

EL EDITOR

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FELIZ NAVIDAD

Feliz Año Nuevo



¿Que Pasa?

The following people were participants in the cartoon that was sponsored by El Editor. It was very hard to come to a winner since all the cartoons were very nice and colorful and we do thank them for participating.

The winner was Johnny Garcia of 3102 Emory of Lubbock--congratulations! The other participants were: Sandra Rosendo, Juan Ramonays, Ricky Villarreal, Jeanette Bentancourt, Joe Servin, Jr., Conrad Flores, Aurora Valdez, Janet Tamez, Gomesindo Perez, Dora Rodriguez, Rolando Herrera, Johnny Garza, Martha Elizondo, Rosalinda Ruel, Rachel Morales, Becky Morales, Johnny Vasquez, Elizabeth Jimenez, Joe Puente, Manuel Quintero, Diane Gomez, Lori Vasquez, Christina Torres, James Torres, Daria Duran, David Salazar and Eloisa Quintero.



Photos by Luis Rodriguez



Photos by Luis Rodriguez

El Origen De Pancho Clos

Pancho Clos y Santa Claus, son primos carnales. El siguiente relato, lo hago con dos propositos, El primero, es con el fin de definir un ramo sobresaliente del arbol geneológico de Pancho Clos, mientras el siguiente lo hago con el proposito de aclarar de una vez y por todas, la controversia popular que existe entre estos dos personajes.

El padre de Pancho Clos y el de Santa Claus eran hermanos. Eran hijos del Original Santa Claus viejo. Cuando su padre murió, sofocado en la ceniza de una chimenea, le siguió su hijo mayor, Santa Claus No. 1, el Santa No. 2, tenía el trabajo de ayudar a su hermano mayor. Y con todo los hermanos mayores, llego a depender en Santa No. 2 para que le hiciera todo su trabajo. Mientras que él se la pasaba haciendo monos de nieve y paseándose en su quavín, el pobre de Santa No. 2 partía la leña, cuidaba los venados, envolvía los regalos para repartir a los niños y hasta tenía que ir con su hermano mayor a distribuirlos en Navidad, mientras que Santa No. 2 lo esperaba fuera y se quejaba de no encontrar Parking space.

Un Día Santa No. 2 ya no aguanto más, y en seguida le dice a su hermano: ¿sabes qué? Que ya me cansé de ser tu Flunkie, o tu "puerquito", pues ahorita mismo me largo y me voy a poner mi Santa Land en otra parte. Al fin y al cabo que yo donde quiera lavo, plancho y saco mis garritas al sol.

Santa Claus No. 1, no dijo nada por un rato. Luego se rio con esa risa tan popular de él, y dijo: "Pues para que veas que yo no esto enojado contigo, hasta ta voy a cantar una canción de despedida." Pues nada: que no alcanzó a acabar de decir canción, cuando empezó el mariachi "Santa's Helpers" a tocar el acompañamiento. Le cantaron "Te vas porque yo quiero que te vayas" y "Que seas feliz".

Por fin, se fué el hermano de Santa Claus y no se detuvo hasta llegar al Polo Sur. El primer año, extraño mucho a los niños a quien le ayudaba a su hermano a entregar los regalos. Como no sabía hablar español, consiguió a una persona a que le enseñara el idioma. Fué en ésta forma como llegó a conocer a "Pura Nieves" a quien luego hizo su esposa y más tarde tuvieron un hijo a quien le llamaron "Pancho." Esta Familia entonces concistia de Santa Claus No. 2 (hermano de Santa Claus No. 1), Pancho, Claus (hijo) y Pura Claus, "puri Clos" le decía Santa. Un día, Santa Claus No. 2 decidió ir a visitar Santa No. 1 que se había quedado en el Polo Norte sin saber que en ese mismo momento, su hermano ya venía en camino a visitarlo. Se encontraron en el viento y se pararon a platicar, sin saber que el "Apollo 13" venía de regreso a la tierra en ese mismo momento.

Fue un acontecimiento bastante tragico. Las noticias de este grave acontecimiento, no se publicaron, porque eso podría dañar el programa especial (spaceeffort). Sus restos fueron llevados a una isla que le nombraron "Cristmas Island." Está situada cerca de "Easter Island" donde fue sepultada la Coneja.

Si, la coneja que fué la coneja original, fue sepultada en Easter Island. Sabes que cuando las Gallinas se dieron cuenta que la coneja las estaba explotando se su recursos naturales, cuando vieron que por más huevos que pusieran, no le daban abasto a su insaciable empeño de repartir canastas llenas de huevos en el día Easter, se organizaron todas y empezaron un plan para eliminar a la Coneja. Este movimiento, se llamo "G.U.E.N.A." (Gallinas Unidas en Acción).

Pero esa, ya es otra historia. Para seguir con nuestra historia, cuando se mataron los hermanos Santa Claus en el choque espacial con el Apollo 13, cada uno dejó un hijo en los 2 distintos puntos Polares.

El que se quedó en el Polo Norte, siguió el trabajo de su papá y hasta la fecha, lleva el mismo nombre de su ilustre padre. En cambio, el hijo del hermano de Santa Claus, que se quedó en el Polo Sur, se llama Pancho Clos.

Santa Claus siguió la tradición y no quiso cambiar nada de las costumbres de su padre.

Pancho Clos, en vez de traer un (sleigh) trineo con venaditos, estira una carreta con burritos.

En vez de gritar: HO-HO-HO, grita: "Ajua", y prefiere usar un zarape y un sombrero grande en vez de gorra roja. Así es, aunque estos dos son primos hermanos, existe cierta diferencia entre ambas personalidades. Y no es de sorprenderse si lo oyen que grite: Viva la Raza, porque también pertenece a La Raza Unida y es biligüe, además es miembro del G.I. Forum.



Photos by Luis Rodriguez



Photos by Luis Rodriguez



Navidad En Otros Países

En tiempos pasados, Santa Claus no les trala juguetes en Navidad a los niños Mexicanos. Tenían que esperarse hasta el 6 de Enero del año siguiente, para que los 3 Reyes magos les trajeran regalos.

Mas ahora, el gordo del traje rojo y la barba blanca, es tan popular en Mexico como en EEUU. Esto no indica que Santa Claus ha llegado a substituir a Gaspar, Melchor y Baltazar, sino que los niños privilegiados de allí, recibenn regalos en las dos ocasiones: Navida y Día de los Santos Reyes.

En muchas partes de Mexico, especialmente en las ciudades grandes, se acostumbra aun el arbolito navideño, en adición al tradicional nacimiento. Allí, la temporada navideña, da principio desde el 16 de Diciembre, con la primera posada. Este evento, originado por los primeros misioneros españoles, fue iniciado con el proposito de demostrarles a los indígenas, la peregrinación de Jose y María en buscas de alojamiento.

En ciudades urbanas, asi como entre la clase media, se acostumbra celebrar las posadas con alguna fiesta o banquete. En la actualidad, las posadas se han venido convirtiendo en una serie de festines que duran 8 noches y terminan el 24, en Noche Buena. Los integrantes de las posadas, se dividen en dos grupos. Uno de estos, llevan en sus manos, veladoras encendidas y las imagenes de

bulto de Jose y María. Al llegar a la casa, tocan la puerta y cantan el canto de las posadas, en forma de plegaria, pidiendo entrada.

Mientras tanto, el otro grupo, desde adentro de la casa les contesta en canticos y les rehusa el paso, hasta no hacerse reconocer. Al fin, se les deja entrar y empieza el festejo. Entre los refrescos de costumbre esta el deleitoso ponche de granada y otras bebidas combinadas con ron y demas ingredientes. Sin olvidar la tradicional pinata, llena de dulces, frutas, nueces y colación.

En noche buena, se preparan manjares deliciosos como el pavo en mole o en relleno y todo mundo asiste ala misa "de gallo", a la media noche.

En estos días, debido a la conservación de energía, se ven escasas luces de color a lo largo de las avenidas capi-

talinas, aunque en el Parque Alameda, los arboles estan adornados con luces brillantes. Las familias, llevan a sus niños al Alameda para comprarles vegigas de color en formas de serpientes, tortugas etc.

La festiva temporada navideña, se culmina el 6 de Enero con un pastel especial para ese evento llamado "Rosca de Reyes." Dentro de ese pastel, se esconde una imagen del niño Jesus y la persona que la saque, le toca hacer una fiesta en su casa el Día 2 de Febrero.

El Día de la Purificación — ala cual todos los que allí estan reunidos, quedan invitados.

En Sur America, donde ocurre Navidad en Verano, las tradiciones Norteamericnas son menos observadas.

Rafael Bermudez, corresponsal de la "Prensa Unida Asociada, reporta que todos se van a las playas a la ciudad de Bogotá. En Colombia, predomina el aspecto religioso. El niño Jesus tiene mucha mas popularidad que Santa Claus. Y aunque el comercio trata de

imponer a Santa o a "Papa Noel", los colombianos no ven con buenos ojos al "Gordito" del traje rojo que brinca por las chimeneas.

De Buenos Aires, el corresponsal de U.P.I. da un reporte similar. Santa se reconoce como Papa Noel, pero no tiene mucho "Pegue". La mayor parte de los Argentinos aun se esperan hasta el 6 de Enero para entregar sus regalos, aunque Navidad y Año Nuevo son ocasión de festividades hogareñas.

En Rio de Janeiro, Papa Noel usa el mismo vestuario del Santa Claus Norteamericano, cuando llega en un Helicopero al estadio Maracana para repartir regalos a los pobres. Allí los negociantes adornan los aparadores de las tiendas con algo don y arboles verdes, simulando un paisaje nevado.

En Chile, situado en la costa oeste de Sur America, Santa es más bien conocido como "El Viejito Pascuero" y Navidad como "La Pascua." Nos informa Charles Padilla, reportero de Santiago, Chile que este tipo usa el mismo traje de



Santa y que los chilenos se dirigen a las playas o a un día de campo como se acostumbra hacer en EEUU en el día de la coneja.

En Venezuela, esta temporada se distingue con arboles de pino, importados del Canadá, y comidas de guajolote.

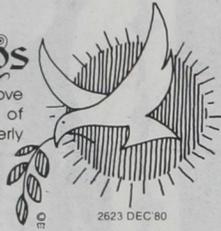
Los arboles se empiezan a vender desde los últimos de Noviembre y resisten muy bien el clima tropical. Se venden desde \$30 hasta \$175, conforme a su tamaño. En Venezuela, los tamales se conocen como "Hallácas" o "Humitas." Este condimento, se envuelve con hojas de platanó en vez de hojas de maíz y los ingredientes varían de acuerdo con las diversas regiones de esta republica.

Generalmente, la comida de guajolote se guarda para el año nuevo y el niño Jesus es el que trae los regalos en Navidad. Aunque Santa Claus es bien conocido por todos, solo es relacionado como parte de los adornos del comercio y los niños lo ven como algo gracioso para tomar fotografías.

El Ministerio de Defensa, aun hace disparar un cañon en la medianoche del Año Nuevo, mientras repican las campanas de las catedrales, pero esta ciudad capitalina de Caracas es ya tan extensa, que la mayoría de la gente esta fuera de la capacidad del sonido.

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FELIZ NAVIDAD

May the spirit of brotherhood and good will be yours throughout the Yuletide and its sacred message echo around the world, for all to share. Thanks to our friends. may you go in peace.

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EL AROMATICO ARBOL DE NAVIDAD

El árbol de Navidad, no es una tradición de México. Este tiene su origen en los países nórdicos y por la vía, Estado Unidos llegó a México a fines del siglo pasado y ésta costumbre se ha impuesto como tantas otras...

En la mayoría de los hogares mexicanos no falta el llamado "árbol de Navidad", vistoso y alegre, el que anuncia el mes más bullicioso del año.

Per, ¿cómo es que ha desplazado al Nacimiento? ¿Las costumbres paganas se imponen a las cristianas? Nos hacemos otras preguntas, que muchas de ellas se quedan sin respuesta.

Existe una leyenda, una preciosa fábula en la que se combina el "árbol de Navidad y el Nacimiento", en una amalgama de fantasía con realidad, la que esclarece las dudas.

Al tener noticias de que en Belén había nacido el Rey de Reyes, de todas partes de Jerusalén se desplazaron pastores llevando a sus humildes presentes al niño recién nacido. No solo los

pastores se acercaban al pesebre; los animales le expresaron su júbilo, y lo que nunca se había visto desde los tiempos bíblicos de Noé, todos los animales convivieron en fraternal armonía.

Cuando terminó el desfile de los animales —que lo mismo se vela el feroz león, que al humilde venadito— empezaron los vegetales hacer su aparición, también como homenaje y sumisión al Rey de la Creación hecho hombre. Se dice, que se desprendían de sus raíces y llegaban al pesebre. Las flores más aromáticas fueron las encargadas de perfumar el ambiente, rodeaban al Niño y con sus finos pétalos acariciaban sus piecitos desnudos impregnándolos de aroma.

Todos, pasaban frente al pino el que no se atrevió a desfilar; se sentía triste ya que no tenía otra cosa que ofrecer al Niño Dios que sus raíces tiesas, de nojas porosas y desprovisto de flores. El pino lloró de tristeza; se sentía apenado, triste por no estar cerca de Jesús aunque fuera haciéndole sombra con sus asperas ramas.

Una estrella que desde el cielo lo estaba observando, se apiadó de él y después de un rato, le pidió a sus hermanas estrellas ayudada para auxiliar al pino que lloraba desconsolado; se desprendieron del cielo y se posaron en cada uno de las ramas cuajándolo de luz y así el pino iluminado llegó hasta el Niño Dios, que al verlo tan luminoso y enjugándose el llanto sonrió con él. Tendió sus manitas y cogió una estrella. Dice la leyenda que la primera sonrisa la tuvo el Niño Dios para el pino iluminado.

Por lo tanto, no se debe pensar que el "árbol de Navidad" vino a desplazar al "nacimiento", se le puede llamar el complemento de éste, de la tradición Cristiana que venera el Nacimiento del Niño Jesús.

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Las Posadas — Guatemalan Style

By José G. Roig

As in many Latin American countries, the people of Guatemala stage the celebration of Las Posadas—The Guest Houses—around Christmas time. The custom is rooted in the Catholic ancestry of our nations. It has strengthened the ties of family and friendship.

It is a custom that Guatemalan families in Washington, D.C., have not neglected. I learned its Guatemalan tradition from my wife Angelina when we married 13 years ago. Each of us had been in the United States only a few years. She immigrated from Guatemala 3 years prior—shortly after I escaped the tyranny of Cuba.

Annually, it is our privilege to participate in the Las Posadas tradition as it is observed by

Guatemalan families here.

Early in November, the family which owns the Posada, a homemade representation of the Bethlehem manger, writes a list of those families who wish to receive it—usually the same relatives and friends who received it in previous years.

The family delivers the Posada to the first family on the list. Together, they stage an elaborate program of socio-religious rituals. The sequence is established over many years. It reflects as faithfully as possible the vicissitudes of the Holy Family when the Blessed Virgin was about the give birth to the God-Child.

The group which brings the Posada requests admission to the house it is visiting while singing the first verse of the song peculiar to this ceremony. The family inside the house answers



in song, at first denying the strangers access. When they realize their identities, they open the door, singing the final verses.

Immediately after they enter, the prayers start, usually consisting of one or more Rosary decenas (the Our Father, 10 Hail Marys, and a Gloria Patri), several other prayers and finally some Christmas songs.

Once the religious ceremony ends, the hosts feed their visitors Guatemalan-style tortillas, enchiladas, tamales, tacos and hot punch made from dried fruit, as well as soft alcoholic beverages.

The fiesta lasts from sunset to the early hours of the evening. The Posada, decorated with a garland of electric bulbs and other accessories added by the many families who received it in their homes, stays at that home until the following weekend, when that family delivers it to the next family on the list. So it continues until Christmas evening, when it is returned to the home of its owners.

This year, our relatives who have

been sponsoring the Posada in Washington for many years are in mourning. Their oldest pillar, Grandma Amalia—as we all called her with affection—passed away. So the custom will not be interrupted, another family will circulate the Posada.

Our Posada is credited with having many beneficial qualities, such as insuring good fortune and providing for those families who receive it regularly in their homes.

Although I may not be fully convinced of it, I firmly believe that we have already received enough blessings to thank the Good Lord for the rest of our lives.

Those blessings include our relatives and friends, all of the families on the Posada list who for so many years have received us in their homes and honored us with their presence in our home.

I pray that this beautiful Christmas tradition of Las Posadas will be maintained forever, combining our religious beliefs with our hospitable attitudes, always ready to "give shelter to the pilgrim"—dar posada al peregrino.

(José G. Roig is a member of the National Journalists' Association of Cuba in Exile. He lives in the Washington, D.C., metropolitan area.)



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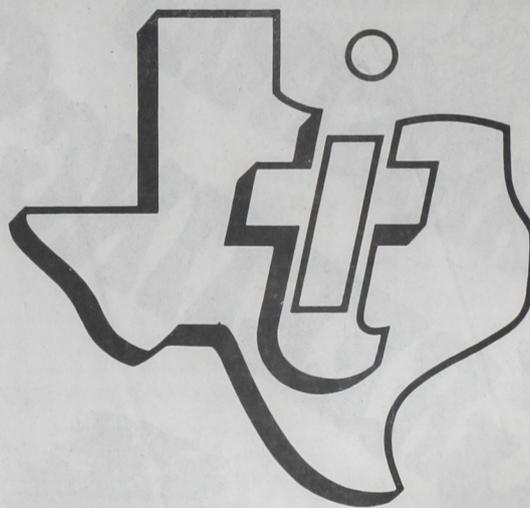
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Chasing a Puerto Rican Christmas



By Carmelo Meléndez
The planes flying between Puerto Rico and the mainland fill up quickly during the holidays.

In mid-December, flights from mainland points to San Juan are jammed to capacity while it's easier to gain passage in the other direction. Then, as the season progresses, it works in reverse. Space back to New York or other mainland cities is harder to come by.

The logical explanation for this minor phenomenon is roots. People go home for Christmas. People like me who migrated across the water go home to reunite with our kin, hoping to recapture the romance and excitement we experienced in growing up.

As the United States made its transition from agriculture to industry, the same forces were also at work within state boundaries. Young men and women lured to cities like Chicago would make holiday pilgrimages back to Minnesota or flat, fertile central Illinois, where they had left their parents and sentiments on the farm when they set out in quest of their fortune.

I left Puerto Rico when I was 10, shortly after my final Christmas there. My mother and I were living with my uncle and aunt and their six children in a small government-built, hurricane-proof cement house in a casarío--housing project--outside of San Juan. My father had gone ahead to the U.S. mainland, to pick apples and "to find a richer life" for us.

I helped my uncle and cousins go out and chop down a tree that year.

Now I remember it imperfect form. I'd never select such a specimen today. People would laugh. But then its shape wasn't that important. Besides, we planned to cover it with itchy angel-hair. Many a gangling girl has been made beautiful by a puffy party dress.

The Christmas I remember that year (time may have made it more of a composite than a single year's celebration) lasted from Dec. 20 through Jan. 6, the day of Los Reyes Magos. Toward the middle came Noche Buena--Christmas Eve--with the parandas--groups of carolers--visiting us with their guitars and maracas and clarinets; and Christmas Day, when I was in a pageant and sweat bullets in a shepherd costume my mother made for me.

On Noche Buena, we would slaughter a hog, hang it, and season it. On Christmas we'd prepare the pit and barbecue it.

Besides the lechón asado, there were morsillas--sausages made from the hog's blood; pasteles--native pork and vegetable tamales wrapped in banana leaves; arroz con candules and arroz con dulce--rice with vegetables and rice with such condiments as raisins, cinnamon, ginger, and coconut milk; and tembleque, a delicious custard-like dessert made with coconut milk and no eggs.

We knew our neighbors six blocks in every direction. They ate at our table and we ate at theirs. When we were together, we sang.

On Jan. 5, I would gather grass,

place it in a box, and put it under my bed. When I awakened on Jan. 6, it would be gone and a present would be there in its place. One year it was a toy gun; one year, a wooden Jeep, I remember.

My recollection is that all of the real joy was out-of-doors--the barbecue, the games, the carols--in marked contrast to my first Christmas in the United States. We lived in a damp basement in East Chicago, Ind. I was 11 and my present was a toy accordion suitable for a 6-year-old. My mother cried and my father drank.

On succeeding Christmases, we changed our customs to conform more and more to our environment, a pattern I continued as an adult.

My oldest children know little of the island ways, just as I know only three of my neighbors. For many years now, I've tended to celebrate Christmas as an American indoor event, a spectator sport.

But now my wife Elsa and I have Marisol, who's 2, and Teresa Luz, nearly 1. We're giving them the American version of Christmas and we're celebrating it the way we picture it in Puerto Rico, too.

I have explained to Marisol that if she leaves a box of grass for the camels under her bed on Jan. 5, the Wise Men will leave her something in return.

Even though most of our families are here, we're talking about joining the annual exodus to Puerto Rico next year. For me, it's been more than 20 years.

But the prospect frightens me. What if they hear all of their carols

over the radio and tv now? What if nobody roasts a pig or invites us to share their table? What if that steady stream of commuting second- and third-generation Puerto Rican mainlanders has influenced them to celebrate the "modern" way?

I'm not sure I could handle that. Maybe I'll just make the effort to get to know my neighbors here in Merrillville, Indiana, a little better, and then invite them to join us in a chorus of Noche de Paz.

(Carmelo Meléndez produces and hosts a weekly television show in Chicago, Ill.)



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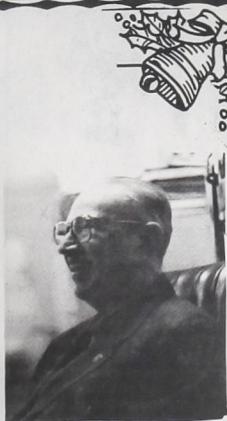
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La Cucaracha.

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- 1 pint evaporated milk •1c. sugar •2 egg yolks •2 T. ground blanched almonds •3" crushed stick cinnamon •1 c. brandy •2 drops nutmeg essence or essence of cloves (buy at drug store)

Bring to a boil; milk with sugar, almonds and cinnamon. Boil five minutes, stirring to dissolve sugar. Cool twenty minutes; beat in the egg yolks, then strain. Add brandy and essence of nutmeg or cloves. Pour into a bottle and refrigerate. Ready to serve.

CAPIROTADA (bread pudding)

- 1 c. sugar •2 c. water •6 slices toasted bread •1 t. cinnamon •1 1/2 c. grated cheese •1 c. raisins •2 t. fat

Melt sugar until lightly browned. Add water and cinnamon and boil until sugar is dissolved. Place a layer of bread in a casserole. Add cheese and raisins. Repeat until all ingredients are used. Pour syrup over mixture, add fat and bake in a moderate oven until the syrup is absorbed by the bread.

BISCOCHITOS (cookies)

- 1 1/2 c. pure lard •3/4 c. sugar •2 egg yolks (optional) •1 t. anise seed •6 c. sifted flour •3 t. baking powder •1/2 c. water •1 t. salt - Makes 10 dozen cookies

Cream sugar and lard until light and fluffy, add anise seed and beaten egg yolks, beating for a few seconds. Sift flour, baking powder and salt together, add to mixture. Add water and knead until well mixed. Roll out, cut with cookie cutter and sprinkle with a mixture of sugar and cinnamon. Bake in 350 degrees oven, twelve minutes or until golden brown.

EMPANADAS (turnovers)

- CRUST: •3c. flour •1 1/4 c. shortening •1 t. salt •1 egg, well beaten •5 T. water •1 T. vinegar

Cut shortening into flour and salt. Beat egg, water and vinegar together. Pour liquid into flour mixture all at once. Blend with a spoon just until flour is all moistened. This is an easy crust to handle and can be rolled without toughening. It also keeps in the refrigerator for up to two weeks. Roll out chilled dough 1/4 inch thick and cut into four or five circles (three inch circles for miniature turnovers). Spoon filling on one side of each circle.

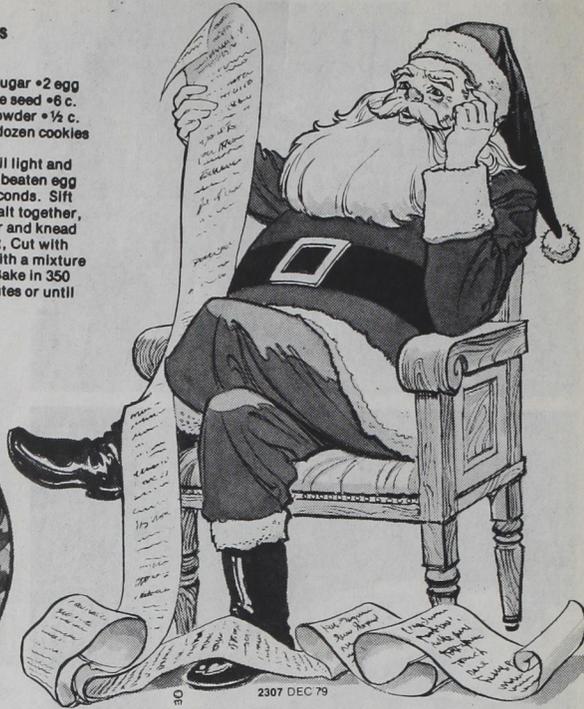
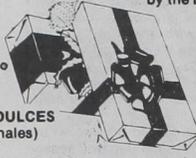
Dampen edges of dough, fold over, and press edges together with fork. Brush with butter if you wish. Bake at 400° for about twenty minutes or until browned. If you wish you may roll the hot turnovers in sugar mixed with a little cinnamon. Makes twelve to fifteen turnovers, or three dozen miniature size.

PUMPKIN-RAISIN FILLING: Combine in a pan 1 c. canned or fresh cooked pumpkin, 1/4 c. sugar, 1/2 c. raisins, 2 t. anise seed and 1/4 t. salt. Bring to boil and simmer ten minutes. Cool before using.

TAMALES DULCES (sweet tamales)

- 4 c. masa harina •1 c. sugar •1 t. salt •3" crushed stick cinnamon •2 c. lard, room temp. •4 c. boiling water (to make dough soft) •1 c. raisins •1 c. blanched almonds, whole or halved •red vegetable coloring

mix the Masa Harina, sugar, salt, cinnamon, and add the lard and boiling water; stir and beat until dough is soft but not runny. Add raisins and almonds and beat them in with a spoon. Cool for ease in handling. Just before putting dough into husks, stir in a few streaks of vegetable coloring about 1/4 t. do not mix in, stir only a few times, to make dough streaky. Use about a soup-spoonful of dough to each small tamale. Use the smaller husks for wrapping. While the fillings can only improve by being made a day or so before, the doughs never should be made more than an hour or two before cooking, and should be kept warm and spreadable.



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El Editor

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Photos by Luis Rodriguez

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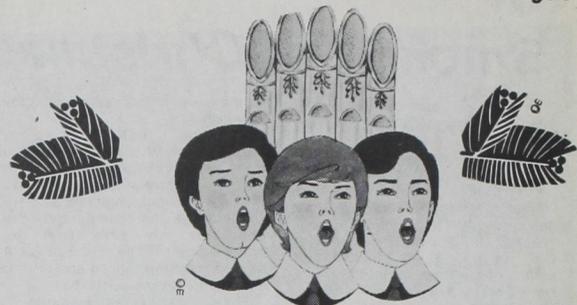


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Smoke For Christmas

By Dr. Juan Sauvageau-Pro
Holiday rituals and lore pass from generation, parent to child. Occasionally, some traditions fall to the side of our path.

For more than 30 years, I have been collecting Mexican American folklore and history. In compiling four volumes of "Stories That Must Not Die" for tomorrow's children and adults, I have traveled Southwestern United States and Northern Mexico—regions still united by culture.

I visited many isolated ranchos and barrios and came across enough customs, traditions and rites relating to have celebration of holidays to fill nearly every day of the calendar.

One of my favorites—which lives only in memory now—was related to me by Isidro Garcia, a gentleman who not long ago celebrated his 100th year.

I last saw him this autumn at Rancho La Esperanza, close to San Benito, Texas. He was one of 15 brothers, he reminded me—and all of them lived to be at least 100. He told me that he owed his personal longevity to the consumption of *chile pinquins*.

In his lifetime, Mr. Garcia has done almost as much for Christmas as Santa Claus himself. I call his story "Smoke for Christmas".

For about 40 years, until 1938, he and his fellow residents of *La Encantada*—The Enchanted—Ranch in South Texas performed a miracle play called *La Pastorela* each yule. He himself organized and directed it.

La Pastorela came directly from Spain and was authentically medieval. Its 5,250 octosyllable verses were composed by an anonymous poet around the XIVth century. Its performance, which lasts seven hours, requires 20 actos, a half dozen devils, a group of shepherds, a hermit, a few angels, and one dancer.

At the ranch, many roles were passed from father to son, somewhat like in Oberammergau, Bavaria, where the Passion of Christ is presented every year. *La Encantada's* performers followed a handwritten script of more than 300 pages. It was marvel that they could all master their parts. Few of them including Mr. Garcia, knew how to read. Yet he knew every line of the play by heart.

Mr. Garcia remembers his actors picking cucumbers in the fields and repeating their lines from row to row. As the years passed, it became easier

as the same actors remained in the same roles.

Practice usually started in September and the first pastorela was given every year on Dec. 12. After that, it was every weekend, wherever they were invited, until Jan. 6.

The songs, the choreography, the costumes all came from the conquistadores. The play was, all at once, a religious, social and artistic experience for the audience.

The plot itself is rather simple:

The shepherds are on their way to Bethlehem because they've seen the star in the sky. The devils try to stop them. Lucifer, Satan and Beelzebub can be very convincing; the shepherds are just about to turn around when the hermit appears on the scene, brandishing a cross. He is accompanied by a band of angels with swords in hand. The devils retreat. The pilgrimage continues toward the crib.

The play ends on a happy note: when the shepherds return to their flocks, they discover that each sheep had a lamb and their flock had doubled.

There were frequent breaks for refreshments. The ladies and young people would gather to enjoy a cup of hot chocolate, tamales and *buñuelos*. The men bunched close to a fire and passed around a jug of bootlegged megal.

To learn when the pastorela had arrived within traveling distance of their community, South Texas ranch people would scan the horizon towards sunset every evening around Christmas time.

They would watch for a column of white smoke—the traditional sign announcing that the wonderful event was going to take place.

This Christmas I will watch the usual array of lavish, expensive Christmas fare on a small box in my living room.

But occasionally, my eyes will be wandering to the window, hopeful that a tall column of white smoke will come into view.

Dr. Juan Sauvageau-pro (10769, Longfille, Boise, Ida. 83709) is a member of the Department of Languages, Boise, Ida., State University. He has authored several books of fables and folklore and written the bilingual novel, *A Pesar del Rio/In Spite of the River*.



Photos by Luis Rodriguez

By Armando Mena

Barbara, my 4-year-old, is on Santa's lap, whispering in his ear.

Francisco, 1 1/2, has already accepted the red-and-white candy cane and is tongue-testing it. His big brown eyes evaluate the red-and-white man who bounces his sister. In Francisco's mind, he has in no way compromised himself by accepting the gift. If impulse dictates, it would still be his legal and moral right to cry or go back and pull Santa's beard.

Julia, 10, and Laura, 9, observe. Pensive Julia. Inscrutable Laura.

On the way to Santa, Julia and I had been discussing the Hispanic influence in California. A school assignment prompted her interest. (My reward for voting Yes on School Bonds, I thought.)

We talked about foods and street names and what Easterners call the "casual California manner." We touched on piñatas, tile roofs, art, and clothing styles. I even confessed my envidia—my envy—that her tias Antonia and Maria were the virgin Mary in the annual posadas, while the most I ever rated was fourth candle in the procession.

Our conversation traveled from Olvera Street in Los Angeles to Mexico City, with its magnificent

Christmas light displays. The latter image apparently took time to settle in.

Now, watching her sister animate her long list of desires to the red-and-white man, Julia demands: "Daddy, what did Hispanics contribute to our American Christmas?"

"Mena, Mena, Mena," I encourage myself. I rack my brain. How is this descendant of Montezuma, Geronimo, Garza, and Cortez going to answer that question?

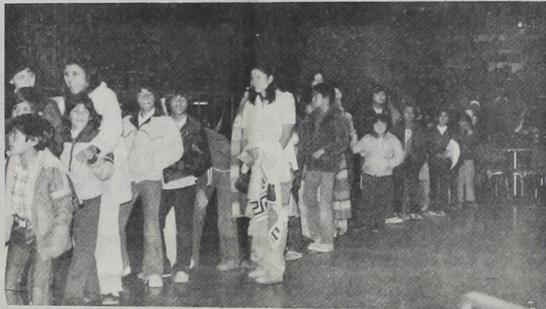
It's worse than being on both sides of the Alamo. Maybe I should have voted No on School Bonds.

Then it comes to me—the vision of Dutch children and adults waving and cheering as a swarthy man dressed in bright red approaches them in a tiny boat. He calls out in Spanish and waves gifts.

"Mija," I announce, "our Hispanic link is Santa Claus himself."

Every Dec. 6—I relate to her—Santa Claus and his original elf, Black Peter, a small Moor, leave Spain in their boat and head for Amsterdam. When Santa Claus—as the Dutch call him—reaches shore, he asks the parents if their children have been good or bad.

Santa is wearing an ornate bishop's



Photos by Luis Rodriguez

miter. He walks aided by a golden crook. Santa Claus, as honored by the Dutch, is Saint Nicolas of Bari, Turkey. He is the patron saint of merchants, women of marriageable age, pawn brokers, and most important, sailors.

He has survived a protestant reformation, church schisms, and Madison Avenue advertising with only a couple of letters changed in his name. Undoubtedly, he will outlive this column, too.

Around 300 AD he was cheating the Devil out of sailors' lives and providing bags of gold for the dowries of destitute maidens and ransomed generals.

It was the Spanish sailors who first brought St. Nicolas to America. They named a port in his honor on

Columbus's first voyage to Haiti. Later they established a small town in Florida, St. Nicolas Ferry, now known as Jacksonville.

"Mija," I conclude, "Hispanics cannot claim Santa Claus entirely, but we did contribute something, just as the Dutch, Germans, Italians and Americans did."

My recitation pleases her. I can read it in her soft, watery eyes. As her younger sister dismounts Santa Claus, Julia walks over and takes her by the hand.

"Did you know," I hear her whisper, "that Santa Claus is Chicano?" (Armando Mena is executive director of the Sacramento, Calif., Community Development Corp.) Hispanic Link, Inc. Copyright 1980

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Feliz Año Nuevo



SANTA CLAUS

Santa Claus es una de las figura que más apasiona a los pequeños; tanto por su simpática apariencia, como por el significado que este tiene. Este personaje de leyenda, que entra —sin ser visto— por las chimeneas, se introduce en la recámara de los niños y cerca de sus zapatos deposita el regalo que ha seleccionado, según el comportamiento de cada uno, fue inspirado en San Nicolás de Bari.

San Nicolás de Bari, quien fue un obispo muy caritativo, nació en Patara, ciudad marítima situada en las costas de Mediterráneo. Su familia era acomodada y él desde niño se distinguió por ser desprendido con todo aquel que lo necesitaba. Se dice que repartió su fortuna —que heredó de su padre— entre jóvenes que se amaban y por falta de dinero no realizaban su matrimonio, asimismo socorrió a los marinos que tenían apuros económicos; les daba medios para que siguieran una carrera, o se adiestraran en algún arte, así como les pagaba clases meteorológicas.

Precisamente, los marinos fueron los que hicieron esparcir su fama por el mundo. Primero en todo Europa hablaban del caritativo obispo, el personaje legendario que en forma anónima hacía llegar su ayuda a todo aquel que lo necesitaba.

Los niños le inspiraban mucha ternura a San Nicolás —abogado de los pobres— y en las formas menos imaginarias les entregaba regalos, generalmente ropa, dulces y juguetes.

El obispo cristiano que ejercía la caridad de manera anónima se fue haciendo conocido; en recuerdo a él, —el que dejaba regalos en los hogares pobres; tocaba la puerta y abandonaba el lugar, para que fuera una sorpresa— y más tarde en una versión adulterada nació el personaje anglosajón llamado Santa Claus.

Santa Claus, personaje querido y especiado con ansiedad por los niños, se ha impuesto en México, también llegó por vía Estados Unidos. Su imponente y recia personalidad ha desplazado a la tradicional costumbre mexicana del "niño Dios", quien era el encargado de traer juguetes a los niños, y también a los legendarios Santos Reyes, los que tenían la misma misión. El primero el 24 de diciembre y los segundos, el 5 de enero.

En todos los hogares mexicanos —o en su inmensa mayoría— los niños —olvidándose o no conociendo otro conducto— comienzan a escribir sus cartitas "Querido Santa Claus, quiero que me traigas... (lista interminable) las que son despositadas en los buzones. Y así San Nicolás de Bari se perpetua en el mundo.



Photos by Luis Rodriguez

Feliz Noche Buena

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 Section 7. That violation of any provisions of this Ordinance shall be deemed a misdemeanor punishable by a fine not to exceed two hundred dollars as provided in Section 1-5 of the City Code.
 Section 9. That the City Secretary is hereby authorized to cause publication of the descriptive caption of this Ordinance as an alternative method provided by law.
 And It is So Ordered
 Passed by the City Council on first reading this 11th day of December, 1980.
 Passed by the City Council on second reading this 18th day of December, 1980.
 Attest:
 /s/Evelyn Gaffga, City Secretary-Treasurer
 Approved As To Content:
 /s/Jerrell Northcutt, Administrator Zoning and Environmental Control
 Approved As To Form:
 /s/Susan M. Tom, Assistant City Attorney

Ordinance No. 8121
 An Ordinance revising trench backfilling and paving cut procedures, providing a savings clause, providing a penalty, providing for publication, declaring an emergency and the effective date of this Ordinance.
 Be it ordained by the City Council of the City of Lubbock:
 "Section 28-65 Filling of Trenches.
 All trenches shall be backfilled as soon as the pipe mains, electrical cable and/or power lines, television cable, telephone cables and apparatus, or any other public utility facilities placed underground, is laid out and tested by the person, firm, corporation or public utility excavating such trench or causing such trench to be excavated. The backfilling shall be done in such a manner that the street, alley or sidewalk shall be in as good condition as before such work was done. If at any time after the pipe, mains, electrical cable and/or power lines, television cable, telephone cables and apparatus, or any other public utilities facilities placed underground have been laid, the trench settles below the natural grade of the street, alley or sidewalk, the trench shall be refilled and brought to the proper grade at the expense of the person, firm, corporation or public utility responsible for making the cut. The City Engineer may make such further requirements on filling as may be necessary to keep the streets, alleys and sidewalks in as good condition as before such cuts are made."
 "Section 28-66, Replacement of pavement cut by person, firm, corporation or public utility, payment, bond.
 (a) All paved surfaces of city streets or alleys cut for utility installation or for the purpose of making connections with the sewerage systems or to alter or repair any sewer or water line, or to place gas service pipes, or to place gas service pipe, or for any other reason shall be replaced at the expense of the person, firm, corporation, or public utility who caused such paving cut."
 (b) Such person, firm, corporation or public utility shall be responsible for all damages to water mains, water service connections, sanitary sewers, traffic control device cable, electrical transmission cable, and public utility pipes and conduits caused by the work of installing the mains or any part of the distribution system or making connections with the city sewerage systems or to alter or repair any sewer or water line or to place gas service pipes, or for any other reason, and such person, firm, corporation or public utility shall pay for the cost of repairing same.
 (c) The person, firm, corporation or public utility requiring a paving cut shall be responsible for, and hold the City harmless.
 "Section 28-69 Permit and Bond
 None of the work described in Sections 28-64 or 28-66 of this Code shall be commenced or done until a written permit is first obtained from the City, and a paving cut fee is paid in accordance with the schedule referred to in Section 28-66 of this Code or, if the work is not to be performed by the City, a bond is given in accordance with Section 28-68 of this Code or, if the work is to be performed by the City, a bond is given in accordance with Section 28-66 of this Code to insure compliance with this Article and all other ordinances of the City."
 Section 7. Violation of any provisions of this Ordinance shall be deemed a misdemeanor punishable by a fine not to exceed TWO HUNDRED DOLLARS AND NO/100 (\$200.00) as provided in Section 1-5 of the Lubbock City Code.
 Section 8. The City Secretary shall publish the descriptive caption and penalty section of this ordinance as an alternate method of publication once a week for two consecutive weeks as provided by law.
 Section 9. This ordinance is hereby declared to be an emergency measure for the reasons stated in the preamble hereof and the rule requiring two readings of an ordinance before final passage is suspended and this ordinance shall become effective upon its passage by the City Council.
 And It is So Ordered
 Passed by the City Council this 18th day of December, 1980.
 Attest:
 /s/Evelyn Gaffga, City Secretary-Treasurer
 Approved As To Content:
 /s/Jerrell Northcutt, Administrator Zoning and Environmental Control
 Approved As To Form:
 /s/Susan M. Tom, Assistant City Attorney

Ordinance No. 8114
 An Ordinance amending zoning Ordinance No. 7084 and the official map of the City of Lubbock so as to make the following changes: Zone Case No. 2304: Change Lots 206 through 213, Sandeulow Village addition, City of Lubbock, Lubbock County, Texas, from R-1 to R-2 zoning district, providing for a penalty as provided for in Section 1-5 of the City Code, providing a savings clause and providing for publication.
 Be it ordained by the City Council of the City of Lubbock:
 Section 2. That violation of any provisions of this Ordinance shall be deemed a misdemeanor punishable by a fine not to exceed two hundred dollars as provided in Section 1-5 of the City Code.
 Section 4. That the City Secretary is hereby authorized to cause publication of the descriptive caption of this Ordinance as an alternative method provided by law.
 And It is So Ordered
 Passed by the City Council on first reading this 11th day of December, 1980.
 Passed by the City Council on second reading this 18th day of December, 1980.
 Attest:
 /s/Evelyn Gaffga, City Secretary-Treasurer
 Approved As To Content:
 /s/Jerrell Northcutt, Administrator Zoning and Environmental Control
 Approved As To Form:
 /s/Susan M. Tom, Assistant City Attorney

Ordinance No. 8115
 An Ordinance amending Zoning Ordinance No. 7084 and the official map of the City of Lubbock so as to make the following changes: Zone Case No. 2305: change a tract of land out of Section 22, Block A, City of Lubbock, Lubbock County, Texas from R-1 to R-1 specific use, authorizing the issuance of a specific use permit thereon; change a tract of land out of Section 22, Block A, City of Lubbock, Lubbock County, Texas from A-1 to A-1 specific use, subject to conditions, authorizing the issuance of a specific use permit thereon; providing for a penalty as provided for in Section 1-5 of the City Code, providing a savings clause and providing for publication.
 Be it ordained by the City Council of the City of Lubbock:
 Subject to the following conditions:
 "6-4-8 Servants quarters or guest houses on a lot containing ten thousand five hundred (10,500) square feet or more of net development area."
 "Section 19 12 SEPARATION. Any bar, cocktail lounge, private club, night club or dance hall shall be located a minimum of two hundred (200) feet from any residentially zoned property. (This distance shall be measured in a direct line from the nearest wall of the structure in which the use is located to the residential district line) No bar, cocktail lounge, private club, night club or dance hall shall be located within six hundred (600) feet of any established bar, lounge, private club, night club or dance hall. (This distance shall be measured in a direct line from front door to front door)."
 Section 3. That violation of any provisions of this Ordinance shall be deemed a misdemeanor punishable by a fine not to exceed two hundred dollars as provided in Section 1-5 of the City Code.
 Section 5. That the City Secretary is hereby authorized to cause publication of the descriptive caption of this Ordinance as an alternative

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