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In compliance with the revised provisions announced this week, we will reinforce our preventive measures and follow the new protocols that have been identified for January and February, it will be mandatory to present a proof of vaccination certificate or a PCR test with negative results within 48 hours prior to show time for attending Concerts during this period.

To make this process as efficient as possible, for those who can provide proof of vaccine status, you have the option to provide this proof once and we can keep this on file for future concerts and major events.

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The Lake Chapala Society

Mission & Vision

— Our mission is to promote the active participation of Lakeside's inhabitants to improve their quality of life lakeside.

— Our vision is a future where all Lakeside residents continually have a role in enriching the community's quality of life, vitality and prosperity through the exchange of knowledge, expertise, culture, heritage & language.

— *Nuestra Misión es promover la activa participación de los residentes de la Ribera de Chapala, para mejorar la calidad de vida en la comunidad.*

— *Nuestra Visión es un futuro donde todos los residentes de La Ribera participen continuamente en mejorar la calidad de vida, vitalidad y prosperidad de la comunidad a través del intercambio de conocimiento, experiencia, cultura, patrimonio y lenguaje.*

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The magazine's name, Conecciones — Connections in English — reflects its purpose, which is to enable the Lake Chapala Society to connect with its community. / *El nombre de la revista Conecciones refleja su propósito, favorecer la conexión de The Lake Chapala Society con la comunidad.*

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Conecciones welcomes submissions of articles from Lakeside authors — we reserve the right to edit as necessary. Submissions should be in MS Word 600 words, and should be directed to submissions@lakechapalasociety.com. Advertisement inquiries should be directed to ventas@lakechapalasociety.com.

Propuestas de artículos para la revista Conecciones. Nos reservamos el derecho de editar según sea necesario. Las consultas deben dirigirse a editor@lakechapalasociety.com. Las consultas sobre publicidad deben dirigirse a ventas@lakechapalasociety.com.

All prices include free design work except business card ads. All ads/ad information must be submitted by the 10th of the month for inclusion in the next month's magazine. Send to ventas@lakechapalasociety.com / *Todos los precios incluyen el trabajo de diseño gratuito, excepto los anuncios de tarjetas de presentación. Todos los anuncios/información de anuncios deben ser enviados antes del día 10 del mes para su inclusión en la revista del mes siguiente. ventas@lakechapalasociety.com*

Conecciones Advertising Prices / Precios de los Anuncios 2022

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COVER: Secretaría de Turismo de la Ciudad de México – Zócalo

The Lake Chapala Society

LCS Campus Master Plan

The Board of Directors of The Lake Chapala Society are proud to announce we will be undertaking a multi-year initiative to update our Campus Master Plan, designed “to create a comprehensive plan to redevelop LCS buildings and grounds,” one of the goals of LCS 2.0. While new buildings remain a part of our long-range plan, our current strategy is on improving and enhancing our existing buildings and grounds, or more simply put—to better use what we already have!

While beautiful, our entire campus is old and needs ongoing repair, maintenance, and other improvements. Serious deferred maintenance issues need to be dealt with. In 1983, Neill James rented part of her property to LCS and bequeathed her entire estate to us in 1991. Since then, LCS has obtained three additional properties. Ed Wilkes donated his nearby residence in 1997, now the Wilkes Education Center. Thanks to generous Friends of LCS, we also acquired the lakefront property known as the South Campus in 2016, and in 2021 we secured the property just north of the Neill James residence we currently call the West Campus. Last year, the veranda of the Neill James residence nearly collapsed and was extensively repaired to bring it back to its original state.

Over the coming months, the Campus Committee will be reaching out to our key stakeholders - our members, staff, volunteers, and the Lakeside community to assist in creating our Campus Master Plan. Our goal is to create an overarching vision for the future revitalization of our campus and our programs, activities, services, and events.

We will continually update our members and the Lakeside community on our progress in *Conecciones Magazine*, through a special section on the LCS website, as well as other media sources. Please, stay tuned! We hope that you will join us at our Annual General Meeting of members in March, to learn more about these efforts.

Larry Barnhardt
Chair, Campus Committee

Steve Balfour
President



★ WANTED ★

Call for Submissions and Volunteers

Since January 2019, LCS has published a magazine titled *Conecciones*, to reflect the ongoing positive cultural exchange between the foreign and Mexican communities living at lakeside and to highlight the contributions and efforts of the Lake Chapala Society to the quality of life of our residents.

Conecciones showcases the writing, artwork and photography of the talented and creative people in our community. We publish feature articles, short fiction, poetry and personal essays and strive for the highest literary standards. Our aim is to be informative and pertinent.

If you are interested in helping LCS publish this quality magazine, let Managing Editor Rachel McMillen know by contacting editor@lakechapalasociety.com.

The Lake Chapala Society

Plan maestro del Campus LCS

La Mesa Directiva de Lake Chapala Society se enorgullece en anunciar, que vamos a emprender una iniciativa a largo plazo para actualizar nuestro Plan Maestro del Campus, diseñado “para crear un plan integral para rediseñar los espacios y terrenos de LCS”, uno de los objetivos de LCS 2.0. Aunque los nuevos edificios siguen formando parte de nuestro plan a largo plazo, nuestra estrategia actual consiste en mejorar y potenciar nuestros espacios existentes, o dicho de forma más sencilla: ¡utilizar mejor lo que ya tenemos!

Aunque hermoso, todo nuestro campus es viejo y necesita reparaciones, mantenimiento y otras mejoras. Hay que atender graves problemas de mantenimiento. En 1983, Neill James alquiló parte de su propiedad a LCS y, posteriormente nos legó todo su patrimonio en 1991. Desde entonces, LCS ha obtenido tres propiedades adicionales; Ed Wilkes donó su cercana residencia en 1997, ahora el Centro Educativo Wilkes. Gracias a los generosos amigos de LCS, adquirimos la propiedad frente al lago conocida como el Campus Sur en 2016, y en 2021 aseguramos la propiedad justo al norte de la residencia Neill James que actualmente llamamos el Campus Oeste. El año pasado, la veranda de la residencia Neill James estuvo a punto de derrumbarse y fue ampliamente reparada para devolverla a su estado original.

En los próximos meses, el Comité del Campus se pondrá en contacto con las principales partes interesadas -nuestros miembros, el personal, los voluntarios y la comunidad de Lakeside- para que nos ayuden a crear nuestro Plan Maestro del Campus. Nuestro objetivo es crear una visión global para la futura revitalización de nuestro campus y nuestros programas, actividades, servicios y eventos.

Actualizaremos continuamente a nuestros miembros y a la comunidad de Lakeside sobre nuestro progreso en la revista Conexiones, a través de una sección especial en el sitio web de LCS, así como en otros medios de comunicación. Por favor, ¡estén atentos!

Esperamos que se unan a nosotros en nuestra Asamblea General Anual de miembros en marzo, para conocer más sobre estos esfuerzos.


Larry Barnhardt
Comité del Campus

Steve Balfour
President



PROYECTO_4I

ARDEN
mexico
MUEBLES
By Maggie Garcia



The secret of change is to focus all of your energy, not on fighting the old, but on building the new

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February 24, Mexico's Flag Day

By Marlene Ramos

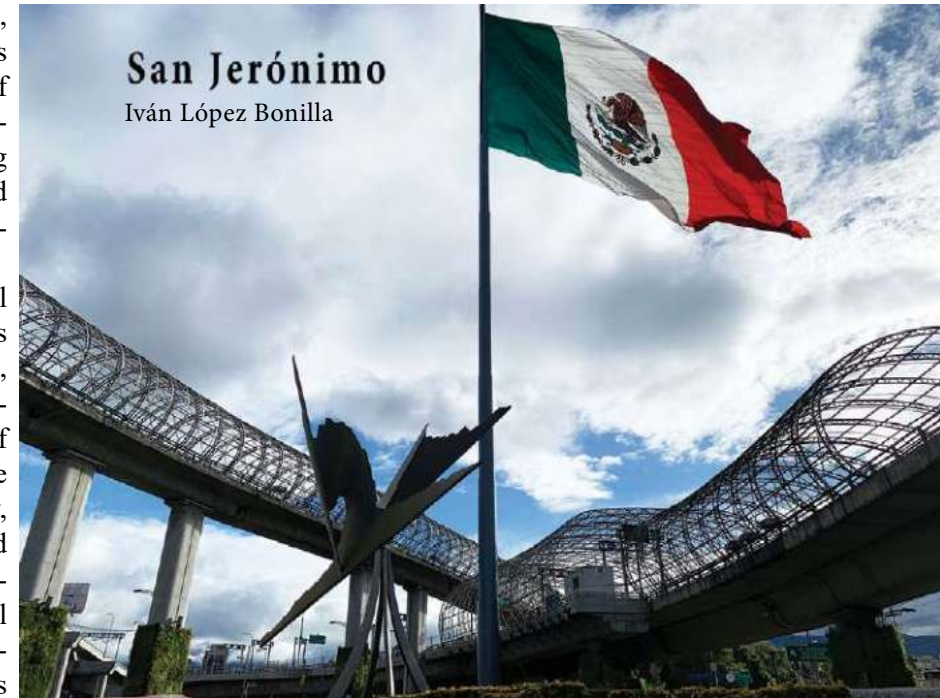
In the month of February, Mexico commemorates its flag, the patriotic symbol and expression of national pride and identity, whose origin dates back to the Independence movement of 1821. It was 1940, when President Lázaro Cárdenas decreed February 24 as the official Flag Day.

Throughout history, this symbol has been transformed while retaining its tricolor appearance. In 1968, its current design was adopted, incorporating the national

coat of arms, which represents the foundation of the Great Tenochtitlan, depicting an eagle perched on a cactus, devouring a snake.

The official creation of this patriotic symbol, the flag, is entrusted to the hands of specialists in the Mexican Army, the Costume and Equipment Factory of the National Defense Secretariat, the Mayor's

Office of Iztapalapa in Mexico City, where the tricolor is dyed and the emblematic national coat of arms is painted by hand.



Monumental flags

Throughout the states of Mexico this patriotic symbol is celebrated with monumental flags, especially in public squares where citizens gather for celebrations, ceremonies and cultural, political and sports activities. In our country, there are 40 monumental flags, classified as such because their flagpole is taller than 165 feet. The most representative examples of this symbol are found in Durango, Coahuila, Guerrero, Monterrey and Mexico City.

The Cultural Capital of America

In Mexico City, 4 flags stand out for their dimensions and locations in places of historical importance: the monumental flag of San Jeronimo, located on a main transit road for inhabitants south of the capital, with a flagpole 328 feet high; the second in Campo Marte, where

a 328 feet flagpole stands next to the Monumento Magno Conmemorativo del Centenario del Ejercito Mexicano; a third graces the educational space in the Heroico Colegio Militar, with a flagpole of the same height ; and finally, the fourth and one of the most important at the national level, the flag in the capital's Zocalo, the heart of the Cultural Capital of America.

If anything characterizes Mexico City, it is its imposing historic center, a point in the capital that brings together centuries of tradition and has been a meeting

place for countless generations who gather for cultural, commercial, political, religious and tourist activities.

Site of historical treasures: the Zócalo Capitalino

The Plaza de la Constitución is the heart of the city with its historic buildings; in its center, the Zócalo Square, on a 165 feet high flagpole erected in 1952, stands the monumental tricolor flag

of Mexico. This patriotic symbol in Mexico City is very important and every visitor to the capital appreciates it, because it is located in a point of great historical importance, the site where the Mexica civilization was established. Even today, the memory of the first peoples remains commemorated in archaeological sites, museums and buildings that take us on a journey through our past.

In February, the month of celebration of the Mexican flag, Mexico City is an ideal tourist destination. Visit the majestic historic Center with its cultural offerings in museums, galleries, and art houses, and appreciate one of the monumental flags of Mexico. Enjoy the hospitality available in its hotels situated in old buildings and the originality and gastronomic variety of its restaurants. We invite you to discover the magic of our city: a city that has it all.

En este mes de febrero, México conmemora a su bandera: símbolo patrio y expresión de orgullo e identidad nacional, cuyo origen se remonta a la consumación del movimiento de Independencia en 1821.

Fue en 1940 cuando el presidente Lázaro Cárdenas, decretó de manera oficial el 24 de febrero como el día oficial de la bandera.

A lo largo de la historia, este símbolo se ha transformado sin abandonar su apariencia tricolor; siendo hasta 1968 cuando se definió su diseño actual y en el que destaca la originalidad de su escudo nacional, representando la fundación de la Gran Tenochtitlan,

con un águila posada sobre un nopal, devorando una serpiente.

La confección oficial de este símbolo patrio está en manos de especialistas del Ejército Mexicano, en la Fábrica de Vestuario y Equipo de la Secretaría de la Defensa Nacional, en la Alcaldía de Iztapalapa en Ciudad de México, donde también se tiñe tricolor y se pinta de manera artesanal el emblemático escudo nacional.



Palacio Nacional, Downtown CDMX

Carlos Mauricio Lugardo Méndez

Banderas monumentales

A lo largo de su extensión territorial, México integra este símbolo patrio en escenarios emblemáticos con banderas monumentales, especialmente en plazas públicas donde la ciudadanía se reúne de manera especial para celebraciones, ceremonias y actividades de carácter cultural, político y deportivo.

En nuestro país se encuentran alrededor de 40 banderas monumentales y son consideradas en esta clasificación debido a que su asta tiene una altura mayor a 50 metros. Los ejemplares más representativos de este símbolo se encuentran en: Durango, Coahuila, Guerrero, Monterrey y Ciudad de México.

La Capital Cultural de América

En la Ciudad de México, 4 banderas destacan por sus dimensiones y presencia en lugares de trascendencia histórica:

La bandera monumental de San Jerónimo, está ubicada en una vía de tránsito principal para habitantes al sur de la capital, con un asta de 100 metros de altura; en Campo Marte, un

asta de 100 metros se ondea junto al Monumento Magno Conmemorativo del Centenario del Ejército Mexicano; en el Heroico Colegio Militar, el símbolo patrio con un asta de la misma longitud enaltece este espacio educativo; y por último, una de las más importantes a nivel nacional: la bandera en el Zócalo capitalino, corazón de la Capital Cultural de América.

Si algo caracteriza a la Ciudad de México es su imponente Centro Histórico, punto de la Capital que congrega siglos de tradición y que lo han convertido en un sitio de en-

cuentro para cientos de generaciones que se dan cita para realizar actividades culturales, comerciales, políticas, de culto religioso y turísticas.

Sitio de tesoros históricos:

el Zócalo Capitalino

La emblemática Plaza de la Constitución es protagonista del corazón de la ciudad y a sus alrededores sorprendentes edificaciones complementan el es-

cenario histórico que en su centro destaca el bello tricolor de la bandera monumental de México con un asta de 50 metros de altura que, desde 1952 se iza en la Plancha del Zócalo.

Este símbolo patrio en la Ciudad de México es uno de los más importantes y todo visitante a su paso por la capital lo aprecia con gozo, pues se encuentra ubicado en un punto de gran importancia histórica al ser el sitio en el que se estableció la civilización mexicana, y aún en la actualidad, la memoria de los primeros pueblos permanece en zonas y ventanas arqueológicas; museos y edificaciones que nos llevan de viaje por nuestro pasado.

En este mes de conmemoración a la bandera de México, la CDMX es un destino turístico ideal para apreciar una de las banderas monumentales de México, en su majestuoso Centro Histórico donde, la oferta cultural en museos, galerías, casas de arte; la hospitalidad de sus hoteles en edificaciones antiguas; la originalidad y variedad gastronómica en sus restaurantes, te invitan a descubrir la magia de nuestra ciudad: la ciudad que lo tiene todo.

The Aztecs: Building an Empire to the Founding of New Spain

By Ted Rogers



Having taught history at the University of Colorado for ten years, one thing always vexed me: all available textbooks on the history of Western Civilization ignored Mesoamerica until its “discovery” and subsequent conquest by Europeans. However, on the eve of the invasion by Cortes, scholars estimate the population of Tenochtitlan, the Aztec capital city, to have been approximately 400,000 people. The largest city in Europe at the time, Paris had 225,000 inhabitants and London a paltry 50,000. As well, while the inhabitants of the city of London still got their drinking water from the highly polluted River Thames as late as 1854, the Aztecs had built a system of canals to bring pure potable spring water into the city as early as 1478.

By 1500, the Aztec empires encompassed over 80,000 square miles, harnessing the human capacity of 5.5 million people. They built this empire, amazingly, in about one century. How did they do so? As the unpleasant German

commander Hermann Göring noted, a government had to choose between “Butter oder Waffen” or

“Butter or Guns.” The Aztecs, though not investing in butter specifically, choose more investment in agriculture over weapons technology. To be sure their weapons were good, as they mined local obsidian to make arrowheads and cutting implements vastly sharper than anything seen in Europe at the time.

However, Aztec war technology never centered on major battles, but on quick raids, the taking of prisoners as slaves, or sacrifices. The Aztec goal in battle was simple: not destruction or utter conquest of an enemy, but the establishment of a tribute state. Interestingly, as I show in my lectures, their food technology was a key to their war strategy.

The Aztec farming system of Chinampas, which were small man-made islands clustered closely together in the shallow water of Lake Texcoco built on the strength of the natural environment around them. They used fertile earth dredged from the bottom of the lake and planted on each island three mutually beneficial plants: corn, beans, and squash. The corn would rob the soil of nitrogen, but provided the beans a necessary trellis. The beans in turn added nitrogen to the soil, while the leaves of the squash plants shaded the earth to keep it from drying out. On the outskirts of these floating farms, the Aztecs then fished and farmed waterfowl. They also supplemented the soil of each island with composted human waste from the city.

So, how were the Spanish able to conquer this amazing empire in the short period of just 93 days (the siege of Tenochtitlan)? First, New World diseases such as smallpox preceded any military conflict, wiping out a huge segment of the population. Second, the Aztec model of creating tribute states, instead of fully conquering their opponents and replacing their cultures along the Aztec model, allowed for resentment to grow among many of these states, so that some 200,000 warriors from these peoples allied with the Spanish in their siege. Finally, while the Aztecs had chosen “butter” (agriculture) as their primary investment, the European forces had chosen guns, so that by 1500, they were adept at using both fire-arms and crossbows to send up volleys of fire that were, at the time, virtually indefensible. The Spaniards, not interested in establishing tribute states, then, at the fall of Tenochtitlán moved to utterly vanquish the Aztec culture establishing New Spain in 1521.

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Mexican agave spirits

by Diego Enciso, Agave María, Juárez 11a Ajijic.



Have you ever had a glass of *tequila* or *mezcal* and wondered about the differences and origins of the *agave* distillates made in Mexico? I will explain.

Currently, there are four *agave* distillates with Mexican denomination of origin: *Tequila*, *Mezcal*, *Bacanora* and *Raicilla*. The appellation of origin distinguishes the region where a product of particular quality and characteristics to the geographical environment is produced. In other words, agave distillates are differentiated by the geographic region, the wild and cultivated *agaves*, and the production processes used.

I'll start with the most popular and industrialized spirit, *Tequila*. *Tequila* can be produced throughout the state of Jalisco, in 30 municipalities in Michoacán, 8 in Nayarit, 11 in Tamaulipas and 7 in Guanajuato. Depending on the amount of sugars from *agave tequilana*, *Tequila* is categorized as "100% *agave*" and "*tequila*". The first category refers to tequilas that were made from 100% *agave tequilana*, the only *agave* species allowed. The second category corresponds to *tequilas* that were fermented with a minimum of 51% agave sugars and a maximum of 49% other sugars. The following classes of *tequila* can be found: "*blanco or silver*", "*joven or oro*", "*reposado*", "*añejo*" and "*extra añejo*".

The denomination of origin with the largest extension in the world is that of *mezcal*, currently with 10 states: Durango, Zacatecas, San Luis Potosí, Tamaulipas,

Guanajuato, Michoacán, Guerrero, Puebla, Oaxaca and the recently incorporated Sinaloa. It is estimated that around 50 species are used for *mezcal* production, such as *Agave Angustifolia*, *A. Salmiana*, *A. Americana*, *A. Duranguensis*, *A. Cupreata*, to mention a few.

Mezcal production processes are less industrialized and in many cases are family-run operations, which gives rise to the categories: "*Mezcal*", "*Mezcal Artesanal*" and "*Mezcal Ancestral*". Broadly speaking, the "*Mezcal*" is the one whose production process was industrialized or highly sophisticated, the "*Mezcal Artesanal*" involves methods that are usually rustic. In the "*Mezcal ancestral*", the oldest methods are used, such as distillation in clay pots or logs and manual crushing of the cooked stems with wooden mallets.

You can find *mezcal* in the following classes: "*Joven o Blanco*", "*Madurado en vidrio*", "*reposado*", "*añejo*", "*abocado con*", and "*destilado con*". The "*madurados en vidrio*" have spent at least one year at rest, with the least variation of temperature and light, in some places in Oaxaca or Guerrero they are buried underground. The "*Abocados con*" are all those that incorporate ingredients to add flavor such as *maguey* worms, scorpions, fruits or herbs. The *mezcal* "distilled with" turkey breast is popular, but rabbit breasts, chicken, fruits, herbs and even mole can also be used.

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Perhaps the least known denomination is that of *Bacanora*, covering 34% of Sonora's territory, with 35 municipalities, including the municipality of *Bacanora*. It is produced mostly from *Agave Angustifolia* haw, although wild varieties are also used. *Bacanora* is available in the following classes: *Blanco*, *Joven or gold*, *Reposado* and *Añejo*.

The *Raicilla* region is made up of 16 municipalities in Jalisco and one in Nayarit. A distinction can be made between the *Raicilla de la Sierra*, where the *Agaves A. Maximiliana*, *A. inaequidens* *A. Valenciana*, among others, are mostly used; and *Raicilla de la Costa*, where *A. Angustifolia* and *A. Rhustifolia* are used. *Angustifolia* and *A. Rhodacantha*, among others. *Raicilla* shares the same categories as *mezcal*: "*Raicilla*", "*Raicilla Artesanal*" and "*Raicilla Ancestral*". It also shares the following classes: Silver White, Matured in glass, *Reposada* or gold, *Añeja*, *Abocada*.

These four agave spirits have *mezcal* as their common origin. The word *mezcal* is composed of two *Nahuatl* terms: *metl* (*agave*) and *ixcalli* (baked). This term is still used today to refer to the cooked *agave* stalks that have been an important part of the Mexican diet for some 8,000 years. These stems were crushed and fermented by the natives, however, it was not until the arrival of the Spanish settlers that two different methods of distillation arrived: the Arab stills and *alquitars*; and the Filipino type distillers.

But if they all come from *mezcal*, why are they called so differently?

That's a story for another *mezcal*...



Los espirituosos de agave mexicanos por Diego Enciso, Agave María, Juárez 11a Ajijic.

¿Alguna vez has tomado una copa de tequila o mezcal y te ha surgido la duda sobre las diferencias y origen de los destilados de agave que se hacen en México? Aquí te lo cuento.

Actualmente se distinguen cuatro destilados de agave con denominación de origen mexicana, estos son: el Tequila, el Mezcal, la Bacanora y la Raicilla. La denominación de origen distingue la región donde se elabora un producto de calidad y características particulares al medio geográfico. En otras palabras, los destilados de agave se diferencian por la región geográfica, los agaves silvestres y cultivados; y los procesos de producción empleados.



Comenzando con el espirituoso más popular e industrializado, el Tequila. Este puede producirse en todo el Estado de Jalisco, en 30 municipios de Michoacán, 8 de Nayarit, 11 de Tamaulipas y 7 de Guanajuato. Dependiendo de la cantidad de azúcares provenientes de Agave tequilana, el Tequila se categoriza como "100% de agave" y "tequila".

La primera categoría se refiere a los tequilas que fueron elaborados con un 100% agave tequilana, única especie de agave permitida. La segunda categoría corresponde a tequilas que fueron fermentados con un mínimo de 51% de azúcares provenientes de agave y un máximo del 49% de



otros azucares. Se pueden encontrar las siguientes clases de tequila: “blanco o plata”, “joven u oro”, “reposado”, “añejo” y “extra añejo”.

La denominación de origen con mayor extensión en el mundo es la del mezcal, contando actualmente con 10 Estados: Durango, Zacatecas, San Luis Potosí, Tamaulipas, Guanajuato, Michoacán, Guerrero, Puebla, Oaxaca y el recién incorporado, Sinaloa. Se estiman alrededor de 50 especies utilizadas para la producción de mezcal como el Agave Angustifolia, A. Salmiana, A. Americana, A. Duranguensis, A. Cupreata, por mencionar algunos.

Los procesos de producción del mezcal están menos industrializados y en muchos de los casos son producciones a cargo de familias, de ello derivan las categorías: “Mezcal”, “Mezcal Artesanal” y “Mezcal Ancestral”. A grandes rasgos el “Mezcal” es aquel cuyo proceso de producción fue industrializado o altamente sofisticado, el “Mezcal artesanal” conlleva métodos que suelen ser rústicos. En el “Mezcal ancestral” se usan los métodos más antiguos como la destilación en ollas de barro o troncos y el machacado manual de los tallos cocidos con mazos de madera.

Puedes encontrar mezcal en las siguientes clases: “Joven o Blanco”, “Madurado en vidrio”, “reposado”, “añejo”, “abocado con”, y “destilado con”. Los “madurados en vidrio” han pasado un año como mínimo en reposo, con la menor variación de temperatura y luz, en algunos lugares de Oaxaca o Guerrero suelen enterrarlos bajo tierra. Los “Abocados con” son todos aquellos que incorporan ingredientes para adicionar sabor como gusanos de maguey, escorpiones, frutos o hierbas. Es popular el mezcal “Destilado con” pechuga de guajolote, pero también se pueden usar pechugas de conejo, gallina, frutos, hierbas e incluso mole.

Quizá, la denominación menos conocida es la del Bacanora, abarcando el 34% del territorio sonoreense, con 35 municipios, incluido el municipio de Bacanora. Es producido mayormente de Agave Angustifolia haw, aunque también se utilizan variedades silvestres. El Bacanora está disponible en las siguientes clases: Blanco, Joven u oro, Reposado y Añejo.

La región de la Raicilla esta conformada por 16 municipios de Jalisco y uno de Nayarit. Se pueden distinguir entre la

Raicilla de la Sierra donde se utilizan mayormente los Agaves A. Maximiliana, A. inaequidens A. Valenciana, entre otros; y Raicilla de la costa, donde su utiliza A. Angustifolia y A. Rhodacantha, entre otros. La Raicilla comparte las mismas categorías que el mezcal: “Raicilla”, “Raicilla Artesanal” y “Raicilla Ancestral”. Así mismo, comparte las clases: Blanco plata, Madurada en vidrio, Reposada u oro, Añeja, Abocada con y destilada con.

Estos cuatro espirituosos de agave tienen como origen común el mezcal. La palabra mezcal se compone de dos términos náhuatl: metl (agave) e ixcalli (horneado). Término que sigue siendo empleado hasta la actualidad para referirse a los tallos de agave cocido que desde hace unos 8,000 años eran parte importante de la alimentación. Estos tallos eran machacados y fermentados por los nativos, sin embargo, fue hasta la llegada de los colonos españoles que llegaron dos métodos distintos de destilación: los alambiques y alquitaras árabes; y los destiladores del tipo filipino.

¿Pero si todos vienen del mezcal por qué se llaman diferente? — mmm, eso es historia para otro mezcal...

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La Pasita, una Cantina Poblana

By Marianne Carlson

Traveling in Mexico is, for me, always a series of adventures and unexpected delights, no matter where I go. In the state of Puebla, in the city of Puebla, visitors will find countless cultural activities and shopping opportunities, but best of all, they will find “food and drink”. One notable encounter can be found at a liquor store that since 1916 holds a very special place in the palates of those who have visited it.

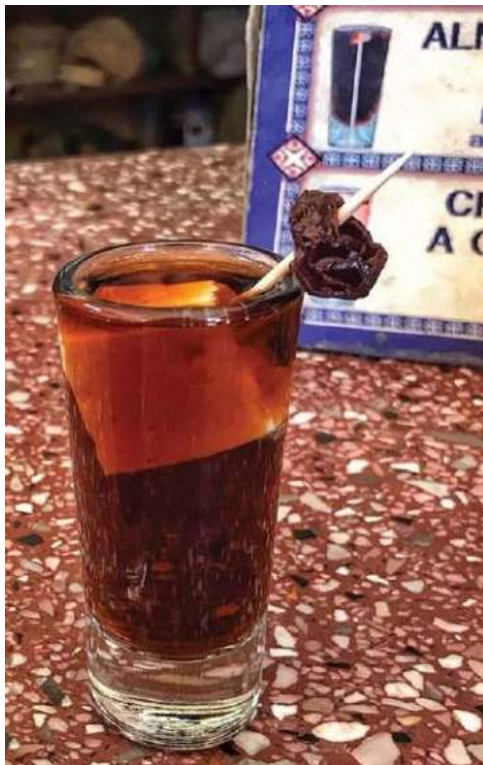
Located in the Historic Center of Puebla, legend has it that the *cantina* became famous because it served *camineras* — drinks according to the number of blocks the consumer could stand upright after consuming them. A \$25-peso *pasita* is made from raisin liquor and served in a *ca-ballito* (shot glass) with a square of fresh cheese and a raisin mounted on a toothpick.

La Pasita was inaugurated in 1916 by a military man who, after leaving the Army, headed for the city of Puebla. He stopped to refresh himself in a store called *El Gallo de Oro* (The Golden Rooster). While there, he noticed that the business was being sold, so he decided to buy it. He changed the name to *La Guadalupana* and, later, *La Pasita*, in honor of the star drink served there.

Currently, it is run by *Don Pasita*, who inherited the legendary, traditional and picturesque bar. With evident humor, *La Pasita* exhibits objects such as the horseshoe of the Trojan Horse, the grenade that “blew off” Alvaro Obregón’s hand and even the paintbrush used to paint the Red Sea!

The oldest and most famous *cantina* in Puebla, *La Pasita* is internationally recognized thanks to its traditional drink. Raisins have great benefits such as helping digestion or lowering blood pressure, but if you do not like to eat them in physical form, here you have the possibility to drink them and take advantage of their medicinal properties.

La Pasita offers about 22 drinks, among which the following stand out:



- » *La Sangre de Bruja*: Blackberry liqueur with hibiscus.
- » *La Sangre de Artista*: Quince and apricot liqueur.
- » *Amotilado de Naranja*: Orange liqueur.
- » *Calambre*: Lemon liqueur.
- » *Fantasma*: Coconut liqueur.
- » *Piña en su Jugo*: Pineapple liqueur.
- » *Almendra*: Almond liqueur.
- » *Rompoppe*: Eggs and milk.
- » *Anisado*: Anise liqueur.
- » *Crema a Go-go*: Go-go cream.
- » *China Poblana*: Blackberry liqueur, hibiscus, rompoppe and mint liqueur.
- » *Charro con Espuelas*: tejocote (crab apple) liqueur, eggnog and cocoa cream.

There are many things Puebla is famous for, such as boasting the largest pyramid in the world, in Cholula, the *Talavera* pottery, and the baroque architecture, but also for being home to Mexico’s most distinctive cuisine.

Puebla has a rich cultural heritage that includes Arabic, Spanish, and indigenous influences, reflected in its culinary traditions. Stretching back to the Mesoamerican age, here is where amaranth was first domesticated and one of the first places maize was cultivated.

So, what is *Poblano* cuisine? Meat wrapped in fragrant leaves and roasted underground or braised in tomatoes and *tomatillos*. Pumpkin seeds used in more ways than you thought possible. A sophisticated French-influenced bread culture. And, of

course, there’s *mole*, the chocolate-tinged sauce that takes dozens of ingredients and days to make.

Poblano cooks take foreign ingredients, like Middle Eastern pita, and make them their own — you can devour the world, but it will be filtered through the Mexican kitchen.

So, while strolling through Puebla’s streets be sure you stop at Av 5 Ote 602 in Centro Histórico to sample a *pasita*, now available with small snacks. A liter of *pasita* will cost you \$230 pesos — take a bottle home to share it and your experience at *La Pasita*, with your friends.



La pasita, una cantina poblana

Por Marianne Carlson

Viajar por México es, para mí, una serie de aventuras y deleites inesperados, no importa a dónde vaya. En la ciudad de Puebla, los visitantes encontrarán innumerables actividades culturales y oportunidades de compra, pero lo mejor de todo es que encontrarán “comida y bebida”. Un encuentro notable es una licorería que desde 1916 ocupa un lugar muy especial en los paladares de quienes la han visitado.

Ubicada en el Centro Histórico de Puebla, la leyenda cuenta que la cantina se hizo famosa porque servía camineras -bebidas según el número de cuadras que el consumidor podía mantenerse en pie después de consumirlas-. La pasita, de 25 pesos, se prepara con licor de pasas y se sirve en un caballito con un cuadrado de queso fresco y una pasa montada en un palillo.

La Pasita fue inaugurada en 1916 por un militar que, tras dejar el Ejército, se dirigió a la ciudad de Puebla. Se detuvo a refrescarse en una tienda llamada El Gallo de Oro. Estando allí, se dio cuenta de que el negocio se estaba vendiendo, por lo que decidió comprarlo. Le cambió el nombre a La Guadalupana y, posteriormente, a La Pasita, en honor a la bebida estrella que allí se servía.

En la actualidad, lo regenta Don Pasita, quien heredó el legendario, tradicional y pintoresco bar. Con evidente humor, La Pasita exhibe objetos como la herradura del Caballo de Troya, la granada que le “voló” la mano a Álvaro Obregón y ¡hasta el pincel con el que se pintó el Mar Rojo!

La cantina más antigua y famosa de Puebla, La Pasita, es reconocida internacionalmente gracias a su bebida tradicional. Las pasas tienen grandes beneficios como ayudar a la digestión o bajar la presión arterial, pero si no te gusta comerlas en forma física, aquí tienes la posibilidad de beberlas y aprovechar sus propiedades medicinales.

La Pasita ofrece unas 22 bebidas, entre las que destacan las siguientes:



- La Sangre de Bruja: Licor de mora con jamaica.
- La Sangre de Artista:
- Licor de membrillo y albaricoque.
- Amotilado de Naranja: Licor de naranja.
- Calambre: Licor de limón.
- Fantasma: Licor de coco.
- Piña en su Jugo: Licor de piña.
- Almendra: Licor de almendra.
- Rompope: Huevos y leche.
- Anisado: Licor de anís.
- Crema a Go-go: Crema a Go-go.



- China Poblana: Licor de mora, jamaica, rompope y licor de menta.
- Charro con Espuelas: Licor de tejuocote, ponche de huevo y crema de cacao.

Hay muchas cosas por las que Puebla es famosa, como por tener la pirámide más grande del mundo en Cholula, la cerámica de Talavera y la arquitectura barroca, pero también por ser el hogar de la cocina más distintiva de México.

Puebla tiene una rica herencia cultural que incluye influencias árabes, españolas e indígenas, que se reflejan en sus tradiciones culinarias. Se remonta a la época mesoamericana, y es aquí donde se domesticó por primera vez el amaranto y uno de los primeros lugares donde se cultivó el maíz.

¿Qué es la cocina poblana? Carne envuelta en hojas fragantes y asada bajo tierra o estofada en tomates y tomatillos. Semillas de calabaza utilizadas de más

formas de las que creías posibles. Una sofisticada cultura del pan de influencia francesa. Y, por supuesto, está el mole, la salsa bañada en chocolate que requiere docenas de ingredientes y días de elaboración. Los cocineros poblanos toman ingredientes foráneos, como la pita de Oriente Medio, y los hacen suyos: puedes devorar el mundo, pero será filtrado por la cocina mexicana.

Así que, mientras pasea por las calles de Puebla, asegúrate de llegar a: Av. 5 Ote 602, en el Centro Histórico, para degustar una pasita, ahora disponible con pequeños bocadillos. Un litro de pasita te costará \$230 pesos - llévate una botella a casa para compartirla, y tu experiencia en La Pasita, con tus amigos.

Mexico's National Coat of Arms & Biodiversity

By Gabriel Vázquez Sánchez, General Director of Aipromades

Coat of Arms

The Mexican flag is the patriotic symbol that makes Mexicans proud. Each of its official colors has an important meaning: green, which signifies hope; white, unity; and red, the blood shed by national heroes. Its central coat of arms also alludes to the diaspora of the Mexica people, who left Aztlán ordered by the god Huitzilopochtli to settle where they would find an eagle devouring a snake standing on a cactus to build a city.

In 2010, the Bicentennial of Mexico's independence was celebrated and it was a recurring exercise to review Mexico's identity symbols. Although the epic of the Mexica people has been described as the narrative vector of the national coat of arms, recently the national coat of arms has been analyzed from the perspective of understanding Biodiverse Mexico, its challenges and strengths.

The national coat of arms with its flora and fauna placed in the center of the national emblem synthesizes the biological richness of a country that with only 1% of the planet's territory is home to 10% of the species of flora and fauna that exist in it. It clearly identifies the golden eagle, *Aquila chrysaetos*, a strategic species for conservation that Today inspires a public policy effort inventory its populations and take actions for its conservation; particularly the north of Jalisco is a key nesting site for this species.

Also present, is a species of *nopal*, *Opuntia streptacantha*, a substantial food of the Mexicans that reached its greatest diversity in our country after 5.12 million years of evolution, and that is an important part of the cosmogony of the Mexica peoples, who believed that the first nopal was born from the heart of *Copil*, the son of *Malinalxóchitl*, who in trying to take revenge on his uncle *Huitzilopochtli* for leaving his mother alone, was sent to kill him. Accord-



ing to legend, *Huitzilopochtli* ordered *Copil's* heart to be cut out and then buried in some rocks. The next day, in that place, the first nopal appeared: with thorns of a brave warrior and flowers of a son defending his mother.

The rattlesnake, *Crotalus Molossus*, also stands out, representing a species endemic to Mexico, and which is subject to special protection (the lowest risk category) in the Official Mexican Standard NOM-059 of the Ministry of the Environment and Natural Resources (*Semarnat*), a law designed

as an environmental protection tool for all vulnerable species of flora and fauna in Mexico.

Although these three species are the protagonists of the national coat of arms, there is much more biodiversity contained therein. A more careful observation allows us to identify up to 50 elements:

- 1 golden eagle, a bird of prey in threatened status.
- 1 rattlesnake in a special protection category
- 5 cactus stalks
- 3 fruits, prickly pear cactus.
- 9 nopal flowers
- 15 laurel, oak and prickly pear cactus seeds.

- 4 laurel leaves
- 4 oak leaves
- 3 gems
- 3 freshwater snails
- 1 mountain system
- 1 lake system

We are proud to say that Mexico is a megadiverse country, and that our national coat of arms represents this wealth and makes an allegory of this vast natural heritage. But it is necessary to reflect on the state of each of these elements, and what efforts we are making to conserve them for these and future generations.

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ACTIVITIES & EVENTS

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Out

Office & Library Hours: Monday to Saturday 10 a.m. - 2 p.m.
Grounds open: Lakeside Gate: Monday to Friday 8:30 a.m. - 11:30 p.m.
Main Gate: Monday to Friday 10:00 a.m. - 3 p.m. | Saturday 9:00 a.m. - 2 p.m.

*Open to the Public ** US Citizens (S) Sign up (C) Member card (M) LCS members only

LESSONS (M)

5Rhythms Dance	M+W+F 11-12
Basic Principles of Drawing/Painting	T 9-11 <i>jorge.garcia003@gmail.com</i>
Bordado Artístico (Spanish)	M+W+F 4-6
Breathwork & Bodywork Exercise	T 11:30-12:30
Children's Art	SAT 10-12 Invitation only
Dance Fitness	M 10-11
Exercise	M+W+F 9-9:50
Hurachess Club*	SAT 12-1*
Intermediate Hatha Yoga	T+TH 2-3:30
Intro to Lakeside Zoom	F- Feb 11 9-12
Introduction to Lakeside	M-Feb 21 9-12
Introduction to Spanish (S)	T 1,8,15 Feb, 12:30-2. Cost
Line Dancing, <i>redheadinmexico@gmail</i>	T + TH 10-11:15
Low Impact Aerobics	W 10-11
Mudlarks Pottery Open Studios (S)	M+F 10-2
NIA Fitness	F 10-11
Scottish Country Dancing	TH 11:30-1:30
Stretch & Balance,	T+TH 8:45-9:45 <i>harry_bertram@hotmail.com</i>
Spanish in Action classes (español en acción)	See LCS website or in the office for more info
Spanish a la carta Online program,	See LCS website/more info.
Tech Help via Email	<i>lcs.tech.training@gmail.com</i>
Write to a Prompt Writers' Group	TH 10-12

LIBRARIES (M)

Book + DVD Libraries M-SAT 10-2
Books on Tape & Library of Congress Talking Books. To order books on-line, you must use a computer or a tablet/iPad. It is not possible to order using a cell phone. Go to lakechapalasociety.com & select libraries/English.

SOCIAL ACTIVITIES (M)

Bridge4Fun	T+F 1-4:30
Discussion Group	W 12-1:30
English/Spanish Conversation* Open to public	Sat 12-1:30*
Everyday Mindfulness Zoom, <i>barbarahildt@gmail.com</i>	M 10:00
Game Group	TH 1-4
HOT Science Zoom, <i>hotsciencelcs@gmail.com</i>	T 1:45
Scrabble	F 11:30-1:30
Tournament Scrabble	T 12-1:50

HEALTH INSURANCE*

Cruz Roja Table	T 12-1:30, F 10-12
Hospital San Antonio	TH 10-12
IMSS & Immigration Services	M+T 10-1 ; Call for Appointment 333-157-9472 No sign up
Lakeside Insurance	T+TH 11-2
Shiatsu Chair Massage	1st+3rd TH 10-12 Appointment only, call 331-604-0971

HEALTH & LEGAL SERVICES*

Becerra Immigration	TH 10:30-12:30
InterCam Banking Services	M-F 10-1
Optometrist Claravision (S)	TH 9-4 ; Call for appointment 331-411-1178
Skin Cancer Screening (S)	2+4 W 10-12; Call for appointment 333-408-0951
Solbes & Solbes	2nd Monday 10-12
SkyMed	1st F 10-12

SERVICE & SUPPORT GROUPS *

Al-Anon (Spanish)	M 6-7:30, W 5:30-7:30
ASA Board Meeting	Last W, 10:30-12
Dementia Support Group	T 11:30-1:30
Diabetes Support Group	Zoom, 1st F 11:00 <i>welchk4diabetes@gmail.com</i>
Information Desk	M-Sat 10-2
Lakeside AA	M+TH 4-5
Needle Pushers	T 10-11:45
Open Circle	Sun 10:30-11:30
Pueblo Magico	M 6-9
Toastmasters	M 7-9

NEW ACTIVITIES:

- **Breathwork & Bodywork Exercise:** Tuesdays, 11:30-12:30, SC Patio. First 30 minutes focuses on pressure points and breathwork and the second 30 minutes on ground-based movements, self-massage, kinetic movement. Mats required for the second 30 minutes. Instructor John Paul Gagliano, *jp.gagliano@gmail.com*. LCS members only.
- **Shiatsu Chair Massage:** 1st & 3rd Thursdays, 10-12, Pond Patio. Free 10-minute massage for LCS Members only. Appointments required. Call David at 331-604-0971 for appointment time. Massage focuses on back, spine, neck, shoulders, arms and hands. David Herrera Lara, *masajes5e@yahoo.com.mx*.
- **Cruz Roja Table:** Tuesdays, 12-1:30, Fridays 10-12, Blue Umbrella Patio. Information on Cruz Roja services available. Emergency kits for medical and health information available for sale. Colleen Beery, 415-717-6062, *colleenbeery@gmail.com*.
- **Skin Cancer Screening Changes.** Description: Free skin cancer screenings for specific concerns. No full body screenings. If procedure is performed, there is a charge.. Sign up by calling 333-408--0951 for appointment day, and time. LCS will no longer do sign ups in the LCS office. All other dermatological concerns need to make appointment to see the doctor at her office



EDUCATIONAL PROGRAM

MEXICAN MANNERS

ALFREDO PÉREZ Wednesday, Feb 02

Fee: \$350 from 10am to 12:30 pm

Learn why the behaviour of your new neighbors differs from your own. Our intention it help you understand cultural differences and promote real and positive coexistence.

MOLE? 3 WAYS TO MAKE IT AT HOME

ANA MORENO Wednesday, Feb 9

Fee: \$520 from 12 to 2pm

Join in this celebration, let's learn about the origins of mole and their variants. Let's prepare 3 types of mole you can make at home and celebrate.

5 DIFFERENT WAYS TO COOK BEANS MEXICAN STYLE

ANA MORENO Thursday, Feb 10

Fee: \$500 from 12:30 to 2:30pm

Learn to prepare charro, drunken, red, fried, piggy and "with morisqueta" beans, what accompanies them and how to serve them! - Toot, Toot! See you there.

INTRODUCTION TO LAKESIDE

RACHEL MCMILLEN

In person \$600 Monday, Feb 21. 9am to 12pm

Online \$400 Friday, Feb 11. 9am to 12pm

Where exactly is Lakeside, Lakeside Communities, Ajiic Village, Fiestas and LCS. Health & Medical, Eating Out - Eating In, Money - Banks & ATM's, Churches, Entertainment & Recreation, Transportation, Accommodation & Utilities. There's always a world to know.

FROM CACAU (COCOA) FRUIT TO YOUR TABLE

NORA MALDONADO Friday, Feb 11

Fee: \$650 From 11am to 2pm

Savor the experience of what this wonderful seed shares and gives to us to enjoy! This is a hands-on class. It includes material.

EL VIAJE A MÉXICO - SIMULATOR -

Spanish conversation Monday, Feb 14

Fee: \$300 From 10am to 1pm

The Difficult Journey is a simulation of arriving at the Mexico/US border and also preparing a trip to Mexico City. This is not a class, but it is, for sure, an opportunity to practice your Spanish in a stress free and friendly environment.

5 CORN-BASED TRADITIONAL DISHES FULL OF FLAVOR

ANA MORENO Wednesday, Feb 16

Fee: \$400 from 12 to 2pm

We will prepare corn tortillas and other homemade delicacies from the dough. This includes the fillings, side dishes and traditional sauces that accompany them.

We will not only taste them, but we will learn from their history and why they are so important to the local culture.

WARMING UP ON WINTER WITH TRADITIONAL HOT BEVERAGES

ANA MORENO Monday, Feb 21

Fee: \$400 from 1 to 3pm

Winter, with its cool temperature, gives us the opportunity to enjoy and feel at home, with hot and delicious drinks that delight everyone who tries them. Let's learn how to make traditional ones to share.

5 BASIC HOMEMADE MEXICAN SALSASTO HAVE AT HOME

ANA MORENO Wednesday, Feb 23

Fee: \$400 from 12 to 1:30pm

Learn how some of the favorite Mexican salsas in the region are made. What ingredients you need, how and where to buy them. How Mexicans use them. What food you can dress with them.

GROW YOUR OWN MUSHROOM AT HOME WORKSHOP

KSENIA KLIMOV Saturday, Feb 26

Fee: \$700 from 10am to 1pm

Learn about Fungi kingdom, their properties and how to grow them and inoculate a bucket with mycelium of oyster mushrooms, which can be taken home to cultivate their own mushrooms in a period of 20-40 days.

3 TYPES OF POZOLE YOU CAN MAKE AT HOME

ANA MORENO Monday, Feb 28

Fee: \$500 from 10am to 12:30pm

Is pozole a soup or a stew? Come and discover with us. We will teach you how to prepare this very traditional Mexican dish.

GETTING YOUR JALISCO DRIVER'S LICENSE WITHOUT LOSING YOUR MIND

ALFREDO PÉREZ

Fee: \$400

Monday, Feb 14 class from 2 to 3:30 pm
Thursday, Feb 24 visit to Secretaría de Transporte (test). Early in the morning.

We will provide you with the necessary knowledge to obtain a new license or to renew it. Material will be sent over email previous to the class.

AZTEC HISTORY AND CULTURE UP TO THE INVASION BY CORTEZ

TED ROGERS

Wednesday and Friday

Fee: \$980 Feb 2, 4, 9, 11, 16, 18, 23 & 25, Mar 02
From 1 to 2pm

In this nine-segment course we will look at the cultures that predated the Aztecs, then the unification process by both conquest and commerce, that brought the Aztec empire into existence as a society that encompassed over five million people.

HOW TO MANAGE ECONOMIC INFLATION AS AN EXPAT

TED ROGERS

Tuesday and Friday

Fee: \$700 Feb 8, 11, 15, 18 & 22, From 2 to 3pm

In this five-session class, we will look at strategies to minimize the effects of inflation as regards housing, utilities, food, clothing, transportation, and healthcare.

ADVANCE CARE PLANNING WORKSHOP ON LIVING WELL AND DYING WELL IN LAKESIDE

LORETA DOWNS Wednesday, Feb 09

Fee: \$300 & 16 from 10am to 12 pm

This 2-part workshop gives you information on Mexican healthcare directives, wills, and the LCS document along with guidance and motivation to complete and register your document as part of your total advance care planning process.

ARRIVAL OF CORTEZ - A CHANGE IN ANCIENT MÉXICO HISTORY

TED ROGERS

Wednesday and Friday

Fee: \$500 Mar 9, 11, 16, & 18, From 1 to 2pm

4 Session class. Here we will look at the first European contact with the Aztecs, and how this led to the invasion by Cortez in 1519, culminating in the founding of New Spain in 1521.

Enrollment at LCS Office or LakeChapalaSociety.com

MEMBERS ONLY. Registration requires payment. There is no refund.

We will follow COVID protocols with no exception.

ATTENTION BIBLIOPHILES

By Harriet Hart

We live in a community that reads in thanks, in part, to The Lake Chapala Society that boasts the largest library of English books in Mexico.

Yann Martel, author of *Life of Pi*, calls reading "a life-shaping experience" and promotes it for its educational value: "Any book – trash to classic – makes us live the life of another person, injects us with the wisdom and folly of their years. When we've read the last page of a book, we know more."

If you want to know more about Mexico, its past and its present realities, books are an ideal way to learn. If you want to picture life in Mexico City after the Spanish Conquest, I recommend *Aztec Autumn* by Gary Jennings. Do indigenous communities fascinate you? *Travels in Mexico* is your chance to travel to a variety of Mexican states, including our own Jalisco, with young British journalist Isabella Tree to explore Mexico's national identity, environment, culture and psyche through its remaining indigenous population.

If you ever wonder if your Mexican neighbors think differently from you, *Into the Beautiful North* by Luis Alberto Urrea might help you understand their creative approach to problem solving. How about their attitude towards death? Urrea's recent novel *The House of Broken Angels* portrays an extended Mexican family living north of the border that assembles to party as their patriarch prepares to die. "Big Angel could not reconcile himself to this dirty deal they had all been dealt. Death. What a ridiculous practical joke. Every old person gets the punch line that the kids are too blind to see. All the striving, lusting, dreaming, suffering, working, hoping, yearning, mourning, suddenly revealed itself to be an accelerating countdown to nightfall... This is the prize: to realize, at the end, that every minute was worth fighting for with every ounce of blood and fire."

Prayers for the Stolen by Jennifer Clement reveals the frightening world of drug lords and kidnap victim and paints a vivid portrait of the women's prison in Mexico City, "the busiest beauty parlor in the world, where women whose only crimes were being young and pretty were locked up to pay for the sins of fathers, brothers, boyfriends and husbands."

Reading is magic. "A book is a bottle with a genie inside it. Rub it, open it, and the genie will come out to enchant you." Borrowing a book from the LCS library will enchant and inform you, educate and entertain you. I hope 2022 is a magical, enchanting, informative and entertaining year for you spent reading as many books as you can.



LCS REACHING OUT PROGRAM

We have recruited over 80 volunteers who are mobilized and ready to reach out to members, especially those who live alone, have no family in the area and want to be contacted on a daily basis.

This service has now been extended to the community at large.

MORE INFORMATION:

[LakeChapalaSociety.com/ Activities](http://LakeChapalaSociety.com/Activities)



SUNDAY MORNING
10:30 IN THE GARDEN AT
LAKE CHAPALA SOCIETY

GATE OPENS AT 9:30 AM

CHECK THE SCHEDULE AND
MAKE YOUR RESERVATION
WWW.OPENCIRCLEAJIJIC.ORG

Presentations are subject to change
During this period, we recommend bringing a hat and bottled water, and
please remove containers upon departure.
Use of mask it's mandatory and temperature checks on entry.

ANNUAL GENERAL MEETING



03.15.2022

SAVE THE DATE

"Hope is the passion for the possible"

Soren Kierkegaard

*We all live with Hope in our lives, especially
as we live in this world today and its
challenges.*



Hope is like the air we breathe, necessary

*When our Volunteers sit with the
families of the Children we serve,
they come not for monetary reasons....*

*Hope that we will be able to help them
..Hope that their child might live without or less pain
...Hope that their child might hear or see better
....Hope that their child might be able to sit up or walk
.....Hope that their child might live a healthier life
.....Hope that their child will have a "Tomorrow"*

*You give Hope every time you donate.....
You show "your passion for the possible"*

Please Donate A little Hope Today!

Please donate

ARTÍCULO DE PORTADA

El escudo nacional de México y la biodiversidad.

Por Gabriel Vázquez Sánchez, Director General de Aipromades

La Bandera de México es el símbolo patrio que enorgullece a los mexicanos. Cada uno de sus colores oficiales tiene un significado importante: Verde, que significa la esperanza; blanco, la unidad, y rojo, la sangre derramada por los héroes nacionales. Su escudo central, hace también una alusión a la diáspora del pueblo mexicana, quienes salieron de Aztlán ordenados por el dios Huitzilopochtli a situarse en dónde hallarán un águila devorando una serpiente parada sobre un nopal, para ahí edificar una ciudad.

En 2010, se celebró el Bicentenario de la Independencia de México y fue un ejercicio recurrente revisar los símbolos identitarios de México. No obstante que la epopeya del pueblo mexicana ha privado como el vector narrativo del escudo nacional, recientemente se ha analizado el escudo nacional desde la perspectiva de la comprensión del México Biodiverso, sus retos y fortalezas.

El escudo nacional con su flora y su fauna apostada en el centro del lábaro patrio sintetizan la riqueza biológica de un país que con solo el 1% del territorio del planeta alberga el 10% de las especies de flora y fauna que en él existen. En él se identifica claramente el águila real, *Aquila chrysaetos*, una especie estratégica para la conservación que hoy en día cuenta con un importante esfuerzo de política pública para inventariar sus poblaciones y tomar acciones para su Conservación; particularmente el norte de Jalisco es un sitio clave de anidación para esta especie.

También está presente una especie de nopal, *Opuntia streptacantha*, un alimento sustancial de los mexicanos que alcanzó en nuestro país su mayor diversidad luego de 5.12 millones de años de evolución, y que es parte importante de la cosmogonía de los pueblos Mexicas, quienes creían que el primer nopal nació del corazón de Copil, el hijo de Malinalxóchitl, quien al tratar de vengarse de su tío Huitzilopochtli por dejar sola a su madre, fue mandado a matar

por este. Según cuenta la leyenda, Huitzilopochtli mandó sacarle el corazón a Copil, y que luego fuera enterrado en unos peñascos. Al día siguiente, en ese sitio, apareció el primer nopal: con espinas de valiente guerrero y flores de un hijo que defiende a su madre.

Destaca también la víbora de cascabel, *Crotalus Molossus*, que representa a una especie endémica de México, y que están sujetas a protección especial (la categoría de menor riesgo) en la Norma Oficial Mexicana NOM-059 de la Secretaría de Medio Ambiente y Recursos Naturales (Semarnat), ley diseñada como herramienta de protección ambiental para todas las especies vulnerables de flora y fauna de



México.

Si bien estas tres especies son las protagonistas del escudo nacional, existe mucha más biodiversidad contenida. Una observación más cuidadosa nos permite identificar hasta 50 elementos:

- 1 águila real, ave rapaz en status de amenazada
- 1 serpiente de cascabel en categoría de protección especial
- 5 pencas de nopal
- 3 frutos, tunas.
- 9 flores de nopal
- 15 semillas de laurel, encino y de nopal.
- 4 hojas de laurel
- 4 hojas de encino
- 3 gemas
- 3 caracoles de agua dulce
- 1 sistema montañoso
- 1 sistema lacustre

Es un orgullo decir que México es un país megadiverso, y que nuestro escudo nacional representa esta riqueza y hace una alegoría de este vasto patrimonio natural. Pero es necesario reflexionar sobre el estado de cada uno de estos elementos, y que esfuerzos estamos haciendo para conservarlos para estas y futuras generaciones.

WRITINGS FROM WILKES

These writings are from the LCS Wilkes Center, or Biblioteca, a beehive of activity, Galeana 18 in Ajijic, two blocks from the LCS main campus. For 20 years, a cadre of volunteers have taught ESL to the Mexican Community, gratis. There are several levels of study. Volunteer teacher and author Carol Bowman recently asked her Level 4 students to try their hands at creative writing. We are proud to announce that Writings from the Wilkes will become a regular feature of this magazine. We will not edit these pieces as a way of demonstrating how much progress these talented, hard working students have made.

The Thalidomide Tragedy

By Blanca Estela Favela

Thalidomide is a medication that was first released and put on the market in 1957 in West Germany. There was no need for prescription, as it was sold over-the-counter. It was promoted for anxiety, trouble sleeping and morning sickness.

Initially, it was thought to be safe in pregnancy, but concerns regarding birth defects arose and the medication had to be removed from the market in Europe in 1961.

The total number of embryos affected by its use during pregnancy was estimated to be more than 10,000, in 46 countries. Some 40% of the babies died around the time of birth, and the ones who survived had limb, eye, urinary and heart problems. The severity and location of the deformities depended on how many days into the pregnancy the mother was, before beginning treatment. Thalidomide taken on the 20th day of pregnancy caused central brain damage, day 21 would damage the eyes, day 22 the ears and face, day 24 the arms, and leg damage would occur if the drug was taken up to day 28. Thalidomide did not damage the fetus if taken after 42 days of gestation.

It is not known exactly how many victims of the drug there have been worldwide, although estimates range from 10,000 to 20,000. Despite the side effects, Thalidomide was sold in pharmacies in Canada until 1962. The birth defects caused by Thalidomide led to the development of greater drug regulations and monitoring in many countries.

Some years later, the same properties of Thalidomide that caused the developmental abnormalities of the fetus were recognized as a potential cancer treatment for people with advanced cancer, including Multiple Myeloma, but the trials were inconclusive.

Little further work was done with Thalidomide in cancer until the 1990s. There was another important discovery that Thalidomide was good to treat skin diseases like Leprosy.

The U.S. Food and Drug Administration and other regulatory agencies have approved marketing of the drug only with an auditable risk evaluation and mitiga-



tion strategy that ensures that people using the drug are aware of the risks and avoid pregnancy. This applies to both men and women as the drug can be transmitted in semen.

When I was 11 years old, one of my mother's sisters had already seven children and she got pregnant with the 8th child. As she was feeling sick every day and found out that Thalidomide was very good for nausea and helped her to sleep, she started taking it and continued for the first three months.

When the baby was born, his family would not allow anybody to enter the bedroom when they were changing his diaper. Since I didn't know what was happening, I thought it was very ridiculous. But one day, I went to visit and there was no one around, so I went to the baby's room. He was uncovered from the waist down and when I got close to him, I couldn't stop crying. It was a very sad surprise.

The baby was born with an angelic face, but one of his arms was only to the elbow, with no hand, and he was missing a leg, but had a little foot attached to his groin. He was sick very often and when he was only 18 months old, he died of pneumonia. If he had survived, he would not have been able to even sit down.

All women planning to get pregnant must be very careful with what they eat or drink, especially when it comes to medications. I should say men too, since too many drugs, legal or illegal, go to the semen.

Sometimes when I see an old person with these kinds of disabilities or malformations, I always think, 'Was this person a victim of Thalidomide.'

Fundación con Causa Azul is a Mexican non-profit, non-governmental organization, that seeks to contribute to improve the living conditions of people who, through their folk art, preserve the craft traditions of Mexico. Causa Azul began in 2012, promoting, strengthening and protecting artisan heritage.

Ana Teresa Ramírez, coordinator of projects and communication, and Sol Ramírez Aldana, coordinator of projects, linkage and accompaniment, have faced the challenges and put into place strategies that have allowed them to establish a close link with artisan communities. Committed to the community craft development in Mexican towns, Causa Azul operates through their socio-cultural intervention projects toward their greatest mission —to contribute to improving the living conditions of artisans and preserving Mexican folk art that utilizes of different techniques.

Their efforts revolve on four main axes: the accompaniment of artisans, dissemination, research and linkage. In the area of accompaniment, they focus on empowering artisan communities by promoting their development and, together with dissemination, their legacy is preserved and the traits of Mexican identity are addressed through marketing and cultural management strategies. Feria Maestros del Arte has joined in partnership with Fundación con Causa Azul in the past and is looking past Covid-19 to start new projects together. In 2019, Causa Azul presented the Feria with several videos taken at the show featuring affirmations by various artisans and members of the public about the impact the Feria has had on the artisan community.

Clase Azul tequilas are sold in hand-sculpted and hand-painted ceramic decanters shaped like a giant pepper grinder. Founder, Arturo Lomeli became known as a high-end tequila artisan in 2007 when he launched a \$1,200 USD bottle of Clase Azul Ultra Dark Amber. It was simply intended to cause a stir in the tequila scene, rather than become a lasting product. Lomeli was fortunate that it launched its luxury drink at a time when Americans were acquiring a taste for premium tequila. The most expensive Clase Azul offering, priced at \$30,000, features a ceramic bottle adorned with amber and 24-karat gold. A collection of 15 of these luxury bottles was created to celebrate Clase Azul's 15th anniversary and was inspired



Founder of Clase Azul, Arturo Lomeli

by a mission to reveal and rediscover a deeper appreciation for the beauty of Mexican traditions.

Clase Azul tequila is made in Mexico, but Lomeli has no plans to sell it to his countrymen, although he does sell some bottles to wealthy American tourists on the beaches of Cancun and Los Cabos. Instead, Clase Azul

concentrates on the export market to the U.S. and Europe. He decided not to sell to Mexicans from the beginning because .as it is difficult to get them to change their preferences. Lomeli says his tequila is for savoring, not for mixing in a cocktail or drinking as a shot. He wants people to try tequila and hopefully erase negative memories about bad tequila.

The Causa Azul collection includes 15 bottles in their México a Través del Tiemposeries. This one-of-a-kind blend of two ultra-aged, reserve tequilas is presented to reflect the spirit of México. The first tequila was produced in the Tequilas del Señor distillery and aged for 15 years in a Spanish barrel previously used to mature sherry. This is an historically significant barrel because it was sealed on May 27, 1997, when the European Union signed the agreement officially recognizing the “Denomination of Origin, Tequila”.

The second tequila was produced in the Productos Finos de Agave distillery and aged for 11 years. The first six years it was aged in a Portuguese barrel used to mature Port, and the following five years in American white oak barrels. The result of this blend reflects the essence of Clase Azul tequila's evolution through time. As a socially responsible company that supports artisanal communities, they we are committing 100% of the profits from any of the sales of the México a Través del Tiemposeries to be donated to Fundación con Causa Azul. They will continue to support strategies that will improve the cultural development of artisans in this region. Artisans are provided with the appropriate equipment for their studios, and the raw materials needed to continue producing art.

The foundation also offers the necessary support and planning needed so their art reaches exhibition sites and trains them in marketing. Follow them on Facebook: @fundacionconcausaazul or contact Ana Ramirez ana.ramirez@claseazul.com, *Fundacion con Causa Azul* or Marianne Carlson at feriamaestros@gmail.com.

Fundación con Causa Azul es una asociación civil, que busca contribuir a mejorar las condiciones de vida de las personas que a través del arte popular, preservan las tradiciones artesanales de México. Causa Azul inició en 2012, promoviendo, fortaleciendo y protegiendo el patrimonio artesanal.

Ana Teresa Ramírez, coordinadora de proyectos y comunicación, y Sol Ramírez Aldana, coordinadora de proyectos, vinculación y acompañamiento, han enfrentado los retos y puesto en marcha estrategias que les han permitido establecer un vínculo estrecho con las comunidades artesanales. Comprometida con el desarrollo artesanal comunitario en los pueblos de México, Causa Azul opera a través de proyectos de intervención sociocultural hacia su mayor misión: contribuir a mejorar las condiciones de vida de los artesanos y preservar las diferentes técnicas del arte popular mexicano.

Sus esfuerzos giran en torno a cuatro ejes: acompañamiento a los artesanos, difusión, investigación y vinculación. En el área de acompañamiento, se enfocan en empoderar las comunidades de artesanos promoviendo su desarrollo y junto con la difusión, de preservar su legado, atienden rasgos de identidad a través de estrategias de comercialización y gestión cultural. Feria Maestros del Arte se ha unido en alianza con Fundación con Causa Azul en el pasado y busca más allá de Covid-19 iniciar nuevos proyectos en conjunto. En 2019, Causa Azul realizó varios videos durante la Feria Maestros del Arte, con afirmaciones de varios artesanos y el público sobre el impacto que la Feria ha tenido en la comunidad de artesanos.

Los tequilas de Clase Azul se venden en decantadores de cerámica esculpidos y pintados a mano con forma de molinillo de pimienta gigante. Su fundador, Arturo Lomelí, se dio a conocer como artesano del tequila de alta gama en 2007, cuando lanzó una botella de Clase Azul Ultra Dark Amber de 1,200 dólares. Su intención era simplemente causar un revuelo en la escena del tequila, más que convertirse en un producto duradero. Lomelí tuvo la suerte de lanzar su bebida de lujo en un momento en el que los estadounidenses estaban adquiriendo el gusto por el tequila premium. La oferta más cara de Clase Azul, con un precio de 30,000 dólares, presenta una botella de cerámica adornada con ámbar y oro de 24 quilates. La colección de 15 de estas botellas de lujo se creó para celebrar el 15º aniversario de Clase Azul y se inspiró en la misión de revelar y redescubrir una apreciación más profunda de la belleza de



las tradiciones mexicanas.

El tequila Clase Azul se fabrica en México, pero Lomelí no tiene planes de venderlo a sus compatriotas, aunque sí vende algunas botellas a turistas estadounidenses adinerados en las playas de Cancún y Los Cabos. En cambio, Clase Azul se concentra en el mercado de exportación a Estados Unidos y Europa.

Decidió no vender a los mexicanos desde el principio... ya que es difícil conseguir que cambien sus preferencias. Lomelí dice que su tequila es para saborearlo, no para mezclarlo en un cóctel o beberlo como un chupito. Quiere que la gente pruebe el tequila y, con suerte, borre los recuerdos negativos sobre el mal tequila.

La colección Causa Azul incluye 15 botellas de su serie México a Través del Tiempo. Esta mezcla única de dos tequilas de reserva ultra-añadidos se presenta para reflejar el espíritu de México. El primer tequila se produjo en la destilería Tequilas del Señor y se añejó durante 15 años en una barrica española utilizada anteriormente para madurar jerez. Se trata de una barrica de gran importancia histórica, ya que fue sellada el 27 de mayo de 1997, cuando la Unión Europea firmó el acuerdo de reconocimiento oficial de la “Denominación de Origen Tequila”.

El segundo tequila fue producido en la destilería Productos Finos de Agave y añejados durante 11 años. Los primeros seis años en una barrica portuguesa utilizada para madurar Oporto, y los siguientes cinco años en barricas de roble blanco americano. El resultado de esta mezcla refleja la esencia de la evolución del tequila Clase Azul a través del tiempo. Como empresa socialmente responsable que apoya a las comunidades artesanales, se comprometen a donar el 100% de los beneficios de cualquiera de las ventas de la serie: México a Través del Tiempo, a la Fundación con Causa Azul. Con la finalidad de que continúen apoyando estrategias que mejoren el desarrollo cultural de los artesanos de esta región, así los artesanos recibirían el equipamiento adecuado para sus talleres, así como la materia prima necesaria para seguir produciendo arte.

Fundación con Causa Azul, también ofrece el apoyo y la planificación necesarios para que participen en exposiciones y les ayuda en la comercialización. Síguelos en Facebook: @fundacionconcausaazul o ponte en contacto con Ana Ramírez ana.ramirez@claseazul.com.

Fundación con Causa Azul o Marianne Carlson. Feria Maestros del Arte 331 098 4850 WhatsApp Fundadora www.feriamaestros2.com

TRINO



Por Diana Ayala

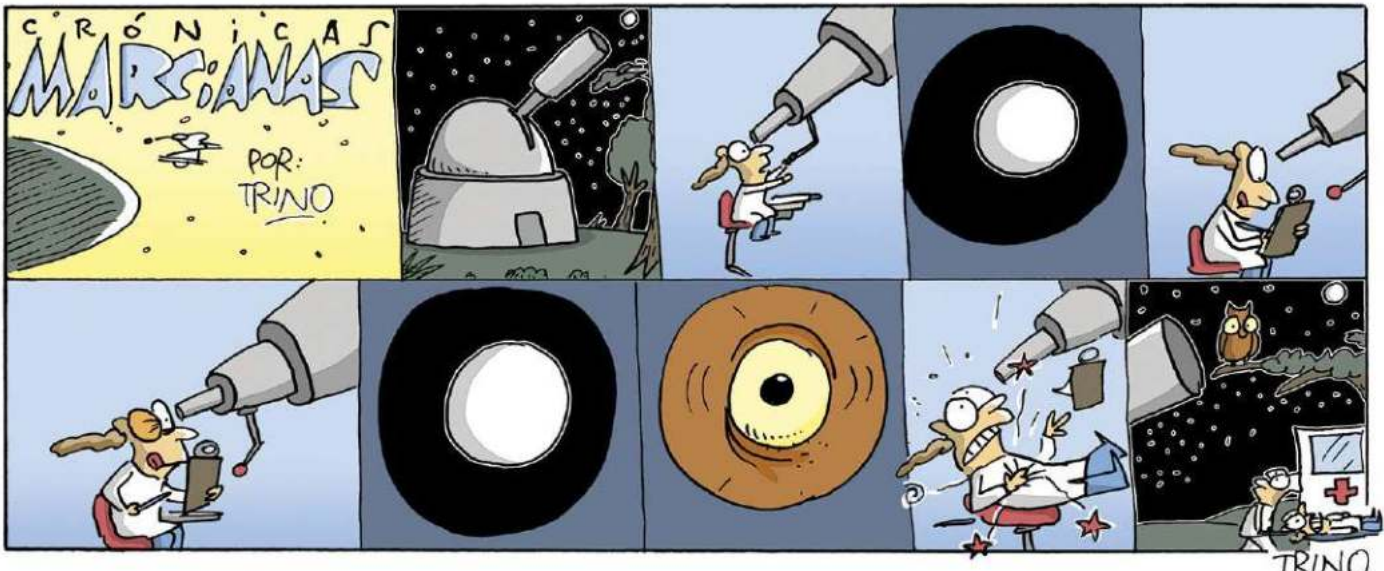
As a child I remember waiting excitedly for the Sunday paper to read the cartoons. My favorites were Nancy and Denis the Menace (Periquita and Daniel el Travieso in Spanish). Later I discovered that they were not Mexican and although they were named differently, the stories were still the same. Later still I discovered Mafalda, by Quino, and although sometimes I didn't understand the jokes, they entertained me...until I was mature enough to understand that it was a satire or social criticism.

During my college years, I became a fan of Jis, and Trino, cartoonists from Guadalajara; Trino lives in the area, so I invited him to LCS and we talked about his career. He studied Communication at ITESO, read MAD magazine and started drawing at the age of 19. His dad told him that if he wanted to dedicate himself to that, he should do it seriously and so he did; to date he has a movie, a TV show, and has illustrated several books including *Historias Desconocidas de la conquista* and *La Constitución 100 años*. Available on Amazon. Both books are about Mexico.

I love cartoons because they serve to entertain culture, reflect, or educate.

You can follow Trino on Facebook: TRINO MONERO.

I hope you enjoy them as much as I do, and learn something about Mexican culture.






De niña recuerdo esperar con emoción el periódico del domingo para leer las caricaturas, de mis favoritas eran “Periquita” y “Daniel el Travieso” posteriormente descubrí que no eran mexicanas y aunque se llamaban de otra forma las historias seguían siendo las mismas. Posteriormente descubrí a Mafalda de Quino y aunque en ocasiones no entendí bien el chiste me entretenían... hasta que tuve la suficiente madurez para entender que se trataba de una sátira o crítica social.

Durante mi etapa universitaria, me hice fan de Jis y Trino, caricaturistas tapatíos; Trino vive en la zona, así que lo invité a LCS y platicamos de su trayectoria. Estudió Comunicación en el ITESO, leía la revista MAD y empezó a dibujar a los 19 años, su papá le dijo que si a eso se quería dedicar lo hiciera en serio y así fue; a la fecha tiene una película, un programa de televisión y ha ilustrado diversos libros entre ellos “Historias Desconocidas de la conquista” y “La Constitución 100 años”. Disponibles en Amazon.


Me encantan las caricaturas, por que sirven, tanto para entretener la cultura, reflexionar o educar.


Puedes seguir a Trino en Facebook: TRINO MONERO. Espero las disfrutes.


FELIPE GONZÁLEZ





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It happened one morning when only two people were working at The Ranch, the largest dog shelter in the Ajijic/Chapala area. Carolyn Cothran, co-manager (along with Syd Sullins), spotted an orange shape moving in the woods about 20 yards from the office.

She thought it might be a feral cat so she went over and sat down. The orange shape was indeed a cat, and it jumped into her lap. Obviously, it was not feral. Or was it? Carolyn had never seen it before and had no idea where it came from or who it belonged to.

“The cat hung around for about three weeks when we decided to name her Ranchita,” Carolyn explained. “We had had her spayed, we then went to the store to buy cat food — it was kind of a hassle in the beginning because we weren’t prepared for a cat. We are a dog ranch, after all,” Carolyn chuckled. “‘What were we thinking?’ ‘What are we getting into?’, we asked ourselves. They need different vaccines, different flea treatments, everything’s different. So it took us a while to get ourselves together and get everything taken care of. But she has stayed around for over three years. She’s very affectionate, even with new volunteers — she jumps into their laps.”

While she is fearless of the dogs, she does not necessarily befriend them, but merely tolerates them. When somebody is adopting a dog that The Ranch is sending up north, they often get the question of how the dog is with cats. With the help of Ranchita, they can easily cat-test the dog.

“We take a video of the dog approaching Ranchita,” Carolyn explained. “Some couldn’t care less, while some definitely have the prey drive. You can tell with their body language and their ears. If they get too close to her, she swats them on their nose and off they go. She knows where she can go to get away and she is able to protect herself very well.”

It was only six months ago, they discovered that Ranchita is also a “nurse.” That was when they started doing spay and neuter surgeries on-site.

“The first time we laid a dog out on a recovery pallette on the terrace, she showed up and laid by its side. I thought ‘how unique and strange’. I took photos because I never thought it would happen again. Well, we’ve been

doing surgeries every week for the last six months and every single week, without fail, she just shows up, sometimes seemingly out of nowhere.”

What does Carolyn think drives her? Something in her ancient, primal memory?

“No idea,” she said. “There must be some maternal instinct. When the dogs are in recovery they lose their body heat so they get cold, which is why we cover them up. She may sense that, and her instinct is to keep them warm. When we have several dogs lying here she will find the thinnest, skinniest dog that needs the most help and that’s the one she will go to. She will lie on top of, or next to, them. She certainly is an unusual cat.”



Carolyn said she has been told a female orange tabby is rare. An internet search turned up some fascinating cat facts about “ginger, yellow, butter, marmalade, butterscotch, caramel” or otherwise orange tabbies. Indeed, only 20% of orange tabbies are female. It has something to do with a double-X chromosome. There are four distinct tabby patterns that come in nearly every color and

are found in 24 distinct breeds.

The term tabby probably originated from a Baghdad neighborhood where the silk cloth called *attabiya* was made, hence “cat with a striped coat.”

Geographically, this dovetails with a legend which might explain Ranchita’s nursing instinct. The story goes, that Baby Jesus who, when he couldn’t sleep, was comforted by a warm and purring orange tabby. This little feline made such an impression on the young child that Mother Mary either kissed the cat on the forehead, leaving the letter “M” in its fur, or she drew her first initial on the cat’s forehead with her finger, depending which version you read. This supposedly explains why any tabby cat you’ll come across today has an M pattern on its forehead.

Another ambitious tabby named Stubbs was the mayor of Talkeetna, Alaska, from 1997 until his passing in 2017. He was elected when his name was written in to protest the human candidates in the municipal election — and served his constituents well.

Ranchita may not be all that unusual after all. By the way, mark your calendars: Ginger Cat Appreciation Day is in September.

Sucedió una mañana en la que sólo dos personas trabajaban en El Rancho, el mayor refugio canino de la zona de Ajijic/Chapala. Carolyn Cothran, co-gerente (junto con Syd Sullins), vieron una forma naranja moviéndose en el bosque a unos 20 metros de la oficina. La forma naranja era efectivamente un gato y saltó a su regazo. Evidentemente, no era un gato salvaje. ¿O lo era? Carolyn no lo había visto nunca y no tenía ni idea de dónde venía o a quién pertenecía.

“La gata estuvo cerca de tres semanas cuando decidimos llamarla Ranchita”, explicó Carolyn. “La habíamos castrado y luego fuimos a la tienda a comprar comida para gatos; al principio fue un poco complicado porque no estábamos preparados para un gato. Al fin y al cabo, somos un rancho de perros”, dijo Carolyn entre risas. “¿En qué estábamos pensando? ¿En qué nos estamos metiendo?”, nos preguntamos. Necesitan vacunas diferentes, tratamientos antipulgas distintos, todo es diferente. Así que nos costó un tiempo organizarnos. Pero se ha quedado durante más de tres años. Es muy cariñosa, incluso con los nuevos voluntarios: salta a su regazo”.

Aunque no tiene miedo de los perros, no se hace necesariamente amiga de ellos, sino que simplemente los tolera. Cuando alguien adopta un perro que el Rancho envía al norte, a menudo les preguntan cómo es el perro con los gatos. Con la ayuda de Ranchita, pueden hacer fácilmente la prueba del gato al perro.

“Tomamos un video del perro acercándose a Ranchita”, explicó Carolyn. “A algunos les da igual, mientras que otros tienen definitivamente el impulso de presa. Se nota en su lenguaje corporal y en sus orejas. Si se acercan demasiado a ella, les da un golpe en la nariz y se van. Sabe dónde puede ir para escapar y es capaz de protegerse muy bien”.

Hace sólo seis meses que descubrieron que Ranchita también es “enfermera”. Fue entonces cuando empezaron a hacer cirugías de esterilización en el lugar.

“La primera vez que tumbamos a un perro en una paleta de recuperación en la terraza, ella apareció y se tumbó a su lado. Pensé ‘qué único y extraño’. Hice fotos porque no pensé que volvería a ocurrir. Pues bien, llevamos seis meses haciendo cirugías cada semana y cada

semana, sin falta, aparece, a veces aparentemente de la nada”.

¿Qué cree Carolyn que la impulsa? ¿Algo en su memoria ancestral y primitiva? “No tengo ni idea”, dice. “Debe haber algún instinto maternal. Cuando los perros están en recuperación pierden el calor corporal y se enfrían, por eso los tapamos. Puede que ella lo perciba y su instinto sea mantenerlos calientes. Cuando tenemos varios perros tumbados, ella encontrará al más delgado y flaco y con ese irá. Se tumbará encima o al lado de ellos. Ciertamente es una gata inusual”.

Carolyn dice que le han dicho que una hembra atigrada naranja es poco común. En una búsqueda en Internet aparecieron algunos datos fascinantes sobre los gatos “pelirrojos, amarillos, de mantequilla, de mermelada, de caramelo”, o sea, los atigrados naranjas. De hecho, sólo el 20% de los atigrados naranjas son hembras. Tiene que ver con un doble cromosoma X. Hay cuatro patrones tabby distintos que se presentan en casi todos los colores y se encuentran en dos docenas de razas distintas.

El término tabby se originó probablemente en un barrio de Bagdad donde se fabricaba la tela de seda llamada attabiya, de ahí “gato con pelaje a rayas”. Desde el punto de vista geográfico, esto encaja con una leyenda que podría explicar el instinto de lactancia de Ranchita. Se cuenta que el Niño Jesús, cuando no podía dormir, era consolado por un cálido y ronroneante gato atigrado de color naranja. Este pequeño felino causó tal impresión en el niño que la Madre María o bien besó al gato en la frente, dejando la letra “M” en su pelaje, o bien dibujó su primera inicial en la frente del gato con su dedo, dependiendo de la versión que se lea. Esto explica supuestamente por qué cualquier gato atigrado que se encuentre hoy en día tiene un dibujo de la M en la frente.

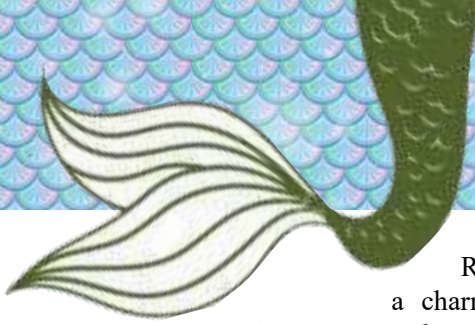
Otro ambicioso atigrado llamado Stubbs fue el alcalde de Talkeetna, Alaska, desde 1997 hasta su fallecimiento en 2017. Fue elegido cuando su nombre se escribió para protestar contra los candidatos humanos en las elecciones municipales... y sirvió bien a sus electores.

Puede que Ranchita no sea tan inusual después de todo. Por cierto, marquen sus calendarios: El Día de Apreciación del Gato Pelirrojo es en septiembre.



Mexican Mermaids: Sirens or Saints

By Harriet Hart



Recently a friend lent me a charming book titled *Virgin Territory: Finding my Inner Guadalupe*. In it author Susan J. Cobb explores Mexico's worship of the Virgin of Guadalupe and how it relates to the author's inner journey to become a stronger woman. I realized Cobb and I had a lot in common. We both retired to Mexico in middle age, bought homes, visited the virgin's shrine outside Mexico City, and collected pieces of folk-art depicting her. But as I admired my collection of virgins, I became aware of another, larger one — mermaids.

In my bathroom, a ceramic siren made in Chapala stares down from her perch on an upper shelf, while a smaller one blows into a conch shell on the edge of the bathtub, and a couple (mermaid and wooing merman) sit across from her holding a bar of soap. In the adjoining bedroom a large wooden mermaid with a split tail and a poinsettia painted on her tummy graces the top of the linen cupboard. Next door in the guest room, her siren sister swims happily across a credenza. Flanking the staircase are two relief carvings done by a local artist. In case, you're keeping count, that's seven so far, collected over a decade. But it gets worse.

Every Christmas, my husband and I purchase a piece of Mexican folk-art for our home. This year, has been a difficult one for us; he contracted Guillain Barré Syndrome in September and moved into a care facility in October. It is situated right across the street from Diane Pearl Colecciones. I've known Diane for 20 years, so it seemed appropriate to drop in, say "hello" and check out her new store.

And, there he was, Neptune, Roman god of the sea, wearing a crown, his red beard braided, his split tail sprouting two snarling spotted jaguars, a round mirror where his naughty bits ought to be. I had to have him.

No sooner had I purchased our 2021 Christmas gift, than I selected jewelry for my granddaughters. I chose silver mermaids seated on the crescent moon, pendants that spoke to me. Then, I attended the mini-Feria at the Lake Chapala Society and spotted a journal with a mermaid on the cover.

So what is this strange obsession I've developed? I'm hardly alone. Mermaids are the stuff of legends across the globe. C.J.S. Thompson in *The Mystery and Lore of Monsters* writes that half-human, half-animal legends have captivated human imaginations for ages. There's a Babylonian deity named *Era*, the Fish-God, who had a beard and a crown, with

the body of a man from the waist up and the shape of a fish from the waist down. The Greeks had *Poseidon*, the Romans, *Neptune*, and several modern religions worship mermaid goddesses to this day.

In Mexico, mermaids are believed to represent *Chalchiutlicue*, an Aztec goddess of all the waters on earth and consort to *Tláloc*, god of rain, fertility, and water. In addition to water, she was associated with agriculture and fertility. One source said that at the archaeological site of *Teotihuacan*, The Pyramid of the Sun, is associated with *Tláloc* and the Pyramid of the Moon with *Chalchiutlicue*. She is dual in nature, both life giving as the goddess of childbirth and life destroying, when she sends terrible floods.

The state of Oaxaca is rich in stories about mermaids. A long time ago, there was a young girl who went to bathe by the banks of a river. Her mother was angry with her because there was no need for her to fetch water, and forbade her to go, but the girl disobeyed. One day she tried to get out of the water, but couldn't. Her body had become scaled like a fish. At that moment, she became a mermaid and her hair grew long to cover her nakedness.

Oaxacans believe the best day to see a mermaid is on June 24, when they come out to sing and comb their hair on the banks of the river, and women honor them by cutting their own hair on that

date. Many ceramic works and woodcarvings are made with mermaids as the main figures. This might explain the inspiration for my own favorite purchased back in 2009 from Agustín Cruz Tinoco in his studio in San Juan Oxolotepec. My carving is the Virgin of Guadalupe above and a mermaid down below.

To author Susan Cobb, virgin images portray feminine strength and compassion. I think mermaids are symbols of additional sides of womanhood: mystery, sex appeal, youth and beauty. For European sailors, they were dangerous temptresses, but *Chalchiutlicue* is a more positive figure, the guardian of fishermen. How appropriate for those of us living on the shores of Lake Chapala.

Mermaids are from a watery realm, teeming with exotic creatures, a mysterious place we find fascinating. They are magical and marvelous, and Mexican artists are masterful at depicting them.

My virgin/mermaid statue represents womanhood in its entirety — youth, beauty, and allure coupled with strength, nurturing and compassion. She's a siren and a saint all wrapped up in one, a duality. Aren't we all?



Sirenas mexicanas: Sirenas o santas

Por Harriet Hart

Hace poco una amiga me prestó un libro encantador titulado *Virgin Territory: Finding my Inner Guadalupe*. En él, la autora Susan J. Cobb explora el culto mexicano a la Virgen de Guadalupe y cómo se relaciona con el viaje interior de la autora para convertirse en una mujer más fuerte. Me di cuenta de que Cobb y yo teníamos mucho en común. Ambas nos retiramos a México a mediana edad, compramos casas, visitamos el santuario de la virgen en las afueras de Ciudad de México y coleccionamos piezas de arte popular que la representan. Pero mientras admiraba mi colección de vírgenes, me di cuenta de otra mayor: las sirenas.

En mi cuarto de baño, una sirena de cerámica fabricada en Chapala me mira desde su posición en un estante superior, mientras otra más pequeña sopla en una concha en el borde de la bañera, y una pareja (una sirena y un sireno) se sientan frente a ella sosteniendo una pastilla de jabón. En el dormitorio contiguo, una gran sirena de madera con la cola partida y una flor de pascua pintada en la barriga adorna la parte superior del armario de la ropa de cama. Al lado, en la habitación de invitados, su hermana sirena nada felizmente sobre un aparador. Flanqueando la escalera hay dos tallas en relieve realizadas por un artista local. En caso de que lleves la cuenta, son siete hasta ahora, coleccionadas a lo largo de una década. Pero la cosa se pone peor.

Cada Navidad mi marido y yo compramos una pieza de arte popular mexicano para nuestra casa. Este año ha sido difícil para nosotros; él contrajo el síndrome de Guillain Barré en septiembre y se trasladó a un centro asistencial en octubre. Está situado justo enfrente de Diane Pearl Colecciones. Conozco a Diane desde hace 20 años, así que me pareció apropiado pasar por ahí, decir “hola” y ver su nueva tienda.

Y ahí estaba, Neptuno, dios romano del mar, con una corona, su barba roja trenzada, su cola partida con dos jaguares manchados que gruñían, un espejo redondo donde deberían estar sus partes traviesas. Tenía que tenerlo.

En cuanto compré nuestro regalo de Navidad 2021, elegí las joyas para mis nietas. Sirenas de plata sentadas en la media luna, colgantes que me hablaban y un diario con una sirena en la portada, que adquirí en la miniferia que hubo en Lake Chapala Society.

Entonces, ¿qué es esta extraña obsesión que he desarrollado? No soy la única. Las sirenas son materia de leyendas en todo el mundo. C.J.S. Thompson, en *The Mystery and Lore of Monsters*, escribe que las leyendas mitad humanas, mitad animales, han cautivado la imaginación humana durante siglos. Hay una deidad babilónica llamada Era, el Dios-Pez, que tenía barba y corona, con cuerpo de hombre de cintura para arriba y forma de pez de cintura para abajo. Los griegos tenían a Poseidón, los roma-

nos, a Neptuno, y varias ligiones modernas adoran a diosas sirenas hasta el día de hoy.

En México se cree que las sirenas representan a Chalchiutlicue, una diosa azteca de todas las aguas de la tierra y consorte de Tláloc, dios de la lluvia, la fertilidad y el agua. Además del agua, se la asociaba con la agricultura y la fertilidad. Una fuente dice que, en el sitio arqueológico de Teotihuacan, la Pirámide del Sol está asociada con Tláloc y la Pirámide de la Luna con Chalchiutlicue. Es de naturaleza

dual, tanto dadora de vida como diosa del parto como destructora de la vida, cuando envía terribles inundaciones.

El estado de Oaxaca es rico en historias sobre sirenas. Hace mucho tiempo, había una joven que iba a bañarse a la orilla de un río. Su madre se enfadaba con ella porque no tenía necesidad de ir a buscar agua y le prohibía ir, pero la niña desobedecía. Un día intentó salir del agua, pero no pudo. Su cuerpo se había escamado como el de un pez. En ese momento se convirtió en una sirena y su cabello creció para cubrir su desnudez.

Los oaxaqueños creen que el mejor día para ver una sirena es el 24 de junio, cuando salen a cantar y peinarse a orillas del río, y las mujeres las honran cortándose el pelo en esa fecha. Muchas obras de cerámica y tallas de madera se realizan con sirenas como figuras principales. Esto podría explicar

la inspiración de mi pieza favorita, comprada en 2009 en el taller de Agustín Cruz Tinoco en San Juan Oxolotepec, es la Virgen de Guadalupe arriba y una sirena abajo.

Para la autora Susan Cobb las imágenes de vírgenes representan la fuerza y la compasión femeninas. Creo que las sirenas son símbolos de otras facetas de la mujer: misterio, atractivo sexual, juventud y belleza. Para los marineros europeos eran peligrosas tentadoras, pero Chalchiutlicue es una figura más positiva, la guardiana de los pescadores. Qué apropiado para los que vivimos en las orillas del lago de Chapala.

Las sirenas son de un reino acuático, repleto de criaturas exóticas, un lugar misterioso que nos resulta fascinante. Son mágicas y maravillosas, y los artistas mexicanos las representan con maestría.

Mi estatua de la virgen/sirena representa la feminidad en su totalidad: la juventud, la belleza y el atractivo, junto con la fuerza, la crianza y la compasión. Es una sirena y una santa, todo en uno, una dualidad. ¿No lo somos todos?



Candlemas day

By Judy King

Tourists arriving at Lakeside during January are more convinced than most, that Mexicans really do live by a “*mañana* attitude.” The newcomers, unaware of Mexico’s traditions and customs, assume that locals are just putting off the removal of community and family Christmas decorations.

More than 2,000 years of seemingly unrelated customs, from diverse cultures around the world have blended creating the charming traditions of purification, rebirth and light with which Mexico ends the holidays on February 2, *El Dia de Candelaria*.

Early sun-worshipping pagan religions, including the Mayas, Aztecs, Romans, and Celts recognized February 2 as a “cross-quarter day,” since it is midpoint between the winter solstice and the spring equinox. All of the cross-quarters were celebrated as fire festivals, but with winter’s cold, the February celebrations centered on candles, home and hearth, rather than hillside bonfires. When Christianity spread across Europe, the church offered to bless the year’s supply of candles in a “Candle Mass,” or *Candelaria* in Spanish speaking countries.

February 2 is also called *El Dia de Purificacion* in Mexico, named for an old Jewish custom. In biblical times, women didn’t return to the temple the first 40 days after the birth of a baby boy. The 40th day was a time of purification, renewal and dedication. Couples presented their newborn to be blessed in the temple. Since February 2 is the 40th day after Christmas, Mexicans re-enact Joseph and Mary’s presentation of the Holy Child by removing the figure of the baby Jesus from the manger in their nativity scene.

This is also the origin of the Mexican custom that requires the guests who find the plastic child figure in the Day of the Kings cake (the *Rosca*) to sponsor a party on February 2. They become the honorary godparents of the Baby Jesus from the nativity scene, often dressing the figure and taking it to be blessed, then hosting a tamale party to celebrate the presentation of the Child in the temple.

Once the Child has been raised from the manger, the nativity scene and other decorations are also be removed, echoing the timing of the Druids and Celts, who removed their hanging greens on February 2.



In the US and Canada, February 2 is Groundhog Day. The ancient Roman legions carried the custom of superstitious weather forecasting to Germany where a “second winter”, six more weeks of winter was forecast if a hedgehog cast a shadow on Candlemas. When the Germans settled in Pennsylvania, they substituted the native groundhog as their February 2 weather forecaster.

Farmers all over Mexico present a portion of the seeds reserved from the previous year’s harvest for spring planting to be blessed during Candlemas services. Many leave a portion of the grain in the church as an offering and mix the remainder of the purified seeds with the rest of the season’s seeds.

The cross-quarter day in February also marked the Greek Festival of Flowers, the Aztec and Chinese New Year, the Roman feast for Juno Februara, the virgin mother of Mars, and Februus, the god of purification, for whom the month is named.

Universally, our ancestors rejoiced at the first indications that Christmas, Yule and winter solstice legends of rebirth were being fulfilled in spring’s awakening of the earth. The Day of Candlemas became the ultimate symbol of rebirth and the return of warmth and light. In Spanish, *El Dia de la Candelaria* is also called *la fiesta del fuego* (the fiesta of fire) because fire, like the sun’s rays and the Day of Candlemas symbolize fertility, purification and light.



Día de la Candelaria Por Judy King

Los turistas que llegan a la Riviera de Chapala durante enero están más convencidos que la mayoría de que los mexicanos realmente viven con la “actitud del mañana”. Los recién llegados, que desconocen las tradiciones y costumbres de México, suponen que los lugareños sólo están aplazando la retirada de los adornos navideños.

Más de 2,000 años de costumbres aparentemente inconexas, procedentes de diversas culturas de todo el mundo, se han mezclado creando las encantadoras tradiciones de purificación, renacimiento y luz con las que México termina las fiestas el 2 de febrero, El Día de la Candelaria.

Las primeras religiones paganas que adoraban al sol, como los mayas, los aztecas, los romanos y los celtas, reconocían el 2 de febrero como un “día de cuartos cruzados”, ya que es el punto medio entre el solsticio de invierno y el equinoccio de primavera. Todos los trimestres cruzados se celebraban como fiestas del fuego, pero con el frío del invierno, las celebraciones de febrero se centraban en las velas, el hogar y la chimenea, en lugar de las hogueras en las laderas. Cuando el cristianismo se extendió por Europa, la iglesia se ofreció a bendecir el suministro de velas del año en una “Misa de las Velas”, o Candelaria en los países de habla hispana.

El 2 de febrero también se llama Día de la Purificación en México, por una antigua costumbre judía. En tiempos bíblicos, las mujeres no volvían al templo los primeros 40 días después del nacimiento de un niño. El 40º día era un momento de purificación, renovación y dedicación. Las parejas presentaban a su recién nacido para que fuera bendecido en el templo. Como el 2 de febrero es el 40º día después de Navidad, los mexicanos recrean la presentación del Santo Niño por parte de José y María llevando la figura del niño Jesús al templo.

Este es también el origen de la costumbre mexicana que obliga a los invitados que encuentran la figura del niño de plástico en la torta del Día de Reyes (la Rosca) a apadrinar una fiesta el 2 de febrero. Se convierten en padrinos de honor del Niño Jesús, a menudo vistiendo la figura y llevándola a bendecir, organizando una fiesta con tamales para celebrar la presentación del Niño en el templo.

Una vez que el Niño ha sido sacado del pesebre, también se retiran el árbol y demás adornos, siguiendo el ritmo de los druidas y los celtas, que retiraban sus verdes colgantes el 2 de febrero.

En Estados Unidos y Canadá, el 2 de febrero es el Día de la Marmota. Las antiguas legiones romanas trasladaron la costumbre de la previsión meteorológica de Alemania, donde se pronosticaba un “segundo invierno”, seis semanas más de invierno, si un erizo proyectaba su sombra en la Candelaria. Cuando los alemanes se establecieron en Pensilvania, sustituyeron a la marmota nativa como pronosticador del tiempo del 2 de febrero.

Los agricultores de todo el país presentan una porción de las semillas reservadas de la cosecha del año anterior para la siembra de primavera para ser bendecidas durante los servicios de la Candelaria. Muchos dejan una parte del grano en la iglesia como ofrenda y mezclan el resto de las semillas purificadas con el resto de las semillas de la temporada.

El día de la cruz de febrero también marcaba la fiesta griega de las flores, el año nuevo azteca y chino, la fiesta romana de Juno Februara, la madre virgen de Marte, y la de Februus, el dios de la purificación, que da nombre al mes.

En todo el mundo, nuestros antepasados se regocijaron ante los primeros indicios de que las leyendas de Navidad, Yule y el solsticio de invierno sobre el renacimiento se cumplían con el despertar de la tierra en primavera. El Día de la Candelaria se convirtió en el símbolo por excelencia del renacimiento y del regreso del calor y la luz. En español, el Día de la Candelaria se llama también la fiesta del fuego porque el fuego, al igual que los rayos del sol, y el Día de la Candelaria simbolizan la fertilidad, la purificación y la luz.



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Celebrating Mexico's Constitution

By Judy King

I've heard it said that the Lake Chapala communities average a fiesta, holiday or celebration every week. While that seems extreme, the month of February upholds the tradition, with a mix of official federal holidays mixed together with religious feast days.

Two of Mexico's patriotic national holidays in February are El Dia del Constitución (Constitution Day) on Feb. 5 and El Dia de la Bandera (Flag Day) on the 24th.

Mexico has lived under the control of six different constitutions that evolved in just 100 years. The first was written in 1812, during the country's war for independence from Spain. The most current document was promulgated on Feb. 5, 1917, at the conclusion of the most recent revolution. Rather than a prolonged period of contented growth, the years after Mexico gained independence from Spain in 1821 were politically the most turbulent in Mexico's history as uprisings and military coups followed wars and revolutions. That first century of independence was marked by long periods of invasion and lengthy revolutions.

The current Constitution of 1917 evolved from the same extreme discontent of the poor and ordinary people that had led them during the revolution. During long periods

of economic and political instability, Mexico had settled into a reign of dictators, assassins, and revolutionaries but through it all, privilege continued to be determined by wealth, class and lineage.

By 1900, workers and former small farmers were struggling. They were being kept poor in a system that kept them without land, dependent on company stores and deprived of any means with which to protest or defend their rights. These tragedies had been encouraged by the 60-year rule of Military Dictator Porfirio Díaz who had remained in office with frequent use of fraud, deceit and even constitutional changes to laws forbidding elections.

On November 20, 1910, revolution erupted led by guerrilla chiefs Pascual Orozco, Pancho Villa and Emiliano Zapata. After the fall of Díaz, a series of presidents led the country. Many of their names are familiar to Lake Chapala's foreign community from street signs—among the list were Francisco Madero, Alvaro Obregon, and Venustiano Carranza. When the revolution finally quieted in 1916, the country's leaders began the work of implementing the ideals they had fought to obtain in the framework of the February 5, 1857 constitution.

Mexico's constitution, as adopted in 1917, is focused on the rights of the individual and it includes provisions for social welfare, labor and land distribution. The very first section explains that these rights are to remain the same for all individuals. This listing of civil rights and the rules to govern Mexicans and foreigners were so important that their descriptions and details form the entire first half of the constitution.

Among the many listed benefits and civil rights are the freedoms of thought and speech, religion, press, education, assembly, choice of occupation, and the opportunity to present petitions, own property, and freedom from slavery and the privileges determined by race, creed, class or sex.

The actual structure of the government into legislative, executive and judicial branches is reserved for the second half of the document, which also outlines the duties and powers of the congress, states, and elected officials. Mexico is declared by its constitution as a representative, democratic and federal republic composed of 32 sovereign states with Ciudad de Mexico being the seat of the federal government.

To read the entire Constitution of the United States of Mexico, in understandable English, check the website at: <http://www.ilstu.edu/class/hist263/doc/1917const.html>



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