalando _____

UN ROMPECABEZAS



ACROSS

6 easy

8 games

9 herd of cattle

10 hills

13 té

14 copia

15 varied

17 colegio

18 hierbas

22 abuse

23 sangre

24 plantas

25 inflamaciones

DOWN

1 asma

2 público

3 struggle

4 color

5 blonde

7 encouragement

8 chistes

9 grade

11 river

12 estilo

14 shoes

16 ojos

17 sky

19 piel

20 baseball

21 strong

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According to herbalists, the Cornsilk strands can be boiled and drunk to treat bladder and kidney ailments. Cornsilk is also said to relieve water retention.

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