



Free

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A DREAM COME TRUE: HUATULCO



Huatulco is an area where yesterday, today and tomorrow seem to emerge into one with amazing speed. Taking advantage of an extraordinary natural setting bathed in sunlight 300 out of 365 days a year whose 8,400 acres of coastal land includes nine bays and many golden sand beaches, Mexico's tourist promotion agency Fonatur is rapidly developing the Huatulco Bays Project into a vacation paradise that is slated to equal highly successful Cancún.

According to José Antonio Islas, who came to work at Fonatur in Huatulco less than two years ago, when he first arrived "there was simply nothing". Although the small fishing village of Santa Cruz Huatulco and the equally small municipal seat of Santa María Huatulco existed, the area was very isolated from the rest of the world. But, in 1985, that dramatically changed.

AS IF BY MAGIC

"One day we would pass by a small hill," comments Olga Nieto, who arrived in Huatulco in October, 1985, "then we would pass by again and the hill wasn't there anymore."

"It's unbelievable what has taken

place just in the last six months, adds Andre Chalem, an investor from New York. With Mexican associates he has projected El Dorado, luxury condos with a magnificent ocean view, to one side of the town plaza and marina, presently under construction in Santa Cruz. When I spoke to him in Huatulco at the beginning of the year, the first stone was soon to be laid and the whole condominium—complete with jacuzzi baths, pool and tennis courts—was to be finished this year. This natural paradise is both timeless and virgin, and although the plans for this man-made vacation paradise are on schedule, the first stage will probably not be completed until the end of this year when the visitor will have all the comforts and luxuries at Santa Cruz, Chabué and Tongolunda Bays.



TOURISTIC AND ECOLOGICAL PROJECT

But Huatulco Bays has some strong advantages that will help conserve its pristine beauty even as it grows in size. To begin with, the project itself contemplates only using a small portion of the whole area and conserving ecology. In a sense, it is being developed within the framework of an ecological reserve. Except for the Coyula lowlands and their long open sea beach, Huatulco is characterized by protected bays and coves that limit the possibility of the classic development of one high-rise hotel after another.

What is there to do in Santa Cruz now before discotheques, boutiques and outdoor cafes have been opened? Relax and enjoy exceptionally fine golden beaches and azure waters, snorkel, skin dive (for now, bring your own equipment unless you stay at a hotel with a dive shop), and fish.

Local boat owners have formed a cooperative that offers trips from Santa Cruz Beach to all Huatulco

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THE CORRIDOS

MEXICANA 

Stories of passion, political events, heroic feats, tales of outlaws, historic and revolutionary deeds, ballads of love and nature are the marrow of the Mexican corrido or popular octosyllabic lyric poem. Firmly entrenched in our folklore, it is the most genuine of Mexican epics put to music. It reached its height of popularity during the Revolution but reputedly dates back to the colonial era.

A few authors and compilers like Vicente T. Mendoza and Higinio Vásquez Santana have linked this musica

genre with the Spanish narrative *pue* poems inasmuch as corridos relate exploits of wars and battles and their lyrics follow the pattern of the Castilian verses, songs and old picaresque ballads. Celedonio Serrano Martínez, on the other hand, thinks they go back to indigenous roots. Thomas Stanford, musicologist and compiler of ethnic and popular music, maintains their similarity to Spanish narrative poems stems from the vernacular Christmas carols in vogue in Mexico in the 18th century.

The author leans toward the theory that the corrido descends from a specific type of tune and ribald song called *jácara*. It was supposedly dubbed with the name corrido for its style of accompaniment: distinctive strumming on the guitar and one other instrument. It is the equivalent of the French *courante* and Italian *corrente*. Whatever the origin, it is a cultural expression of the people for the people and its tradition has transcended our frontiers. Nowadays only in the state of Guerrero and Oaxaca is the corrido thriving. Here song writers and troubadours make a point of cultivating it in their compositions.

Some authors related the Mexican corrido with the Spanish narrative poems; others maintain its roots are from the indigenous past.



Illustrations by Alejandra Sosa

By Ana Inés Pizarro

Translated by Carole Castelli

In an era without mass communications media, the corrido traditionally performed the noble function of supplying the populace with the latest news by word of mouth. From the corridistas listeners learned of the feats of famous people, the intricacies of some tragedy, or enjoyed odes to a woman's beauty.

So, for the masses one century ago, the majority of whom were illiterate, the corrido represented a source of information as well as entertainment. "In those days," writes Vicente T. Mendoza, "there wasn't one event that escaped being described, hashed, commented on and set to music in verse form. The plazas were full of keen listeners. This was truly their popular press. Not daily or at regular intervals even. Just every once in a while, depending on the course and development of life in Mexico."*

Corridos are also referred to as: snowballs, lyric poems, stories, narrations, examples, tragedies, morning-tidings, songs, memories, verses and ballads, not so much for their musical form as the themes they deal with. So an account of crimes, disasters and sensationalistic facts is called a "story", while the term "example" was adopted by editors when they used the corridos to moralize:

Fly away, fly away little dove
go tell everyone
not to heed the example
of the disobedient son.

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boys and beaches including those accessible by road. A boat can be rented individually or there are boats (maximum 10 passengers). The boat will drop you off and return at a set hour or, if it's a fairly popular beach like Maguey, you can return on anyone of the cooperative's boats.

THE BEST SPOTS

According to co-op administrator Héctor Hernández, the most popular trip is from Santa Cruz south past Chahué to the hotel zone at Tangolunda and returning to Maguey. It takes about an hour. Chahué, by the way, has a trailer park where trailers and tents for camping can be installed.

For me, the best beaches are La Entrega, whose coral formations close to shore and transparent waters are a draw for snorkelers; Organ and

Maguey, with tranquil clear waters ideal for swimming; and La India Beach, in Chachacual Bay. Without a doubt, Huatulco has so many beautiful beaches.

Apart from La Entrega, there is good snorkeling at San Agustín, the last bay, and for skin diving those I spoke to ranked San Agustín first, Tangolunda second, and Maguey third. Not all your trips have to be sea trips. While at Santa Cruz, visit Santa María, the municipal seat slightly over 20 miles inland from Santa Cruz. Set with its back to the mountain, I found Santa María to be a pleasant small town whose recent face-lifting has given it a very attractive, and photogenic, presence.

THE HUATULCO OF TOMORROW

If Fonatur's plans work out completely, the Huatulco Bays Project will run into the next century and, by that time, will be drawing more tourism than Cancún, Mexico's world-famous Caribbean paradise. It is a grandiose plan, whose pioneers—both builders and investors—have arrived on the scene with vigor and strength that is making change an everyday occurrence in Huatulco. Some tourists come now to see the "before" period.

Others are making plans to enjoy the full comforts of luxury in Huatulco's pristine atmosphere. I left with the impression that a growing number of those who come will decide to stay and grow along with Mexico's newest paradise.

CHANGING DIAPERS

CHANGING TIMES

BY ANNE BURKE



CULTURAL

EVENTS

- 1-30 Book fair-Alameda de Leon.
- 1-24 Special Movie at the Mundehui Planetarium-Gen Adm.\$2,000
- 7-29 Art Show-8 P.M.-Cultural Center Ricardo Flores Magon on Alcala
- 10 Music Contest-11a.m.-Plaza de la danza.
- 11 Art Show 7:30 P.M. "Rufino T Tamayo" School of Art, Corner of Ave. Juarez y Murguia.
- 17 Concert of Mexican & European Waltzes-Santa Cecilia Band at Noón =Zocalo.

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On a breezy evening at the Oaxaca zocalo, a handsome Mexican army officer strolls the plaza with his smartly dressed wife. He keeps a watchful eye on his three young children, who scamper ahead of him in their matching pink tops and crisp, white shorts.

Southeast of the city, near teetering, tin-roofed shacks, a middle-aged father crouches on the banks of the Atoyac River, washing clothes. His small son splashes in the shallow water, cooling himself under the punishing, midday sun.

High in the Monte Alban ruins, a well-to-do Mexican tourist lifts his infant daughter by both arms, helping her take a few, tentative steps up a steep pyramid.

Behind the counter at a Mina market food stall, a school-age boy with tousled hair clasps his arms around his father's neck as his "papa" serves a plate of oaxaqueno cuisine to a hungry diner.

These scenes are played out every day between Mexican fathers and their children. But beneath the surface, oaxaquenos say dramatic changes are occurring in relationships between "padres" and "hijos."

Runaway inflation and depressed wages mean more working mothers and less money for traditional household help for middle- and upper-class families.

"When I was a child, we lived in a house with my grandfather. He had three maids, a chauffeur and a gardener. Some families also had a little boy called a 'mozo' who helped with the harder things like window-washing," recalls Alicia Fagoaga de López, a 29-year-old mother of three.

"I had a nanny until I was six or seven years old. But now, you just can't afford them," she said.

"That means that the wife and the husband both have to help with the housework and the children."

Among the new breed of Mexican male is Solomon Cervantes, an assistant at the Oaxaca social security office. Cervantes not only bathes his three children and washes and irons their clothes, but he shared diaper-changing duties with his wife.

"My work companions tell me I won the lottery when I married him," says a beaming Nunila Ayuso García, Cervantes' wife of 13 years.

Cervantes and men like him are the targets of good-natured ribbing from oaxaquenos who still think child-rearing is women's work.

"The machos call them 'mandiloneros' -- apron wearers," jokes Ayuso García, a public school teacher.

Fagoaga de Lopez agrees that many men of her generation resist their new responsibilities.

"In Mexico, the man is raised to be served by the woman. You can't change that very quickly," she says.

The harsh economic realities of contemporary Mexico also have produced radical changes in traditional male notions about family size.

Many young couples are stopping at two or three children, perhaps half the size of the families into which they were born.

"Costs are going up and up and up. Even though I love children, we can't afford any more," says Fagoaga de Lopez, who is married to a Oaxaca store manager.

Although siring a son has long been considered an affirmation of manhood in Mexican society, many of today's young fathers are happily opting for a small brood of only "ninas."

"The husband always wants a boy, especially the first one," says Fagoaga de López. "But I have a friend who had just two girls and the husband said, 'no, I am very happy with these children.'"

Ayuso García likes the changes she sees in husbands and fathers. Her marriage, unlike those of her mother and grandmother, is an equal partnership, she says.

"We talk over all the decisions of the house, especially concerning the children," she says. "Then we decide together."



RECIPE OF THE MONTH



VEGETABLES VINAGRETTE

This popular appetizer is offered in many Oaxacan restaurants and bars as an accompaniment to drinks. It's a combination of sliced carrots, cubed potato, garlic, onion and jalapeño peppers in a vinaigrette sauce and served either chilled or at room temperature. It's very addictive and very easy to prepare. Here is one version:

DINING OUT

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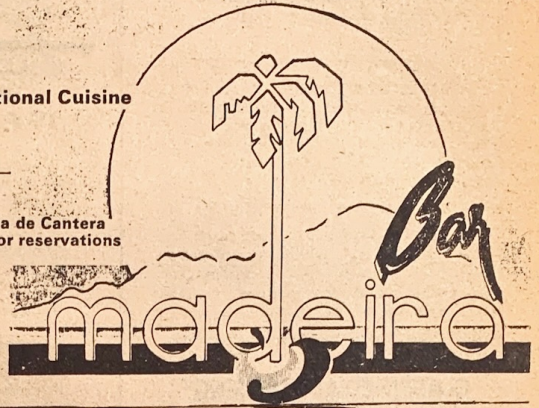
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Yolanda Garcia C.
Publisher



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WHAT'S IN A NAME?

In your strolls around the city you will notice some very unusual business names. Here are some I have found to be amusing. You may either translate them into English or leave them as they are:

Blood of Jesus Ice Factory - Technicolor ice cubes?

God's Drugstore
Heart of Jesus Pharmacy - This must be a chain.

Garlic and Onion Restaurant - Here Rolaids are a must!

Frutibar - This is not what you think.

Bufete Juridico - This is not a place where judges and lawyers gather for lunch.

Alfredo Da Roma
Salon de la Fama - Do these sound like elegant hairdressing establishments? Wrong! One is a pizza joint and the other a cantina.

Dina Diesel - I think she belongs to my motorcycle club.

American Clothes by the Kilo - No, this is not Goodwill.

The Lady of Remedies - She has a crystal ball and wears a long black dress.

I'm sure there are many more out there. Let's hear some of yours.

tod

WHY THE I.C.C.?



Many Americans and Europeans have discovered our school that offers you a "Total immersion" program meaning you speak Spanish day and night at the school and at home with your Mexican family. The program also leaves ample time to hike, tour and shop in this charming town.

Our school was founded in 1988 with 3 teachers and 5 students today we have 20 instructors a high of 60 students in the summer and the level of instruction is of such a high caliber that American Universities bring groups of students to the Instituto for college credit.

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The friendliness and caring of the teachers.

The lively discussions they engender the materials we used and above all, the teachers' indefatigable patience and endless encouragement are certainly key to the success of the program.

In addition to the three hours of language classes, courses are offered each day. These ranged from talks on the ethnic groups of Oaxaca, Latin American Literature, Mexican History, to lessons in Folkloric Tropical dancing, cooking, and Mexican songs. Our teachers put a lot of enthusiasm to make their subjects come alive.

For more information contact the INSTITUTO DE COMUNICACION Y CULTURA A.C. VICENTE GUERRERO 311. Telephone 6-34-43.

The Cross and the Pirates

Huatulco's future has caught the eye of well-known publications such as "Vogue", "Travel Weekly" and "The New York Times", but this small fishing village also has an intriguing past.

The legend of the miraculous cross from which Santa Cruz (Saint Cross) derives its name dates back to pre-Hispanic times.

Historian Juan B. Carriedo, in his "Historical Studies and Statistics of Oaxaca State" (1847), tells the legend of how the cross arrived in Huatulco with "an old white man who seemed as if he had come from Peru; speaking their language (Mixtec)" and after spending some time there left the cross as a "remedy to cure all their ills", with the instruction that "later the day would come when they would know the actual God of the Universe".

In 1613, Juan de Cervantes, Bishop of Antequera, sent a letter to Pope Paul V describing how, in 1587, the cross had resisted attacks with fire and axes by the heretic and pirate Thomas Cambrie. Cambrie had captured the famous merchant vessel, the Nao of China, in Huatulco and ravaged both the nobly-laden ship and the small fishing village. Legend says he then spent his rage in an unsuccessful attempt to destroy the cross stuck in the loose sand on the beach. And finally he tried to pull it down with a cable tied to his ships. However the cross remained.

Many years after the cross was cut down to "one rod (2.8 feet) high and four fingers wide". Part of it is in the cathedral at Oaxaca City, in a special chapel ordered by Juan de Cervantes when he occupied an ecclesiastic position in Mexico City; another part is in Mexico City, and part in the Vatican where de Cervantes sent it along with his letter in 1613.

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Ingredients

- 4 carrots, peeled and sliced cross-wise, medium thick
- 2 large potatoes, peeled and cut into large cubes
- 10 garlic cloves, peeled and left whole
- 15 green onions (scallions), cleaned and left whole with about 1 inch of green stem, OR 1 large onion, peeled and cut into thick slices
- 6 fresh jalapeño peppers, quartered and seeded, OR 1 small can jalapeños, drained and sliced if necessary
- 1 tsp oregano
- 6 bay leaves
- Black pepper to taste
- 1 cup vinaigrette sauce, bought or homemade

Préparation

Bring a pot of water to a boil and add carrots, potato, garlic and bay leaves and parboil for approx. 5 min. DO NOT OVERCOOK, vegetables should be firm. Add onion and fresh jalapeño (if used) for the last minute of cooking. Drain and place all ingredients in bowl while still warm. Sprinkle with oregano and black pepper. Toss thoroughly with sauce. Chill if desired. Will keep in the refrigerator for at least a week. Buen provecho!

tod



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