¡Año de Nieves, Año de Bienes!

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MARTIN LUTHER KING, JR.


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


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 boicote 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 Ópera Metropolitana de Nueva York, y Roy Wilkins, director del NAACP. Rosa Parks rehúsa moverse de su silla para que se siente un hombre anglo en el autobús en Montgomery, Alabama, empieza el bocot.

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.


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. Medgar Evers es asesinado en frente de su casa en Jackson, Mississippi. Denise McLain, Cynthia Wesley, Carole Robertson, y Addie Mae Collins mataban por una bomba en una iglesia en Birmingham, Alabama. 5-2
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

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 primera mujer negra elegida al Congreso
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 chauffer 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.

SOME INTERESTING BOOKS

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 children by herself. All of her children went to college.
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 “guero” 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 races, 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 toward me. They treated me like I was a lesser person. Some Anglos were 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 didn’t do 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 guilty, 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

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, tíos, y abuelos también cantan. Tiene una prima Jaci Velásquez quien es cantante famosa del estilo evangélica.

Derek canta muchos duetos con Ernestine Romero, La Jovenita.
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

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 cabello
Ensillar por las tareas
Y darle vuelta al ganado.

Coro

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

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.
PECOS...MI PECOS

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.
ESTE ES MI PECOS
© Por Juan Varela

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

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

Que alegres las primaveras
Los campos en verde (verdeado)
Las nieves de las sierras
Suplen las aguas del río
En estos ceros y valles
Los (los) saluden en su jornada
Y el 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 oh qué lindo es mi Pecos!
HEALING HERBS IN THE PECOS VALLEY
by Angela M. Richman, 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 Pueblos 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 hold magical powers such as warding off rattlesnakes, witches or spells.

Of the 366 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 bathwater.

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 savie which is applied to areas of infection such as amoebae, which is more commonly known as yucca or soap plant and is used to treat gonorrhea, 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. Coca 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. Estafate, also known as wormwood 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 mallow whose other names include mallet and chaise 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 Southwest. It was a good anesthetic and antiseptic and was used to treat colds, malaria, and viral larynx. 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 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, Píñon 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 Nastranzo (Marribium) 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 Altlerillo (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 Palmitillo (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 Chamisc (Atriplex Canescens), a round grayish bush, was used prehistorically by the Native Americans. They would grind seeds for meal and ate the leaves as spinach. They also stirred ashes of salt bush 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 Cactid (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

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

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

Entre las aflicciones 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.


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.
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. Marigold (caléndula): Occasionally the leaves are heated and the hot leaf is used to induce abscesses to drain.

Corncorn Silk (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.

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, Al-Anon (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 asked 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 substancias. La conferencia este año fue en honor de San Juan Diego y la entidad fue Strengthening Our Spiritual Roots In Our Communities. Ben Talaya 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’ean Bhe’s on Gallup, Nuevo México. Purifican a los alcohólicos en ceremonias de 24 días. Incluyen: polen de maíz, sweat lodges, tamborines, círculos de prácticas y talleres con curanderos indígenas (medicine men). Los resultados comparten 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 contacto 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 prácticas para determinar el problema. Luego, siguen limpias c barricas para eliminar las fuerzas malas de la persona. Luego, tratan de recuperar la alma de la persona. Ya que el curanderismo trata los aspectos físicos, mentales, y espirituales de cualquier enfermedad.

Se dice que hay tres réncos 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 sufrimiento. Un trauma en el norte de Nuevo México resultó cuando las comunidades perdieron control del terreno de las mineras. La opresión de un grupo sobre otro puede aumentar el susto. Otro factor es la economía. Otro resultado de la opresión es la desintegridad 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.


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 enca- minar 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.
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5-20
Remedio del Mes: (Barba de Eleote):
According to herbalists, the Comsilk strands can be boiled and drunk to treat bladder and kidney ailments. Comsilk is also said to relieve water retention.