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SUNDAY JUNE 28: Jazz duet, starting at 4 p.m.

THEATER

FRIDAY JUNE 12: Clowns and poets invasion. Four characters dressed as clowns recite poems while wondering around Plaza Fontabella, starting at 7 p.m.

ART

OPEN AIR ART: Friday June 5, and Friday June 26: art exhibits by five emerging Guatemalan artists, starting at 12 noon.

KIDS ACTIVITIES

SUNDAY JUNE 7: Fontabella Circus, starting at 3 p.m.

SUNDAY JUNE 14: Alexis Story Teller and his entertainment team, starting at 3 p.m.

SUNDAY JUNE 21: Art Expression workshop with Art Therapist Inés Verdugo, starting at 3 p.m.

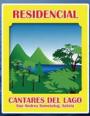
SUNDAY JUNE 28: Fun Science, starting at 3 p.m.

This is only a sneak peak of what's happening this month at Plaza Fontabella. For more information www.plazafontabella.com • (502)6628-8600 Ext.202005 12 Calle y 4ta. Avenida, Zona 10.



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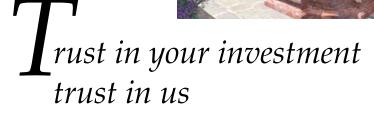
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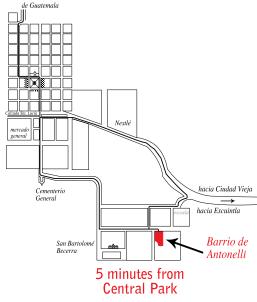
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Iximché (page 10) Photo by Iván Castro/ ivancastroguatemala.com

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FROM THE PUBLISHERS

ur cover story this month takes us to the ruins of Iximché. Writer Dwight Wayne Coop cites many good reasons for visiting the park and an update of what's new there, as well as a brief history of this battle-torn center of the Kakchikel domain.

If you are one of the many who agree that food tastes better when it is cooked in a clay pot, check out Kathy Rousso's article, *Clay Crafting in Tutuapa*. There the Maya women create beautiful, functional pottery using only their hands and basic tools.

Woodcarving has a long-standing tradition in Guatemala. Ira Lewis' Artistry in Wood gives us some background and some tips on how to find the right carver for any custom woodwork you may need.

In part one of *Healthcare in Colonial Guatemala*, Joy Houston takes us to the 16th century to learn what medical options were available for wounds from enemy arrows, burns or natural disasters. The photos by Jack Houston show us where you can still see remnants of an ancient hospital.

Plus, we have lots of other fun stuff like: A festival in Senahú by Brent Holmes; La Fida in El Salvador; Book Alert, *Plants* of the Montane Forests; Dr. Karmen Guevara on time; Sensuous Guatemala by Ken Veronda; Ode to Old by Martin Leadbitter; and a Photo Op by Lena Johannessen.

Border Crossing honors the life of a wonderful friend lost, Pat Cornell. Her grace and charm will be missed by many.

Let us not forget to honor our fathers, alive and passed, this month. There are several fatherhood quotations throughout the mag as well as some funny travel quotes.

If you are ready to be entertained the DateBook section has lots of great options.

Just think of this issue as a Revue toolkit to help you to enjoy your June.

—John & Terry Kovick Biskovich



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From Kings to Conquerors, and Proconsuls to Presidents all have trod here, leaving something and taking something.

ost travelers whiz through Tecpán at white-knuckling speed on their way to Lake Atitlán or Quetzaltenango. Some slow down a bit to admire the towering thatches of the Katok and Kape Paulinos restaurants, which form a pastoral skyline. Still others stop for gas or eats, (Chichoy, El Pedregal, and the beautiful Casa Xara) but they never suspect that a vibrant metropolis is on the lee side of a nearby hill. Why? Because Tecpán is that rare Guatemalan town that is big yet bypassable.

Just beyond Tecpán is an older city, with a sturdier, stonier skyline, peopled only by ghosts and watchmen—and by children lucky enough to be growing up nearby. For them, Iximché is not a ruin but a playground to sneak into, a warren of forts, courts and canals, where imaginary wars play out among descendants of those who fought real wars in this place, whose name (pronounced ee-sheem-CHAY) paradoxically means "tree of corn."

by Dwight Wayne Coop

It may be Iximché's destiny to become Guatemala's most-visited archeological site. Not because it is the most spectacular although it is spectacular—but for its accessibility. It lies only scant minutes from the Pan American Highway, and it finally has a museum and visitor facilities that the ghosts can be proud of. There is little excuse not to go.

Iximché's modern tranquility belies a past rife with bloodshed and turbidity.

The story begins in 1470 with its founding by King Kakib, called "the Great" for his acumen in unifying the Kakchikels and enlarging their domain. Their principal foe in those days was the larger K'iché nation, centered on Gumarcaj. This place was uncomfortably close to the Kakchikel capital, Chaviar, the site of modern Chichicastenango. So Kakib moved his court to the current site.

After Kakib's passing, Iximché and the federation it led were ruled under a power-sharing arrangement rivaled in sophistication for that era only by certain petty republics in Renaissance Italy. Everyone belonged to one of four clans; from two of these, the Tukuché and the Akajal, two proconsul-like executives emerged.

In the spring of 1493, this system faltered. Bearded white strangers were by this time prowling the coasts of the Americas, seeking gold. Reports of their greed and treachery might have preserved unity among the lords of Iximché, but it is unlikely that rumors, much less confirmed sightings, of the outsiders had reached the highlands. On May 18, 1493, the Akajal rose up and expelled the Tukuché. A battle followed in Iximché's outskirts, with the Akajal prevailing and sacrificing the vanquished.

By 1510, Iximché, now led by proconsuls La'uh Noh and Hunik', had likely received the first substantive reports of bearded aliens. Ironically, these notices came from a Mexican emperor, the same Moctezuma who would be famously misled concerning the character and auspice of the foreigners.

Nevertheless, in 1511, Iximché was again at war with the K'iché, sending an army to march on Gumarcaj. This invasion failed, and other disasters ensued. A fire in 1514 destroyed all of the town's wooden and thatch structures. By 1519, someone had brought small pox home. La'uh Noh and Hunik' died that year, probably succumbing to the pestilence.

The succeeding proconsuls, Belehé Qat and Kahi Imox, were roped by the Spanish into an opportunistic alliance against the K'iché. This gave Iximché temporary insurance from the razing that the Spaniards had already wrought on many towns during their sprees of conquest.

In 1523, Hernán Cortés toppled Moctezuma's successor, Cuahutemoc, with the help of his Tlaxcalan friends. ...continued on page 122



Iximché PHOTOS BY IVÁN CASTRO/IVANCASTROGUATEMALA.COM







ood tastes better when it is cooked in a clay pot, everyone agrees. While today enamel and aluminum cookware is found in most kitchens, many cooks still have a clay pot or two for their special dish. Before synthetic materials were available, clay pots, in many shapes and sizes, were the only option. Pottery has a long tradition in Guatemala, and hand-molding over old clay vessels or gourds was common, with the gourd burning away during firing. The method of coiling was used during pre-Columbian times, and more recently potters wheels have been used to create perfect artifacts. Pottery is made and sold in markets around the country, and San Cristobal Totonicapán, San Luis Jilotepeque, Santa Apolonia, Antigua and Chinautla are a few places known for this craft. In lesser-known locations clay is also formed into pots, and one such place is the village of Antigua Tutuapa, Concepción Tutuapa, San Marcos. Here Maya women craft clay into beautiful pots using only their hands and basic tools.

First, the materials must be obtained and prepared. Since they do not exist in Tutuapa, this entails an all-day journey to nearby

text and photos by Kathy Rousso

San Miguel Ixtahaucán where the clay and sand mines exist. Clumps of clay and loose sand are removed from the ground, loaded into sacks and carried home by mule. The clay is dried in the sun for a few days and then ground into powder by hand. This powder is blended with sand and water until the desired consistency is achieved. A ball is formed, and from this, the inside is pushed out by the potter's hands to form a thick ring. The ring is shaped until the correct wall thickness and form are achieved. Using only a small flat piece of wood, a short dowel and a bottle cap, the artisan smoothes out the sides of the pot and continues until the upper half of the pot is complete, taking about an hour. Handles are attached to the sides and then, with a damp towel wrapped around the bottom, it is left to dry overnight.

The following day, the form is turned upside-down, and work begins on the bottom of the pot. The bottom half is made with experienced hands smoothing large coils to the upper half, until the bottom is closed, about 40 minutes later. Sometimes simple designs are painted on the outside, indents placed around the rim or a slip, or



Photos: various stages of creating clay pots mixing sand and clay, forming the pot by hand and polishing it before drying



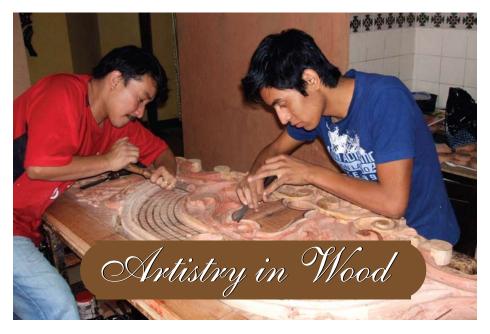




coating, of red clay is applied. When complete the pots are dried for a few days and then fired for an hour in an open fire, after which they are ready for market.

Transporting the fragile pots from maker to market is accomplished by careful arrangement in cargo nets with pine-needle padding, to be carried by mule or person to the selling site. Buyers choose from many sizes and forms, depending on need. The common styles in Tutuapa are jarros, small pots with a single handle and a narrow mouth, used for liquids, and ollas, large pots with two handles, which come in handy for simmering beans or tamales. Before cooking with clay pots many people like to cure them by rubbing a mixture of water and masa (cornmeal) or water and cal (hydrogenated limestone) inside. This makes the pot waterproof and ready for the stove, where beans, soup or tamales flavors are at their best, when cooked in a clay pot.

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Woodcarving in Guatemala

uatemala is fortunate to have a long, rich history of artisan/artists working in many media going back to pre-Colonial times. Most of the ancient sculpted art is seen as carved stone. However, some of the less-durable carvings in wood from this era still survive.

We are fortunate that in this plastic, machine-made age, artists in Guatemala still can take a chunk of wood and a few, frequently simple, hand tools and produce items that have to be called art. True, much of the work seen is in the Naïve or Folk Art genre, and some of the offerings are crude souvenirs, but look around and you will find an unusual amount of well carved, beautifully designed pieces that are truly art.

Much of the carved wood items are reproductions from colonial times, ranging from the beautifully executed saints and cherubs with china-doll faces and glass eyes to primitive renderings of these same saints.

text and photos by Ira Lewis

Furniture, shutters, doors, lintels, kitchen utensils, bowls and other useful articles were frequently decorated with carving. Slingshots (*hondas*) were not just a forked stick with rubber bands to launch a smooth stone but were carved into fanciful images to suit the owner's imagination or to bring luck and sure shots.

All these beautifully carved traditional pieces are still being produced because the craft/artistry of fine carving in Guatemala has never stopped. Now, some pieces aimed at the low-end market are carved in series, but they are still carved by hand, one at a time. Unfortunately, there are also pieces made on duplicating machines, seen in some shops or market stalls. Some are not worth the few Quetzales they cost to carry them home, but many others, carved by Guatemalan artisans, ...continued on page 66

FOTO ABOVE: Woodcarvers Oscar Geovani and Eduardo Reyes create an intricate headboard

Healthcare in Colonial Guatemala

Part I: 16th Century by Joy Houston photos: Jack Houston

What medical options were available centuries ago in Guatemala for wounds from enemy arrows, burns, natural disasters or epidemics?

ixing medicine with magic was routine in colonial days. "Medical science was slave to theory and superstition," writes Carlos Martínez Durán in *Las Ciencias Médicas en Guatemala*.

What was done in 16th Century Guatemala for wounds from enemy arrows and clubs? Or repeated and prolonged epidemics? Or burns from fires that raged through farms? How was one treated in case of a lion attack? Domingo Juarros records an offer of substantial reward of gold or corn to the one who would kill a lion of 'extraordinary size' that kept descending Volcano Agua, terrorizing Almolonga, the second site of the seat of the Spanish Kingdom in Guatemala.

It was not an easy place to live. The Spanish brought diseases to which the indigenous people were vulnerable, and the new land presented tropical diseases unknown to the Spanish. As if all that wasn't enough, natural disasters wreaked their havoc again and again. And again and again the people turned to religion for all they could expect: a little comfort to ease the pain and, they believed, appease the powers that had caused it.

Then came September 11, 1541. Saturated slopes of Volcano Agua released earth and trees and rocks and boulders to rush through Almolonga and kill half the population. It was not the only time the people would believe the end of the world had come. Bishop Francisco Marroquín gathered his remaining flock together and post haste identified a place for relocation, not far away where now is called La Antigua Guatemala. The move was affected in December.

They were a tired, broken people indeed, both physically and psychologically, virtually all of them grief stricken, some orphaned children or grandparents whose families had perished as well as their homes. All of them had experienced trauma as never before. It seems fair to guess that many had fractures, wounds or infections from the



Ruin of inside wall of Hospital Real de Santiago, now within a private garden



Outside walls of Hospital Real still stand at 3a calle and 2a avenida.

muddy waters that mercilessly knocked everything and everybody out of their path.

There had been a hospital in Almolonga, Hospital de la Misericordia, the first to be built in Guatemala. It was basically a place for the poor and a shelter for pilgrims. Durán calls it "a simple thatch hut to shelter orphans and invalids." In Almolonga medicine almost did not exist. No records list those cared for with disease or injury; no doctors appear on population lists.

Hospital de la Misericordia had been ordered with royal priority and prominent location. In that time of Spanish conquest King Charles V issued a decree for the founding of hospitals for all people under Spanish jurisdiction. Years before, Dominican Fray Bartolomé de las Casas had begun the struggle for hospital attention for the indigenous people. After the move, some Franciscan clergy remained to care for those who would stay in Almolonga.

But hospitals then were not as we know them today. Medical care, such as it was, was given in church atriums and arcaded corridors of convents. This created a fertile field for fast-talkers and opportunists who presented themselves as doctors, including barbers who did the bleeding. Chronist Francisco Ximénez writes of one who "took pulses of the sick as often as he took them to the cemetery." Antonio de Remesal tells of one in Almolonga who put the people in greater danger than anything else, burying "more Spanish in one year than had died in 10 wars of the New Spain." The man was prohibited from seeing patients, a prohibition lifted due to lack of doctors in the great need after 9/11/1541. No wonder the people feared doctors.

Interestingly, in Europe at that time Spain was flourishing and, with a long history, had become the leader in medical facilities. Laurentino Díaz López records hospitals and a school of medicine since the 10th Century. Spain had "six mental hospitals when England, France and Germany had none." In the colonies, hospitals had been built in Santo Domingo and Mexico. But Spanish days of glory were fading by the time its medicine came to Guatemala in the 18th Century.

Meanwhile, time passed and life returned to Santiago de los Caballeros, as the new capital was then called. The beauty of the flowers and kindness of climate helped to heal the horror. Optimism rose along with the walls of beautiful churches and monasteries. The people were willing to forgive the powers that had rained terror on them.

But it didn't take long for the compassionate Dominican Brother Matías de Paz to notice the indigenous poor dying on the streets due to cold, bad food and lack of hygiene as they worked digging foundations for noble housing. He bought a site near the



Kitchen of Hospital Real de Santiago, now inside a private residence



Remaining arch of hospital chapel niche may be seen inside a commercial property on 4a calle.



Plaque on outside wall of restaurant on 4a calle identifies site of Hospital Real de Santiago.



Behind rear wall of hospital chapel, now on private property

plaza of the church of Candelaria, off the northeast end of town, and built a thatch roof house to shelter the sick he "carried on his shoulders when they could not walk," says Dr. Fidel Aguirre Medrano. He went through the streets collecting funds to feed those in what would become Hospital de los Indios, or Hospital de San Alejo, the second to be founded in Guatemala.

With increasing numbers in his care, de Paz realized he needed help and moved the work to across the street north of the Santo Domingo monastery. Even then, records Dr. Ramiro Rivera Álvarez, support became so difficult that a man and his wife were named to go to the butchers and solicit a pound of meat for each patient.

In 1559 the king agreed to sponsor the hospital that had been built for Spanish and mulattos in 1553 on a site Bishop Marroquín had purchased within city limits, on Calle de la Concepción, now 4a calle, at 2a avenida. According to Ximénez, the site was to include the hermitage and Hospital de Nuestra Señora de los Remedios, to whom it would be dedicated and which name it originally carried, as did Hospital de la Misericordia in Almolonga. Research does not explain why that hermitage was not built there but years later on the south edge of town. Once under royal sponsorship the name changed to Hospital Real de Santiago (Royal Hospital).

Marroquín recommended the efficiency of joining Hospital de San Alejo and Hospital Real de Santiago. The hospital would have four rooms, separating the *indígena* and the Spanish. It sounded like a good plan, but neither Marroquín nor the king expected the strong resistance of the indigenous people to sharing a facility with the Spanish. The joint hospital was tried, separated, tried again but separated again in 1578. The indigenous …continued on page 44

BANKING THE UNBANKED

La Fida finds ways to spread and trickle down wealth to rural El Salvador

by Dwight Wayne Coop

18-year-old Reidi Ventura tends seedlings in her own greenhouse

E l Salvador is enjoying more economic growth than any other Central American state, according to World Bank indicators. Nevertheless, rapid growth typically increases the disparity in income distribution, particularly in a country still dressing its wounds from the 13-year civil conflict that ended in 1992. But a salve for this disparity is on the way.

The International Fund for Agricultural Development (IFUD), called *la Fida* in El Salvador, is an arm of the United Nations. It has just assigned \$15 million (USD) for projects in El Salvador, expressly to improve conditions in rural El Salvador, where most of the nation's poor reside.

La Fida is looking for ways to make the annual infusion of hundreds of millions of dollars from Salvadorans abroad go further. One fourth of the nation's population now receives such *remesas*, such that El Salvador's most valuable export, in monetary terms, is labor.

One strategy will be to encourage Salvadoran banks to encourage remesa recipients to set aside a portion of their money for savings. Indeed, many remittance recipients do not have bank accounts of any kind. Also, banks are often reluctant to promote the opening of accounts, since the poor maintain only small balances, and since opening branches in impoverished areas is seen as a poor investment. But la Fida wants to "bank" the "unbanked."

La Fida also seeks to reduce transfer costs and thereby enhance the development impact of remesas. Accordingly, the agency is co-financing a \$7.6 million program in Latin America with the Inter-American Development Bank to help credit unions and microfinance lenders to improve services in poor rural areas. It also works with expatriates to help provide access to investment resources and to encourage the formation of "ethnic markets" (in the United States and other countries where Salvadorans have settled) for *típica* food and crafts.

El Salvador already has one advantage over most countries in the reduction of transfer costs, because nothing is lost in currency exchange. In 2000, El Salvador "dollarized;" though the *colón* still circulates, the dollar is the de facto national currency. This step was possible because, thanks to remesas, El Salvador was and is flooded with dollars. ...continued on page 104

In Pursuit of Goatsuckers

Speculation on the elusive and mischievous Chupacabra

oatsuckers are not something you see every day. In fact, they are not something that most of us will ever see on any day. Nevertheless, so many Central Americans believe in their existence that, for their sakes, we need to give a fair hearing to the possibility. Whether goatsuckers exist or not, they are the stuff of local ghost stories. By most accounts, they are bipedal, have tails and claws, and have mostly reptilian traits.

Lake Views by Dwight Wayne Coop

Let me say right off that I believe that goatsuckers exist, or at least that they did exist until so recently that they remain a fresh presence in the collective imagination.

Like UFOs, we need to separate, first of all, probable reality from competing explanations, such as folk tales and sightings that are illusionary (erroneous perceptions of something real) or hallucinatory (perceptions with no objective basis).

If goatsuckers, or *chupacabras*, were a folk tale, they would be a pre-scientific explanation of natural phenomena, like volcanoes or will o' the wisp. I don't think this is the case, because people have actually seen goatsuckers and found them terrifying. They are not inventing the sighting for the sake of explaining something else. As for illusions, these are likely enough, since goatsuckers are nocturnal, and we have all misperceived things in the dark. But they are not hallucinations; there is much agreement—if limited substance—about goatsucker anatomy and behavior.

Some readers will complain, but I believe that UFOs are strictly terrestrial phenomena. Whatever UFOs are, I say they are not crafts piloted by beings that have mastered sidereal travel. All arguments I have ever heard in favor of the plausibility of interstellar passage sound forced and metaphysical, so I dismiss them. UFOs are from within our solar system, and almost certainly from Earth herself. So it must be with the goatsuckers.

Erich von Daniken might disagree with me. According to his *Chariots of the Gods*, intelligent beings visited Earth from the stars and engineered their apotheosis (promotion to godhood) in the minds of the Earthlings. He, uh, *reasoned* that the famed giant spiders, etc, etched into the Peruvian landscape (with the precision of a modern surveyor) were the work of extraterrestrials. Maybe it was their way of writing "Kilroy Was Here," or of doing what dogs do to fire hydrants, lest aliens from ...continued on page 110

People have actually seen goatsuckers and found them terrifying. They are not inventing the sighting for the sake of explaining something else

GUATEMALA TRAVEL

Night of the Fire Balls

Festival of the Patron Saint San Antonio Senahú, Alta Verapaz by Brent Holmes photos: Winston Scott

Pretty wild stuff it was that December night of fireballs at the festival of the Patron Saint San Antonio, Senahú. The game is kind of like "dodge ball" except the balls are on fire, like a couple of street gangs facing off, throwing fire balls at each other.

Rags are pressed tightly into grapefruitsize balls, wrapped in chicken wire and then soaked in gasoline. The players wear wet gloves so they won't burn their hands. Two teams of about 10 young men throw the fireballs, trying to strike a member of the opposing team. When hit, the excess gasoline sloughs off on the shirt, pants or face and continues to burn. Somehow no one gets seriously burned. The fire is quickly patted out and the game continues. I didn't see anyone keeping score, nor did I learn what the object was except wild fun. I did see fire balls strike cars, buildings, tents but nothing caught fire much to my surprise. All three of us in our party were hit, but I

am happy to report all flames were quickly patted down and out. Apparently some of the fireballs are directed at spectators so as to make things livelier. The fireball game came from San Pedro Carchá early in the 20th century and still takes place in both cities once a year.

Dave, my son-in-law and I were invited by his school friend to come to the fair at Senahu and see the fireball game. He said it would be exciting and it certainly was. Our host, Winston Scott is a PhD candidate in Anthropology at SUNY, Albany, New York. He has lived a few years with the Maya of Alta Verapaz and has become fluent in three languages: Q'eqchi', Kaqchikel, K'iche' and of course Spanish. A bright young man he is well respected by all Senahú. It was real fun to watch our host speak the native languages, it just blows the minds of the locals to have some gringo speak so easily and fluently with them. ...continued on page 74



A caserío Seokok home amidst lush vegetation



Dave Holmes and the writer in the plaza of Senahú

BOOK ALERT

 Plants of the

 Montane Forests

 Plantas de los

 Bosques Montanos

 Guatemala

Plants of the Montane Forests Plantas de los Bosques Montanos Guatemala



de Gua identifi temala

Ana Lucrecia de MacVean is a botanist, teacher and cura-



tor of the Herbarium UVAL, Institute of Research at the Universidad del Valle de Guatemala. She has been collecting, identifying and studying plants in Guatemala for more than 15 years, and in doing so developed a geo-referencing and digitizing project for UVAL specimens. She also devotes time to the conservation of urban pine and oak forests. As well, she collaborates with many international botanical institutions, including the National Museum of Natural History at the Smithsonian, the Missouri Botanical Garden and the Museum of Natural History, London, England.

written by Ana Lucrecia de MacVean

printed in Guatemala City by Print Studio



Plants of the Montane Forests/Plantas de los Bosques Montanos Guatemala is the first color field guide of Guatemalan flora. It features 452 color photographs and describes 152 species, most of which are native to Guatemalan forests. All species include a description, habitat/distribution and the flowering season. Most of the species include information on various uses. This is a must have for plant lovers and experts alike.

Plants of the Montane Forests/Plantas de los Bosques Montanos Guatemala can be purchased in Guatemala City at the Herbarium Univ. del Valle (amacvean@gmail.com), Sophos, the Vista Hermosa Bookstore and the Museo Ixchel. In La Antigua, it's available at the Vivero Escalonia, CIRMA and the Revue office; in Panama, the Smithsonian Tropical Research Institute bookstore and online contact mbgpress.com, libroscentroamericanos.com.



The author has written two other acclaimed botanical books, *Plantas útiles de Sololá* and *Plantas útiles de Petén*.







JUNE Guide to culture & upcoming events Compiled by Mercedes Mejicanos

2Tues., 7pm — MUSIC: 55-member Notre Dame Glee Club accompanied by 25 musicians from the Notre Dame Symphony Orchestra. Guatemala City Cathedral. Free. *Guatemala City*.

5 Fri., noon — ART: Exhibit of work by five new-on-the-scene Guatemalan artists. Plaza Fontabella (tel: 6628-8600 Ext. 202005) 12 calle y 4a av., z. 10, *Guatemala City*.

5 Fri., 6pm — PHOTOGRAPHY: *Reflejos Venecianos* by artist Roberto Quesada Aarathoon. Cocktail. Free. El Sitio (tel: 7832-3037) 5a calle poniente #15, *La Antigua*. ▼



6Sat., 4pm PUPPET THEATER: Sucedió en florifauna, presented by Los Búcaros. Q40, adults; Q25, children. El Sitio (tel: 7832-3037) 5a calle poniente #15, La Antigua.



6Sat., through July 15 — ART: *Anima*', meaning "heart" in the Mayan language K'iche'. Colombian artist Andrea Castillo created this stunning collection of more than 30 smallformat paintings in acrylic and mixed medium. La Antigua Galería de Arte (tel: 7832-2124) 4a calle oriente # 15, *La Antigua*. ▼



6Sat., **7pm** — ART: *Outsiders* featuring a seblection of 46 pieces created by artists from Cuba, Chile, Brasil, Colombia, Mexico, United States and Spain. Centro Cultural Metropolitano (tel: 2385-9066) 7a av. 11-67, z. 1, **Guatemala City**.

6Sat., 11am — ART: Oil paintings by Salvadoran artist César Avelar Rivas. Colegio Mayor de Santo Tomás de Aquino, 1a av. norte #23, *La Antigua*.

6Sat., 1pm — DANCE: Los Niños de Bendición from San Antonio Aguas Calientes present traditional folk dances. Free, donations gratefully accepted, helping to pay for their school expenses. La Peña de Sol Latino (tel: 7882-4468), **La Antigua**. **Zsun., 3pm** — CIRCUS: The Fontabella Circus, bring your kids, lots of fun, guaranteed. Plaza Fontabella (tel: 6628-8600 Ext. 202005) 12 calle y 4a av., z. 10, *Guatemala City*.

8Mon., 5pm — MAYAN CEREMONY: Presentation of an authentic Mayan ceremony. Free. La Peña de Sol Latino (tel: 7882-4468), *La Antigua*.

9Tues., 8am — TOUR TO COMALAPA: Visit this indigenous village, famous for its folk painters and textiles: minivan transport, demonstrations of backstrap and floor loom weaving, visits to painters' galleries, tour of market and a delicious home-made lunch in a private home. Proceeds benefit the women's cooperative Maya Works. Indigo Artes Textiles y Populares (tel: 7888-7487) inside Centro Cultural La Azotea, *La Antigua*.

Tues., 5:30pm — (English) TALK: Guatemalans Generating Their Own Opportunities Through Modern Community Libraries, the Riecken Foundation's mission is to promote democracy and prosperity in Central America through community libraries that spark a spirit of discovery and foster social participation. The foundation supports and coordinates eleven lending libraries that offer dynamic programming that enables communities to generate opportunities in everything from strengthening pride in their local culture and language, to developing leadership and communications skills and entrepreneurial ideas and ambitions. Donation Q25. Rainbow Café (tel: 7832-1919) 7a av. sur #8, *La Antigua*.

12*Fri., 7pm* — PLAZA ART: *The Invasion of the Poet Clowns,* four characters dressed as clowns recite poems to the public while strolling through the Plaza Fontabella. Plaza Fontabella (tel: 6628-8600 Ext. 202005) 12 calle y 4a av., z. 10, *Guatemala City.*

13Sat., **9am-12pm** — NIA DANCE WORKSHOP: Taught by U.S. certified instructor Debbie Dupey. Participants will learn how to engage the voices of their body, mind, emotions and spirit through purposeful and creative movements that incorporate martial, dance and healing arts all into one discipline. Wear loose clothing and be ready to move. To sign up, call 5741-2905 or 5903-1002, *La Antigua*.

DateBook Highlight

The U.S. Embassy has organized a series of The U.S. Empassy has been concerts and workshops with Brooklyn Hip Hop performer, the Hon. George Martínez, an award-winning artist/activist educator and the first Hip Hop artist (MC) to be elected to political office in the U.S. In 1997 he co-founded Blackout Arts Collective, an NGO dedicated to empowering communities of color through arts, activism and education. As an educator, in 1998, he became a Doctoral Fellow at the CUNY Graduate Center and later an adjunct professor of Political Science at Hunter College and is currently a faculty member at Pace University. For additional details about the following events, please contact the U.S. Embassy, tel: 2326-4263.

2 Tues., 3-4:30pm— with René Dionisio 2 and Rap Tzutzu'il. Cancha Municipal, *San Juan La Laguna*.

3 Wed., 7:30pm — including René Dionisio and Rap Tzutzu'il. Cancha Polideportiva, *Panajachel*.

4 Thurs., 7:30pm — plus Latin Majuana. **4** Universidad de San Carlos sede Quetzaltenango, *Quetzaltenango*.

5Fri., 7:30pm — performing with Latin Majuana. *Mazatenango*.

6 Sat., 7:30pm — with Garífuna group Wagia Meme Lau Paranda. Antiguo Paraninfo de la Universidad de San Carlos, 2a av. 12-40, z. 1, *Guatemala City*.

13Sat., 5pm — ART: Expo *Colección visible: historias de amor* from curator Pablo Peinado Céspedes. Centro de Formación de la Cooperación Española (tel: 7832-1276) 6a av. norte, *La Antigua*.

13Sat., 10am — (English) LECTURE: Open Your Eyes: Instead of Unhappiness, Awaken to Peace and Joy by Dr. Karmen Guevara, holistic Buddhist-centered psychotherapist. Centro de Ideas Antigua (tel: 5132-1839) Carretera a San Bartolomé Becerra, Pasaje Rubio #12, La Antigua.

Please submit your DATEBOOK entry for the JULY 2009 edition of the REVUE by Wednesday, June 10

DATEBOOK

13Sat., noon — (English) LECTURE: Step Beyond the Little Me, and Move Closer to Who You Truly Are –the Big I by Dr. Karmen Guevara, holistic Buddhist-centered psychotherapist. Centro de Ideas Antigua (tel: 5132-1839) Carretera a San Bartolomé Becerra, Pasaje Rubio #12, La Antigua.

13^{Sat., 7pm} — MUSIC: Bossa Nova with vocalist Rocío Recinos, accompanied by



musicians Roberto Estrada, Germán Giordano, Leonel Franco and Mynor Estrada. Q60, general public; Q45 students w/carnet. El Sitio (tel: 7832-3037) *La Antigua*.

14Sun., 3pm — FAMILY FUN: Alexis the Story Teller and his entertainment team. Plaza Fontabella (tel: 6628-8600 Ext. 202005) 12 calle y 4a av., z. 10, *Guatemala City*.

> Revue is not responsible for event cancellations or date/time changes.





14Sun., 4pm — MUSIC: Pablo Collado, featuring his unique interpretation of mystical acoustic music. Plaza Fontabella (tel: 6628-8600 Ext. 202005) 12 calle y 4a av., z. 10, *Guatemala City*.

16Tues., 5:30pm — (English) DANCE and TALK: *Mayan Dances* by indigenous children from K'a k'a' Saqarik; brought to you by Nuevo Amenecer (New Dawn), a local charity dedicated to helping more than 100 indigenous children in San Andrés Itzapa by promoting good health, education and the preservation of their traditions, including language and dance, both of which are rapidly diminishing within the community. Come and see the show and learn more about Mayan culture. Donation Q25. Rainbow Café (tel: 7832-1919) 7a av. sur #8, *La Antigua*.

16Tues., 8pm — MUSIC: *Hip Hop por la diversidad Latina Urbana* by the Cactería Sound System Crew: Arianna Puello, Delise and Ikah. Teatro de Bellas Artes (tel: 2385-9066) 15 calle and Avenida Elena, z. 1, *Guatemala City*.

175pm — ART: Free Falling by Sophie Clausen. Galería Panza Verde (tel: 7832-2925) 5a av. sur #19, La Antigua.



18 Thurs., 7pm — ART: Inauguration expo, *Sagrada familia* by curator Eva Grinstein. Centro Cultural de España (tel: 2385-9066) Vía 5, 1-23, 4 Grados Norte, z. 4, *Guatemala City*.



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SLIDE SHOW: Tuesdays at 6pm at El Sitio, 5a calle poniente #15 Q30

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DATEBOOK



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If you want to reach a goal, you must "see the reaching" in your own mind before you actually arrive at your goal. —Zig Ziglar



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THROUGHOUT THE MONTH

La Cueva de Panza Verde (tel: 7832-2925) 5a av. sur #19, *La Antigua*

Mondays, 8 to 10pm: Blues Night. Q35.

Tuesdays and Saturdays, 8 to 10pm—Estasis, Trio, Salón Latino & Tango. Q35.

Wednesdays, 8-10pm — Latino Jazz Trio. entrance: Q25.

Thursdays and Fridays, 8 to 10pm — Cuban jazz performed by Buena Vista de Corazón. entrance Q35. ►



La Peña de Sol Latino (tel: 7882-4468) 5a calle poniente #15-C, *La Antigua*.

Mondays, 7:30pm — Kenny Molina hosts Open Mike. Free.

Tuesdays, 7:30pm — Ramiro plays trova Cubana. Free.

Wednesdays-Saturdays, 7:30pm-Sundays, 7pm — Sol Latino plays Andean music (pan flutes). Free. ▼



Sundays, 1pm — Ramiro plays Trova Cubana during the Sunday Buffet. No cover.

If your bar or restaurant has live music on a regular schedule, send info to: publicidad@revuemag.com

Rainbow Café (tel: 7832-1919) 7a av. sur #8, *La Antigua*

Mondays, 7:30pm — Don Ramiro will serenade you with some beautiful Latin folk music. Free. **Tuesdays, 7:30pm** — Nicaraguan musician Heber performs a mixture of western and Latino tunes. Free.

Wednesdays, 7:30pm — Open Mike Night hosted by Juan-Jo and friends. A complimentary drink for all performers. Free.

Thursdays, **7:30pm** — Güicho will astound you with his guitar skills and improvisation of Latino and pop classics.

Fridays, 7:30pm — Get in the groove with Sergio playing great Reggae tracks.

Saturdays, 7:30pm — La Casa de Kello gets the party going with a mixture of original music, Latino beats, blues and popular Western music. ▼



Sundays, 7:30pm — La Raiz-Luis, Juan-Jo & Choko, great improvised classics. Free.

La Casbah Discoteca (tel: 7832-2640) 5a av norte #30, *La Antigua*

Wednesdays 9pm-1am — PARTY: Dance to the music of the 80s at the hottest discotheque in town. No cover.



2 Tues., 7pm — MUSIC: 55-member Notre Dame Glee Club accompanied by 25 musicians from the Notre Dame Symphony Orchestra. Guatemala City Cathedral. Free. *Guatemala City*.

CHECK DATEBOOK CALENDAR LISTINGS FOR MORE CONCERTS AND SPECIAL MUSICAL EVENTS

MUSIC



ΤΗ R O U G H O U H E MONTH

Circus Bar (tel: 7762-2056) Avenida de los Árboles, *Panajachel*

Mondays — the fabulous piano master Chris Jarnach plays jazz and favorite tunes Circus Bar Latin Ensemble plays boleros, salsa, son cubano and other latin rhythms

Tuesdays — Nayno Flamenco, Rumba and Latin Ensemble, Trova del Lago

Wednesdays — Nayno, Latin Ensemble

Thursdays — Nayno, Trova del lago

Fridays — Los Vagabundos, hot rhythms in a fusion of rumba flamenco and Guatemalan traditional elements

Saturdays — a fascinating show of Circus Bar Allstars 🔻



Sundays — Latin Ensemble

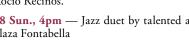
Fontabella Plaza (tel: 6628-5600 ex. 202005) 12 calle y 4 avenida, z.10, Guatemala City

Thursdays, 6pm — Trumpet & piano music by Jacobo Nitsch.

14 Sun., 4pm — Pablo Collado, featuring his unique interpretation of mystical acoustic music. Plaza Fontabella

17 Wed., 8pm — Father's Day special concert Jazz en colores boleros by the talented singer Rocío Recinos.

28 Sun., 4pm — Jazz duet by talented artists. Plaza Fontabella



Revue is not responsible for event cancellations or date/time changes.

Theatre El Chapiteau (tel: 5044-1144) Avenida de los Árboles, *Panajachel*

3 Wed. — Wuacha con música para almas del mundo playing a fusion of Latin rhythms. Cover Q25, includes one beverage.

 8:30pm — Jazz, Quartier Latin, with vocalist Isabelle Coutier. Q25 cover.



27, Wed., 8:30pm — Jazz, Quartier Latin with vocalist Isabelle Coutier, Flamenco guitar virtuoso Rene Zimzik & special guests. Q25 cover.

30, Sat., 8:30pm — Grupo Sotzil Theater presents Danza de los Nahuales combining live music, dance & theater featuring Kaqchiquel actors from Sololá replicating traditions from ancient Mayan culture. O40 cover; free for students from Panajachel. See www. gruposotzil.org





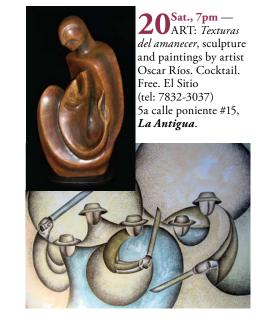
Rocío Recinos, accompanied by musicians Roberto Estrada, Germán Giordano, Leonel Franco and Mynor Estrada. Q60, general public; O45 students w/carnet. El Sitio (tel: 7832-3037) La Antigua.

Did you know? You can email specific web pages of REVUE to out-of-town friends. See page 115

DATEBOOK

17Wed., **8pm** — MUSIC: Father's Day special concert *Jazz en colores boleros* by the talented singer Rocío Recinos. Plaza Fontabella (tel: 6628-8600 Ext. 202005) 12 calle y 4a av., z. 10, *Guatemala City*.

20Sat., 9am-5pm — (English) WORK-Prisons or Palaces. Learn how to free yourself from negative core beliefs and sad life stories that stop you from being free and living a life full of peace and joy. Facilitated by Dr. Karmen Guevara, holistic Buddhist-centered psychotherapist. Q650 includes lunch and tea/coffee breaks. Centro de Ideas Antigua (tel: 5132-1839) or 7832-3655) Carretera a San Bartolomé Becerra, Pasaje Rubio #12, *La Antigua*.



21 Sun., 3pm — WORKSHOP: Art Expression with art therapist Inés Verdugo. Plaza Fontabella (tel: 6628-8600 Ext. 202005) 12 calle y 4a av., z. 10, *Guatemala City*.

22Mon., thru Fri., 26th, 9am-4pm — WORKSHOP: Textiles, *The Magic of Color* using natural dyes from native plants of Guatemala and special techniques to color cotton, wool and silk, includes all dye materials, manual with recipes and sample book. Indigo Artes Textiles y Populares (tel: 7888-7487) inside Centro Cultural La Azotea, *La Antigua*. **23**Tues., & Fri., 26th, 9am-1pm — AC-TIVITY FOR CHILDREN: Weaving Without a Loom, creative, fun, educational. Indigo Artes Textiles y Populares (tel: 7888-7487) inside Centro Cultural La Azotea, *La Antigua*.

23 Tues., 5:30pm — (English) TALK: *Life in Guatemala: Brief History and Current Conditions* with Sue Patterson, a retired U.S. foreign service officer living in La Antigua, Guatemala. She is a former U.S. consul general in Guatemala and served in Chile, Iran and Italy. She is also the founder of WINGS, a nonprofit Guatemalan/U.S. organization dedicated to reproductive health and family planning. Donation Q25. Rainbow Café (tel: 7832-1919) 7a av. sur #8, *La Antigua*.

26Fri., noon — ART: Exhibit of works by five up-and-coming Guatemalan artists. Plaza Fontabella (tel: 6628-8600 Ext. 202005) 12 calle y 4a av., z. 10, *Guatemala City*.

27Sat., 9am-5pm — (English) WORK-SHOP: Step Beyond the World of The 'Little Me' & Awaken to the Freedom that Lies Beyond the Ego and the Mind. Learn how to develop a daily practice based on a combination of psychological and spiritual tools that will resurrect you from forgetfulness and free you from suffering. Facilitated by Dr. Karmen Guevara, holistic Buddhist-centered psychotherapist. Q650 includes lunch and tea/coffee breaks. Centro de Ideas Antigua (tel: 5132-1839 or 7832-3655) Carretera a San Bartolomé Becerra, Pasaje Rubio #12, La Antigua.

27Sat., 7pm — MUSIC: Las grandes árias de la ópera italiana with Jessica Arévalo, Mario Chang, Pamela Morales and Pedro Pablo Solís. Q60. El Sitio (tel: 7832-3037) 5a calle poniente #15, La Antigua.

28Sun., 3pm — FAMILY ACTIVITY: Entertaining science and lots of fun guaranteed. Plaza Fontabella (tel: 6628-8600 Ext. 202005) 12 calle y 4a av., z. 10, *Guatemala City*.

28Sun., 4pm — MUSIC: Jazz duet by talented artists. Plaza Fontabella (tel: 6628-8600 Ext. 202005) 12 calle y 4a av., z. 10, *Guatemala City*.

Please submit your DATEBOOK entry for the JULY 2009 edition of the REVUE by Wednesday, June 10





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So many roads. So many detours. So many choices. So many mistakes. —Sarah Jessica Parker



Next time I see you, remind me not to talk to you. -Groucho Marx

REVUE available page-by-page online » www.revuemag.com

DATEBOOK

30 Tues., 5:30pm — (English) TALK: Los Patojos: Forming Leaders for Guatemala. Juan Pablo Romero talks about the difficulties that affect young people living in Jocotenango, Sacatepéquez and how their NGO works to help them deal with and prevent these problems. Donation Q25. Rainbow Café (tel: 7832-1919) 7a av. sur #8, La Antigua.

Through July 15 — ART: *Tipiquísimo* by Guatemalan artist Sergio Alvarado. Vanguardia Galería de Arte (tel: 7761-4364) 3a calle 6-23, z. 2, **Quetzaltenango**. ▼



THROUGHOUT THE MONTH

INTERACTIVE EXPOSITION: ¿Por qué estamos como estamos? A not-to-miss exposition of a tour through history and current life in Guatemala, presented through photography, videos and interactive games featuring subjects such as racism, inter-ethnic relationships and discrimination. Bodega #1 Centro Cultural Museo de Ferrocarril (tel: 2254-8727) 9a av. A 18-95, z. 1, *Guatemala City.* ▼

¿POR QUÉ ESTAMOS COMO ESTAMOS?*



THROUGHOUT THE MONTH

ART: *Espíritu del paisaje guatemalteco* by talented artist Hugo González Ayala. Galería El Túnel (tel: 2367-3266) Plaza Obelisco, 16 calle 1-01, z. 10, local 8, *Guatemala City*. ▼



Mondays & Tuesdays, 9:30am-1:30pm — WORKSHOP: A Taste of Weaving, learn the ancient art of the Mayan backstrap loom from an indigenous master weaver, includes loom prepared for weaving and instruction manual. Indigo Artes Textiles y Populares (tel: 7888-7487) inside Centro Cultural La Azotea, *La Antigua*.

Saturdays, 9am-1pm — PAINTING FOR CHILDREN: *Natural Palette*, using creativity and imagination to create silk or paper cards with 100% natural dyes. Indigo Artes Textiles y Populares (tel: 7888-7487) inside Centro Cultural La Azotea, *La Antigua*.

Mondays, 9:30am-1:30pm — TEXTILES WORKSHOP: *Backstrap Weaving*, learn from an indigenous master weaver, class includes loom prepared for weaving & instruction manual. Indigo Artes Textiles y Populares (tel: 7888-7487) inside Centro Cultural La Azotea, *La Antigua*.

Tuesdays, 6pm — (English) SLIDE SHOW Antigua: Behind the Walls by Elizabeth Bell. Q30 benefits educational programs. El Sitio, 5a calle poniente #15, La Antigua.

> My portraits are more about me than they are about the people I photograph. —Richard Avedon



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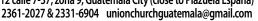
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Useful Work Phrases

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I don't know what your problem is, but I'll bet it's hard to pronounce.

I'm really easy to get along with once people learn to worship me.

I have plenty of talent and vision. I just don't give a damn.

I like you. You remind me of when I was young and stupid.

I'm not being rude. You're just insignificant.

I will always cherish the initial misconceptions I had about you.

Someday, we'll look back on this, laugh nervously and change the subject.



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A lot of people quit looking for work as soon as they find a job. —Zig Ziglar



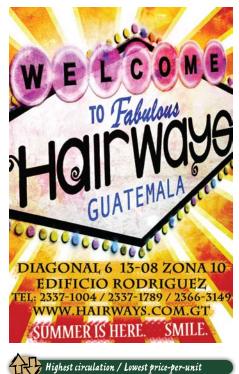
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The time not to become a father is eighteen years before a war. -E. B. White





The more I traveled the more I realized that fear makes strangers of people who should be friends. —Shirley MacLaine If you wish to travel far and fast, travel light. Take off all your envies, jealousies, unforgiveness, selfishness and fears. —Cesare Pavese



Downtown fireworks —©Jon Wilbrecht



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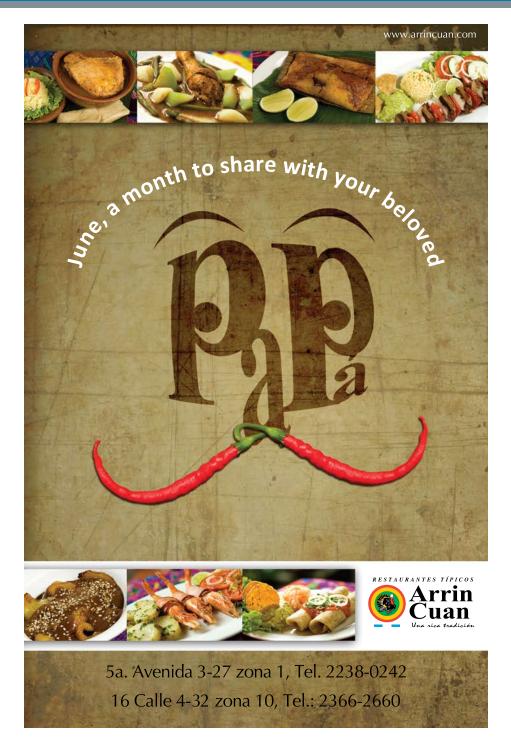
When you travel, remember that a foreign country is not designed to make you comfortable. It is designed to make its own people comfortable. —Clifton Paul Fadiman





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Being a father, being a friend, those are the things that make me feel successful. —William Hurt



Tick Tock

by Dr. Karmen Guevara HOLISTIC PSYCHOTHERAPIST

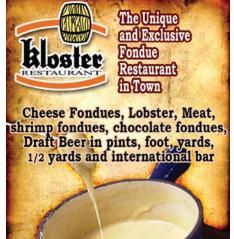
e are surrounded by time from the moment we open our eyes in the morning until we turn off the light at night. Time is a precious resource, like money, love and good feelings—the more we grasp at it, the more elusive it becomes. Time is a continuum measured by events kicked off with birth and ending with death. It's the instrument for organizing our temporal existence as human beings. Clock time handles all the practicalities of life. As Einstein said, "The only reason for time is so that everything doesn't happen at once."

Typical of human nature, we've created a devil out of time. We fear or worship it and run from or race toward it. The root of the problem isn't with clock time, however, but with the psychological time in which we've become stuck. Trapped in the mind, we dwell on the problems created by our thoughts. Psychological time is rooted in past and future. It's the platform for our dreams: "When I meet my soul mate, when I have my dream house, when I " Reality becomes distorted when psychological time is the lens through which we perceive our lives. Our reality is never current; it's suspended in some other time!

If Australian Aboriginies are asked what time it is, they will answer "now." They know that the present moment is the only place where there is no time. The now is the point between past and future—it's a rapid exit out of clock and psychological time! Everything happens in the present moment, and everything that ever happened and will ever happen can only happen in the present moment.

Weave this truth into your time. Remain present when you use clock time. When the sound of the ticking becomes deafening, remember the words of Lao Tzu, "Nature does not hurry, yet everything is accomplished." When we awaken to the illusion of time we can see that there's absolutely nothing to fear and nothing to wait for. There is no meantime—only now time!

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SENSUOUS GUATEMALA by Ken Veronda

wittering is nothing new for Guatemala. Long before North America or even Europe were very civilized, the ancient Maya were sending twitterrific tweets around Mesoamerica. Archaeological digs in Pre-Columbian sites encounter thousands of the clay tweeting devices they used. The tweeters were later carried back to Europe by Cortez and his gang and renamed "ocarinas" by the Italians, who then, of course, claimed to have invented them. No way-they were in Mesoamerica first. Clay four- to 12-note ocarinas are used and for sale today at the jungle sites up to the Highlands, little changed for centuries and adding to the sounds of Guatemala.

The classic Maya must have really gotten into tweeting, given the number of oval-shaped ocarinas and straight pipes that turn up in the digs. Their descendants continue to tweet, using bird-like twitterers that are demonstrated by kids in lakeside villages, or long flutes offered tourists on city streets. They sound so good when the young salespeople play them to entice your purchase—and never sound quite as good when new tweeterers get back home and try to play. Some guys from Peru have been twittering around our town for a couple of decades now, selling their own version of pipes. You're much better buying their recordings, though, if you want to share the twitters with your friends. You'd need lots of twitter practice to reach their skills.

Twitters have been sounded around Guatemala even longer than the flutes of the Maya people, however. There are over 1,000 species of twitterers in the country, some natives and some transients. See how many different tweets you can count while you're here. Some like the grosbeaks sound their snorting "ihk, ihk" tweet yeararound; some like the scarlet tanagers excitedly twitter for only a few months while here wintering in the Highlands. Listen to the loud, twangy twerp of the martins, the piercing screech of the owls, the gruff cooing of the pigeons strutting around the squares, and the hoarse, drawn-out whistled scream of hawks high overhead. The transient orioles may have started a dance fad, too, as their twitter sounds like chachacha. The birds love twittering with their friends, and we can share their tweets, too.

A couple of birds around our home have mastered a twittering sound that matches our telephone ring. They must be hanging around laughing as they twitter a ring, and we go dashing to find no one on the line. Probably mockers, who come close to perfection in twittering marimba notes when the band practices next door. Or maybe the macaw on the other side, constantly twittering whether anyone is paying attention or not.

Modern tweeting has really caught on in Guatemala, too. Along the alameda near our home, there can be six, eight, 10 police interns on the same corner, twittering away as they wave traffic along to the next batch of twitters at the next corner. These young *Aspirantes* have been outfitted with portable twitterers. The aspiring young officers seem to earn points by how often and how loudly they tweet. Most have learned how to twitter continuously, with the briefest of pauses for quick breaths, even as they wave cars toward each other from all four directions at the same time.

Bird tweets, Mayan pipes, police whistles, twittering is all over Guatemala for you to listen and enjoy.

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> I was lonely driving here tonight so I hugged the road. —Jay London

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If you don't know where you are going, any road will get you there. —Lewis Carroll

16th Century Healthcare cont. from page 18

patients reoccupied Hospital de San Alejo, with a stipend from the king and administration by the Dominicans. The king had added a public pharmacy, a service the Franciscans also would offer at their monastery. Meanwhile, Bishop Marroquín died in 1563, leaving a remarkable legacy of service.

A medical administrator first came to the Hospital Real in 1595, then the order San Hipólito, then another doctor and finally in 1667 the Order of San Juan de Dios, the sole purpose of which was overseeing care of the sick. Hospital de San Alejo was delivered to the Order in 1669, a decision not accepted easily by the Dominicans, who had been in charge for almost a century. Authorities had not given up on joining the two hospitals and gave the order once and for all in 1685. The new facility, not taking the name of either, became Hospital de San Juan de Dios, under which it functioned until 1776.

In 1669 Hospital of San Alejo had just 12 beds; in 1686 Hospital de San Juan de Dios had 24. The town council later bought adjacent houses for expansion and for building the Church of San Juan de Dios. Eventually the spacious facility occupied an entire square block.

The peace that had returned to the town after its establishment in 1541 was not to



If you don't like the road you're walking, start paving another one. —Dolly Parton

last. Various plagues and diseases, including perhaps typhoid, recurred for 20 years, with, according to Durán, "...the doctors so necessary in those times conspicuous for their absence, and only saints and virgins could heal and comfort." Earthquakes and volcanic eruptions continued, not to mention that the beloved Bishop Marroquín's successor was his opposite. Little was recorded of medical care in the last years of the 16th century; obtaining funds was always a struggle. But Marroquín had left terms in his will by which he would again years later care for the people.

Meanwhile Martin Luther died disconsolate in Germany in 1546. In mid-16th Century the Bubonic Plague assaulted London, and the worse earthquake in history hit China, killing 830,000.

The author thanks Dr. Johnny Long for assistance with this article.

Next month: Three more hospitals serve Guatemala in the 17th and 18th Centuries.

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Spitters, Scratchers and Snappers Pet Q's & A's by Cynthia Burski, DVM



What is the normal lifespan of a Rottweiler?

In general, longevity within a species follows a pattern. Smaller animals of the same species usually live longer than larger animals of the same species. Smaller breeds of horses tend to outlive larger ones. Dwarf mice live longer than standard mice.

The canine species mirrors the rest of the animal kingdom with smaller breeds like Chihuahuas and Toy Poodles usually living 14 to 16 years. Larger breeds like the Great Dane and Saint Bernard do well to reach eight to nine years. Following this pattern a Rottweiler would be expected to have a life span of between nine to ten years.



Restore human legs as a means of travel. Pedestrians rely on food for fuel and need no special parking facilities. —Lewis Mumford

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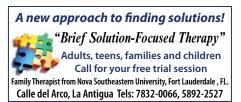
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HEALTH SERVICE CLASSIFIEDS ON PAGE 114

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You sound reasonable... Time to up my medication.

I'm out of my mind, but feel free to leave a message.

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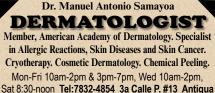
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Perhaps it's a stretch to be asking for donations in order to care for injured and abandoned animals when there are so many human needs, yet suffering is suffering, and we're all called to action in one way or another.

Hound Heights, AWARE'S no-kill animal refuge, is currently sheltering 250 dogs and 80 cats. Many puppies and kittens were adopted this year, some older dogs and cats were lucky enough to be placed in loving homes too, but the number of adult animals not suitable for adoption continues to rise. It's easy to rescue an animal ... next comes the hard part. These dogs and cats need medical attention, they need to be housed and comforted, fed and walked, brushed ... many will live out their lives at Hound Heights, cared for by human kindness. They deserve no less.

If you would like to adopt a pet, Hound Heights is open to the public every Sunday from 10am to 3pm. You may not be able to adopt a cat or dog --- but why not sponsor one? Q150 per month will provide general medical care, flea control and food.

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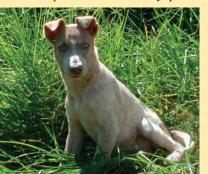
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Until he extends the circle of his compassion to all living things, man will not find peace. —Albert Schweitzer

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My father would take me to the playground, and put me on mood swings. —Jay London

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She got her looks from her father. He's a plastic surgeon. —Groucho Marx



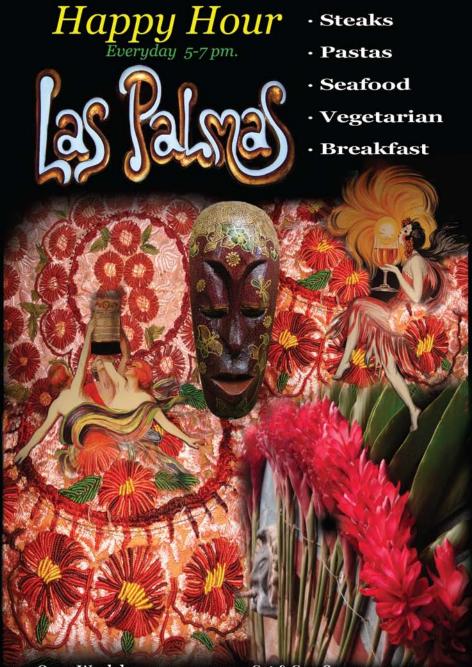


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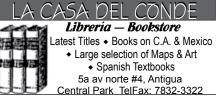
My father carries around the picture of the kid who came with his wallet. —Rodney Dangerfield

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I have wandered all my life, and I have also traveled; the difference between the two being this, that we wander for distraction, but we travel for fulfillment. —Hilaire Belloc A true conservationist is a man who knows that the world is not given by his fathers, but borrowed from his children. —John James Audubon



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Fathers and mothers have lost the idea that the highest aspiration they might have for their children is for them to be wise... specialized competence and success are all that they can imagine. —Allan Bloom

You know you are on the road to success if you would do your job, and not be paid for it. —Oprah Winfrey

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Tales from Hound Heights AWARE no-kill animal sanctuary Sumpango, Guatemala

Øde To Øld

by Martin Leadbitter

was in the hills along the Thai-Burmese border, planting rice and appeasing the gods. A movement jarred me from my book, and there was Moisey, struggling to stand from his bed in front of the fire. Something about the exquisitely sensual dance of the rice planters had enabled me to see Moisey's pain as his hind-quarters strove to obey the message to RISE, and failed. Some agonizing mo-

ments later, Moisey did get all four paws on the floor and shambled out to pee. I heaved a sigh of relief, put down *Fieldwork* by Mischa Berlinski, and looked around.

Moisey was born in 1998. A canine septuagenarian. Lying next to him is Pepper, doyenne of dogs and alpha female, now 14 human—a solid 100 canine—years old. Then there is Cookie, who's 12; likewise Truper and Lea; Princess, Samuel, Cuti and Zena the Warrior Queen, all 10; Pemba and Olaf, 9; and the youngster Alex is 8. I'm living with a bunch of geriatrics! How do I manage to get out of bed in the morning?

How, indeed. Oh, those aching muscles. Oh, the coziness of the bed and its warmth and comfort, while the dawn barely glimmers beyond the curtains. Wouldn't it be nice to luxuriate just a few more moments ... but no! Some are old and some are young and all 15 house dogs are ready impatient, even—to hit the trail. "Un-gum those eyelids, Walker!" they bark loudly.



"And make it snappy!"

Do they know their age? Is Moisey still a pup in his own eye (he lost one to glaucoma)? Princess certainly has never slowed down and gambols, springs and lunges like Jackie Chan, play leader *extraordinaire*. Truper—a car accident victim at age 1, bent and crooked ever since—runs and capers with a knowing smile on her white-rimmed face, breathing easily.

Samuel, leading male at 70 dog years, has zero trouble facing down these four young athletic males. Are these old dogs *yogis*?

So what is age? Is it necessarily decrepitude? Is it necessarily a bowing out to youth? Is it necessarily a retreat into the background—an admission of irrelevance? Or is it a continuation, a growth, an expansion—as much of the pouches and the wrinkles as of the compassion and the understanding, the grasp and the reach?

Meanwhile, Moisey lopes off down the track, torn ligament and all. The pups race in chaotic loops until Samuel steps in sternly, and none of the youngsters know which way to run until Princess shows them. Sure, these guys' social organization is aided by a certain intellectual simplification, a certain emotional willingness, an unconflicted group mentality. Time for them is a continuum, unbroken by thoughts of before or after. I just figured it out: They live until they die.

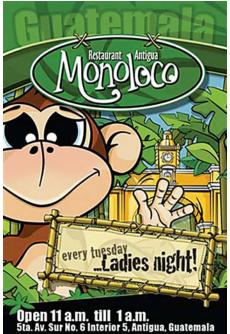
How old are you? 🚯

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I was the same kind of father as I was a harpist, I played by ear. —Harpo Marx

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Perhaps host and guest is really the happiest relation for father and son. —Evelyn Waugh

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My father had a profound influence on me, he was a lunatic. —Spike Milligan



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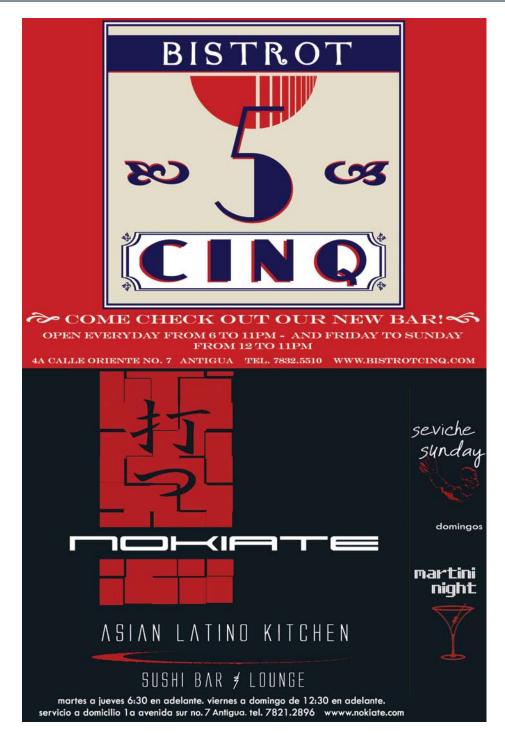
What harsh judges fathers are to all young men! —Terence





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A bench carved to enhance the original shape of the log, finished in the natural color of the wood showing the grain and visible knots, becomes a piece of furniture, or is it art you can sit on? (The Angelina Gallery)



Chairs urged from the natural shape of logs with minimal carving and finishing

Saint John the Evangelist carved in the 16th or 17th century. The face is painted in skin tones. The robe was probably originally painted and has since been stripped to show the beauty of the natural wood. (Hotel Santo Domingo)

Woodcarving in Guatemala cont. from page 15

are extremely well done, with the same skill and pride of workmanship as they were centuries ago.

In the shops, street stalls and markets catering to tourists one mostly sees renditions of folk art: saints, angels, cherubs, decorative scrollwork, masks and slingshots. Frequently, there are also smaller pieces of carved furniture. When these carvings are well done they can be, and often are, used as decoration in beautiful homes, sitting beside valuable antiques or as a contrast to superb modern furniture and paintings.

To see the finer carving, it is usually necessary to go to an antique store, to the shop of a carver, furniture maker or an art gallery.

In the shops of the carvers, it is possible to request a special carving—some only work on order. For example, a carved name board for your house; yacht; nativity, chandelier, modern or colonial—anything. If it is carved of wood and you can sketch it, these highly skilled carvers can probably carve it better than you can draw.

Cabinetmakers offer beautifully executed wooden furniture carved in designs popular in Europe in the 15th, 16th and 17th centuries. Most will also build cabinets, sofas, chairs, tables—anything you wish—made to order.

If you are a visitor and want something special, order early and be very specific about the date needed. Many can deliver in a surprisingly short time. Obviously, only order from a workshop that produces work of the quality you want, then specify that you will not accept anything that you consider inferior. It is best tocontinued on page 68











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An 18th century carving of Saint Dominic in a carved and painted niche. (Hotel Santo Domingo)



Recently made folk art saints and souls in purgatory, sitting atop an antique armoire framing a naïve art painting by Juan Sisay.

Woodcarving in Guatemala cont. from page 68

order with two or three days' safety margin unless the piece is very small. Give no more than 15% down payment and the balance on delivery. Check as frequently as possible on progress, and visit the shop a day or so before promised delivery.

Visitors who wish to take any carved wood antiques back to their home country are advised to search for some of the welldone reproductions being produced and get a certificate from the seller that the piece is new and not an antique. It is unlawful to remove authentic colonial antiques and pre-Columbian artifacts from the country.

There are other artists who produce sculptures, both realistic and free form using the beauty, grain and color of wood as their medium. Some truly outstanding pieces are seen in galleries or in the workshops of the artists. Also, there is modern wooden furniture being done with such skill, with such innovative design that it serves both form and function. Other artists collect wood and using the found shape, refine it into a highly decorative piece or a true sculpture. Frequently, this "found wood" is formed into fantastic furniture—decorative, beautiful, and useful.

Very few countries in the world still have this history of fine craftsmanship in wood. Advanced technology, yes. Using a computer to design and a duplicating machine to turn out several copies rapidly, yes. But, the generations-learned skill of using a knife and a chisel with a piece of wood —this skill is disappearing. There are not too many places left in the world where this pride of workmanship still exists. Guatemala is one.

FOTO ON CONTENTS PAGE: Louis XV-style sofa taking shape in the cabinet maker shop of Sr. Jorge Samayoa Paniagua



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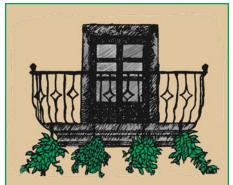
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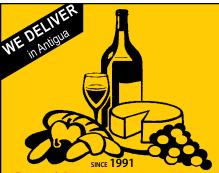
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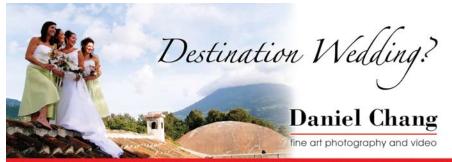
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Own only what you can always carry with you: know languages, know countries, know people. Let your memory be your travel bag. —Alexander Solzhenitsyn



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One of the main points about travelling is to develop in us a feeling of solidarity, of that oneness without which no better world is possible. —Ella Maillart When I was a boy I used to do what my father wanted. Now I have to do what my boy wants. My problem is: When am I going to do what I want? —Sam Levenson



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Senahú, Alta Verapaz cont. from page 21

I am very convinced this gives him a decided edge on friendship and personal safety.

Senahú is located about three hours by dirt road from Cobán. The ride, at some times rough, is through the beautiful Polochic valley. In the dry season we did not need a four-wheel drive, just a high clearance vehicle. To get to Senahú, head toward Cobán, exiting about 30 km south of Cobán at the Texaco station, and then pass thru picturesque villages and towns of San Miguel Tucurú, La Tinta, Telemán. At Telemán turn up the mountain to Senahú. The city of about 5,000 is nestled in a little valley, a bowl of green, a former center of the coffee industry in Alta Verapaz. Prices are reasonable, that's for sure. We paid \$10 per room at the El Recreo hotel, which offers clean rooms, hot water and a restaurant. An option in roughly the same price range is La Casa de Don Fidel. Food is good. Prices are great. One can eat like a lesser king for \$5.

After the parade of the patron saint, the action starts. First the fireworks, aerial bombs, star bursts and so forth. Then the rockets come. Only this time the rockets



Angelina Choc Maaz, our host in caserío Seokok

are not aimed skyward but aimed horizontally at the spectators on the Cathedral steps! I guess fire ball action is not enough. One needs to learn how to dodge a rocket, fast! They were blasting away at the crowd, but we saw no one hurt even though several definitely hit their targets.

The next day Winston took us to visit friends in the caserio Seokok, about an hour out of Senahú. A caserío is about as small as you can get in the hierarchy: ciudad, pueblo, aldea, caserio. Seokok amounted to four or five homes along the roadside. No one has electricity. The family we met live in a typical Mayan home, dirt floor, bamboo and wood walls, grass roof, wood-burning stove—and a television set run by a small gas generator. There is no reception but no matter—for a fee, the people of the casero use it to watch DVD videos and movies.

We were offered coffee made of roasted cornmeal, which tasted pretty much like coffee. The family has two very attractive daughters and Winston seems to be somewhat of a brother to them. I recall he offered to buy one daughter a new huipil for Christmas, a very beautiful one from the capital. She said she would prefer a cell phone. So a cell phone she got. A recently installed communication tower has upped the prestige and practicality of a cell phone, making it far more important than a new blouse. I re-learned from this brief visit that humble people are generally very good people. This is a very good family! The kids are being well educated in the big cities and will have a different life than their parents, we hope a better life.

Returning from Senahú to the capital Guatemala we went down the Polochic Valley to El Estor, Río Dulce and back. El Estor is a lakeside town and has a fair share of charm. Río Dulce is like paradise on earth. But those are other stories for another time.



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As I traveled from one country to another, no one knew anything about me. So I could be anybody, I could speak as I wished, act as I wished, dress as I wished. —Kathleen Turner



Modern traveling is not traveling at all; it is merely being sent to a place, and very little different from becoming a parcel. —John Ruskin



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nts from Guatemala, Unit-, Mexico, Belize, Honduras ace. Some of the expec rientos, Dr. James Edgar Carpio, Dr. Hansen, Lic. Crist Federico Fahsen, I Estrada Belli, Dr. Location: Conve. 4a calle oriente, # For more inform. www.eventosam Rosendo Morales the event: conver Tels: 7832-3841

The event will consist of a series of conferences by prestigious, internationallyrecognized archeologists who are known through their discoveries, documentaries, television appearences and print media: National Geographic, History Channel, Discovery Channel; 20/20 World News Tonight, CNN, CBS, 60 Minutes (Australian edition); Newsweek Magazine, The New York Times, The Los Angeles Times, Washington Post, among others.

Some of the expected participants are Dr. Tomás Barrientos, Dr. James Awe, Lic. Daniel Aquino, M.A. Edgar Carpio, Dr. Arthur Demarest, Dr. Richard Hansen, Lic. Crista Schieber, Lic. Miguel Orrego, Arq. Federico Fahsen, Dr. Héctor Escobedo, Dr. Francisco Estrada Belli, Dr. Chloe Andrieu.

Location: Convento Casa Concepción, 4a calle oriente, #41, La Antigua For more information, please visit our website: **www.eventosantiguaguatemala.com** or contact Rosendo Morales, producer and coordinator of the event: convencionmundial@yahoo.com Tels: 7832-3841 /42/43/44/45

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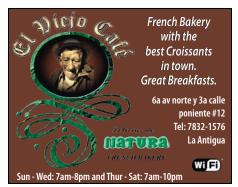
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I just wish I could understand my father. -Michael Jackson



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Marie D. writes:

I am hoping you can help me. I live in the Río Dulce, Izabal area of Guatemala. I would love to plant my own vegetable garden. But I do not know what zone it is in. I have tried to find a Farmers' Almanac from my area, but failed. Would you know what is the zone for my area and what month would be best to start planting or someone I can contact. Anything you can do to help would be greatly appreciated.

Response from George S:

The zone in Izabal is Zone F***** HOT! Almost anything except cool weather veggies will grow there, peppers and tomatoes love heat, lettuce and spinach don't. My own experience in Antigua is that after considering the high quality and low prices of the produce in the *mercado*, coupled with the huge amounts of bugs, especially whiteflies which decimated my tomatoes and squash, I gave up the veggie garden except for some herbs and arugula which are pretty much ignored by pests.

Response from Gary K:

She lives in the WET ZONE! No Farmers' Almanac is going to help her because she's thinking like a North American. Talk to local farmers/natives about what they plant and when. Living in her area, the only real question is: **Is it the dry season or the wet season...is the area in the shade or the sun.** As is the case in growing anything in Guatemala with a North American mindset, everything is trial and error. I would be less concerned about the weather and more concerned about the insects and how to keep them from eating everything.

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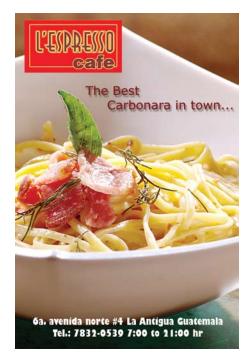
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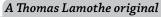


All journeys have secret destinations of which the traveler is unaware. —Martin Buber





You can have everything in life you want, if you will just help other people get what they want. —Zig Ziglar





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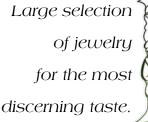
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Rich men's sons are seldom rich men's fathers. —Herbert Kaufman

It is impossible to please all the world and one's father. —Jean de La Fontaine

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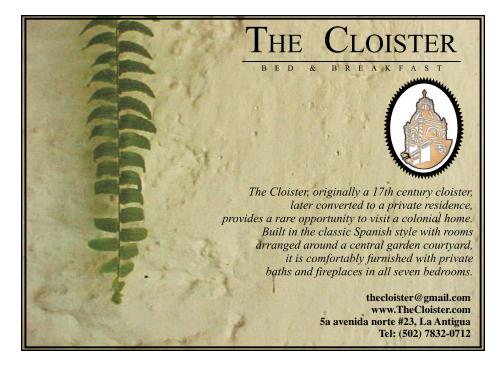
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If you see ten troubles coming down the road, you can be sure that nine will run into the ditch before they reach you. —Calvin Coolidge



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BORDER CROSSING Patricia R. Cornell

Patricia Rainsford Cornell, 83, a resident of La Antigua Guatemala and Cape May Point, N.J., passed away on April 28 of cancer. Over the last 15 years, Pat lived much of the year in La Antigua, where she taught English to Guatemalans, volunteered at the library, and helped with many other activities.

Pat grew up outside of Philadelphia, Pa. During World War II she trained as a nurse at Bryn Mawr Hospital and later worked as a physician's assistant, an insurance broker, a real estate agent and an agent for a classical guitarist and a jazz band. A tennis and badminton player, Pat also organized events in the sport of indoor badminton for many years, running a U.S. Open, national and Mid-Atlantic championships and several international competitions. She coached a junior badminton program for 30 years and taught badminton at Swathmore College, Springside School and Germantown Friends School.

In addition to her many years in Gua-



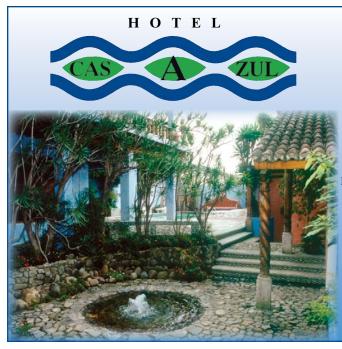
temala, Pat was an avid traveler, with extensive trips to Europe, including Greece and Italy; Latin America; Asia; and Africa. Pat also wrote poetry and children's stories, including a book that was published in Guatemala. She was an excellent bridge player and, earlier in her life, played classical guitar.

Pat is survived by her two children and their families, Diane Cornell and Margaret Flinner, Peter and Jo Cornell, her sister Janet Graham; and brother Edward Rainsford. She will also be remembered fondly by many friends in Guatemala.

Memorial services were held for Pat Cornell in the United States. Contributions in her memory may be made to WINGS, 793 Ashbury St, San Francisco, CA 94117. The website is www.wingsguate.org.

Publishers note: To know Pat was to love and admire her. She lived her life with integrity, with grace and with great humor. Her passing was a loss to friends from all walks of life, the world over. We will miss her so much.

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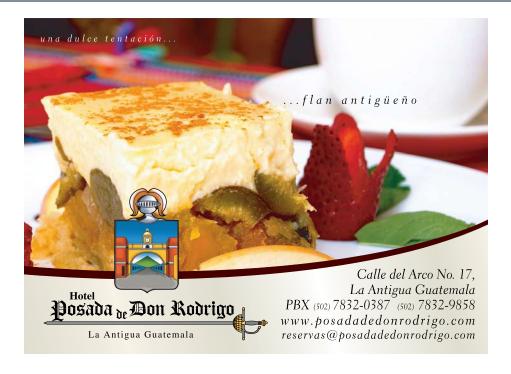
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When the traveler goes alone he gets acquainted with himself. —Liberty Hyde Bailey

There are three roads to ruin; women, gambling and technicians. The most pleasant is with women, the quickest is with gambling, but the surest is with technicians. —Georges Pompidou

Tapachula Chiapas

México

Travel gives me the opportunity to walk through the sectors of cities where one can clearly see the passage of time. —Jerzy Kosinski

The traveler sees what he sees, the tourist sees what he has come to see. —Gilbert K. Chesterton

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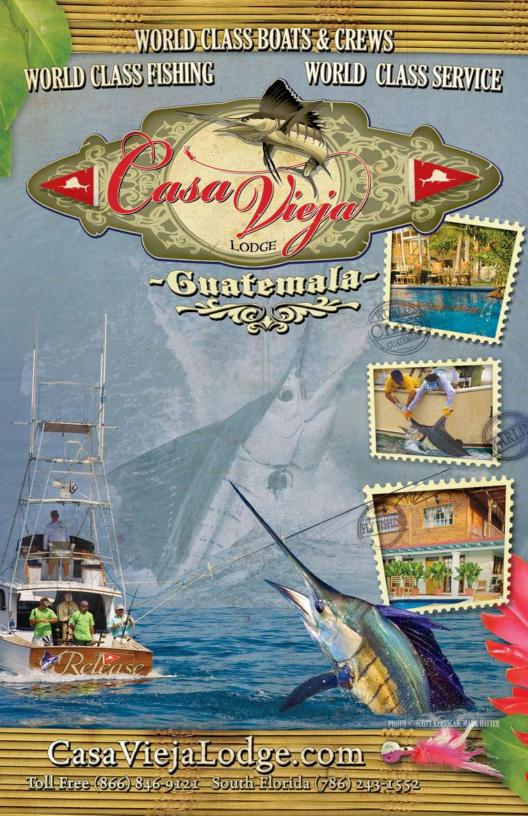
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Sons have always a rebellious wish to be disillusioned by that which charmed their fathers. —Aldous Huxley

A son can bear with equanimity the loss of his father, but the loss of his inheritance may drive him to despair. —Niccolo Machiavelli

I am an expert of electricity. My father occupied the chair of applied electricity at the state prison. -W. C. Fields

My mother protected me from the world and my father threatened me with it. —Quentin Crisp

I am not ashamed to say that no man I ever met was my father's equal, and I never loved any other man as much. —Hedy Lamarr

Be able to confide your innermost secrets to your mother and your innermost fears to your father. -Marilyn vos Savant

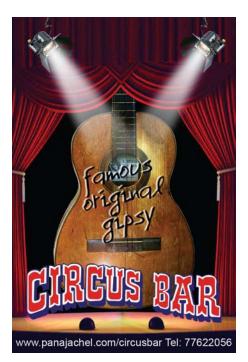


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Working on the road

A fellow stopped at a rural gas station and, after filling his tank, paid the bill and bought a soft drink. He stood by his car to drink his cola and watched a couple of men working along the roadside. One man would dig a hole two or three feet deep and then move on. The other man came along behind and filled in the hole. While one was digging a new hole, the other was about 25 feet behind filling in the old. The men worked right past the fellow with the soft drink and went on down the road. "I can't stand this," said the man tossing the can in a trash container and heading down the road toward the men.

"Hold it, hold it," he said to the men. "Can you tell me what's going on here with this digging?"

"Well, we work for the county government," one of the men said.

"But one of you is digging a hole and the other is filling it up. You're not accomplishing anything. Aren't you wasting the county's money?"

"You don't understand, mister," one of the men said, leaning on his shovel and wiping his brow. "Normally there's three of us—me, Rodney and Mike. I dig the hole, Rodney sticks in the tree and Mike here puts the dirt back."

"Yeah," piped up Mike. "Now just because Rodney's sick, that don't mean we can't work, does it?"

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The use of traveling is to regulate imagination by reality, and instead of thinking how things may be, to see them as they are. —Samuel Johnson

Two roads diverged in a wood and I—I took the one less traveled by, and that has made all the difference. —Robert Frost

If an ass goes traveling he will not come home a horse. —Thomas Fuller

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La Fida in El Salvador cont. from page 19

Among those helped through la Fida will be Merlin Peña, who left El Salvador in 1987 and now works in Boston as a social worker. Along with other Salvadorans there, she formed a hometown association (HTA) that not only sends monthly remittances, but has raised enough money to erect a nursery, a special education school, and a home for the elderly—all back home.

For such projects to be successful, an HTA needs to exist at both ends—one in the expat community and one in the old country. La Fida is accordingly sponsoring workshops at both ends. Because of this, an HTA in Los Angeles (the world's second largest "Salvadoran" city) has been able to fund the extension of a rural school in the town La Labor, where 685 students are completing their education.

Merlin Peña foresees other benefits. "Our hope," she says, "is that part of this money will help reverse economic migration. We've watched as too many professionals and farmers leave the country."

Most of the immediate beneficiaries of la Fida empowerment are women. Ana Melida Leonor, a chicken rancher in eastern El Salvador, was among those getting help and training. She is today a community leader and a participant in international forums—something unimaginable only a few decades ago. A much younger beneficiary, Reidi Rosibel Ventura, has, at only 18, her own greenhouse where she grows and supplies seedlings to farmers.

Ultimately, IFUD directors believe that if remesa recipients prosper and save sufficiently, they may amass a surplus that they can loan to, or share outright with neighbors who do not receive remesas. This could lead to the capitalization of more small businesses—and the campesino realization of trickle-down economics.

Photo courtesy of International Fund for Agricultural Development



You need to be an adrenaline junkie when you travel with kids. —Graeme Le Saux

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To travel is to discover that everyone is wrong about other countries. —Aldous Huxley



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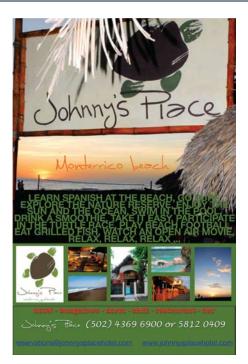




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I've traveled the world and been about everywhere you can imagine. There's not anything I'm scared of except my wife. —Lee Trevino



Travel is the most private of pleasures. There is no greater bore than the travel bore. We do not in the least want to hear what he has seen in Hong-Kong. —Vita Sackville-West When you're traveling, you are what you are right there and then. People don't have your past to hold against you. No yesterdays on the road. —William Least Heat-Moon



I have noticed even people who claim everything is predestined, and that we can do nothing to change it, look before they cross the road. —Stephen Hawking



In Pursuit of Goatsuckers cont. from page 20

elsewhere showed up with delusions of godhood.

Maybe Kilroy left the goatsuckers here during his trip to see if they would thrive. Or perhaps they crawled down the rocket's mooring lines, much like rats first immigrated to the New World by jumping ship before Columbus' flotilla weighed anchor. If all this sounds as preposterous to you as it does to me, then we can safely rule out the goatsuckers as space aliens.

Von Daniken's idea, then, was racist and condescending. But it would sell more books than the competing probability (or certainty, as I see it) that ancient Peruvians were, gosh, smart enough to have etched the images without any help from space beings. If ancient Peruvians were that smart, then surely modern Guatemalans and Chiapanecos are smart enough to know that they have seen something unusual. People from many other countries in the Americas also insist that chupacabras exist.

Now very rare, if not fully extinct, they are credited with more mischief than they deserve. Believers in goatsuckers have in them an additional explanation for certain things that go wrong. When put to the test, goatsuckers remain elusive, and solutions emerge that would sell no books for von Daniken. An outbreak of goatsuckers was blamed for the deaths and/or disappearance of sheep from ranches in Sinaloa State, Mexico. The authorities put out traps and discovered that, in this case at least, goatsuckers were feral dogs. We need not doubt that ordinary predators are behind almost all attacks credited to goatsuckers.

But what of the goats and sheep that are found dead with their blood drained through a single puncture wound? Surely this is not the work of dogs, coyotes or minks. The kia, the world's only predatory parrot, preys on sheep and could leave such a wound, but they live only in New Zealand. To be in Central America, the kias would need either to escape from a zoo or be beamed here via Kilroy's transporter room. Nor can we rule out humans using arrows to slay their neighbor's livestock. But these encounters normally leave shoe prints and other clues.

There are large vertebrates that we know of with extreme, asymmetric development of a single tooth (gross heterodonty). Any kid with a book on whales knows about the narwhal, which experiences the growth of one of his upper eyeteeth into a magnificent tusk more than half its body length. Perhaps the chupacabras have such an irregular dentition as well.

With their habitats threatened by logging, slash-and-burn agriculture and the expansion of villages into towns, any chupacabras that remain alive could soon be flushed out and placed in the taxonomy and also, we hope, in captivity rather than in a natural history museum. My guess is that they would be a species of dragon that survived into an era when humans lament, rather than pursue, the extinction of dragons and other creatures. And by dragons I mean any large and potentially dangerous, or dinosaur-like, creature that our ancestors considered a nuisance. They are the origin of hundreds of dragon legends in cultures throughout the world. But only the dragons of Komodo have escaped extermination by humans.

Unless, of course, the goatsuckers are also dragons, and there are any left. Perhaps only a single family or band remains, as many believe to be the fate of the "bigfoot" or sasquatch. In such a case, inbreeding may finish them off before angry ranchers do.

Maybe there is just one left. I hope my sons see it alive someday—from a safe distance.

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The true traveler is he who goes on foot, and even then, he sits down a lot of the time. —Sidonie Gabrielle Colette

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There is nothing so good for the human soul as the discovery that there are ancient and flourishing civilized societies which have somehow managed to exist for many centuries and are still in being though they have had no help from the traveler in solving their problems. —Walter Lippmann

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I love to travel, but hate to arrive. —Hernando Cortez

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> Travel teaches toleration. —Benjamin Disraeli



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You look like a talent scout for a cemetery. —Henny Youngman

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He who walks in the middle of the road gets hit from both sides. —George Schultz

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Still round the corner there may wait, a new road or a secret gate. —J. R. R. Tolkien

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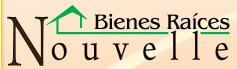
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Iximché by Dr. López Franco

Iximché Beckons cont. from page 11

A year later, Pedro de Alvarado arrived in what is now Guatemala, bringing the Tlaxcalans along as co-adventurers. The Nahuatl-speaking Tlaxcalans rechristened every town in their path; the portion of Iximché that was still populated became Tecpán, and the administrative seat of Alvarado's conquests.

The remnant of Iximché initially welcomed the outsiders as a shield (against the K'iché), but the relationship soured when the Spaniards' demands for large amounts of gold could not be met. Alvarado's oppression fomented armed hostilities, and in 1526 the remaining Kakchikels fled to the surrounding hills to resettle and wage guerrilla war. The next year, the Spaniards closed up shop and reestablished what would become the viceroyal capital in the Almolonga Valley, on the site of modern Ciudad Vieja, near La Antigua.

Over the next four centuries, the elements reclaimed Iximché. The artificial creek that diverted water to the city became silted over. The palaces, temple, ceremonial platforms and ball courts all faded under a shroud of wind-born sediment. As the structures became earthen mounds, shrubbery took root, and finally trees sprouted. Trees were still growing from the platforms when Swiss-Guatemalan archaeologist Jorge Guillemin arrived in 1960. With 12 years of excavation, Iximché's plazas, once home to the capital of the Kakchikels and then of the conquistadores, reemerged in all their sun-baked glory; to this day, however, some ruins remain partially covered. And it is again a ceremonial site; visitors find residues of panela sugar and other items sacrificed on the altar at Iximché's south end.

U.S. President George W. Bush visited during his 2007 summit tour of Latin America. This prompted local shamans to conduct "purification rites" afterward to cleanse the area of evil spirits said to have been left in place by the dignitary, whom they described to BBC reporters as a persecutor of their migrant brothers. Only two weeks later, a freshly purged Iximché hosted the second Continental Summit of Indigenous Peoples.

Since then, the museum, a parking lot, a picnic area, access road and nature trails were added or improved. The museum, open daily, boasts an exquisite scale model, plus displays of implements, late classic pottery, skulls and glyphs. Admission for Guatemalans is Q5; foreigners are supposed to pay Q50, but in practice this is often waived when they arrive with Guatemalans or in groups (there is no word on what admission President Bush paid).

There are two exits from Tecpán to the left as one travels west from Guatemala City. A paved, graded road traverses Tecpán town and ends at the park entrance.

Without going out of one's way, travelers can experience the second phase of Iximché's career, which recalls the first: the juncture when cultures collided and pre-Columbian Guatemala became Colonial Guatemala. (1)

Procesión de las Palmas, Panchimalco



photos by Lena Johannessen (May, 2009)





Sonsonate – From the land of coconuts to the coffee kingdom

El Salvador is set to impress the world again with its seventh annual "Cup of Excellence" program, thanks to an exquisite selection of 33 coffees that obtained this award after a long screening process through cupping sessions.

The maximum award this year was engaged by a farm grown with Pacamara variety, an exotic coffee varietal from El Salvador. Nicknamed "El Topacio," the farm is nestled in the outskirts of Juayúa, in the department of Sonsonate. It received an average score of 91.68 out of 100. Sonsonate is famous for being "the land of coconuts," while Juayúa is recognized as a traditional coffee town with a great culinary touch, thanks to its famous weekend festival. It's the first time since the program, which began in 2003, that Sonsonate and Juayúa earned the top honors.

The international panel of cuppers that selected these wonderful coffees included representatives of roasters and importers from all around the world, including United States, Canada, United Kingdom, Netherlands, Norway, Japan, Guatemala, Czech Republic, Lithuania and El Salvador. The lots will be auctioned in an electronic platform through Internet on June 4.

This event demonstrated once again that the increasing quality that El Salvador producers and cooperatives are achieving is due to hard work and passion, and Café de El Salvador is quickly becoming a major player in the most refined markets.



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The road to Easy Street goes through the sewer. —John Madden

For people to understand me when I travel, I speak with my hands. —Marcel Carne



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A good traveler has no fixed plans, and is not intent on arriving. —Lao Tzu

A father's disappointment can be a very powerful tool. —Michael Bergin





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Like all great travelers, I have seen more than I remember, and remember more than I have seen. —Benjamin Disraeli You do not travel if you are afraid of the unknown, you travel for the unknown, that reveals you to yourself. —Ella Maillart



PEOPLE and PROJECTS: Project lx-canaan



Project Ix-canaan was established in 1995 by Canadian Anne Lossing and Guatemalan doctor Enrique Chapetón in El Remate near Lake Petén Itzá. Her dream to live in a hot climate and a vision of world peace led Anne to the jungle, where she met a man with a complementary vision. Together they continue to create better living conditions for the locals and gather people from around the world to support their vision.

Mission

Ix-canaan is a Mayan word that means "guardians of the rainforest." The goal of Project Ix-canaan is to assist people who live in the jungle, through improved health, education and opportunity, to become the true guardians of the rainforest. To conduct tourism in a way that is ecologically sound, brings prosperity to the locals and education to all, is a top priority to Project Ix-canaan. Another mandate is to promote sustainable jungle culture by focusing research on the alimentary, medicinal and industrial value of the seeds of the Ix-canaan, and all, jungle trees.

Past Achievements

Project Ix-canaan created a free medical clinic, a computerized library, an outdoor play area and a women's center. The project has also been instrumental in supporting the local Puesto de Salud and NUFED school.

by Maraya Loza-Koxahn



Photos: Women's Center, Playground set, and a children's crafts group



Current Projects

Unificación Maya is an annual winter solstice celebration at Tikal leading up to December 21, 2012—the end of the Mayan calendar. It brings together spiritual guides from several Mayan groups with interested people from all over the world to participate in seven days of sacred Mayan fire ceremonies. Ongoing projects include upgrading water and sanitation in the village, square foot gardens and expansion in all areas.

Wish List

Volunteers in any capacity are always welcome—as are financial donations, computers, educational and medical supplies. Currently needed is a web designer to create a new website. ()

> For more information please visit www.ixcanaan.com



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