



Oaxaca Times

Oaxaca's English Tourist Newspaper **FREE**

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A '91 SALUTE FROM THE ETHNIC GROUPS OF OAXACA



AMUZGOS

To us, the Amuzgos, cotton is the beginning and the end of our lives. With it we weave the clothes that we use to celebrate the important events that happen to us: the birth, the marriage, and the death.

Today we have brought the best of them to tell you that we share the joy of all the Oaxacans that you may be here, and after 500 years that we may be here also with our ancestral culture and with our life plan.

CUICATECOS

By our voice you receive the greetings of the men that live in the place of song: Cuicatlán, region where the land offers us generous fruits, for that our towns continue singing life to it.

The joy that your visit gives us, we transmit to you with our chirimías and drums.

CHATINOS

The Chatino pueblo brings you from the forests and the mountains of the south of our state, the freshness of the earth.

We desire that one listens to our word with the same force that you give to ask for peace to the sister nations, not only between your own citizens, but with all the pueblos of the world, without stepping on the rights or exploiting the resources of the poor.

CHINANTECOS

With the forces of the mountains and the rivers that surround our regions, we bring greetings to 1991. As we take our children to the Señor de Agua so that he might take care of them, such we have picked up the freshness of our sentiment for you.

The Chinanteco territory is a natural vigor where our dead, our children, our history, and our hopes lie.

We will fulfill the obligation of working for unity and the well-being of our pueblos.

CHOCOS

We have assembled to bring you the heat of the mother earth, and the fresh air of our hills. In our pueblos the old ones guide our decisions and keep watch over the dignity of life. They advised us to come to this fiesta of friendship to bring our respect with the same dignity.

CHONTALES

We give greetings to those that recognize and respect the universality of our culture.

For those we have come with much pleasure to give you the welcome to this land where we have learned to fight against adversity and to be as our name means: men of heart.

HUAVES

The men of the sea, the sons of the wind, are here to give you a most cordial welcome to our nation.

We desire that in this place where lives the spirit of well-being, we unite our voices so that the indians of America, obtain respect for their rights and a more just and more human co-existence.

IXCATECOS

As the last survivors of the seven Ixcateco pueblos, we bring a brotherly greeting.

Of common accord with our customs we have brought together stones y we have put on top branches and fresh flowers so that the tiredness of your path might disappear. Also we put fresh flowers so that our cultures will last through the centuries.

TACUATES

When we want to fortify the friendship with other pueblos, we visit and talk with them, for this we rejoiced when we found out that others want to talk with us. The old ones of our communities advised us to say that we desire to unite strengths with the pueblos abroad to fight for justice, for respect to nature and the unity of the pueblos of the world.

MAZATECOS

The men of the land of deer, with the music of the orange tree we give greetings to the sister nations to whom we ask for guidance with judgement the destiny of your pueblos to keep the liberty, the justice, and the peace.

MIXES

We have our music as a companion inseparable of our life. We know by our older ones that like the music, men must live in harmony because if there is understanding there is peace and if there is peace there is progress. We bring our tunes to greet our visitors.

MIXTECOS

We have lived in these lands since the beginning of time. In this culture was formed our brother who now directs with firm hand, fair attitude, and intelligence the destiny of Oaxaca. He knows the value of our word. By it he arranges with the pueblos the forms of development and the direction of its destinies.

With renewed hope and the vigor of our pueblo, you receive the respect of the Mixtecos.

A '91... on page 4

Enjoy learning SPANISH

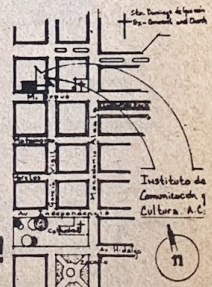
Instituto de Comunicación y Cultura, A.C.

HOME OF THE OAXACA TIMES

M. BRAVO #210

4 BLOCKS
FROM
ZOCALO

Enroll
Today!



OAXACA

by: Jane Lindgreen

EDITORIAL

The cool morning air carries the messages of the early risers. A pup barks. A rooster crows. In the distance a rumbling begins, and then the strong B-O-N-K B-O-N-K, honk B-O-N-K of the diesel engine harmonizes with the high-pitched ding-ding-ding of the warning bell at the crossing.

The old house shakes as the train passes, just a few meters away. In the tiles-floored kitchen the grandmother wipes her hands on her cotton apron and lights the flame on the stove. Her flowered dress grazes the floor as she leans over to take an iron pot from the cupboard. She is, after all, only four feet, ten inches tall. She makes a mental checklist of the vendors who will come by today and of the markets she'll need to visit.

In the bathroom the grandfather sings to himself as he prepares to lather his face. His reflection in the chipped mirror shows a round, kind face with dark whiskers. Powerful shoulders protrude from the tank-style undershirt.

The children wander into the kitchen, one by one, looking slightly disheveled in their colorful homemade clothes. They seek favorite spots at the round wooden table. A linen placemat and a rose-patterned plate wait at each place. I sit with my back to the window so that I can feel the morning sun on the back of my head. The calendar on the wall features a picture of Half-Dome, Yosemite on the top. On the bottom it announces my favorite month: July. Tiny numbers, arranged two-and-two, nestle up to the name of the month like this: 19 July 57.

I grew up in the United States. My grandfather was Italian, not Mexican, and I don't know why my grandmother was so petite. Certainly, the era (and my life within it!) was less than perfect. I don't care for 50's "revivals", nor do I agree with much of the political rhetoric or social attitudes of the time. However, when I came to Oaxaca I found myself experiencing a friendly *deja-vu*. In

analyzing the feeling, I realized that certain major themes from my childhood play prominent roles in present-day Mexico: the close relationship between grandmothers and grandchildren, the slow tempo (except for the traffic!), the role of the church, the individuality of the various merchants, the hospitality, the attempt to create a "special spot" within plain surroundings.

More specifically, my grandparents really did live right next to the train tracks, as does my Oaxaca hostess. I met a grandmother who reminds me of my grandmother; she prepared a special herb tea for my thirteen year old son when he developed an upset stomach. (He soon recovered!) The clothes we wore as children were mainly sewn by my grandmother, usually from bright sale-table cottons. I was inclined to wear flowered tops with striped shorts or skirts; that combination seems to be right in style here. Clackety bicycles, lots of music, and rich, colorful foods also remind me of my early years.

The *deja-vu* goes beyond the things I've mentioned. I had studied Spanish with an excellent instructor for two years before coming here. I have friends from Mexico in the U.S., and I work with some people who speak only Spanish. But, this is my first trip to Mexico. Before I came here I was like the child who learns to read at home but hasn't ventured into formal schooling yet. Suddenly, I'm "at school", where my understanding of the relationship between language and culture is expanding with great speed and texture.

The evening, like the morning, is cool in Oaxaca. The people seem refreshed, too, after an afternoon siesta. The train approaches the crossing, the dog barks, and Señora calls us to the kitchen for manzanilla tea. My son asks, "Mom, were the 50's really as *silly* as they seem on TV?".

"In some ways, yes. In some ways, not at all!", I reply.

In these times of anguish and world crisis, and as a result of the news which arrives at our homes each day through T.V. Many of us feel that day future is very uncertain. It is at times like this when we should think yesterday, because the world has been through other crisis by working and helping those in need, carrying out our obligations as citizens of the world?

The war will probably never reach us, but we can avoid a war in our own lives by loving and respecting each other and praying for those who are at war.

YOLANDA GARCIA C.

LETTERS TO THE EDITOR

December 29, 1990

Dear Lic. Garcia:
I recently visited your beautiful city with our tour group, Dec. 21-27. This was my fourth straight Christmas in Oaxaca and our group loved it!

At the airport, I noticed copies of your newspaper and found it very, very interesting and most helpful.

In any case, I am planning another trip to Oaxaca for Guelaguetza. I would appreciate some 30 to 40 copies of your Dec. 90 edition to distribute at a sales promotion meeting concerning the trip. I am hoping to have a large group for Guelaguetza this year.

Muchisimas Gracias.

Robert B. Hornstein
Owner
Global Adventures, Inc.
Encinitas, CA
December 15, 1990

Dear Yolanda,
You are to be congratulated on the December issue of the Oaxaca Times. I enjoyed all of the articles that you were able to include with the increased number of pages. You have done a great job in creating that newspaper. I was also interested that you have a school for regional cooking. Culture is such a small word to include so much of life.

Charles O. Taitan
Long Beach, Ca

1/2/91

Dear Instituto,
Please start a suscription to the OAXACA TIMES for me. My husband and I attended your school and really enjoyed ourselves. Your staff and especially our teacher, Dra. Martha Canejo Benetts, were very friendly and helpful. I'm looking forward to receiving the newspaper. I meant to order it a long time ago.

Judi Pocan



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SEASON OF LENT IN OAXACA

by: FR. James Gibson Gorman, C.R.

Sending a Package Home

by: Mark Brundage

On Wednesday the 13th of February Christians throughout the world begin the observance of Lent, the 40-day period of spiritual preparation for the feast of Easter. Here in Oaxaca, as in Christian cultures everywhere, Catholics begin their "Cuaremas" (from "cuarenta" - forty) by receiving the sign of ashes on their foreheads -- thence the name "Ash Wednesday". This sign is an indication of the individual's awareness of his human limitation -- we are made from the dust of the earth -- and of the constant human need for change and improvement.

During the forty days of Lent various traditions help Christians call to mind the presence of Jesus Christ in their lives and in a special way his suffering for the sake of the people. Friday of each week is marked by small penances reminding one that Jesus was crucified on a Friday. On this day Christians abstain from meat, and many gather in the evening to pray the "viacrucis" -- the way of the cross -- which is a series of meditations on Jesus's suffering leading up to his crucifixion and death. Here in Oaxaca a city-wide viacrucis will be celebrated on Friday March 15 by pilgrims making their way from the various parishes of the city to the Cathedral, where a meditation on the last station will be lead by Archbishop Bartolomé Carrasco Briseño. The way of the cross processions on that day are scheduled to arrive at the Cathedral at 7:45 PM for the final meditation.

A local Oaxaca custom of the Lenten Season is the "Day of the Samaritan Woman" (Día de la Samaritana), which falls this year on Friday March 15. On this day Oaxacans share many flavored-water drinks as a reminder of the occasion when Jesus asked a Samaritan woman for a drink of water, and instead offered her "living water" -- his own life which would quench forever her real thirst for love and happiness.

Since Lent is a time for spiritual renewal, the Catholic Church in Oaxaca also makes available to our English-



speaking visitors special times of prayer. The Eucharist (Mass) is celebrated in English at 10 AM each Sunday at the Cathedral Church, with an opportunity for sacramental confession before Mass. During the week, the office of Sr. Felicitas Aranda in the side chapel of St. Ann in the Cathedral is open for those seeking service during the hours of 10 AM - 12 Noon and 5 - 7 PM.

La Cuaremas is a time in which we recognize our human frailty and our need for change. In the midst of war and conflict among people and inside people, we invite all to share the common experience of reconciliation and the sacrificial love of Jesus.



* * * * *

Want to send a package home? Would you like to buy some local crafts and not have to carry them around with you? Well, don't worry! It's very easy.

It's not a complicated procedure. First of all, you need a form called, "FACTURA". You will need four of them. They are very inexpensive and can be easily purchased at most Libreria and Papeleria stores. Take these forms to SECOFI; an office located at 419 Xicotencatl. Have a list prepared of all the items you want to send, the quantity of each item, and its cost. A man will complete the forms and give you the copies free of charge.

Next, you need to find a box. All you have to do is ask around the various shops to find the size you need. Bookstores usually have a lot of different sized boxes. You need to purchase manilla or brown wrapping paper, a small roll of scotch tape, a medium-sized plain white card (For the address), and rope. All of these cost me less than 1000 pesos and can be purchased at a Libreria or Papeleria.

Prepare your package, tie it well, and now you're ready to go to the Post Office. Don't forget the Factura forms! You can send your package by air or rail. You will be given a certificate which means your package has been registered. If you are returning "used" personal possessions to the U.S.A., then you don't need the Factura forms.

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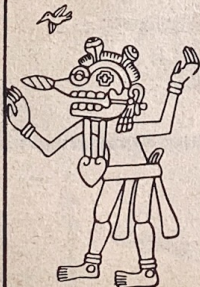
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