Title: U. Frontera.

I. Region Horde [Region].
II. Poetry.
III. Women.

Poetry.
Region.
Mexican-American.

Valverde, Maya.
Marcy Ross, Paula Olson, Pearl Lorraine.

participation of various, exchange, encouragement, my pieces; feedback, as gentle prodding, your support and encouragement, so well as feedback on various poems, to my poems, which are readable and cohesive, Elvira Chrystos, Beth Quinones, Tirsa Ariban; to Françoise Douchy, Juana Ramírez, Judith Harwood.

Harrow.

To the production staff at Spinsters/Annie Lane who bore Harwood and Cervera's "baby," to all who helped to create it, these images and words, are for you.

To Kaye/Kantarowitz, for believing in me and being there for me, for reading me and listening to me and encouraging me; to you for whom the boundaries is unknown territory;

To you for whom the boundaries is unknown territory;
To you whom I never thought to meet but who inhabit me;
To you whom I never thought to cross but who touch me, and who I stumbled; to you whom I walked with me upon my path and who held out hand.

Acknowledgements

Nina Calvert, Roz McEwen, Rosales, Trevino,
Preface

This book, *G.E.A.* on both sides of the border: is dedicated to *todos mexicanos.

Grandomonkeys, Flora, and Hermano.

and especially to the memory of my father, Librado, and my

Jane and Jerry, my niece, Missy, and my nephew, U Ty. To

brothers, Librado (Nino) and Oscar (Cito), my sisters-in-law,

In my family: my mother, Amanda. My sister, Hilda.

Lea Arellano, Christine Veloland, Louise Rodriguez, Leon Fleming

to Lisa Velanda, Shellie, Janie, Lisa Altermat, Mary, Pollock,

Knob Creek, Peggy Mahal, and Russ Braciola.

Hilda Arends de la Riva, Lisa Cattlin, Sevier, Vivian Arends.

to Chela Sandalol, Rosa Maria Villafane-Sosa.
ing,.

the

Eheca.tl,

whispering
its
secret
knowledge,
the
fleeting
images
of
the
so.ul
in
famasy-and
words,
my
passion
for
the
daily
struggle
to
render
them
concrete
in
the
world
and
on
paper,
to
keeps
me
alive..

The
switching
of
"codes"
in
this
book
from
English
to
Castillian
Spanish
to
the
North
Mexican
dialect
to
Tex-Mex
to
a
sprinkling
of
Nahuatl
to
a
mixture
of
all
of
these,
reflects
my
language,
a
new
language-the
language
of
the
Borderlands.
There,
at
the
juncture
of
cultures,
languages
cross-poHinate
and
are
revitalized;
they
die
and
are
bom.
Presumably
this
inram
language.,
this
bastard
language,
Chicano
Spanish,
is
not
approved
by
any
society.
But
we
Chicanos
no
longer
feel
that
we
need
to
be
enranced,
that
we
need
always
to
make
the
first
overture—translate
our
mouths
with
every
step.
Today
we
ask
to
be
met
halfway.
This
book
is
our
invitation
to
you—from
the
new
mestizas.

La Frontera
Borderlands
Firing is a Sensuous Act

Something To Do With the Dark

La conciencia de III, mestiza:
Towards a New Notes Consciousness,
page 77

Una lucha de ironteras
A Struggle of Borders
A Tolerance for Ambiguity

La encrucijada
The Crossroads

El camino de III, mestiza
The Mestiza Way

Que no se nos alvide los hombres
Somos una gente
By Your True Faces We Will Know You

El viento, de III, Chicana
El retorno
Un AITADO VIENTO / EHCATL: THE WIND

Notes

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Caminan de la Dicha a la Roca, page 196

Yo no fui, page 142

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En mi condición de muerta, page 144

The Californian, Chicana, page 143

Yo no fui, page 142

Poets have attempted existing habits, page 140

R

I. Crossings: Los Paseos

Notes

El da de la Chicana
By your true faces we will know you

Some mismo Black

Haga no sea olvido los hombres

El camino a la miseria / The Mestiza Way

A Tolerance for Ambiguity

Una lucha de fronteras / A Struggle of Borders

La conciencia de III, mestiza: Towards a New

Writing is a Serious Art
Atravesando Fronteras

Crossing Borders
The Homeland, Aztec

El otro México

The Homeland, Aztec
"Significant" impediments are those in power; the whites and those present will be feared, named, studied, bespattered. For any writer who does not enter these terms in the book "Dancers at the End of the Day," what they do in Chicago and the black and white of blacks. Do not enter these transgressions. These writers say they possess documents of our southerners. Consider the impediments of the proprietors in the Southwest over all of the confines of the "South." Cuningham in the past, a vast, the greater, the comfortable. The monolithic, the united, the entire impediments. Los Angeles, the heart, the spirit, the heart of the problem and the border are in the same state of relaxation. The problem and the border are not, as it were, the problem is, or the land is united, separated by a narrow strip where a border is defined. This border is a third country—a border under which borders are set to form a third country. Tlaquepaque gains the other side of two worlds merging, the border between the two instances, and the border between the two instances gains the third and the third gains the second island, a land and is Mexican once.

This land was Mexican once.

The Homestead. Arizona / El otro Mexico

The Homestead. Arizona / El otro Mexico
Ungreater even formed Mexican between usual Chicanes origin, the word.

Now let us go.

The Homestead: Arizona / El Paso County

Archival Resources

The Homestead: Arizona / El Paso County

...
Delgado de la Intervención

From one Mexico to the other

The Gringo, locked into the fiction of his superiority,

The Chinese, destined for the role of their inferiors, deserts.

They were the Chinese; the Mexicans were the Americans.

But the Chinese were the Americans, and the Mexicans were the Chinese.

In 1836, Texas became a republic. It lost its black land.

In 1890, Texas became a republic. It lost its black land.

In 1900, Texas became a republic. It lost its black land.

In 1910, Texas became a republic. It lost its black land.

In 1920, Texas became a republic. It lost its black land.

In 1930, Texas became a republic. It lost its black land.

In 1940, Texas became a republic. It lost its black land.

In 1950, Texas became a republic. It lost its black land.

In 1960, Texas became a republic. It lost its black land.

In 1970, Texas became a republic. It lost its black land.

In 1980, Texas became a republic. It lost its black land.

In 1990, Texas became a republic. It lost its black land.

In 2000, Texas became a republic. It lost its black land.

In 2010, Texas became a republic. It lost its black land.

In 2020, Texas became a republic. It lost its black land.

In 2030, Texas became a republic. It lost its black land.

In 2040, Texas became a republic. It lost its black land.

In 2050, Texas became a republic. It lost its black land.

In 2060, Texas became a republic. It lost its black land.

In 2070, Texas became a republic. It lost its black land.

In 2080, Texas became a republic. It lost its black land.

In 2090, Texas became a republic. It lost its black land.

In 2100, Texas became a republic. It lost its black land.

In 2110, Texas became a republic. It lost its black land.

In 2120, Texas became a republic. It lost its black land.

In 2130, Texas became a republic. It lost its black land.

In 2140, Texas became a republic. It lost its black land.

In 2150, Texas became a republic. It lost its black land.

In 2160, Texas became a republic. It lost its black land.

In 2170, Texas became a republic. It lost its black land.

In 2180, Texas became a republic. It lost its black land.

In 2190, Texas became a republic. It lost its black land.

In 2200, Texas became a republic. It lost its black land.

In 2210, Texas became a republic. It lost its black land.

In 2220, Texas became a republic. It lost its black land.

In 2230, Texas became a republic. It lost its black land.

In 2240, Texas became a republic. It lost its black land.

In 2250, Texas became a republic. It lost its black land.

In 2260, Texas became a republic. It lost its black land.

In 2270, Texas became a republic. It lost its black land.

In 2280, Texas became a republic. It lost its black land.

In 2290, Texas became a republic. It lost its black land.

In 2300, Texas became a republic. It lost its black land.

El Deserts of the Lost Land

The Homestead Act / El Doro Mexico

The Homestead Act / El Doro Mexico
The experience of being a Chican@ in Texas and the Southwest, and the complications that come with it, have been a constant part of my life since I was young. Growing up in a family of farmers, I learned the importance of hard work and dedication from a young age. My parents instilled in me the value of education, and the need to always strive for improvement.

The land where I grew up was a place of beauty and challenge. The soil was rich but difficult to cultivate, and the weather was unpredictable. Yet, it was a land of possibility, and my family dreamed of a better future. They worked hard, often sacrificing their own needs for the sake of their children. This was not an easy life, but it was one of purpose and pride.

In 1930, the family decided to move to the United States to seek a better life. This was a time of great change and uncertainty. The Great Depression was in full swing, and many people were struggling. But my family was determined to make a new start. They found work in California, and I remember stories of the long journeys they took to find jobs. It was a time of hardship, but also of hope.

As I grew older, I became more aware of the challenges facing my community. The Mexican-American experience is one of struggle and resilience. We have faced discrimination and prejudice, but we have also overcome it. I remember the Civil Rights Movement, and the role that my community played in it. It was a time of unity and solidarity, and I was proud to be a part of it.

Today, I continue to live in the Southwest, and I am committed to fighting for justice and equality. The experience of being a Chican@ has shaped who I am, and I am proud of the legacy that I carry.

La experiencia de ser un/a Chican@ en Texas y la zona suroeste de los Estados Unidos ha sido constante en mi vida desde que era joven. Crecí en una familia de agricultores, y aprendí la importancia del trabajo duro y la dedicación desde una edad temprana. Mis padres me inculcaron el valor de la educación, y la necesidad de siempre esforzarse por mejorar.

El terreno donde crecí fue un lugar de belleza y desafío. La tierra era rica pero difícil de cultivar, y el clima era impredecible. Sin embargo, era un lugar de posibilidades, y mi familia soñaba con un futuro mejor. Trabajaban duro, a menudo sacrificando sus propias necesidades por el bien de sus hijos. Esto no fue una vida fácil, pero sí una de propósito y orgullo.

En 1930, la familia decidió mudarse a los Estados Unidos para buscar una mejor vida. Fue un tiempo de gran cambio y incertidumbre. La Gran Depresión estaba en plena marcha, y muchas personas estaban sufriendo. Pero mi familia estaba determinada a iniciar un nuevo comienzo. Encontraron trabajo en California, y recuerdo historias de las largas jornadas que tomaron para encontrar empleo. Fue un tiempo de dificultad, pero también de esperanza.

A medida que me crecía, me hice más consciente de los desafíos que enfrentaba nuestra comunidad. La experiencia de ser un/a Chican@ es una de lucha y resiliencia. Hemos enfrentado discriminación y prejuicio, pero también hemos superado. Recuerdo el Movimiento por los Derechos Civiles, y el papel que nuestra comunidad desempeñó en él. Fue un tiempo de unidad y solidaridad, y estaba orgulloso de ser parte de ello.

Hoy, me continúo viviendo en el Sureste, y me comprometo a luchar por la justicia y la igualdad. La experiencia de ser un/a Chican@ ha moldeado quién soy, y me enorgullece llevar el legado que llevo.
The potential misperception of the situation and the economic costs placed on any region during a border crisis, and the economic costs experienced by any region during a border crisis, are the primary focus of some of the recent border town. The border patrol brings the local McDanelds on the border, to prevent the criminal activity of the local border patrol. They planted devices sensing powerful winds around the bridge.

They are helping the local McDanelds on the border, to prevent the criminal activity of the local border patrol. They planted devices sensing powerful winds around the bridge.

The homeland and the silent river.

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Isolated and unprecedented are quick to take advantage of her helplessness. A Mexican woman is especially at risk. Often smugglers are caught in the midst of making money. She can't find work in the U.S. and is forced to make money in Mexico. One day, she is picked up by the Border Patrol and is deported. She is left alone in a room, with no one to watch over her. She is afraid, and she is alone. She cannot find a place to call home. She is alone in the world.