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is also the co-editor of
This Bridge Called My Back

Gloria Anzaldúa
Borderlands

La Frontera
The New Mestiza

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1

The Homeland, Aztlán

El otro México

*El otro México que acá hemos construido
el espacio es lo que ha sido
territorio nacional.*

*Esté el esfuerzo de todos nuestros hermanos
y latinoamericanos que han sabido
progressar.*

—Los Tigres del Norte¹

"The *Aztecas del norte* . . . compose the largest single tribe or nation of Anishinabeg (Indians) found in the United States today . . . Some call themselves Chicanos and see themselves as people whose true homeland is Aztlán [the U.S. Southwest]."²

Wind tugging at my sleeve
feet sinking into the sand
I stand at the edge where earth touches ocean
where the two overlap
a gentle coming together
at other times and places a violent clash.

Across the border in Mexico
stark silhouette of houses gutted by waves,
cliffs crumbling into the sea,
silver waves marbled with spume
gashing a hole under the border fence.

*Miro el mar atacar
la cerca en Border Field Park
con sus buchones de agua,*

an Easter Sunday resurrection
of the brown blood in my veins.

Oigo el llorido del mar, el respiro del aire,
my heart surges to the beat of the sea.
In the gray haze of the sun
the gulls' shrill cry of hunger,
the tangy smell of the sea seeping into me.

I walk through the hole in the fence
to the other side.
Under my fingers I feel the gritty wire
rusted by 139 years
of the salty breath of the sea.

Beneath the iron sky
Mexican children kick their soccer ball across,
run after it, entering the U.S.

I press my hand to the steel curtain—
chainlink fence crowned with rolled barbed wire—
rippling from the sea where Tijuana touches San Diego
unrolling over mountains
and plains
and deserts,
this "Tortilla Curtain" turning into *el río Grande*
flowing down to the flatlands
of the Magic Valley of South Texas
its mouth emptying into the Gulf.

1,950 mile-long open wound
dividing a *pueblo*, a culture,
running down the length of my body,
staking fence rods in my flesh,
splits me splits me
me raja me raja

This is my home
this thin edge of
barbwire.

But the skin of the earth is seamless.
The sea cannot be fenced,
el mar does not stop at borders.
To show the white man what she thought of his
arrogance,
Yemaya blew that wire fence down.

This land was Mexican once,
was Indian always
and is.
And will be again.

*Yo soy un puente tendido
del mundo gabacho al del mojado,
lo pasado me estirá pa' 'trás
y lo presente pa' 'delante.
Que la Virgen de Guadalupe me cuide
Ay ay ay, soy mexicana de este lado.*

The U.S.-Mexican border *es una herida abierta* where the Third World grates against the first and bleeds. And before a scab forms it hemorrhages again, the lifeblood of two worlds merging to form a third country—a border culture. Borders are set up to define the places that are safe and unsafe, to distinguish *us* from *them*. A border is a dividing line, a narrow strip along a steep edge. A borderland is a vague and undetermined place created by the emotional residue of an unnatural boundary. It is in a constant state of transition. The prohibited and forbidden are its inhabitants. *Los atravesados* live here: the squint-eyed, the perverse, the queer, the troublesome, the mongrel, the mulato, the half-breed, the half dead; in short, those who cross over, pass over, or go through the confines of the "normal." Gringos in the U.S. Southwest consider the inhabitants of the borderlands transgressors, aliens—whether they possess documents or not, whether they're Chicanos, Indians or Blacks. Do not enter, trespassers will be raped, maimed, strangled, gassed, shot. The only "legitimate" inhabitants are those in power, the whites and those

who align themselves with whites. Tension grips the inhabitants of the borderlands like a virus. Ambivalence and unrest reside there and death is no stranger.

In the fields, *la migrá*. My aunt saying, "No corran, don't run. They'll think you're *del otro lao*." In the confusion, Pedro ran, terrified of being caught. He couldn't speak English, couldn't tell them he was fifth generation American. *Sin papeles*—he did not carry his birth certificate to work in the fields. *La migrá* took him away while we watched. *Se lo llevaron*. He tried to smile when he looked back at us, to raise his fist. But I saw the shame pushing his head down, I saw the terrible weight of shame hunch his shoulders. They deported him to Guadalajara by plane. The furthest he'd ever been to Mexico was Reynosa, a small border town opposite Hidalgo, Texas, not far from McAllen. Pedro walked all the way to the Valley. *Se lo llevaron sin un centavo al pobre. Se vino andando desde Guadalajara.*

During the original peopling of the Americas, the first inhabitants migrated across the Bering Straits and walked south across the continent. The oldest evidence of humankind in the U.S.—the Chicanos' ancient Indian ancestors—was found in Texas and has been dated to 35000 B.C.³ In the Southwest United States archeologists have found 20,000-year-old campsites of the Indians who migrated through, or permanently occupied, the Southwest, Aztlán—land of the herons, land of whiteness, the Edenic place of origin of the Azteca.

In 1000 B.C., descendants of the original Cochise people migrated into what is now Mexico and Central America and became the direct ancestors of many of the Mexican people. (The Cochise culture of the Southwest is the parent culture of the Aztecs. The Uto-Aztecan languages stemmed from the language of the Cochise people.)⁴ The Aztecs (the Nahuatl word for people of Aztlán) left the Southwest in 1168 A.D.

Now let us go.

Tibueque, tibueque,

Vámonos, vámonos.

Un pájaro cantó.

*Con sus ocho tribus salieron
de la "cueva del origen."
los aztecas siguieron al dios
Huitzilopochtli.*

Huitzilopochtli, the God of War, guided them to the place (that later became Mexico City) where an eagle with a writhing serpent in its beak perched on a cactus. The eagle symbolizes the spirit (as the sun, the father); the serpent symbolizes the soul (as the earth, the mother). Together, they symbolize the struggle between the spiritual/celestial/male and the underworld/earth/feminine. The symbolic sacrifice of the serpent to the "higher" masculine powers indicates that the patriarchal order had already vanquished the feminine and matriarchal order in pre-Columbian America.

At the beginning of the 16th century, the Spaniards and Hernán Cortés invaded Mexico and, with the help of tribes that the Aztecs had subjugated, conquered it. Before the Conquest, there were twenty-five million Indian people in Mexico and the Yucatán. Immediately after the Conquest, the Indian population had been reduced to under seven million. By 1650, only one-and-a-half-million pure-blooded Indians remained. The *mestizos* who were genetically equipped to survive small pox, measles, and typhus (Old World diseases to which the natives had no immunity), founded a new hybrid race and inherited Central and South America.⁵ *En 1521 nació una nueva raza, el mestizo, el mexicano* (people of mixed Indian and Spanish blood), a race that had never existed before. Chicanos, Mexican-Americans, are the offspring of those first matings.

Our Spanish, Indian, and *mestizo* ancestors explored and settled parts of the U.S. Southwest as early as the sixteenth century. For every gold-hungry *conquistador* and soul-hungry missionary who came north from Mexico, ten to twenty Indians and *mestizos* went along as porters or in other capacities.⁶ For the Indians, this constituted a return to the place of origin, Aztlán, thus making Chicanos originally and secondarily indigenous to the Southwest. Indians and *mestizos* from central Mexico intermarried with North American Indians. The continual intermarriage between Mexican and American Indians and Spaniards formed an even greater *mestizaje*.

El destierro/The Lost Land

*Entonces corré la sangre
no sabe el indio que hacer,
le van a quitar su tierra,
la tiene que defender,
el indio se cae muerto,
y el afuerino de pie.
Levántate, Manquilef.*

*Arauco tiene una pena
más negra que su chamal,
ya no son los españoles
los que les hacen llorar,
hoy son los propios chilenos
los que les quitan su pan.
Levántate, Pailabuan.*

—Violeta Parra, "Arauco tiene una pena"⁷

In the 1800s, Anglos migrated illegally into Texas, which was then part of Mexico, in greater and greater numbers and gradually drove the *tejanos* (native Texans of Mexican descent) from their lands, committing all manner of atrocities against them. Their illegal invasion forced Mexico to fight a war to keep its Texas territory. The Battle of the Alamo, in which the Mexican forces vanquished the whites, became, for the whites, the symbol for the cowardly and villainous character of the Mexicans. It became (and still is) a symbol that legitimized the white imperialist takeover. With the capture of Santa Anna later in 1836, Texas became a republic. *Tejanos* lost their land and, overnight, became the foreigners.

*Ya la mitad del terreno
les vendió el traidor Santa Anna,
con lo que se ha hecho muy rica
la nación americana.*

*¿Qué acaso no se conforman
con el oro de las minas?
Ustedes muy elegantes
y aquí nosotros en ruinas.*

—from the Mexican corrido,
"Del peligro de la Intervención"⁸

In 1846, the U.S. incited Mexico to war. U.S. troops invaded and occupied Mexico, forcing her to give up almost half of her nation, what is now Texas, New Mexico, Arizona, Colorado and California.

With the victory of the U.S. forces over the Mexican in the U.S.-Mexican War, *los norteamericanos* pushed the Texas border down 100 miles, from *el río Nueces* to *el río Grande*. South Texas ceased to be part of the Mexican state of Tamaulipas. Separated from Mexico, the Native Mexican-Texan no longer looked toward Mexico as home; the Southwest became our homeland once more. The border fence that divides the Mexican people was born on February 2, 1848 with the signing of the Treaty of Guadalupe-Hidalgo. It left 100,000 Mexican citizens on this side, annexed by conquest along with the land. The land established by the treaty as belonging to Mexicans was soon swindled away from its owners. The treaty was never honored and restitution, to this day, has never been made.

The justice and benevolence of God
will forbid that . . . Texas should again
become a howling wilderness
trod only by savages, or . . . benighted
by the ignorance and superstition,
the anarchy and rapine of Mexican misrule.
The Anglo-American race are destined
to be forever the proprietors of
this land of promise and fulfillment.
Their laws will govern it,
their learning will enlighten it,
their enterprise will improve it.
Their flocks range its boundless pastures,
for them its fertile lands will yield . . .
luxuriant harvests . . .

The wilderness of Texas has been redeemed
by Anglo-American blood & enterprise.

—William H. Wharton⁹

The Gringo, locked into the fiction of white superiority, seized complete political power, stripping Indians and Mexicans of their land while their feet were still rooted in it. *Con el destierro y el exilo fuimos desuñados, destroncados, destri-*

pados—we were jerked out by the roots, truncated, disemboweled, dispossessed, and separated from our identity and our history. Many, under the threat of Anglo terrorism, abandoned homes and ranches and went to Mexico. Some stayed and protested. But as the courts, law enforcement officials, and government officials not only ignored their pleas but penalized them for their efforts, *tejanos* had no other recourse but armed retaliation.

After Mexican-American resisters robbed a train in Brownsville, Texas on October 18, 1915, Anglo vigilante groups began lynching Chicanos. Texas Rangers would take them into the brush and shoot them. One hundred Chicanos were killed in a matter of months, whole families lynched. Seven thousand fled to Mexico, leaving their small ranches and farms. The Anglos, afraid that the *mexicanos*¹⁰ would seek independence from the U.S., brought in 20,000 army troops to put an end to the social protest movement in South Texas. Race hatred had finally fomented into an all out war.¹¹

My grandmother lost all her cattle,
they stole her land.

"Drought hit South Texas," my mother tells me. "*La tierra se puso bien seca y los animales comenzaron a morir de se. Mi papá se murió de un heart attack dejando a mamá pregnant y con ocho huercos*, with eight kids and one on the way. *Yo fui la mayor, tenía diez años*. The next year the drought continued *y el ganado* got hoof and mouth. *Se calleron* in droves *en las pastas y el brushland, pansas blancas* ballooning to the skies. *El siguiente año* still no rain. *Mi pobre madre viuda* perdió two-thirds of her *ganado*. A smart *gabacho* lawyer took the land away *mamá* hadn't paid taxes. *No hablaba inglés*, she didn't know how to ask for time to raise the money." My father's mother, Mama Locha, also lost her *terreno*. For a while we got \$12.50 a year for the "mineral rights" of six acres of cemetery, all that was left of the ancestral lands. Mama Locha had asked that we bury her there beside her husband. *El cementerio estaba cercado*. But there was a fence around the cemetery, chained and padlocked by the ranch owners of the surrounding land. We couldn't even get in to visit the graves, much less bury her there. Today, it is still padlocked. The sign reads: "Keep out. Trespassers will be shot."

In the 1930s, after Anglo agribusiness corporations cheated the small Chicano landowners of their land, the corporations hired gangs of *mexicanos* to pull out the brush, chaparral and cactus and to irrigate the desert. The land they toiled over had once belonged to many of them, or had been used communally by them. Later the Anglos brought in huge machines and root plows and had the Mexicans scrape the land clean of natural vegetation. In my childhood I saw the end of dryland farming. I witnessed the land cleared; saw the huge pipes connected to underwater sources sticking up in the air. As children, we'd go fishing in some of those canals when they were full and hunt for snakes in them when they were dry. In the 1950s I saw the land, cut up into thousands of neat rectangles and squares, constantly being irrigated. In the 340-day growth season, the seeds of any kind of fruit or vegetable had only to be stuck in the ground in order to grow. More big land corporations came in and bought up the remaining land.

To make a living my father became a sharecropper. Rio Farms Incorporated loaned him seed money and living expenses. At harvest time, my father repaid the loan and forked over 40% of the earnings. Sometimes we earned less than we owed, but always the corporations fared well. Some had major holdings in vegetable trucking, livestock auctions and cotton gins. Altogether we lived on three successive Rio farms; the second was adjacent to the King Ranch and included a dairy farm; the third was a chicken farm. I remember the white feathers of three thousand Leghorn chickens blanketing the land for acres around. My sister, mother and I cleaned, weighed and packaged eggs. (For years afterwards I couldn't stomach the sight of an egg.) I remember my mother attending some of the meetings sponsored by well-meaning whites from Rio Farms. They talked about good nutrition, health, and held huge barbeques. The only thing salvaged for my family from those years are modern techniques of food canning and a food-stained book they printed made up of recipes from Rio Farms' Mexican women. How proud my mother was to have her recipe for *enchiladas coloradas* in a book.

El cruzar del mojado/Illegal Crossing

"*Ahora si ya tengo una tumba para llorar,*"
dice Conchita, upon being reunited with

her unknown mother just before the mother dies
 —from Ismael Rodríguez' film,
*Nosotros los pobres*¹²

La crisis. Los gringos had not stopped at the border. By the end of the nineteenth century, powerful landowners in Mexico, in partnership with U.S. colonizing companies, had dispossessed millions of Indians of their lands. Currently, Mexico and her eighty million citizens are almost completely dependent on the U.S. market. The Mexican government and wealthy growers are in partnership with such American conglomerates as American Motors, IT&T and Du Pont which own factories called *maquiladoras*. One-fourth of all Mexicans work at *maquiladoras*; most are young women. Next to oil, *maquiladoras* are Mexico's second greatest source of U.S. dollars. Working eight to twelve hours a day to wire in backup lights of U.S. autos or solder miniscule wires in TV sets is not the Mexican way. While the women are in the *maquiladoras*, the children are left on their own. Many roam the street, become part of *cholo* gangs. The infusion of the values of the white culture, coupled with the exploitation by that culture, is changing the Mexican way of life.

The devaluation of the *peso* and Mexico's dependency on the U.S. have brought on what the Mexicans call *la crisis*. *No hay trabajo*. Half of the Mexican people are unemployed. In the U.S. a man or woman can make eight times what they can in Mexico. By March, 1987, 1,088 pesos were worth one U.S. dollar. I remember when I was growing up in Texas how we'd cross the border at Reynosa or Progreso to buy sugar or medicines when the dollar was worth eight *pesos* and fifty *centavos*.

La travesía. For many *mexicanos del otro lado*, the choice is to stay in Mexico and starve or move north and live. *Dicen que cada mexicano siempre sueña de la conquista en los brazos de cuatro gringas rubias, la conquista del país poderoso del norte, los Estados Unidos. En cada Chicano y mexicano vive el mito del tesoro territorial perdido.* North Americans call this return to the homeland the silent invasion.

"A la cueva volverán"
 —El Puma en la canción "Amalia"

South of the border, called North America's rubbish dump by Chicanos, *mexicanos* congregate in the plazas to talk about the best way to cross. Smugglers, *coyotes*, *pasadores*, *enganchadores* approach these people or are sought out by them. "*¿Qué dicen muchachos a echársela de mojado?*"

"Now among the alien gods with
 weapons of magic am I."
 —Navajo protection song,
 sung when going into battle.¹³

We have a tradition of migration, a tradition of long walks. Today we are witnessing *la migración de los pueblos mexicanos*, the return odyssey to the historical/mythological Aztlán. This time, the traffic is from south to north.

El retorno to the promised land first began with the Indians from the interior of Mexico and the *mestizos* that came with the *conquistadores* in the 1500s. Immigration continued in the next three centuries, and, in this century, it continued with the *braceros* who helped to build our railroads and who picked our fruit. Today thousands of Mexicans are crossing the border legally and illegally; ten million people without documents have returned to the Southwest.

Faceless, nameless, invisible, taunted with "Hey cucaracho" (cockroach). Trembling with fear, yet filled with courage, a courage born of desperation. Barefoot and uneducated, Mexicans with hands like boot soles gather at night by the river where two worlds merge creating what Reagan calls a frontline, a war zone. The convergence has created a shock culture, a border culture, a third country, a closed country.

Without benefit of bridges, the "*mojados*" (wetbacks) float on inflatable rafts across *el río Grande*, or wade or swim across naked, clutching their clothes over their heads. Holding onto the grass, they pull themselves along the banks with a prayer to *Virgen de Guadalupe* on their lips: *Ay virgencita morena, mi madrecita, dame tu bendición.*

The Border Patrol hides behind the local McDonalds on the outskirts of Brownsville, Texas or some other border town. They set traps around the river beds beneath the bridge.¹⁴ Hunters in army-green uniforms stalk and track these economic refugees by the powerful nightvision of electronic sensing devices planted in

the ground or mounted on Border Patrol vans. Cornered by flashlights, frisked while their arms stretch over their heads, *los mojados* are handcuffed, locked in jeeps, and then kicked back across the border.

One out of every three is caught. Some return to enact their rite of passage as many as three times a day. Some of those who make it across undetected fall prey to Mexican robbers such as those in Smugglers' Canyon on the American side of the border near Tijuana. As refugees in a homeland that does not want them, many find a welcome hand holding out only suffering, pain, and ignoble death.

Those who make it past the checking points of the Border Patrol find themselves in the midst of 150 years of racism in Chicano *barrios* in the Southwest and in big northern cities. Living in a no-man's-borderland, caught between being treated as criminals and being able to eat, between resistance and deportation, the illegal refugees are some of the poorest and the most exploited of any people in the U.S. It is illegal for Mexicans to work without green cards. But big farming combines, farm bosses and smugglers who bring them in make money off the "wetbacks" labor—they don't have to pay federal minimum wages, or ensure adequate housing or sanitary conditions.

The Mexican woman is especially at risk. Often the *coyote* (smuggler) doesn't feed her for days or let her go to the bathroom. Often he rapes her or sells her into prostitution. She cannot call on county or state health or economic resources because she doesn't know English and she fears deportation. American employers are quick to take advantage of her helplessness. She can't go home. She's sold her house, her furniture, borrowed from friends in order to pay the *coyote* who charges her four or five thousand dollars to smuggle her to Chicago. She may work as a live-in maid for white, Chicano or Latino households for as little as \$15 a week. Or work in the garment industry, do hotel work. Isolated and worried about her family back home, afraid of getting caught and deported, living with as many as fifteen people in one room, the *mexicana* suffers serious health problems. *Se enferma de los nervios, de alta presión.*¹⁵

La mojada, la mujer indocumentada, is doubly threatened in this country. Not only does she have to contend with sexual violence, but like all women, she is prey to a sense of physical helplessness. As a refugee, she leaves the familiar and safe

homeground to venture into unknown and possibly dangerous terrain.

This is her home
this thin edge of
barbwire.

La conciencia de la mestiza

Towards a New Consciousness

*Por la mujer de mi raza
hablará el espíritu.¹*

Jose Vascoceles, Mexican philosopher, envisaged *una raza mestiza, una mezcla de razas afines, una raza de color—la primera raza síntesis del globo*. He called it a cosmic race, *la raza cósmica*, a fifth race embracing the four major races of the world.² Opposite to the theory of the pure Aryan, and to the policy of racial purity that white America practices, his theory is one of inclusivity. At the confluence of two or more genetic streams, with chromosomes constantly "crossing over," this mixture of races, rather than resulting in an inferior being, provides hybrid progeny, a mutable, more malleable species with a rich gene pool. From this racial, ideological, cultural and biological cross-pollinization, an "alien" consciousness is presently in the making—a new *mestiza* consciousness, *una conciencia de mujer*. It is a consciousness of the Borderlands.

Una lucha de fronteras / A Struggle of Borders

Because I, a *mestiza*,
continually walk out of one culture
and into another,
because I am in all cultures at the same time,
alma entre dos mundos, tres, cuatro,
me zumba la cabeza con lo contradictorio.
Estoy norteadada por todas las voces que me hablan
simultáneamente.

The ambivalence from the clash of voices results in mental and emotional states of perplexity. Internal strife results in insecurity and indecisiveness. The mestiza's dual or multiple personality is plagued by psychic restlessness.

In a constant state of mental nepantlism, an Aztec word meaning torn between ways, *la mestiza* is a product of the transfer of the cultural and spiritual values of one group to another. Being tricultural, monolingual, bilingual, or multilingual, speaking a patois, and in a state of perpetual transition, the *mestiza* faces the dilemma of the mixed breed: which collectivity does the daughter of a darkskinned mother listen to?

El choque de un alma atrapado entre el mundo del espíritu y el mundo de la técnica a veces la deja entullada. Cradled in one culture, sandwiched between two cultures, straddling all three cultures and their value systems, *la mestiza* undergoes a struggle of flesh, a struggle of borders, an inner war. Like all people, we perceive the version of reality that our culture communicates. Like others having or living in more than one culture, we get multiple, often opposing messages. The coming together of two self-consistent but habitually incompatible frames of reference³ causes *un choque*, a cultural collision.

Within us and within *la cultura chicana*, commonly held beliefs of the white culture attack commonly held beliefs of the Mexican culture, and both attack commonly held beliefs of the indigenous culture. Subconsciously, we see an attack on ourselves and our beliefs as a threat and we attempt to block with a counterstance.

But it is not enough to stand on the opposite river bank, shouting questions, challenging patriarchal, white conventions. A counterstance locks one into a duel of oppressor and oppressed; locked in mortal combat, like the cop and the criminal, both are reduced to a common denominator of violence. The counterstance refutes the dominant culture's views and beliefs, and, for this, it is proudly defiant. All reaction is limited by, and dependent on, what it is reacting against. Because the counterstance stems from a problem with authority—outer as well as inner—it's a step towards liberation from cultural domination. But it is not a way of life. At some point, on our way to a new consciousness, we will have to leave the opposite bank, the split between the two mortal combatants somehow healed so that we are on both shores at once and, at once, see through serpent and

eagle eyes. Or perhaps we will decide to disengage from the dominant culture, write it off altogether as a lost cause, and cross the border into a wholly new and separate territory. Or we might go another route. The possibilities are numerous once we decide to act and not react.

A Tolerance For Ambiguity

These numerous possibilities leave *la mestiza* floundering in uncharted seas. In perceiving conflicting information and points of view, she is subjected to a swamping of her psychological borders. She has discovered that she can't hold concepts or ideas in rigid boundaries. The borders and walls that are supposed to keep the undesirable ideas out are entrenched habits and patterns of behavior; these habits and patterns are the enemy within. Rigidity means death. Only by remaining flexible is she able to stretch the psyche horizontally and vertically. *La mestiza* constantly has to shift out of habitual formations; from convergent thinking, analytical reasoning that tends to use rationality to move toward a single goal (a Western mode), to divergent thinking,⁴ characterized by movement away from set patterns and goals and toward a more whole perspective, one that includes rather than excludes.

The new *mestiza* copes by developing a tolerance for contradictions, a tolerance for ambiguity. She learns to be an Indian in Mexican culture, to be Mexican from an Anglo point of view. She learns to juggle cultures. She has a plural personality, she operates in a pluralistic mode—nothing is thrust out, the good the bad and the ugly, nothing rejected, nothing abandoned. Not only does she sustain contradictions, she turns the ambivalence into something else.

She can be jarred out of ambivalence by an intense, and often painful, emotional event which inverts or resolves the ambivalence. I'm not sure exactly how. The work takes place underground—subconsciously. It is work that the soul performs. That focal point or fulcrum, that juncture where the *mestiza* stands, is where phenomena tend to collide. It is where the possibility of uniting all that is separate occurs. This assembly is not one where severed or separated pieces merely come together. Nor is it a balancing of opposing powers. In attempting to work out a synthesis, the self has added a third element which is

greater than the sum of its severed parts. That third element is a new consciousness—a mestiza consciousness—and though it is a source of intense pain, its energy comes from continual creative motion that keeps breaking down the unitary aspect of each new paradigm.

En unas pocas centurias, the future will belong to the mestiza. Because the future depends on the breaking down of paradigms, it depends on the straddling of two or more cultures. By creating a new mythos—that is, a change in the way we perceive reality, the way we see ourselves, and the ways we behave—*la mestiza* creates a new consciousness.

The work of *mestiza* consciousness is to break down the subject-object duality that keeps her a prisoner and to show in the flesh and through the images in her work how duality is transcended. The answer to the problem between the white race and the colored, between males and females, lies in healing the split that originates in the very foundation of our lives, our culture, our languages, our thoughts. A massive uprooting of dualistic thinking in the individual and collective consciousness is the beginning of a long struggle, but one that could, in our best hopes, bring us to the end of rape, of violence, of war.

La encrucijada / The Crossroads

A chicken is being sacrificed
at a crossroads, a simple mound of earth
a mud shrine for *Eshu*,
Yoruba god of indeterminacy,
who blesses her choice of path.
She begins her journey.

Su cuerpo es una bocacalle. *La mestiza* has gone from being the sacrificial goat to becoming the officiating priestess at the crossroads.

As a *mestiza* I have no country, my homeland cast me out; yet all countries are mine because I am every woman's sister or potential lover. (As a lesbian I have no race, my own people disclaim me; but I am all races because there is the queer of me in all races.) I am cultureless because, as a feminist, I challenge the collective cultural/religious male-derived beliefs of Indo-His-

panics and Anglos; yet I am cultured because I am participating in the creation of yet another culture, a new story to explain the world and our participation in it, a new value system with images and symbols that connect us to each other and to the planet. *Soy un amasamiento*, I am an act of kneading, of uniting and joining that not only has produced both a creature of darkness and a creature of light, but also a creature that questions the definitions of light and dark and gives them new meanings.

We are the people who leap in the dark, we are the people on the knees of the gods. In our very flesh, (r)evolution works out the clash of cultures. It makes us crazy constantly, but if the center holds, we've made some kind of evolutionary step forward. *Nuestra alma el trabajo*, the opus, the great alchemical work; spiritual *mestizaje*, a "morphogenesis,"⁵ an inevitable unfolding. We have become the quickening serpent movement.

Indigenous like corn, like corn, the *mestiza* is a product of crossbreeding, designed for preservation under a variety of conditions. Like an ear of corn—a female seed-bearing organ—the *mestiza* is tenacious, tightly wrapped in the husks of her culture. Like kernels she clings to the cob; with thick stalks and strong brace roots, she holds tight to the earth—she will survive the crossroads.

Lavando y remojando el maíz en agua de cal, despojando el pellejo. *Moliendo, mixteando, amasando, haciendo tortillas de masa*.⁶ She steeps the corn in lime, it swells, softens. With stone roller on *metate*, she grinds the corn, then grinds again. She kneads and moulds the dough, pats the round balls into *tortillas*.

We are the porous rock in the stone *metate*
squatting on the ground.
We are the rolling pin, *el maíz y agua*,
la masa harina. *Somos el amasijo*.
Somos lo molido en el metate.
We are the *comal* sizzling hot,
the hot *tortilla*, the hungry mouth.
We are the coarse rock.
We are the grinding motion,
the mixed potion, *somos el molcajete*.
We are the pestle, the *comino*, *ajo*, *pimienta*,

We are the *chile colorado*,
the green shoot that cracks the rock.
We will abide.

El camino de la mestiza / The Mestiza Way

Caught between the sudden contraction, the breath sucked in and the endless space, the brown woman stands still, looks at the sky. She decides to go down, digging her way along the roots of trees. Sifting through the bones, she shakes them to see if there is any marrow in them. Then, touching the dirt to her forehead, to her tongue, she takes a few bones, leaves the rest in their burial place.

She goes through her backpack, keeps her journal and address book, throws away the muni-bart metromaps. The coins are heavy and they go next, then the greenbacks flutter through the air. She keeps her knife, can opener and eyebrow pencil. She puts bones, pieces of bark, *hierbas*, eagle feather, snakeskin, tape recorder, the rattle and drum in her pack and she sets out to become the complete *tolteca*.⁷

Her first step is to take inventory. *Despojando, desgranando, quitando paja*. Just what did she inherit from her ancestors? This weight on her back—which is the baggage from the Indian mother, which the baggage from the Spanish father, which the baggage from the Anglo?

Pero es difícil differentiating between *lo heredado, lo adquirido, lo impuesto*. She puts history through a sieve, winnows out the lies, looks at the forces that we as a race, as women, have been a part of. *Luego bota lo que no vale, los desmientos, los desencuentos, el embrutecimiento. Aguarda el juicio, hondo y enraizado, de la gente antigua*. This step is a conscious rupture with all oppressive traditions of all cultures and religions. She communicates that rupture, documents the struggle. She reinterprets history and, using new symbols, she shapes new myths. She adopts new perspectives toward the darkskinned, women and queers. She strengthens her tolerance (and intolerance) for ambiguity. She is willing to share, to make herself vulnerable to foreign ways of seeing and thinking. She surrenders all notions of safety, of the familiar. Deconstruct, construct. She becomes a

nabual, able to transform herself into a tree, a coyote, into another person. She learns to transform the small "I" into the total Self. *Se hace moldeadora de su alma. Según la concepción que tiene de sí misma, así será.*

Que no se nos olvide los hombres

"Tú no sirves pa' nada—
you're good for nothing.
Eres pura vieja."

"You're nothing but a woman" means you are defective. Its opposite is to be *un macho*. The modern meaning of the word "machismo," as well as the concept, is actually an Anglo invention. For men like my father, being "macho" meant being strong enough to protect and support my mother and us, yet being able to show love. Today's macho has doubts about his ability to feed and protect his family. His "machismo" is an adaptation to oppression and poverty and low self-esteem. It is the result of hierarchical male dominance. The Anglo, feeling inadequate and inferior and powerless, displaces or transfers these feelings to the Chicano by shaming him. In the Gringo world, the Chicano suffers from excessive humility and self-effacement, shame of self and self-deprecation. Around Latinos he suffers from a sense of language inadequacy and its accompanying discomfort; with Native Americans he suffers from a racial amnesia which ignores our common blood, and from guilt because the Spanish part of him took their land and oppressed them. He has an excessive compensatory hubris when around Mexicans from the other side. It overlays a deep sense of racial shame.

The loss of a sense of dignity and respect in the macho breeds a false machismo which leads him to put down women and even to brutalize them. Coexisting with his sexist behavior is a love for the mother which takes precedence over that of all others. Devoted son, macho pig. To wash down the shame of his acts, of his very being, and to handle the brute in the mirror, he takes to the bottle, the snort, the needle, and the fist.

Though we "understand" the root causes of male hatred and fear, and the subsequent wounding of women, we do not excuse, we do not condone, and we will no longer put up with it. From

the men of our race, we demand the admission/acknowledgment/disclosure/testimony that they wound us, violate us, are afraid of us and of our power. We need them to say they will begin to eliminate their hurtful put-down ways. But more than the words, we demand acts. We say to them: We will develop equal power with you and those who have shamed us.

It is imperative that mestizas support each other in changing the sexist elements in the Mexican-Indian culture. As long as woman is put down, the Indian and the Black in all of us is put down. The struggle of the mestiza is above all a feminist one. As long as *los hombres* think they have to *chingar mujeres* and each other to be men, as long as men are taught that they are superior and therefore culturally favored over *la mujer*, as long as to be a *vieja* is a thing of derision, there can be no real healing of our psyches. We're halfway there—we have such love of the Mother, the good mother. The first step is to unlearn the *puta/virgen* dichotomy and to see *Coatlapopeuh-Coatlicue* in the Mother, *Guadalupe*.

Tenderness, a sign of vulnerability, is so feared that it is showered on women with verbal abuse and blows. Men, even more than women, are fettered to gender roles. Women at least have had the guts to break out of bondage. Only gay men have had the courage to expose themselves to the woman inside them and to challenge the current masculinity. I've encountered a few scattered and isolated gentle straight men, the beginnings of a new breed, but they are confused, and entangled with sexist behaviors that they have not been able to eradicate. We need a new masculinity and the new man needs a movement.

Lumping the males who deviate from the general norm with man, the oppressor, is a gross injustice. *Asombra pensar que nos hemos quedado en ese pozo oscuro donde el mundo encierra a las lesbianas. Asombra pensar que hemos, como feministas y lesbianas, cerrado nuestros corazones a los hombres, a nuestros hermanos los jotos, desheredados y marginales como nosotros.* Being the supreme crossers of cultures, homosexuals have strong bonds with the queer white, Black, Asian, Native American, Latino, and with the queer in Italy, Australia and the rest of the planet. We come from all colors, all classes, all races, all time periods. Our role is to link people with each other—the Blacks with Jews with Indians with Asians with whites with extraterres-

trials. It is to transfer ideas and information from one culture to another. Colored homosexuals have more knowledge of other cultures; have always been at the forefront (although sometimes in the closet) of all liberation struggles in this country; have suffered more injustices and have survived them despite all odds. Chicanos need to acknowledge the political and artistic contributions of their queer. People, listen to what your *jotería* is saying.

The mestizo and the queer exist at this time and point on the evolutionary continuum for a purpose. We are a blending that proves that all blood is intricately woven together, and that we are spawned out of similar souls.

Somos una gente

*Hay tantísimas fronteras
que dividen a la gente,
pero por cada frontera
existe también un puente.*

—Gina Valdés⁸

Divided Loyalties. Many women and men of color do not want to have any dealings with white people. It takes too much time and energy to explain to the downwardly mobile, white middle-class women that it's okay for us to want to own "possessions," never having had any nice furniture on our dirt floors or "luxuries" like washing machines. Many feel that whites should help their own people rid themselves of race hatred and fear first. I, for one, choose to use some of my energy to serve as mediator. I think we need to allow whites to be our allies. Through our literature, art, *corridos*, and folktales we must share our history with them so when they set up committees to help Big Mountain Navajos or the Chicano farmworkers or *los Nicaragüenses* they won't turn people away because of their racial fears and ignorances. They will come to see that they are not helping us but following our lead.

Individually, but also as a racial entity, we need to voice our needs. We need to say to white society: We need you to accept the fact that Chicanos are different, to acknowledge your rejection and negation of us. We need you to own the fact that you looked upon us as less than human, that you stole our lands, our personhood, our self-respect. We need you to make public restitution: to

say that, to compensate for your own sense of defectiveness, you strive for power over us, you erase our history and our experience because it makes you feel guilty—you'd rather forget your brutish acts. To say you've split yourself from minority groups, that you disown us, that your dual consciousness splits off parts of yourself, transferring the "negative" parts onto us. (Where there is persecution of minorities, there is shadow projection. Where there is violence and war, there is repression of shadow.) To say that you are afraid of us, that to put distance between us, you wear the mask of contempt. Admit that Mexico is your double, that she exists in the shadow of this country, that we are irrevocably tied to her. Gringo, accept the doppelganger in your psyche. By taking back your collective shadow the intracultural split will heal. And finally, tell us what you need from us.

By Your True Faces We Will Know You

I am visible—see this Indian face—yet I am invisible. I both blind them with my beak nose and am their blind spot. But I exist, we exist. They'd like to think I have melted in the pot. But I haven't, we haven't.

The dominant white culture is killing us slowly with its ignorance. By taking away our self-determination, it has made us weak and empty. As a people we have resisted and we have taken expedient positions, but we have never been allowed to develop unencumbered—we have never been allowed to be fully ourselves. The whites in power want us people of color to barricade ourselves behind our separate tribal walls so they can pick us off one at a time with their hidden weapons; so they can whitewash and distort history. Ignorance splits people, creates prejudices. A misinformed people is a subjugated people.

Before the Chicano and the undocumented worker and the Mexican from the other side can come together, before the Chicano can have unity with Native Americans and other groups, we need to know the history of their struggle and they need to know ours. Our mothers, our sisters and brothers, the guys who hang out on street corners, the children in the playgrounds, each of us must know our Indian lineage, our afro-mestisaje, our history of resistance.

To the immigrant *mexicano* and the recent arrivals we must teach our history. The 80 million *mexicanos* and the Latinos from Central and South America must know of our struggles. Each one of us must know basic facts about Nicaragua, Chile and the rest of Latin America. The Latinoist movement (Chicanos, Puerto Ricans, Cubans and other Spanish-speaking people working together to combat racial discrimination in the market place) is good but it is not enough. Other than a common culture we will have nothing to hold us together. We need to meet on a broader communal ground.

The struggle is inner: Chicano, *indio*, American Indian, *mojado*, *mexicano*, immigrant Latino, Anglo in power, working class Anglo, Black, Asian—our psyches resemble the border-towns and are populated by the same people. The struggle has always been inner, and is played out in the outer terrains. Awareness of our situation must come before inner changes, which in turn come before changes in society. Nothing happens in the "real" world unless it first happens in the images in our heads.

El día de la Chicana

I will not be shamed again
Nor will I shame myself.

I am possessed by a vision: that we Chicanas and Chicanos have taken back or uncovered our true faces, our dignity and self-respect. It's a validation vision.

Seeing the Chicana anew in light of her history. I seek an exoneration, a seeing through the fictions of white supremacy, a seeing of ourselves in our true guises and not as the false racial personality that has been given to us and that we have given to ourselves. I seek our woman's face, our true features, the positive and the negative seen clearly, free of the tainted biases of male dominance. I seek new images of identity, new beliefs about ourselves, our humanity and worth no longer in question.

Estamos viviendo en la noche de la Raza, un tiempo cuando el trabajo se hace a lo quieto, en el oscuro. El día cuando aceptamos tal y como somos y para en donde vamos y porque—ese día será el día de la Raza. Yo tengo el compromiso de expresar mi

visión, mi sensibilidad, mi percepción de la revalidación de la gente mexicana, su mérito, estimación, honra, aprecio, y validez.

On December 2nd when my sun goes into my first house, I celebrate *el día de la Chicana y el Chicano*. On that day I clean my altars, light my *Coatlalopeuh* candle, burn sage and copal, take *el baño para espantar basura*, sweep my house. On that day I bare my soul, make myself vulnerable to friends and family by expressing my feelings. On that day I affirm who we are.

On that day I look inside our conflicts and our basic introverted racial temperament. I identify our needs, voice them. I acknowledge that the self and the race have been wounded. I recognize the need to take care of our personhood, of our racial self. On that day I gather the splintered and disowned parts of *la gente mexicana* and hold them in my arms. *Todas las partes de nosotros valen.*

On that day I say, "Yes, all you people wound us when you reject us. Rejection strips us of self-worth; our vulnerability exposes us to shame. It is our innate identity you find wanting. We are ashamed that we need your good opinion, that we need your acceptance. We can no longer camouflage our needs, can no longer let defenses and fences sprout around us. We can no longer withdraw. To rage and look upon you with contempt is to rage and be contemptuous of ourselves. We can no longer blame you, nor disown the white parts, the male parts, the pathological parts, the queer parts, the vulnerable parts. Here we are weaponless with open arms, with only our magic. Let's try it our way, the mestiza way, the Chicana way, the woman way.

On that day, I search for our essential dignity as a people, a people with a sense of purpose—to belong and contribute to something greater than our *pueblo*. On that day I seek to recover and reshape my spiritual identity. *¡Anímate! Raza, a celebrar el día de la Chicana.*

El retorno

All movements are accomplished in six stages, and the seventh brings return.

—I Ching⁹

*Tanto tiempo sin verte casa mía,
mi cuna, mi hondo nido de la huerta.*

—"Soledad"¹⁰

I stand at the river, watch the curving, twisting serpent, a serpent nailed to the fence where the mouth of the Rio Grande empties into the Gulf.

I have come back. *Tanto dolor me costó el alejamiento*. I shade my eyes and look up. The bone beak of a hawk slowly circling over me, checking me out as potential carrion. In its wake a little bird flickering its wings, swimming sporadically like a fish. In the distance the expressway and the slough of traffic like an irritated sow. The sudden pull in my gut, *la tierra, los aguaceiros*. My land, *el viento soplando la arena, el lagartijo debajo de un nopalito*. *Me acuerdo como era antes. Una región desértica de vasta llanuras, costeras de baja altura, de escasa lluvia, de chaparales formados por mesquites y huizaches*. If I look real hard I can almost see the Spanish fathers who were called "the cavalry of Christ" enter this valley riding their burros, see the clash of cultures commence.

Tierra natal. This is home, the small towns in the Valley, *los pueblitos* with chicken pens and goats picketed to mesquite shrubs. *En las colonias* on the other side of the tracks, junk cars line the front yards of hot pink and lavender-trimmed houses—Chicano architecture we call it, self-consciously. I have missed the TV shows where hosts speak in half and half, and where awards are given in the category of Tex-Mex music. I have missed the Mexican cemeteries blooming with artificial flowers, the fields of aloe vera and red pepper, rows of sugar cane, of corn hanging on the stalks, the cloud of *polvareda* in the dirt roads behind a speeding pickup truck, *el sabor de tamales de rez y venado*. I have missed *la yegua colorada* gnawing the wooden gate of her stall, the smell of horse flesh from Carito's corrals. *He hecho menos las noches calientes sin aire, noches de linternas y lechuzas* making holes in the night.

I still feel the old despair when I look at the unpainted, dilapidated, scrap lumber houses consisting mostly of corrugated aluminum. Some of the poorest people in the U.S. live in the Lower Rio Grande Valley, an arid and semi-arid land of irrigated farming, intense sunlight and heat, citrus groves next to chaparral and cactus. I walk through the elementary school I attended so long ago, that remained segregated until recently. I remember how the white teachers used to punish us for being Mexican.

How I love this tragic valley of South Texas, as Ricardo Sánchez calls it; this borderland between the Nueces and the Rio Grande. This land has survived possession and ill-use by five countries: Spain, Mexico, the Republic of Texas, the U.S., the Confederacy, and the U.S. again. It has survived Anglo-Mexican blood feuds, lynchings, burnings, rapes, pillage.

Today I see the Valley still struggling to survive. Whether it does or not, it will never be as I remember it. The borderlands depression that was set off by the 1982 peso devaluation in Mexico resulted in the closure of hundreds of Valley businesses. Many people lost their homes, cars, land. Prior to 1982, U.S. store owners thrived on retail sales to Mexicans who came across the border for groceries and clothes and appliances. While goods on the U.S. side have become 10, 100, 1000 times more expensive for Mexican buyers, goods on the Mexican side have become 10, 100, 1000 times cheaper for Americans. Because the Valley is heavily dependent on agriculture and Mexican retail trade, it has the highest unemployment rates along the entire border region; it is the Valley that has been hardest hit.¹¹

"It's been a bad year for corn," my brother, Nune, says. As he talks, I remember my father scanning the sky for a rain that would end the drought, looking up into the sky, day after day, while the corn withered on its stalk. My father has been dead for 29 years, having worked himself to death. The life span of a Mexican farm laborer is 56—he lived to be 38. It shocks me that I am older than he. I, too, search the sky for rain. Like the ancients, I worship the rain god and the maize goddess, but unlike my father I have recovered their names. Now for rain (irrigation) one offers not a sacrifice of blood, but of money.

"Farming is in a bad way," my brother says. "Two to three thousand small and big farmers went bankrupt in this country last year. Six years ago the price of corn was \$8.00 per hundred pounds," he goes on. "This year it is \$3.90 per hundred pounds." And, I think to myself, after taking inflation into account, not planting anything puts you ahead.

I walk out to the back yard, stare at *los rosales de mamá*. She wants me to help her prune the rose bushes, dig out the carpet grass that is choking them. *Mamagrande Ramona también tenía rosales*. Here every Mexican grows flowers. If they don't have a

piece of dirt, they use car tires, jars, cans, shoe boxes. Roses are the Mexican's favorite flower. I think, how symbolic—thorns and all.

Yes, the Chicano and Chicana have always taken care of growing things and the land. Again I see the four of us kids getting off the school bus, changing into our work clothes, walking into the field with Papí and Mamí, all six of us bending to the ground. Below our feet, under the earth lie the watermelon seeds. We cover them with paper plates, putting *terremotes* on top of the plates to keep them from being blown away by the wind. The paper plates keep the freeze away. Next day or the next, we remove the plates, bare the tiny green shoots to the elements. They survive and grow, give fruit hundreds of times the size of the seed. We water them and hoe them. We harvest them. The vines dry, rot, are plowed under. Growth, death, decay, birth. The soil prepared again and again, impregnated, worked on. A constant changing of forms, *renacimientos de la tierra madre*.

This land was Mexican once
was Indian always
and is.
And will be again.

NOTES

The Homeland, Aztlán / *El otro México*

1. Los Tigres del Norte is a *conjunto* band.
2. Jack D. Forbes, *Aztecas del Norte: The Chicanos of Aztlán*. (Greenwich, CT: Fawcett Publications, Premier Books, 1973), 13, 183; Eric R. Wolf, *Sons of Shaking Earth* (Chicago, IL: University of Chicago Press, Phoenix Books, 1959), 32.
3. John R. Chávez, *The Lost Land: The Chicano Images of the Southwest* (Albuquerque, NM: University of New Mexico Press, 1984), 9.
4. Chávez, 9. Besides the Aztecs, the Ute, Gabriellino of California, Pima of Arizona, some Pueblo of New Mexico, Comanche of Texas, Opatá of Sonora, Tarahumara of Sinaloa and Durango, and the Huichol of Jalisco speak Uto-Aztecan languages and are descended from the Cochise people.
5. Reay Tannahill, *Sex In History* (Briarcliff Manor, NY: Stein and Day/Publishers/Scarborough House, 1980), 308.
6. Chávez, 21.
7. Isabel Parra, *El Libro Mayor de Violeta Parra* (Madrid, España: Ediciones Michay, S.A., 1985), 156-7.
8. From the Mexican *corrido*, "*Del peligro de la Intervención*." Vicente T. Mendoza, *El Corrido Mexicano* (México. D.F.: Fondo De Cultura Económica, 1954), 42.
9. Arnoldo De León, *They Called Them Greasers: Anglo Attitudes Toward Mexicans in Texas, 1821-1900* (Austin, TX: University of Texas Press, 1983), 2-3.
10. The Plan of San Diego, Texas, drawn up on January 6, 1915, called for the independence and segregation of the states bordering Mexico: Texas, New Mexico, Arizona, Colorado, and California. Indians would get their land back, Blacks would get six states from the south and form their own independent republic. Chávez, 79.
11. Jesús Mena, "Violence in the Río Grande Valley," *Nuestro* (Jan/Feb. 1983), 41-42.
12. *Nosotros los pobres* was the first Mexican film that was truly Mexican and not an imitation European film. It stressed the devotion and love that children should have for their mother and how its lack would lead to the dissipation of her character. This film spawned a generation of mother-devotion/ungrateful-sons films.

13. From the Navajo "Protection Song" (to be sung upon going into battle). George W. Gronyn, ed., *American Indian Poetry: The Standard Anthology of Songs and Chants* (New York, NY: Liveright, 1934), 97.

14. Grace Halsell, *Los ilegales*, trans. Mayo Antonio Sánchez (Editorial Diana Mexica, 1979).

15. Margarita B. Melville, "Mexican Women Adapt to Migration," *International Migration Review*, 1978.

Movimientos de rebeldía y las culturas que traicionan

1. Francisco Guerra, *The Pre-Columbian Mind: A study into the aberrant nature of sexual drives, drugs affecting behaviour, and the attitude towards life and death, with a survey of psychotherapy in pre-Columbian America* (New York, NY: Seminar Press, 1971).

Entering Into the Serpent

1. From the song "*Sueño Con Serpientes*" by Silvio Rodríguez, from the album *Días y flores*. Translated by Barbara Dane with the collaboration of Rina Benmaur and Juan Flores.

2. *Nalgas*: vagina, buttocks.

3. *Dicen que las culebras* like to suck *chichas*: they say snakes like to suck women's teats.

4. *Ella tiene su tono*: she has supernatural power from her animal soul, the *tono*.

5. *Quelite*: weed.

6. *Azadon*: hoe.

7. *Veneno*: venom, poison.

8. *Culebra de cascabel*: rattlesnake.

9. In some Nahuatl dialects *Tonatsi* is called *Tonatzin*, literally "Our Holy Mother." "*Tonan* was a name given in Nahuatl to several mountains, these being the congelations of the Earth Mother at spots convenient for her worship." The Mexica considered the mountain mass southwest of Chapultepec to be their mother. Burr Cartwright Brundage, *The Fifth Sun: Aztec Gods, Aztec World* (Austin, TX: University of Texas Press, 1979), 154, 242.

10. Ena Campbell, "The Virgin of Guadalupe and the Female Self-Image: A Mexican Case History," *Mother Worship: Themes and Variations*, James J. Preston, ed. (Chapel Hill, NC: University of North Carolina Press, 1982), 22.

11. Alan R. Sandstrom, "The Tonantsi Cult of the Eastern Nahuas,"

Mother Worship: Themes and Variations, James J. Preston, ed.

12. *Una tela tejida con asperas fibras de agave*. It is an oblong cloth that hangs over the back and ties together across the shoulders.

13. Andres Gonzales Guerrero, Jr., The Significance of Nuestra Señora de Guadalupe and La Raza Cómica in the Development of a Chicano Theology of Liberation (Ann Arbor, MI: University Microfilms International, 1984), 122.

14. *Algunos dicen que Guadalupe es una palabra derivada del lenguaje arabe que significa "Río Oculto."* Tomie de Paola, The Lady of Guadalupe (New York, NY: Holiday House, 1980), 44.

15. "Desde el cielo una hermosa mañana," from *Propios de la misa de Nuestra Señora de Guadalupe*, Guerrero, 124.

16. From "La Virgen Ranchera", Guerrero, 127.

17. *La Virgen María* is often equated with the Aztec *Teleoinam*, the Maya *Ixchel*, the Inca *Mamacocha* and the Yuroba *Yemayá*.

18. Geoffrey Parrinder, ed., World Religions: From Ancient History to the Present (New York, NY: Facts on File Publications, 1971), 72.

19. Levi-Strauss' paradigm which opposes nature to culture and female to male has no such validity in the early history of our Indian forebears. June Nash, "The Aztecs and the Ideology of Male Dominance," Signs (Winter, 1978), 349.

20. Parrinder, 72.

21. Parrinder, 77.

22. Nash, 352.

23. Nash, 350, 355.

24. Parrinder, 355.

25. Jacques Soustelle, The Daily Life of the Aztecs on the Eve of the Spanish Conquest (New York, NY: Macmillan Publishing Company, 1962). Soustelle and most other historians got their information from the Franciscan father, Bernardino de Sahagún, chief chronicler of Indian religious life.

26. Nash, 252-253.

27. Nash, 358.

28. Nash, 361-362.

29. Karl W. Luckert, Olmec Religion: A Key to Middle America and Beyond (Norman, OK: University of Oklahoma Press, 1976), 68, 69, 87, 109.

30. Bernardino de Sahagún, General History of the Things of New Spain (Florentine Codex), Vol.I Revised, trans. Arthur Anderson and Charles Dibble (Sante Fe, NM: School of American Research, 1950), 11.

31. The Aztecs muted Snake Woman's patronage of childbirth and vegetation by placing a sacrificial knife in the empty cradle she carried on her back (signifying a child who died in childbirth), thereby making her a devourer of sacrificial victims. Snake Woman had the ability to change herself into a serpent or into a lovely young woman to entice young men who withered away and died after intercourse with her. She was known as a witch and a shape-shifter. Bundage, 168-171.

32. Anthropologist Lucien Levy-Bruhl coined the word *participation mystique*. According to Jung, "It denotes a peculiar kind of psychological connection . . . (in which) the subject cannot clearly distinguish himself from the object but is bound to it by a direct relationship which amounts to partial identity." Carl Jung, "Definitions," in Psychological Types, The Collected Works of C.G. Jung, Vol.6 (Princeton, NJ: Princeton University Press, 1953), par. 781.

33. I have lost the source of this quote. If anyone knows what it is, please let the publisher know.

34. Some *mexicanos* and Chicanos distinguish between *aire*, air, and *mal aire*, the evil spirits which reside in the air.

La berencia de Coatlicue / The Coatlicue State

1. Marius Schneider, El origen musical de los animales-símbolos en la mitología y la escultura antiguas (Barcelona, 1946).

2. C.A. Burland and Werner Forman, Feathered Serpent and Smoking Mirror: The Gods and Cultures of Ancient Mexico (New York, NY: G.P. Putnam & Sons, 1975), 55.

3. Gershen Kaufman, Shame: the Power of Caring (Cambridge, MA: Schenkman Books, Inc. 1980), viii. This book was instrumental in my understanding of shame.

4. Alfonsina Storni, Antología Poética, Séptima Edición (Buenos Aires, Argentina: Editorial Losada, S.A., 1956), 42.

5. The suffix "cue" means skirt and is a word to describe a lady. "Coatl" not only means serpent, it also means twin.

6. According to Jung and James Hillman, "archetypes" are the presences of gods and goddesses in the psyche. Hillman's book, Re-Visioning Psychology (New York, NY: Harper Colophon Books, 1975), has been instrumental in the development of my thought.

7. *Yemayá* is also known as the wind, *Oyá* as the whirlwind. According to Luisah Teish, I am the daughter of *Yemayá*, with *Oyá* being the mother who raised me.

8. Another form of the goddess *Coatlicue* is *Chimalma*, Shield Hand, a naked cave goddess of the Huitznahua who was present at Aztlán when the Aztecs left from that point of origin. Burland, 166-167.

9. A sculpture, described as the most horrifying and monstrous in the world, was excavated from beneath the Zocalo, the cathedral square in Mexico City, in 1824, where it had lain since the destruction of the Aztec capital of Tenochtitlan. Every year since the Conquest, people had come during an autumn festival with gifts of fruit and flowers which they laid on the pavement of the central square. The Indians maintained that there was somebody very holy and powerful underneath. Burland, 39-40.

10. Juan Eduardo Cirlot, A Dictionary of Symbols, translated from the Spanish by Jack Sage (New York, NY: Philosophical Library, 1962), 76.

How to Tame a Wild Tongue

1. Ray Gwyn Smith, Moorland is Cold Country, unpublished book.
2. Irena Klepfisz, "*Di rayze abeym*/The Journey Home," in The Tribe of Dina: A Jewish Women's Anthology, Melanie Kaye/Kantrowitz and Irena Klepfisz, eds. (Montpelier, VT: Sinister Wisdom Books, 1986), 49.
3. R.C. Ortega, Dialectología Del Barrio, trans. Hortencia S. Alwan (Los Angeles, CA: R.C. Ortega Publisher & Bookseller, 1977), 132.
4. Eduardo Hernández-Chávez, Andrew D. Cohen, and Anthony F. Beltramo, El Lenguaje de los Chicanos: Regional and Social Characteristics of Language Used By Mexican Americans (Arlington, VA: Center for Applied Linguistics, 1975), 39.
5. Hernández-Chávez, xvii.
6. Irena Klepfisz, "Secular Jewish Identity: Yidishkayt in America," in The Tribe of Dina, Kaye/Kantrowitz and Klepfisz, eds., 43.
7. Melanie Kaye/Kantrowitz, "Sign," in We Speak In Code: Poems and Other Writings (Pittsburgh, PA: Motherroot Publications, Inc., 1980), 85.
8. Rodolfo Gonzales, I Am Joaquín/Yo Soy Joaquín (New York, NY: Bantam Books, 1972). It was first published in 1967.
9. Kaufman, 68.
10. Chávez, 88-90.

11. "Hispanic" is derived from *Hispanis* (*España*, a name given to the Iberian Peninsula in ancient times when it was a part of the Roman Empire) and is a term designated by the U.S. government to make it easier to handle us on paper.

12. The Treaty of Guadalupe Hidalgo created the Mexican-American in 1848.

13. Anglos, in order to alleviate their guilt for dispossessing the Chicano, stressed the Spanish part of us and perpetrated the myth of the Spanish Southwest. We have accepted the fiction that we are Hispanic, that is Spanish, in order to accommodate ourselves to the dominant culture and its abhorrence of Indians. Chávez, 88-91.

Tlilli, Tlapalli: The Path of the Red and Black Ink

1. R. Gordon Wasson, The Wondrous Mushroom: Mycolatry in Mesoamerica (New York, NY: McGraw-Hill Book Company, 1980), 59, 103.
2. Robert Plant Armstrong, The Powers of Presence: Consciousness, Myth, and Affecting Presence (Philadelphia, PA: University of Pennsylvania Press, 1981), 11, 20.
3. Armstrong, 10.
4. Armstrong, 4.
5. Miguel Leon-Portilla, Los Antiguos Mexicanos: A través de sus crónicas y cantares (México, D.F.: Fondo de Cultura Económica, 1961), 19, 22.
6. Leon-Portilla, 125.
7. In *Xóchitl* in *Cuicatl* is Nahuatl for flower and song, *flor y canto*.
8. Nietzsche, in The Will to Power, says that the artist lives under a curse of being vampirized by his talent.

La conciencia de la mestiza / Towards a New Consciousness

1. This is my own "take off" on Jose Vasconcelos' idea. Jose Vasconcelos, La Raza Cósmica: Misión de la Raza Ibero-Americana (México: Aguilar S.A. de Ediciones, 1961).
2. Vasconcelos.
3. Arthur Koestler termed this "bisociation." Albert Rothenberg, The Creative Process in Art, Science, and Other Fields (Chicago, IL: University of Chicago Press, 1979), 12.
4. In part, I derive my definitions for "convergent" and "divergent" thinking from Rothenberg, 12-13.

5. To borrow chemist Ilya Prigogine's theory of "dissipative structures." Prigogine discovered that substances interact not in predictable ways as it was taught in science, but in different and fluctuating ways to produce new and more complex structures, a kind of birth he called "morphogenesis," which created

unpredictable innovations. Harold Gilliam, "Searching for a New World View," This World (January, 1981), 23.

6. *Tortillas de masa harina*: corn tortillas are of two types, the smooth uniform ones made in a tortilla press and usually bought at a tortilla factory or supermarket, and *gorditas*, made by mixing *masa* with lard or shortening or butter (my mother sometimes puts in bits of bacon or *chicharrones*).

7. Gina Valdés, *Puentes y Fronteras: Coplas Chicanas* (Los Angeles, CA: Castle Lithograph, 1982), 2.

8. Richard Wilhelm, *The I Ching or Book of Changes*, trans. Cary F. Baynes (Princeton, NJ: Princeton University Press, 1950), 98.

9. "Soledad" is sung by the group, Hacienda Punto en Otro Son.

10. Out of the twenty-two border counties in the four border states, Hidalgo County (named for Father Hidalgo who was shot in 1810 after instigating Mexico's revolt against Spanish rule under the banner of *la Virgen de Guadalupe*) is the most poverty-stricken county in the nation as well as the largest home base (along with Imperial in California) for migrant farmworkers. It was here that I was born and raised. I am amazed that both it and I have survived.

Un Agitado Viento

Ehécatl, The Wind