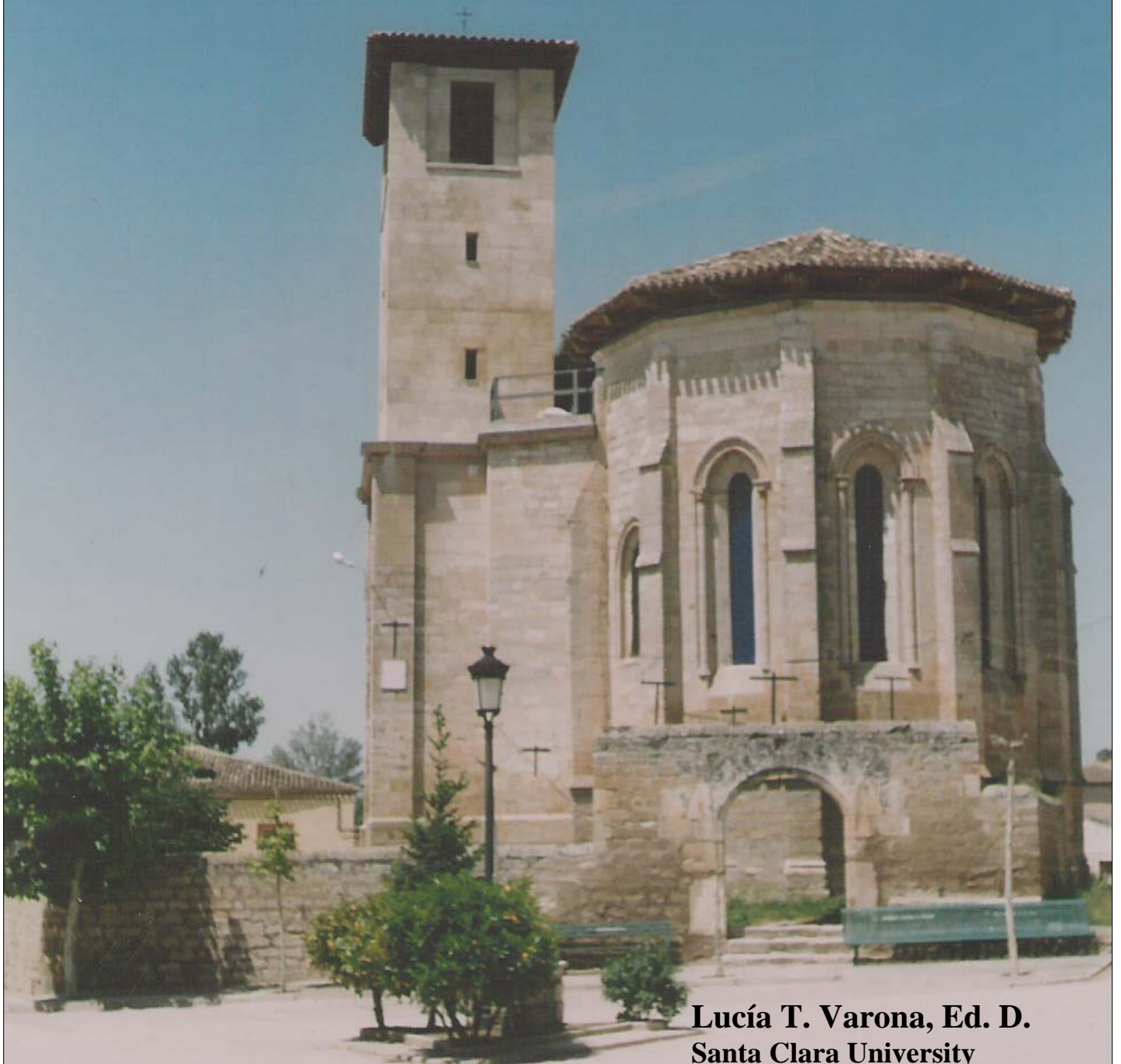


# **CIADONCHA SO MANY MEMORIES!**



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Internet Version  
Hollister, California, December, 2006

## INTRODUCTION

During the summer of 2005 I participated in a seminar given by Santa Clara University, where I am a Spanish Senior Lecturer. For two weeks during this seminar, 20 of us read, reflected and shared themes in relation to vocation. It was like, in some way, putting our whole life on the table and finding what it is that has motivated and motivates us to work each day. For me it is very clear, my vocation is sharing my life with simple people from the community. It is with them that I enjoy being more and from them that I learn the most.

In Guatemala I worked for many years for a non-governmental organization creating, directing, and coordinating education programs for children, teenagers and adults from the marginal area of the capital city (areas forgotten by the government and society where there is poverty, with all its consequences of abandonment, illness, misery, etc...) This was my first university. Weekly I wrote a column in a supplement of the daily newspaper El Gráfico (The Graphic) that was called "Semilla" ("Seed"), where I would express my reflections and all that I would learn from the people with whom and for whom I worked. In the United States I specialized myself in multicultural education and in the teaching of Spanish as a second language. My doctoral thesis was inspired by my Latin students, mostly originating from rural areas, who took my courses while I completed my post graduate studies. My classes are characterized by community based learning, which is nothing more than inviting the students to coexist with the Spanish-speakers that use community help centers so that they can learn from them, sharing daily life. The principal objective of this type of learning is to establish a greater communication between the university and the community, wherein one nourishes the other, wherein they mutually respect one another and thus that is how human development is promoted. It is in this field of community based where I have carried out research work and it is in the simple people where I truly find the desire to live.

No wonder then that this study has been inspired and carried out with the community of Ciadoncha; a small rural Spanish town whose inhabitants have worked the fields beginning with cows until the arrival of modern harvesting. This town has never had a secondary school, not even a library, but its men and women have the wisdom of one that has given its best years to the land, and the simple heart of one that every morning thanks heavens for a new day. This small and simple community has inspired articles in El Diario of Burgos (Burgos Newspaper), with titles such as "Ciadoncha: the most intellectual town of the province" written by Roberto Estébanez, (22)

Since 1984 I visit Ciadoncha at least once a year. I got married with a "ranero", as they call natives of this village, and since then I have tried to let myself talk by its roads, houses, fields, and mainly its people. Some short stories are witnesses of my first impressions. (<http://itrs.scu.edu/instructors/lvarona>)

Unfortunately, it is evident that many small towns, in Spain, tend to disappear and Ciadoncha is not an exception. With grief we have seen how much the population has been diminishing and with them also go the memories. Very little has been written about

this town. The stories are only engraved in the memories of those that live. We could say that every time an elder of Ciadoncha dies, a library disappears with him or her; that library that until today the town has never had. Before this reality and with the certainty of the large values that are in this place I began the present work. This is a compilation of the most pleasing memories of twenty two people that kindly accepted my invitation to dialogue. Only one of them asked that his name not appear in the list of participants. What I contribute to this study is the historical context of the times to which the narrations of the informants refer and also my own reflections and memories.

### **Form in which quotes and bibliographical references have been done.**

It is my dream that this study be read by all the people that want to enter in some way in the marvelous ordinary, but not simple, world or those who make it possible for bread to come to our table every day. That is why the reader will realize that the language used is colloquial and direct. In the text the authors are mentioned and the number that you see in parenthesis corresponds to the page from which the information comes. The data of the sources of information are given at the end in the form of a bibliography. Many terms and words are written in *italic*, which means that the explanation for this word or phrase is located in the glossary at the end.

When I refer to personal dialogues, I do not write the name of the person, but I do give the year in which the interview took place. This is at the request of the participants, whom only want their names to appear as collaborators, but do not want what each said to be individually identified.

In which information is found on the Internet, the electronic address is given and a brief explanation of the same in the text. In the bibliography the address is given again and the date that it was used.

With respect to the photographs used in this study, the majority was provided by Arcadio and Federico Varona, and others that wanted to collaborate; and yet others were taken by the author. In each photograph, its origin is mentioned. In many cases it is impossible to know the date in which they were taken and one can only make a reference to its era or the decade in which we assume they were taken. Those which were able to be given a date have only the year.

### **Theoretical Bases**

Participatory research theory, appreciative inquiry theory, and oral history theory have served as a base for this study. These three vast research theories have inspired and helped me observe, reflect, learn to ask and organize information.

Peter Park, a North American investigator who has done a lot of studies with different communities in the United States explains that the theory of Participatory Research says that the need for research comes from the people in the community. It is the people who have the power to generate, deepen and transmit knowledge (4). He says that participatory research begins because the people see a problem and try to solve it. The investigator **with the people from the community** (I have placed this emphasis) see

the problem and together try to solve it. Somehow, that is what occurred in our case, therefore “the problem” which we see is that there is not much written about Ciadoncha. We also see that the older people have these memories only in their heads, and there is a risk of losing everything if nothing remains written for other generations. Therefore, the idea of writing these memories has not been just mine but of many people and in fact we all have memories, not just one person. Therefore, this study had to be participatory, which means that in it many have actively intervened with their stories, their photos, their videos, opening their home to me, letting me take photos and sharing with me much of what has been lived in this town.

But on the other hand, I have not wanted to emphasize **the problems** but more so the good memories, the positive things that have occurred in this town. That is why Appreciative Inquiry Theory helped me understand how I had to ask my questions, how to avoid to fall into negativity in the dialogues. This theory focuses the investigation from a different point of view, but complementary of the participatory research theory. Authors Jane Magruder Watkins and Bernard J. Mhor tell us that Appreciative Inquiry Theory is based on emphasizing the meaning of the word **appreciate** that is like to want, to value; and in the word **inquire** which means to try to understand asking questions (14). From this theory I took the idea of asking what were the best memories people had during their life in Ciadoncha? We always talked about the positive things. Even the sad things such as reliving the difficult times when there were not as many materials things, were remembered with joy.

Of Oral History I have taken the idea that history is not written only by grand heroes, nor large characters. History is also made by simple people. This is explained by Paul Thompson in his book Voices of the Past. He explains that it is very important that people from all levels talk of how they lived different events. Thompson says that it is good to listen to different people because each one has a different perception of what was lived and that is the only way to really understand the things that have occurred. This theory emphasizes a lot to record the stories narrated. In Thompson’s book he uses as an example various studies that have been done about the Jews and all that occurred during the Second World War. These narrations have served in making the experience more personal in the museums wherein it is possible to listen to the voices of the people narrating what they lived while one can see photos or artifacts. The authors emphasize the power of listening to a person’s voice after so much time.

From there came the idea of recording interviews and leaving a copy of them in the City Hall in case someone in the future would like to use them for the disclosure of the customs and traditions of Ciadoncha. Really, it is very exciting to listen to the voices of those that are no longer among us. It is not the same as only reading what they said. This happened to us when we were searching for material for this study and we came across an interview that was done of my father-in-law some years ago. I think that this time we paid more attention to everything that he said. Perhaps, this was precisely because he is no longer among us.

For the historical context, I have consulted many sites on the Internet, magazines and books. Fundamentally I used the book Historia de España (History of Spain) by Julio Valdeón, Joseph Pérez and Santos Juliá. I focused on the part of the book developed by Santos Juliá, since it is the era that occupies us in this work.

### **Methodology. How this work was done**

I began this study in December of the year 2004 when I invited five women from the town to tell me which were the best memories they had of their life in Ciadoncha. The general themes were the following: religion, education, the cycle of life. I recorded these dialogues and then I listened to them with the intention of transcribing them. Nevertheless I found myself with the result that transcribing was extremely difficult and in reality was not of great importance to this study, given the repetition and lack of continuity in the narration. I based my decision not to transcribe on what the author Willa K. Baum says in her book Transcribing and Editing Oral History (15). Baum says that the decision to transcribe the dialogues, interviews and narrations is taken in agreement with the budget one has for the study, since the transcription takes many hours of work and ends up being extremely expensive. Besides if a summary of what has been said can be done and if with that the objectives of the study are fulfilled, that is sufficient.

In the summer of 2005, taking into account the summary of the dialogues carried out in December of the previous year, I was able to detect other general themes such as: childhood games, engagements, weddings, religious celebrations, school, the dwelling, field work, house chores, and the cultural center of Santa Bárbara. I interviewed once again some of the women to assure myself of some of the details and also to give them the opportunity to expand their commentaries, since all commented to me that after we had recorded they remembered more lived events. Their commentaries were added to the summary made prior. This showed me that I should create the environment before recording the information. For example, in reunions prior to the recording, we talked about the topics that I wanted to ask them and I let some days pass before making the formal dialogue, that way when the day came for doing the dialogue, the participants had already had various days to remember more things and many actually had photos and objects that helped emphasize the memories that they had during the dialogue. I gave to other people the questions in advance, and in the dialogue I recorded what they were able to remember.

By December of 2005 I already had the themes clearly defined and I saw the necessity to not only interview women but also men who wanted to participate, the Mayor of the town, the parish priest and Arcadio Varona who has been the participant who has contributed the most to this study. Thus, in January of 2006 I interviewed eighteen more people. The group of participants was in the end made up of eleven women and twelve men. After listening to which were the memories most pleasing that they had, the questions were very specific to the themes that came from the memories. For example, to some I asked only things that had to do with agriculture, to others with the cycle of life, to the parish priest about things related to spirituality and the town's church; to the Mayor, I asked mainly information on the administrative aspect of the place. To one couple, the youngest ones, I asked about how they saw the future of

Ciaddoncha, and what they thought about life there. Others shared with me their videos and we saw them surrounded by all their family remembering life in the wine cellars, special celebrations and many more. The theme of the cultural center of Santa Bárbara and the educational and cultural function that the town had for many years was also a specific theme with another group, achieving the compilation of newspaper cut outs, photographs, documents, etc...

Electronic communication has constantly continued with the informants of the town. The exchange of photos, documents, ideas, etc... has increased over time. The finished chapters were remitted to two people of this place so that they could read them to indicate errors, make suggestions and pertinent commentaries before writing the final version.

A letter of agreement was read to each one of the participants before they signed it. A copy is enclosed in this introduction.

<b>RESEARCH ON THE LIFE IN CIADONCHA IN THE 20<sup>TH</sup> CENTURY</b>	
Name of the researcher: Lucía T. Varona Academic affiliation: Santa Clara University, Santa Clara, California.	
By these means we make known that our participation in this research is to collaborate to the disclosure of our customs and traditions. All of the information that we have given and that are in the recordings are product of what we remember to have lived.	
The researcher has our authorization to use this information in any manner that she considers necessary to promote the knowledge of Spanish rural culture. A copy of the study and of the recordings of the stories will remain in the town's files to be used in future research and/or promotion of our culture.	
Our signatures on the line of the form in which we want our names to appear in the study constitute our authorization for the disclosure of the same.	
Date: _____	
Name as you want it to appear in the study	Signature of the participant
_____	_____

With all of that information, during the winter quarter of the academic year of 2006, I edited the present work, which I have divided into the following chapters: the town and its people, a bit of history, the church, spirituality of the people, the wine cellars, the food, the killing of the pork, education, the cycle of life, agriculture and cattle, and the Cultural Center of Santa Bárbara. At the end I have put a glossary for the Spanish version, to help those that are not from the area of Ciaddoncha to better understand the content of the work, and the bibliographical information of this study.



# CHAPTER 1

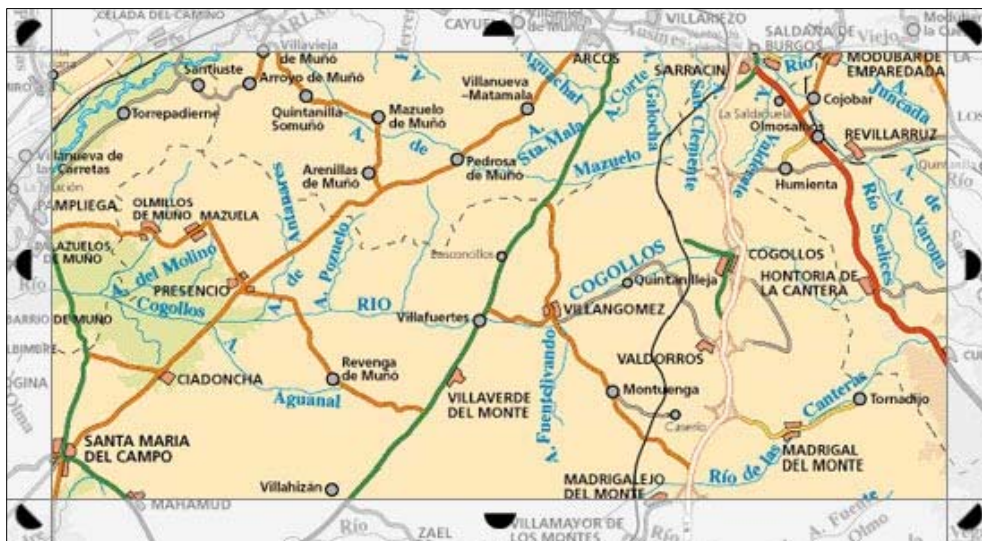
## THE TOWN AND ITS PEOPLE



Ciadoncha, a small population in the region of Arlanza, 25 kilometers from the city of Burgos.

### Geographical Location.

According to the study of Santiago García, Ciadoncha has an extension of 15.29 square kilometers to an average altitude of 796 meters. It is located southwest of the province of Burgos, and is adjacent to the municipalities of Prescencio, Santa María del Campo, Mahamud Mazuela, Olmillos de Muñó and Palazuelos de Muñó. Only two kilometers away is the river of Cogollos and the stream of Aguanal. Eleven kilometers away is the railway station of Villaquirán. In addition, Ciadoncha is well connected by paved roads with the main points of interest of the country.



<http://www.diputaciondeburgos.es/PlanoProvincia.cfm?x=2&y=9>

## **Its people**

The people of Ciadoncha are simple and traditional, caring and hard working. In my interview with the priest of the town, father Emérito Puente, I asked him what it was that he learned from the people of Ciadoncha during the time that he has served as priest. He responded that from the elders, their resignation, the entirety with which they receive what life gives them; of the youth, their striving spirit and desire for change.



Práxedes Martínez, was born in Ciadoncha in 1915. Today, she is the eldest native.

Práxedes Martínez has always lived in Ciadoncha. She has seen the town grow and diminish. At her age she still enjoys cleaning the house and it is not rare to find her sweeping the entry. She is an admirable woman, with the wisdom that years give and with the sweetness and strength that only those of Ciadoncha have. I would like to give her my thanks for having sat to converse with me and for having helped me so much with her memories.



Marcos and Alfredo Arroyo- the youngest of Ciadoncha. 2003

Marcos and Alfredo Arroyo are the youngest of the town. They still live there, even though they have to go to the school of Santa María, which is about four kilometers in distance. They are everyone's happiness.

## **The Town**

A main road crosses Ciadoncha called the Calzada. It runs from the road to the wine cellars. But there is also a road that is not yet paved and appears as if it were a continuation of Calzada street, which connects to a new wine cellar that is being built and to the drinking water well.



The City Hall is between the church and the bar. What today is the bar was once in its time the school for males. There are many houses that have been restored, others that continue to fall and still there are some that have been recently constructed in these last few years.



Old City Hall. 1982



New City Hall. 2006



Church and Plaza. 2005  
Photos by Lucía Varona

The town had various springs where the women would go to wash the clothes. There were also some public basins where people also went to wash, before they had automatic washing machines in their houses.



The Antanilla, one of the springs in the 70s.  
Photo provided by Federico Varona

The wife of one of the participants commented that when she arrived in Ciadoncha she felt happy because during the winter, washing in the spring was much better than washing in the river. The river water is very cold, whereas the spring water maintains itself moderate. The majority of the participants have very pleasant memories of the times that they washed in the springs. They said that it was very happy when a few of them would unite in washing. The work was much more bearable when it was done chatting and laughing.



Grove closest to one of the springs where one usually washed and stretched their clothes. 2006  
Photo by Lucía Varona



Well where the water comes out for the whole town. 1977.  
Photo provided by Federico Varona

In 1977 they put drinkable water. Life completely changed for all those in Ciadoncha. One of the things that the participants have noticed the most is that since the water came about, the people have been retreating increasingly more every time in their houses and they say that the same fellowship that existed before no longer exists

This has been a very important point that has come across the interviews and that evidently is an interesting topic to address. In general, the majority of the people long for the earlier times mostly because they had to be in so much contact with one another. The participants say that since life has changed in Ciadoncha, with so many serviceabilities, the natives have become more shy and egoistic. This was an expression that a participant used when explaining that modernization had not necessarily been good.

In the earlier times, they had to bring the water to the fountain and they would see one another and chat a bit. Also when they went to wash, and that is not to say when they had to do hard work during the crop season all together in the fields. On machinery having entered in agriculture, working together disappeared. The town's modernization has brought many consequences, one of them being that people do not see one another as often as before.

This feeling does not exist only in Ciadoncha. Visiting this following website on the Internet, [http:// www.alcozar.net/etnografia/pueblo-vivienda.htm](http://www.alcozar.net/etnografia/pueblo-vivienda.htm), about the town of Soria shows how rural life was in the past and how it is now. Here one finds the same comments. They say that the life of a farmer has changed very much, that the people are less communicative and that one might even say that today the life of farmers is very boring.



Water fountain. Ciadoncha.  
Picture by Arcadio Varona

There are various water fountains in the town. Before 1977, from there they would take water to their houses. These fountains are low and the water is crystal-like and fresh. There is practically one fountain for every neighborhood. The neighborhoods are somewhat interesting. Without having any kind of physical separation, families would reunite and create affinity between neighbors, forming small groups of people closer with those that they were sharing with more than with others. So much so that when some of them would move to a new house, due to them having built a more modern one in another part of town, it was not easy for them to adapt to the new neighborhood.

This observation turns out to be interesting, since the town is so small. I was also able to observe that many people of the same age did not communicate with one another when they were children. Those that were born the same year were called “quintos”. Well, there are many “quintos” that not until now that they are older communicate with one another.

One place that is very near is La Casa Blanca (The White House). This was a farm that was called “Los Lirios” (The Irises). It has had many owners, but during one time it had a lot of life. One of the participants says that she remembers very well how that house used to be. It was full of life; they had many animals and different cultigens. Those that took care of the house were good friends with the people of the town. La Casa Blanca has remained a place of nostalgia, of memories where people now go for walks.



Road to Prescencio in the 70s  
Photo provided by Federico Varona

The people of Ciadoncha like going for walks and there are many nice places to go for walks at. One of them is the path of Prescencio, the Cuatro Piedras (the Four Stones), the wine cellars, or simply going into the field and letting nature talk to you.



Walking through the fields in the 70s  
Photo provided by Federico Varona

In December it is nice to go to the pine grove to bring moss for the birth and pick eatable mushrooms.



Eatable mushrooms from the pine grove. 1984  
Photo provided by Federico Varona

The wine cellars and snack bars are another part of Ciadoncha that is very nice and where one can enjoy the company of friends and relatives.



The wine cellars. 1992  
Photo provided by Federico Varona



## CHAPTER 2

### EVOLUTION OF THE POPULATION

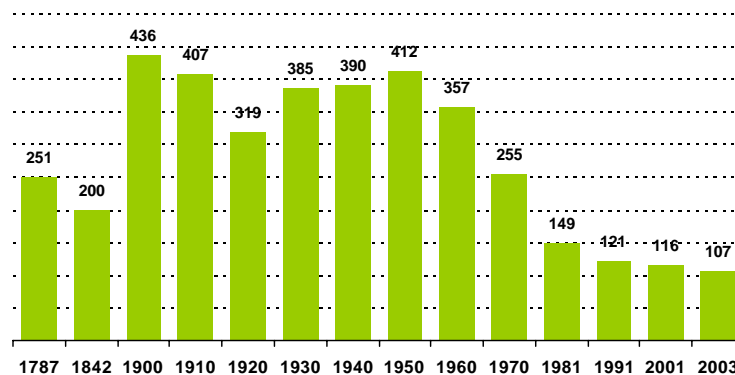
In 1842 Ciadoncha appears in the dictionary of Madoz with 77 natives and 200 souls. In the census of Floridablanca that was carried out in 1787, the population was distributed in the manner that the diagram demonstrates.

#### CIADONCHA CENSUS OF FLORIDABLANCA 1787



More recently in a report on towns of Spain that Santiago García did and which we already mentioned previously, also appear interesting facts about the evolution of the population of Ciadoncha.

#### EVOLUTION OF POPULATION 1787-2003



Source: Analysis EDIDATA I+D+I.

In the year 1900 the population reached 436 habitants, being the highest that Ciadoncha has ever had in its history. One notable decrease is that of 1920, when it reached 319, increasing again in 1930 to 385 and maintaining itself between 390 and 357 until 1960. In 1970 again it decreases to 255 and in 1981 to 149, the population remaining between 121 and 107 habitants from 1981 through 2003.

It is not easy to figure out the causes of fluctuation in the population of Ciadoncha from 1787 through 1930. Nonetheless, thanks to the memories of many of the participants in this study, we are able to explain the fluctuations from 1930 forward. The fluctuation in the population prior to 1930 possibly was due to the general tendencies of the European population in those times, by which would be interesting to visit the electronic link of Art History in <http://www.artehistoria.com/>, which is an initiative without the gain of profit of Ediciones Domen where one can explore these themes at a national and world level. In summary, the fluctuation in the population was due more than anything to the lack of knowledge for facing plagues and natural catastrophes. In the case of Spain, it can be imagined that the changes in weather could have been the cause of the fluctuation in population, since it is a country that depends a lot on agriculture; it was always seen effected by droughts and other natural phenomena. The emigration that took place at the discovery of America did not come to affect Castilla very much, as could have been noted in the coastal zones of the country.

### **Historical Context**

We should remember that before 1900, Spain was mainly a rural society. According to Santos Juliá, 77% of the population was dedicated to agriculture and fishing (446). This made the economy very unstable since one bad crop by any climatological crisis brought famine to the whole country.



Illustration of how life was in Spain during the 18<sup>th</sup> century

Engraving of San Severino of J. E. Delmás

[http://www.balmaseda.net/balmanet/HIST/historia\\_histo.htm](http://www.balmaseda.net/balmanet/HIST/historia_histo.htm)

From 1900 to 1930, the rural population in Spain began to move, not to the coast to board boats to go to America, as they did in the previous century, but to urban areas. The cities began to grow, jobs in construction flourished and mortality descended. The total population of Spain passed from 18.61 million in 1900 to 23.67 million in 1930.

The mobility to the big cities that was seen during this era was also due to the industrialization. This is the time that Barcelona, Madrid, Bilbao, Gijón with harbor traffic, Valencia, Sevilla, Salamanca, Vigo, Córdoba and Zaragoza grew. Businessmen and industries arose because of the First World War. In 1930, only 29% of the population was dedicated to nutritious industries (Juliá, 447-448). Left behind, remained the anguish for the sense of life that the young writers of 98 had so much published.

Influence from the church was very weak and the young dedicated themselves to the diversion to cities more than to respect the teachings of the Catholic Church which their parents had followed so closely. The workers affiliated themselves with unions and the professionals reunited in meetings, editorial offices or literary societies. It was the famous crazy years (the decade from 1920 to 1930) throughout the whole world. During this era, the anticlericalism (against church influence in politics) in Spain gave rise to the burning of churches and convents and to the rejection of anything related to the church.

In 1923 general Primo de Rivera obtained the power through a coup d'etat and at first governed by means of the army through a military directorship.



Miguel Primo de Rivera, by José Ribera  
Modern Art Museum of Barcelona. Oil on cloth.  
<http://www.artehistoria.com/>

On the electronic link of “Sí España” (Yes Spain) we can find the following summary of the political life of this era.

The dictatorship of Primo de Rivera resolved some of the many problems that destroyed the country: he ended the war in Africa, developed local governments and presented an ambitious program of public works. Nevertheless, the intent to return to a constitutional government establishing a consultative National Assembly (1926) failed with the refusal of the rough draft of the Spanish Monarchy Constitution in 1929.

The decade of 1930-1940 was full of political and social instability. In the autumn of 1930 the revolutionary was committed and as the doctor of Sociology and

professor of the Social History Department and Political Thought of the UNED (National University of Education to Distance) tells us, Santos Juliá (473-503) in the book that he wrote with Julio Valdeón and Joseph Pérez;

When those Republicans and socialist whom call themselves provisional government of the Republic transformed the doors of the Governmental ministry, they confirmed surprised that the civil guards were pleased instead of taking them prisoners and they could not believe it. In a way that was already done, that the Republic so many times had dreamed an ideal Utopia, already had arrived (Juliá, 473).

The twelve men that formed the committee were ratified in July of 1931 by the elections to the Constituent Parliaments that gave a clear triumph to the republican-socialist conjunction. Nevertheless, this committee did not achieve in maintaining its unity. They did not even come to an agreement over some of the points of the Constitution project.

After a year of having been formed the revolutionary committee, in October of 1931, renounced Alcalá-Zamora and Miguel Maura, after the debate of the constitutional projects articles related to the Catholic Church. Manuel Azaña, leader of the most reduced republican minority, received from the Parliaments president, Julián Besteiro, the charge to preside over a government whose main task consisted of ending the works of the constitutionals. Copied directly from the article of Juliá, page 475.

The Spanish state appears to be made up of municipalities combined in provinces and “by the regions that constitute themselves in a regimen of autonomy”, a new concept with one that pretended to give an original solution to the will of the bordering provinces, with common historical, cultural and economic characteristics that wanted to organize in an autonomous region in order to form a “political administrative nucleus”. The constitution establishes the **equality of all the Spaniards before the law and consecrates the principle of no discrimination by reason of sex; it constitutionalizes the cultural and social rights, it establishes the arbitrariness and obligatoriness of the elementary education; it proceeds to create a total separation of the Church and the State, moreover prohibiting the religious orders the exercise of teaching, industry and commerce; it identifies Parliament with the Congress of Representatives**, whom the ministries and their president respond before, named and separated freely by the Republic president, that should separate it necessarily if Parliament denies their confidence. (The emphasis with bold has done by the author of this study)

It is important to observe what this constitution establishes, which was the fruit of the republican and socialist majority outside of the June elections. As you can imagine, the right monarchial Catholic side did not have part in the elaboration of the text and did not vote. The radical reforms of the republicans were not visionalized with good eyes by

the land owners, nor by the Catholic church giving place to the reinforcement of their organizations and new confederations, being one of the most important of the *Confederación Nacional Católico-Agraria* (Catholic-Agrarian National Confederation), composed of small owners and leaseholders, from which many the leaders of the political Catholicism arose.

The abundance of work, overall in the abundance of work, above all in the construction that there had been up until then, began to become scarce, the discontent began to generalize itself between the population and the increase of strikes began to affect not only the regions with estates but also cities that up until had less conflicts, such as Madrid. It is then that Angel Herrera lances Popular Action under the motto of religion, homeland, family, order, property and work. The new catholic party created regardless of Popular Action attacks the republicans as cold pursuers of the Church and enemies of the Homeland and the socialists as enemies of the property, of the small peasants, of family and of order.

The socialists rip their coalition with the republicans of the left side. The two groups (socialists and republicans) present themselves separated in the 1933 elections. As a result of this the left republic swept of the new Parliament and the socialists saw their previous representation cut in half.

In the middle of all this political whirlwind, many were left without work. The right catholic felt each time stronger and adopts public division at the style of Italian fascism, with large paramilitary concentrations, salutes to the Roman, exaltation of the leader, and they did not hid their final goals of reaching the power to change the regimen. Civil War begins in 1936.

Only two of the participants in this study have some vague memories of the Spanish civil war. That is why I try to include historical context from this era, based on information found in books and the Internet.

The so called National Edict grouped those sectors damaged by the republican reforms: the church, the army, the large owners and businessmen, as well as the middle classes frightened before the advance of the communist or anarchist revolution. They fixed their capital in Burgos until the end of the war, adopting the monarchical flag as a symbol of the new State, which al general named Francisco Franco in the front.

The political ideology of Franco picks up plans of *Falange Española* (Spanish Falange), as well as traditionalist doctrines of the old Carlists, establishing with it a dictatorial regimen that annulled the republican reforms and harshly repressed any contrary ideas and activities. The republican edict, in turn, remained mainly in the hands of the working organizations whose militants assumed the Republic defense at the same time that they initiated revolutionary experiences of communist or anarchist character. This duality, war or revolution, marks the political action and provokes clashes among the partisans of giving priority to one or another (Valdeón, Pérez and Juliá 2006).

In both edicts, the contrary violence and prosecution was very harsh, reflecting in a tense environment that Europe lived before World War II. The fascist dictatorships of Mussolini and Hitler supported the pro-fanco army, while the Soviet Union and Communist International channeled their support to the republican militias. The aid of the fascisms to the national army, united in their greater preparation and discipline, finally favored the defeat of the republican Popular Army in April of 1939, giving way to the dictatorship of the general Franco over all the territory (<http://www.sispain.org/spanish/history/civil.html> ).

Returning to the analysis of the evolution of the population in Ciadoncha, we can see that the mobility that the historians speak of between the years 1900 and 1930 did have a little affect, well the population descended from 436 to 319. But between the years 1930 and 1960, Ciadoncha seems immune to the conflicts of the civil war according to the evolution of its population. While other populations, especially in the south of Spain, remain affected by the war (<http://www.juntadeandalucia.es/averroes/~11700421/>), More well, to Ciadoncha it appears that new neighbors arrived to establish themselves in this place, possibly as laborers, and they stays for a few more years.

In my conversations with the people of Ciadoncha, the only people that remember how the years of the civil war were say that that is when those from the capital came to buy bread from the towns. There are very few that remember, well they were just children back then and their memories are very vague. They told me that they only remembered having heard something over this topic from the adults, but that before, children did not converse with the adults and even less about topics like the war.



Class of girls between 1936-1939 of the school of Ciadoncha.  
Photo provided by Arcadio Varona

The only historic document that I found in Ciadoncha from the era of the civil war is a photograph of a class of girls of the school that I could situate somewhat between the years of 1936-1939.

One participant keeps clearly in her mind how one day (she does not remember the year) the guards came to get her uncle to present him with the town keys.

One day, some children came to tell me that some guards were looking for my uncle. I sent them to look for him because I was working in the field. I prepared his white blouse, which he put on upon arriving, and he presented himself before the authorities.

-We present you with the town keys – they told him.

My uncle took charge. He later came to be mayor because he was voted by the people. (Personal interview, 2005)

She was very young back then but according to her own words, she remembers it “as if it had happened yesterday”. She likes to remember the order and respect that there was during the times of Franco. Also, the courtesy of the gentlemen for the ladies. She remembers how the men would stand up in the bus to let her sit.

Other participants remember that in many parts of Spain oil was smuggled, but they insist that they would only hear these things commented by the adults.

-They would say that they had to hide the oil in pig skins, so that it would pass unnoticed in the train –some of the participants commented. Then, they would exchange the oil for whatever they lacked the most (Interview, 2006).



A Pig skin. 2006  
Picture by Federico Varona

Other people remember the rationing that arrived once the war ended. There were some tickets that were used to get sugar, oil, and other things to eat. Inspectors would make sure you only had what you were allowed. They only permitted you to have a certain amount of things, and if you had more they would take it from you. (Personals interviews, January 2005, 2006).

Some vaguely remember some people that did not belong to the same current ideological of the regimen. They called them “the rojillos” (“the red”), but they do not remember there being bad treatment.

To finish interpreting the evolution of the population in Ciadoncha, I will say that the decrease in the population from the years 1960 through 1990 coincides with the decrease of the prices of cereals, the mechanization of agriculture, the formation of the *Polos de Desarrollo* (Areas of Development) and the famous rural exodus. Many youths between the years 1960 and 1980 left to Bilbao, Barcelona and to the city of Burgos. This was also called the “rural exodus” in the history of Spain and was very strong in Andalusia. Nevertheless, in Ciadoncha, a lot of mobility is seen during this era.

The education that the youth had access to during the 80s throughout all of Spain also opened the doors for the professionals of Ciadoncha to practice their professions in large cities, leaving in the town only the older people, who have been farmers their whole life.

It is this that began a new stage in the life of the rural Spanish area, in which many youth go to live in large cities, but return to work in the field on weekends or when they have vacations. This can still be seen today in Ciadoncha.

According to Juliá, the years 1960 and 1980 is the time when the Spanish society, in general, finally urbanizes and assimilates to any other developed country. The migratory current is first directed from the field to the capital to the province, then to the industrialized regions, and lastly to Europe. According to statistical data, in the 60s, the official number of Spanish emigrants to the rest of Europe is of 110,000, but the unofficial number is of 2,500,000 (Calos Aguilera/Fuente: Spanish Institute of Emigration)

Nevertheless, in Ciadoncha, this rural exodus is seen beginning the 60s, extending to the 80s. The first to emigrate, in the 60s, go to Bilbao and Barcelona. In the 70s and 80s they leave to Burgos and very few, later on, leave to other parts of Europe.

I commented previously that at the beginning of the 20th century, 77% of the Spanish population was dedicated to agriculture and fishing, but by the 70s, more than 70% of the population was urban, having totally invested the place where the population lived (Pastrana).

Although the provincial delegation of Burgos says that Ciadoncha has an approximate population of 141 natives, I believe that this data refers to registered natives, but not to the people who really live in the town. During the winter months the number of natives that reside in Ciadoncha is extremely low.



## CHAPTER 3

### A BIT OF HISTORY

#### The name

The professor, Arcadio Varona Madrid, born in Ciadoncha, published a story a few years ago about the town in the magazine called “Ciadoncha, after its footprints” (13-16). There he explained that the origin of the town’s name is a true unknown for the researchers because in the Foundational Document of the Abbey of Covarrubias it appears as “Cibtatonia”. Further ahead, on the sixth of December of 1209 the term of Ciadoncha begins to appear, but it does not remain clear how it went from Cibtatonia to Ciadoncha.



Arcadio Varona Madrid

The historian Gonzalo Martínez Díez says.

“CIADONCHA.-28-XI-988: Cibtatonia, 6.XI.1209: Ciadoncha, derived from the originating Cibtat at the same time of **civitas**; the second component does not appear clear at all, possible originating from the suffix of -onica or -onga in the same way that -monte has formed montonica or montuenga” (300)

In the town, there are comments that Ciadoncha comes from “Ciudad ancha” (wide city), but there are not any documents that support this version.

#### Birth

Varona Madrid comments in the same article previously cited that the date of birth of Ciadoncha can be placed between 915 and 930. Well, administratively, Ciadoncha appears in the census of 1591-1594 as included in the district of Partida Yglesias. At the end of the 17th century it appears as part of the district of Can de Muño, where it appears with the category of town and jurisdiction of secular rule. As of 1843, Ciadoncha begins to form part of the district of Lerma with 200 habitants.

Martínez Díez says that Ciadoncha pertained to the Alfoz (administrative division) of Muñó. The alfozes (administrative divisions) were the small districts wherein the county of Castilla was subdivided. The word is of Arabian origin, from the word al-hauz, that means canton or district. This makes it clear that we are before a vocabulary imported from Al-Andalus or the Mozarabics (Christians from Spain submitted to the Arabian domination) that resorted to the repopulation of the Leon and Spaniard lands since the second half of the 9th century. (10).

In the book Villahoz de Óscar Ignacio Aparicio Ahedo you can find a similar problem that worries us about the date of birth of Ciadoncha. He says that one can not say exactly when the core between Arlanza and the Duero was created because the reports do not give this data. Nevertheless, taking into account the names used for the neighboring towns, it can be deduced that these appeared during the diverse migrations. As was said before, just the fact that surrounding populations have the names of Mahamud, Villahizán, Villahoz means that these cores were probably created during times that these lands were habituated by the mozarabics. There is sufficient data to think that the date in which the name of these cores were first written is not the date of its foundation, but it could have been from much before than what appears written. The reason that the historians dare to say that the birth of Ciadoncha could have been between 915 and 930 is because the Alfoz (administrative division) of Muñó is one of the first alfoces (administrative divisions) attested in the medieval documentation that appears in 922.

### **Important Dates**

Some important dates in the history of this town are:

November 24, 978: when the count (military commander of a territory) García Fernández, son of Fernán González, founds in favor of Urraca, his daughter, the Abbey of Covarrubias, giving her the town of Ciadoncha.

In 1532 Martín Fernández Salazar buys the property of Ciadoncha for a total of 12.000 ducats and on the 6th day of July of 1681, the king Carlos II creates the territory of marquis dignity of Ciadoncha in favor of Francisco Nicolás de Crema and his wife Bentura Fernández de Salazar.

On the 1st of November of 1755 the church tower came down, possibly as a consequence of the earthquake that destroyed the city of Lisboa in Portugal (Varona Madrid 1990).

Finally, in the year 2003, after many attempts, a stone tower where the bells are located was successfully built.

## CHAPTER 4

### THE CHURCH

The biggest artistic wealth of Ciadoncha is its church. René Jesús Payo Hernández, professor of the University of Burgos, did a study about the town where we find that a church existed from the 10th century that served to satisfy the spiritual needs of the habitants of this place (34).

There are not known how many buildings were constructed from the 10th to the 13th centuries, but one thing we can be sure of is that during the beginning of the 13th century a new parochial temple was initiated.



Church de Ciadoncha. 2003  
Photo provided by D. Emérito Puente

The apse and the stretch that follows it is one of the better preserved parts from this time. On seeing the similarity of this apse with that of the Monastery of the Heulgas of Burgos and with that of the Villamayor de los Montes, it is easy to conclude that it belongs to mid 13th century.



Entrance to the church.  
Photo provided by Federico Varona

Also from this period of time is the entry, the baptismal fountain and the beams that stick out from the exterior part of the wall which sustains the cornice. The front has all the characteristics of Cistercian fronts and gothic style, characterized by its simplicity in the archivolt and by the regrettable decoration of the capitals.



Baptismal basin and Christ.  
Photo provided by Federico Varona

The baptismal basin is also a work from the 13th century, although connected to the Romanesque tradition.



A vault with the inscription 1551 in roman numerals.  
Photo provided by Arcadio Varona

During mid-16th century this church suffered an important transformation. In 1551, it proceeded to substitute the primitive vault of the 13th century for a more classic one of the 16th century, characterized by bent nerves, and the sacristy was built.



Christ Crucified.

Photo provided by Federico Varona

Payo Hernández tells us that the oldest conserved sculptural piece is one from the first half of the 18th century. The image of the crucified measures approximately a meter and a half and has the same style of the famous Christ of the Battles of the palencia Cathedral. (35).



Sitting Virgin

Photo provided by Federico Varona

Another exceptional piece is that of the image of the sitting Virgin with Child. This sculpture measures 105 cm y its chronology can be placed in the last years of the 15th century or in the beginning of the 16th century and in the workshop of Gil de Siloé (34).



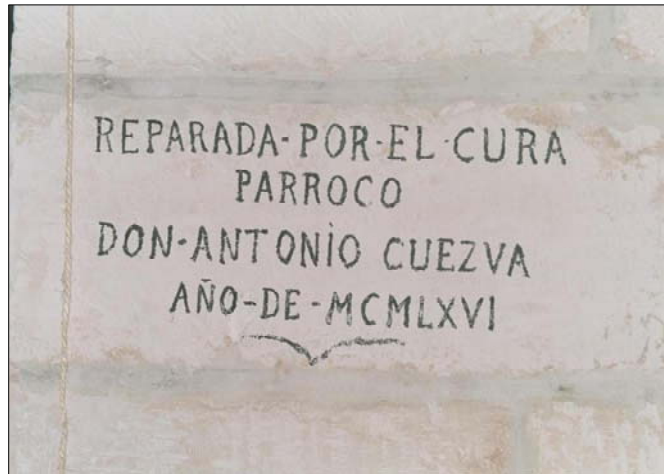
Greater Altarpiece.  
Photo provided by Federico Varona

Of the greater altarpiece we know that before the present one there was one that existed in the 16th century, but due to its bad state, in 1735 the archbishopric visitors ordered from the parish the construction of a new one. In 1736 its construction began by the brothers Luis and Manuel Cortés del Valle, notable natural sculptors from Herrera de Pisuega. During this time they were already settled in the city of Burgos. In spite of much economic urgency, in 1741 the altarpiece was able to be brought to Ciadoncha. According to the church's account, the economic difficulties were such that they resorted to the Brotherhood of the Holy Sacrament to help pay for it and its own authors forgave four hundred real that they donated as charity in 1749. (Hernández, 36).



Virgin of the Assumption. 2006  
Photo provided by Arcadio Varona

The image of the Virgin of the Assumption, the title of the parish, was carved by Manuel Cortés and polychromed by Pedro Reoyo in 1751. In 1783 Adrián Carazo polychromed the remainder of the altarpiece and the work finished in 1784 by Manuel Benigno Romero who carved the images of San Cosme and San Damián, and polychromed by Romualdo Pérez. Stylistically this work is found in transit to rococo, although the global polychrome of Adrián Carazo gives it a bit of imitated neoclassicism with jaspers and marble (Hernández Payo, 36).



Reparation of the church in 1966.  
Photo provided by Arcadio Varona

In 1966, by the initiative of the then parish priest, Antonio Cuezva, a cleansing and reconstruction of the interior of the church was done. It was a very important event for the town. It relied on the participation of almost all the neighbors, the bricklayers of Peral, whom were called Las Arañas (The Spiders) and the direction of Luís Pérez, the bricklayer of Ciadoncha.



Stained glass window in the porthole of the chorus of the church.  
Photo provided by Arcadio Varona



The stained glass window that appears in the porthole of the chorus is a contribution from various neighbors channeled by the Club Cultural Santa Bárbara (Santa Barbara Cultural Club). This beautiful work was placed by the famous Burgos stained glass workers, Hermanos Barrio (Neighborhood Brothers). It was placed in 1996.



The church without the tower.  
Photo provided by Arcadio Varona

For many years the church of Ciadoncha did not have a tower. The original tower was destroyed in 1755, possibly as a consequence of the earthquake that destroyed Lisboa. The exterior of the church has endured several transformations since then. At first the church, without a tower where the apse is, emphasized late Romanesque style, starts of the Gothic.



Photo provided by Arcadio Varona

In November, the work for replacing the cover or roof began. They finished in April of 1995. The reforms consisted of completely renewing the wooden structures, boards and tiles. The new structure was insulated with waterproof and impermeable plaques between the wood and the tiles to avoid filtrations of water from the rain, in the case that the tiles were to fail. The old eliminated cover was the original and primitive one, mostly originating from the 16th century, which is why it appeared old and had some rotten boards and sticks. However, not the case in the beams, which in spite of its years conserved its resiliency and strength.

This work was seen over by the Consejería de Fomento de la Junta de Castilla y León (Department of Promotion of the Group of Castilla and León), thanks to the gestures made by father Emérito Puente, parish priest, and José Ignacio Martínez Madrid, Mayor. There were many trips that the priest, the mayor, the councilmen and the master builder of the bishopric made to Valladolid in order to achieve this work. The final cost was 17.124.898 ptas.

This event was about obtaining the funds to make a tower, but it was not possible to achieve what was wanted, forcing them to accept a metallic structure that could maintain the bells. The electric clock and programmer of the bell sounds, a system that was installed on this occasion, was paid completely with parochial funds.

The official inauguration of all this work was on the day of the Holy Trinity at the beginning of 1995 and was presided by authorities of the Junta de Castilla y León (Group of Castilla and León). In addition there was a religious celebration officiated by D. Santiago Martínez Acebes, Archbishop of Burgos.

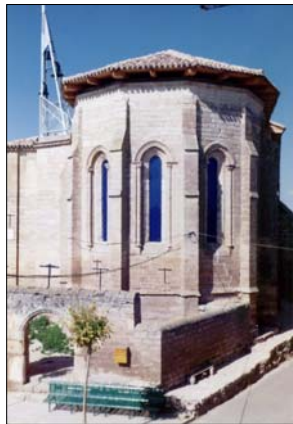
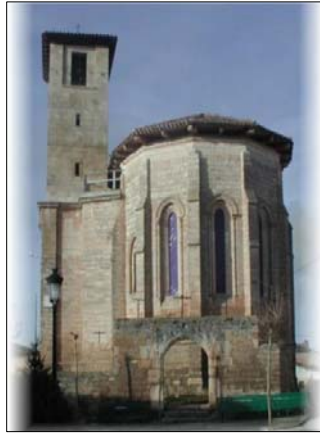


Photo provided by Arcadio Varona

In 1996 a new electric installation was carried out, removing the entangled cables that turned out to be old and dangerous and also the fluorescent tubes that provided insufficient lighting. There were now new points of lighting, consisting of halogen lamps that provided good quality of lighting. The electric work was carried out by two town workers that were in a situation of unemployment, and that accepted a temporary labor

contract by the INEM (National Institute of Employment), which was negotiated by the City Hall of Ciadoncha. The total value of the work was 178-718 pesetas.

Finally in autumn of the year 2002, the tower that is so yearned by this village was built. This is how the tower that came down in 1755 has been substituted.



Church of Ciadoncha 2004  
Photo provided by Federico Varona

This work was made possible thanks to the economic contribution of various Burgos institutions: Archbishopric of Burgos, Junta de Castilla y León (Group of Castilla and León), and the Provincial Delegation. Likewise, the City Hall of Ciadoncha contributed a notable economic quantity and also a great number of town and outside neighbors, whose names hang in an honorable frame at the sacristy. The work was carried out by the Ausín Brothers, builders from the nearby village of Mazuela. The total amount of this work came around eight million pesetas.

On the day of the Holy Trinity of 2003, the inauguration of the tower was carried out. The mayors from the nearby towns and the representative of the Excelentísima Diputación Provincial (Excellent Provincial Representative) zone came to Ciadoncha for this event. The Archbishopric was represented by D. Fermín González López, designer of the wooden structure that is on the roof of the tower and an expert designer of church roof structures. He belongs to the Delegación Diocesana de Obras (Diocesan Delegation of Works). The mayor, José Luís Julián, presented to D. Fermín González López a plaque commemorating this act and recognizing the merit of this constructive priest that contributed for free his knowledge and his work.

## CHAPTER 5

### SPIRITUALITY

It is interesting to point out that in Ciadoncha, as is in many small towns in Spain, only the religion has been known in the town is Catholicism and it is not surprising that every time this topic is talked about, the people only refer to this one. The life of the people of this town, like those of many Spaniards, has revolved around the values, customs, holidays and traditions of the Catholic Church.



Old photograph exposed in the City Hall of Ciadoncha. January, 2006

In a conversation with Fr. Emérito Puente, parish priest of Ciadoncha, I asked him, “How are the priests that serve the rural area elected?” He responded, “In reality, they are not elected. Simply, one expresses interest to the bishop and normally one’s wish is fulfilled, if the necessity exists. Before, when there were more clergymen, there was a certain kind of competition in some places, but today a priest has to serve many towns and there is far from any competition. There is a large necessity for priestly vocations.”

During our conversation he provided me with some interesting information related to the church and the religious life of this place (Personal interview, 2006).

As I stated previously, in 1755 the church tower came down. It is believed to have been a consequence of the earthquake that destroyed Lisboa, in Portugal. This happening gave way to the popular saying: “Ciadoncha does not have a tower; they will make it, they will make it”. And although the natives did not like to hear this, the truth was that it was not going to be easy to construct a new tower.

According to a small written report with important information that Fr. Emérito left me, in 1883 the Parish house was bought with 3125 pts. In 1889, the first collection to recreate the fallen tower was initiated, but they did not accomplish obtaining much. In

1919 they attempt again, but again did not accomplish much. In 1956 a third attempt was made to create the belfry, like the one of Mazuela, Olmillos, Presencio and Revenga.



Church of Revenga. 2006  
Photo provided by Federico Varona

Subsequently a metal tower was installed, which was later destroyed by lightning. Finally, in 2003 with contributions from the settlers, City Hall, and especially from the diocese, a tower was built. And with that they were able to put an end to the saying “they will make it, they will make it”, since the tower was finally done.

In 1919, the marquis of Murga gives a gift to Vía Crucis and free lighting was put in the church by a transformer semidetached from a wall. This benefit lasted until 1952. In 1924, as a great event, the bell that was in a theatre was transferred over to the church. In 1924 a small belfry was built for the small bells. Since the fall of the tower up to this year only a small hand bell was rung, which is presently in the new bell tower. The belfry mentioned above was knocked down in order to build the present tower. This same year, according to what is evident in the church books, banks were built for the men.



Photo of José de Rújula, Marquis of Ciadoncha exposed in the church sacristy.  
Photo provided by Arcadio Varona.

As was mentioned before, Ciadoncha is a marquis dignity territory and in the resident's memories of the town, the memories of the Marquis' visits remain fresh. Although the title was conceded in 1693 and there had been many Marquesses of Ciadoncha, when they talk of the Marquis in this location, they refer to José de Rújula. As a curious fact, Fr. Emerito tells us that in August of 1925 a recliner was bought for the use of announcing the Marquis' of Ciadoncha visit to the town.

On the 5th of October of the same year, the Marquis requests the entry of the Asociación de los Sagrados Corazones (Sacred Heart Association), his petition was granted and he was also named distinguished associate and honorary president. The next month he donated a cup and in 1930 he attended the Association and the party. That same year, the marquis dignity territory donated 25 pesetas and a medal (Personal Interview, 2006)

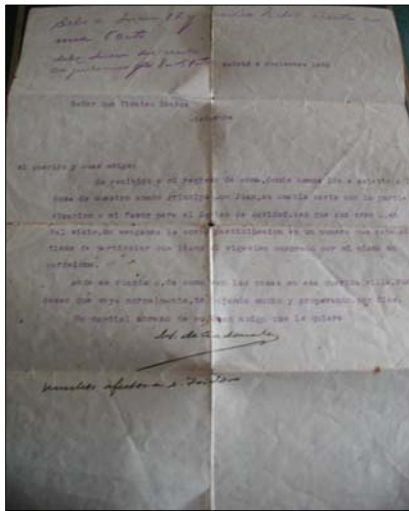


Cemetery of Ciadoncha. 1971  
Photo provided by Federico Varona

Fr. Emérito says that there were three monasteries in the town: San Andrés, La Magdalena and Vera Cruz. The cemetery was made in 1924 in the solar of an old monastery, possibly of Vera Cruz. Actually, the Parish possesses a small farm that is rented out and which charges some twelve Euros a year.

In the participant's memories remains engraved two parish priests, Fr. Isidoro and Fr. Antonio. That said that Fr Isidoro had a great friendship with José de Rújula, Marquis of Ciadoncha, as is evident in a letter mailed to Timoteo Santos on the 4th of November of 1935. In the end of the letter, written with the grasp and letter of the Marquis, it says: "much affection to Fr. Isidoro". There is also a photograph, which today is exhibited in

the sacristy of the church, wherein we find a special dedication from the Marquis to Fr. Isidoro.



Letter from José Rújula, Marquis of Ciadoncha. 1935  
Photo by Lucia Varona. 2005

Fr. Antonio is remembered in Ciadoncha as the person who was there to help, to correct, to lead. They resorted to him if they had to call the medic or for any other religious service. But amongst the things that I heard the most was that Fr. Antonio had a smell for curing.

In reality I was not able to understand if holiness had a special smell, or was it because of their garment and style of living of those times that really gave the priest a peculiar smell? But it was with laughs that the participants remembered all the hits on the side of the head, a way that the parish priest corrected those who did not behave well. Some commented that back then the parish priest was much respected. In order to greet him one would have to kneel and kiss his hand. Back then there was a big difference between the priest and the faithful- the parish priest was always treated with a lot of respect.

It appeared important to me to explore what was the function of the parish priest in the towns. Upon speaking of this, Fr. Emérito commented that their function was, and has always been, that of accompanying. The style of how to do this depends on the times and the circumstances. The past priests had to distribute their time doing various activities in a very ritual and religious form. Every day, in the mornings they had to attend mass and in the afternoon they had to pray the rosary, visit the ill and visit the schools. During their free time they were in charge of the books from the parish office, worthy work of appreciation because in reality many of the civil books had disappeared. Therefore, all the files of Ciadoncha were lost in a fire that occurred in what today is the Santa Barbara Cultural Center, a place where they were being stored while the new city hall building was constructed.

The priest also had a very important role in the formation and education of the people, especially in encouraging children and youth that they would end up better leaving and continuing a higher education than what was offered in the town. This has left a clear print because we see that the majority of professionals born in Ciadoncha in the 50s and 60s left to study in seminaries and convents

Fr. Emérito comments with certain sadness that it is regretful that not always knowing has given its fruit in the town because many of the people with higher education have projected themselves to the education and to the industry, but not to the rural area which is where they originate from. Few return and project themselves to the field, where it lacks the most. These people are seen as the deserters of the rural area.

We would have to see what this is owed to. Perhaps, it would be necessary to establish a bridge that would help facilitate in the people returning to their towns and projecting themselves in them. Perhaps public recognition of the successes reached with the people of the town would make them feel that they still belong to this place. It is my impression that many professionals, for the reason that they left and educated themselves, feel that they no longer fit in the place where they were born. I believe that a mutual effort, as much from the professionals as from the people that are still in the town, would be able to bring closer all the raneros (surname for the people of Ciadoncha) that are dispersed amongst many places and fields exercising their profession. Perhaps initiating a group of absent raneros would be another form of integrating the community and begin to show that wherever they are, the natives and friends of Ciadoncha can feel that the town unites them because it is what they all have in common. Perhaps today, using modern technology they would be able to begin reuniting through the Internet.



Fr. Emérito Puente (the only one with glasses) sharing in El Vino Español (The Spanish Wine).  
Photo provided by Arcadio Varona



Returning to a priest's function in present day, Fr. Emérito told me that the priest no longer has a presence of continuity as he did before. He no longer lives constantly in one town, but has to share with four or five. The function of the parish priest continues being his presence, but they have not tried to substitute the permanent presence for one of more quality, one that is not so passive but more of an operating one. Everything is with the objective of promoting coexistence, well being, good relations between neighbors, and people's cultural values. Not only in cultural or social functions, but also in the same religious worship.

I commented with Fr. Emérito that after seeing some videos and photos of the social and cultural events, I was able to really realize that although his presence is constant, it is never authoritarian; he does not steal prominence, but instead demonstrates a simplicity with which really has won him the affection, the respect and the friendship of the parishioners. It is very interesting because besides the qualities mentioned previously, Fr. Emeritus possesses a very pretty voice. This greatly helps liturgical celebrations be more participatory since the people feel invited to sing with him.

With a smile on his lips, he continued commenting that in the past, the priest formed part of the privileged group and many times was closed off to the town functions. That is to say that even teachers, medics, veterinaries formed a group that venerated him and even feared him at times. Nevertheless, nowadays it is insisted that the priest should be one among the people, without losing his identity and his values (Personal interview 2006 and videos provided by Orencio Pérez Cascajar).

There is no doubt that Fr. Emérito, or Emérito as many call him, will be remembered as "a great person", as those in the town say shaking their heads from side to side when there are no other words to define someone's values.

We spent most of our conversations talking about spirituality and I commented that from what I could observe, life in Ciadoncha revolved around the church. He responded that in reality, this is the case with most towns, if not in Spain, certainly of Burgos. "The ringing of the bells gathers many people," he told me smiling. The ringing of the bells has been very important to the lives of these towns. So much so that today they celebrate bell ringing competitions. (Personal interview 2006).

In ancient times, the ringing of the bells was used to announce storms, fires, parties, or sorrows. It was a very good form of communication. Ángel Varona Temiño was a bell ringer in Ciadoncha for several years. His son, Arcadio, also followed his footsteps and has competed in Tordómar on some occasions. The oldest of the sons, Federico, has carried this tradition to another continent and today he is the bell ringer for the 10:00 a.m. mass at the Mission of San Juan Bautista in California, United States. They say that what is inherited is not stolen, and this family is an example of this saying.

### **Holidays that are celebrated**

For many participants, the best memories they have of the town are around religious celebrations. In Ciadoncha, the large holidays of the Catholic Church have always been celebrated, such as Christmas, Easter, Corpus Christi, and all those that are considered as holidays to be observed. But there are also some local holidays, such as the strongest one- the holiday of Santa Barbara which is in December. But due to the bad weather during this month, it has been transferred to the holiday of the Holy Trinity, which is in May and June. Without standing in the way, the evening of Santa Barbara is celebrated with a bonfire that attracts a lot of people from neighboring towns, even to this day. The holiday of Santa Barbara remains as a votive holiday, which means that it is not solemn, but more of family characteristics, without special liturgical music.



Bonfire from the evening of Santa Barbara, the 3rd of December.  
Photo from the Program of the IV Cultural Summer, August 1996

It looks like the introduction of the holiday of Santa Barbara in the month of May or June was to substitute the pilgrimages to the monasteries that are located in other towns.

I ask myself, if we were to be able to establish where the monasteries of San Andrés and of La Magdalena were, since we already know that today the monastery of Vera Cruz is a cemetery, would it be possible to enrapture the people to build a new monastery, if by beginning the saying once again that “Ciadoncha does not have a monastery, they will make it, they will make it”, like what happened with the tower?

**Ciadoncha does not have a monastery, They will make it, they will make it.**

Also, San Cosme and San Damián are celebrated on the 26th of September. This holiday appears to be united with holidays from other places that are called “de gracias” (“of thanks”). These were to celebrate and give thanks for the harvests.

As was said previously, life in the town revolved around the field and the church, and many of the people's most pleasing memories are precisely about how these holidays were celebrated. In continuation I will take each one of them and I will give a description, taking into account the information I received from the interviews, videos, photos and written material.

Christmas has been celebrated in many different ways. Some years with abundance, others with simplicity. This is one of the holidays that the town's people most remember with happiness and nostalgia. There are many anecdotes, many memories, many smiles and also some tears when remembering those that are no longer here. But we will see what it is that makes Christmas *Christmas* in Ciadoncha.



Nativity scene in the church. 2005  
Photo Lucia Varona.

To begin with, I must talk about how cold it is during this time of year. It is a cold in Burgos that penetrates the bones and makes the people want to be close to one another, close to the warmth of the home. But not only from the physical fire but also from that kind of warmth that can only be found with family.

Every year they make it possible to be together, even though each time they see that there are more houses that remain closed during this time. For the elders it is very difficult to pass the winter in the town. The houses are not conditioned well to be able to warm themselves in a manner that is efficient and economic.



Small nativity scene in the entrance of a house, 2001  
Photo Lucía Varona.

One of the symbols of Christmas is the nativity scenes that are placed in the entrance of houses and also in the church. There are those who make large ones, others who make smaller ones, but all are representations of what life was in Bethlehem during the time that Jesus was born. Other symbols are the hard or soft nut-brittles and the Christmas baskets that many workers receive from work. The letters that the children write to the Three Wise Men asking them for gifts and that always end in the phrase “or whatever your majesties would like” are also a very strong symbol of this time, just like the carolers that sing during the Eucharistic celebrations, the smell of pine in the houses, and products that are made in general, including those made from the pig sacrifice in the month of December. We must point out that when they talk about Christmas they refer to the time between Christmas Eve and the Epiphany.



Nativity scene made by Dulce Estrella Caballero López. 2004  
Photo provided by Federico Varona

Some nativity scenes are more elaborate than others, for example, the one made by Dulce Estrella Caballero López. This nativity includes an electric train that goes around the whole nativity scene, a real bird's nest, grain-fields with real dirt, Canaries that make the environment happy with their trills, and an infinity of details that make it very special. Dulce spends many days putting and removing the nativity scene. The electric installation is done by her son, Arcadio, who includes so many details, such as a small bulb in each house so that it makes it illuminate. The moss, the sound and the dirt are brought by Arcadio father from the pine grove and the surrounding areas. This is all a family work of art that marks the beginning and the end of Christmas time for this family.



Angel Varona and Genara Madrid with their grandson Arcadio, showing the nativity scene to their nephew Carlos, who came from San Sebastián to see it. 1989  
Photo provided by Carlos Varona.

Maybe the most beautiful nativity scene that Ciadoncha has had is one that was made with houses and figurines that the town women learned to make in a special class. This nativity scene had a river with real water that ran through it and such marvelous details that it became the tourist attraction for that year. Many people came from neighboring towns and from the outside to see it. It was a large satisfaction for the town women to be able to exhibit their work in this way (Video provided by Orencio Pérez Cascajar).



Table prepared for the Christmas holidays. 1999  
Photo Lucía Varona

During these dates, the table is dressed in elegance and the foods are made in the principal dining room. Christmas Eve is the preparation for Christmas. This night has many beautiful memories of children making the adults laugh with their innocence. On Christmas Eve, a dinner which normally includes cod and cooked chestnuts is prepared. There can be many other plates, but if there is no cod and chestnuts, it would be as if it is not Christmas Eve. This symbol is so strong that even if we were unable to be in Ciadoncha that night, as long as we have cod we feel that our family is close.



Kettle.

[www.alfareriatico.com](http://www.alfareriatico.com)

The chestnuts are very delicious if they are made like the same way as in the past- in a clay kettle and at the glory of fire. Many participants said that this holiday gave them a feeling of illusion, especially when they did not have as much as they have today. Before, to say Christmas was to say food that they did not have frequently. Today there are more economic opportunities and there is not only cod but many more seafood, fish, meats, delicacies and liquors. One participant told me: “And what should we prepare

when we have so much food and so much luxury, when those that made Christmas so happy for us we have no longer among us!”

On the 25th one goes to mass. Before, this was the day that the best dress was displayed. Everyone would try to look their best, as they say it corresponds to the holiday.



A group of women singing in church. 2006  
Photo Lucía Varona

For the women of Ciadoncha, to fix oneself up for a holiday was “the normal” thing to do. When I visited Ciadoncha for the first time, I was very surprised to see all the people in the Christmas mass. Some days prior I had seen them dressed in everyday clothes, the famous blue overalls, work clothes, the women with no makeup and the men unshaven. During that week I got used to seeing them like that, but on Christmas day I could not recognize them. The men were shaven, well suited, impeccable. The women were very good-looking with very elegant coats, high heels, and nylons. All the women displayed very pretty hair-do’s which showed the careful attention they put into fixing themselves. The people smelled of Heno de Pravia and all displayed beauty. For me this was surprising because at this time the streets were still not fixed and there was a lot of mud. I felt like I was in another place, surrounded by other people and not by the people that I had become accustomed to seeing the prior week.



Picking eatable mushrooms in the pine grove. 1984.  
Photo provided by Federico Varona

The Christmas of 1984, for me, was unforgettable. First of all, because it was the first time that I visit and secondly for all that I learned day to day. Amongst all the things that I learned was that the women were not supposed to put the blue overalls that the men used for work. Nevertheless, one day when we went out to look for mushrooms, I could not resist from dressing comfortably to protect me from the cold. What caught my attention was that to call a mass, the bells were rung three times. The men would come out of their houses towards the church at the first or second ring and at the third, the women would come out walking very rapidly. In the church, the men and women sat separately. This practice has surpassed a bit, but there are still a lot of men who tend to sit in the back part of the church and the women towards the front.



Number of the National Lottery. 2003  
<http://www.9timezones.com/loteria.gif>

Another thing that caught my attention was the enthusiasm for buying the lottery for these holidays. First there is the National Lottery that is played on Christmas Eve. The morning of the 22nd of December appeared as though all of Spain was hooked to the television, waiting to see “*el gordo*” (*the main prize of the lottery*). Through the television they transmit the raffle that takes place in Madrid. What was interesting to me was seeing some of the children sing the numbers that were coming out and the prizes. Before Christmas, the lottery numbers are bought and it is customary to buy one for the whole family. This is done in case “*el gordo*” comes out, so that everyone can have something. Besides a number is always bought in the town, supposing that one day it fall there. It would be disastrous if someone had not bought a number and would not share in everyone’s happiness. This is another thing that the people of Ciadoncha and almost all of Spain see as “normal”. For me it was something new and interesting.



If “el gordo” does not come for Christmas, there is always the enthusiasm for the raffle of Jesus, which occurs in January, but by this day it appears that there is not as much expectation. Perhaps because the prize is smaller.



Number of the National Lottery of the Raffle of Jesus. 1993

<http://www.9timezones.com/loteria.gif>

Talking with the participants about Christmas, they told me that before there were no gifts on this date. That as well, to me since I was a foreigner, surprised me since one of the most attractive things to children in many countries are the gifts they receive that day.

Today, even Spain has become infected with Father Noel and Santa Claus and they now distribute gifts on Christmas, with the pretext that the children have more time to enjoy them before beginning school on the 7th of January, immediately following the 6th which is the day of the Wise Men. In the past, gifts were always given on this day. The reality is that the children have come out winning because they receive gifts on both occasions. The parents and the family also always give something to the Wise Men.

The 28th of December is the day of Innocent Saints. This day is not a holiday of observance, one does not even have to go to mass, but on this day the most ingenious jokes are made about the whole year. The jokes consist of tricking someone by making them go somewhere or telling them that something has happened. The point is that the person believes it to be true. Upon realizing it, they remember that it is the day of Innocent Saints and you tell them that they have been bloopered. They, with grace and courtesy, respond back “With good health you shall do it to me next year”.

On the 31st, it is customary to tell the children: “In the plaza there is a man that has more eyes than days in a year.” The children remain intrigued and say that it is not possible, but upon explaining to them that it is the last day of the year they realize that it is true because there only remains one day in the year. There are an abundant amount of jokes and sayings of this type, but little by little we are losing them. For New Year’s

Eve, the 31 of December, normally families get together for dinner, but the youth go out to celebrate the coming of the New Year with their friends in public places.

On the first of January, one goes to mass and Jesus is worshipped for the first time in the season. This ritual lasts until the sixth, which is when Passover or Christmas ends. This is a very beautiful practice that is still done.. At the end of mass Baby Jesus' statue is placed and all the people pass to give it a kiss while appropriate carols are sung.



Gathering on the Night of the Wise Men. 2006  
Photo Lucía Varona

On the night of the wise men, they sing The Wise Men. This consists of uniting and having a gathering. They eat chorizos, olives, roasted lamb chops, bread, wine, fruit and the bun of kings. Then they go out onto the street, well covered in order to stand the cold of the night, and they sing the traditional song.

They divide into 2 groups, one group of men the other of women. Each group is placed on opposite corners and the women sing one strophe, the men another and they sing the refrain together. Between the corners they drink mark so as to not feel the cold as much. Once done singing through the whole town they return to the Bar to drink garlic soups.



A group of men singing the wise men  
Photo Lucia Varona



A group of women singing the wise men  
Photo Lucia Varona



Group of women combating the cold. 2006  
Photo Lucia Varona



Swinging herself on the night of the Wise Men. 2006-03-28  
Photo Lucia Varona

At passing the schools, one cannot avoid the temptation of becoming a child once again and one has to swing on the swings and slide off as before. ON the night of The Wise Men, everything is enjoyed.



Youth in

Ciaddoncha and one visitor singing The Wise Men. 2006  
Photo Lucía Varona

The youth also sing The Wise Men with the adults, but they like to burn fireworks and scare the adults. When it's snowing, it is them who initiate real snow wars.

After singing, the town returns to the Cultural Center of Santa Barbara where they drink some garlic soup which comes just in time before going to bed so that they can sleep a few hours in order be ready by one thirty in the afternoon, which is when they celebrate mass. The parents who have small children do not go to this celebration because they have to get up real early so that their children can see what the Wise Men left them.

That night, the children clean a shoe and leave it outside of their house with a bit of straw and water. Tradition says that the Three Wise Men come from the east to leave them gifts at night. In many cities and some towns they have a procession of Wise Men, which is a parade wherein the Three Wise Men, Melchor, Gaspar and Baltasar, come in carriages and throw candy to all the people who watch them pass. Soon after the procession, the children go to bed, but not without preparing their shoes with a bit of straw and water for the camels. That way the wise mean leave them the gifts that they have been waiting for.

This tradition has also had a lot of change. The majority of the participants indicate that the Wise Men used to leave them an orange or caramel candy, but never toys. Today, the children receive a lot of gifts on that day.

On the sixth they go to mass once again and then to the Bar, like every Sunday. They drink a cocktail in the bar, the men in one room and the women in another. Although, the young begin to mix themselves amongst the men, women and children.

## **NOCHE DE REYES – Ciadoncha–**

1. CON LICENCIA DEL SEÑOR  
Y LA DEL SEÑOR ALCALDE (bis)  
VAMOS A CANTAR LOS REYES  
ES SIN PERJUICIO DE NADIE. (bis)

2. LOS REYES YA SON VENIDOS  
LOS REYES YA SON MAÑANA (bis)  
LA PRIMERA FIESTA DEL AÑO  
QUE SE CELEBRA EN ESPAÑA. (bis)

ALEGRIA CABALLEROS, QUE ES LA FIESTA DE LOS REYES

3. ¿QUÉ ES AQUELLO QUE RELUCE  
ALLA ARRIBA EN AQUEL ALTO? (bis)  
ES EL HIJO DE MARIA  
Y DEL ESPIRITU SANTO. (bis)

4. ALLA ARRIBA EN AQUEL ALTO  
HAY UN CASTILLO PINTADO (bis)  
QUE LO PINTO SAN JOSE  
EL ESPOSO ENAMORADO. (bis)

ALEGRIA CABALLEROS, QUE ES LA FIESTA DE LOS REYES

5. ALLA ARRIBA EN AQUEL ALTO  
HAY UNA PIEDRA REDONDA (bis)  
DONDE PUSO EL NIÑO EL PIE  
PARA SUBIR A LA GLORIA. (bis)

6. ALLA ARRIBA EN AQUEL ALTO  
HAY UNA PIEDRA DE PICOS (bis)  
PARA SI VIENE EL DEMONIO  
QUE SE ROMPA LOS HOCICOS. (bis)

ALEGRIA CABALLEROS, QUE ES LA FIESTA DE LOS REYES

7. ¿QUÉ ME QUIERES DECIR NIÑO  
CON ESE DEDO PINTADO? (bis)  
ME QUIERES LLEVAR A JUICIO  
PERDONAME LOS PECADOS. (bis)

8. LOS PASTORES QUE SUPIERON  
QUE EL NIÑO HA NACIDO YA (bis)  
SE TIRAN POR LOS COTARROS  
PARA MAS PRONTO LLEGAR. (bis)

ALEGRIA CABALLEROS, QUE ES LA FIESTA DE LOS REYES

9. ¿POR QUÉ LLORAS, LUZ DEL ALMA,  
POR QUE LLORAS LUZ DEL DÍA? (bis)  
SI LLORAS POR LOS PAÑALES  
O LLORAS POR LAS MANTILLAS. (bis)

10. NO LLORO POR LOS PAÑALES  
NI LLORO POR LAS MANTILLAS (bis)  
LLORO POR LOS PECADORES  
QUE VAN SIN MI COMPAÑIA. (bis)

ALEGRIA CABALLEROS, QUE ES LA FIESTA DE LOS REYES

11. HA NACIDO EL NIÑO DIOS  
EN UNAS HERMOSAS PAJAS (bis)  
LA MULA SE LAS COMIA  
LA VACA SE LAS LLEVABA. (bis)

12. ¡OH, MALDITA SEAS MULA!  
DE TI COMAN LOS MILANOS (bis)  
¡OH BENDITA SEAS VACA!  
DE TI COMAN LOS CRISTIANOS. (bis)

ALEGRIA CABALLEROS, QUE ES LA FIESTA DE LOS REYES

LOS REYES VIENEN, VAMOS A VER  
COMO LE ADORAN ALLA EN BELEN  
Y LOS PASTORES LLEVAN UN DON  
AL REY NACIDO: HIJO DE DIOS (bis)

LOS PASTORES Y LOS REYES  
FUERON JUNTOS A POR LEÑA  
PARA CALENTAR AL NIÑO  
QUE NACIO EN LA NOCHEBUENA.

LOS REYES VIENEN.....



Men in the bar after mass. 2006  
Photo de Lucía Varona



Women in the bar after mass. 2006  
Photo de Lucía Varona



Children in the bar. 2006  
Photo de Lucía Varona

After these end-of-the-year parties, as they are also called, come the carnivals which are celebrated on the Tuesday before Ash Wednesday. I wanted to include here the description of the carnival party, even though it is not part of the spirituality, because it is related to the beginning of Lent. Lent is a time of preparation for Easter.



Eleuterio Madrid Olmos in costume for the Carnivals. 90's  
Photo provided by Arcadio Varona

The first day of Lent, which is a time of fasting and abstinence, was a customary time to celebrate the carnivals. This is done by getting into costume, eating and dancing in a night gathering which takes place on Tuesday, a day before Ash Wednesday. In Ciadoncha this was one of the best parties. The people's creativity to dress themselves in costume was incredible. The costumes were home-made. They dressed as Muslims, sailors, as Indians. Fake wigs, glasses and mustaches came out that night and there were always surprises. No one knew what costumes the others would wear and that anticipation created what many liked to enjoy the evening.

Many years ago, the children went from school to the ash ceremony in the church on Ash Wednesday. This ceremony consisted of the priest imprinting a cross with the ashes on the forehead while he reminds the faithful that they are dust and will confer into dust one day. Today there are no children, but the ceremony remains the same.

Lent is a time to reflect and make sacrifices. The Friday's during lent were called "de vigilia" (of vigil) and cooked stew was not eaten at home, but instead tortilla, cooked eggs or fish. It was customary to do some kind of fasting on Fridays, so when lentils or chick-pea are cooked without meat they are said to be Friday lentils or chick-peas.

Many years ago, in Ciadoncha it was customary that during Lent, the youth would go every Sunday house to house singing a song that says:

Today is the first (second, third) Sunday  
That The Lord call your house  
To ask for alms  
For Easter  
The alms that you give us, give it to us with happiness  
You shall see it Holy Thursday,  
On Holy Thursday at noon.

With what was given, candles were bought to illuminate the Holy One on the Altar on Holy Thursday. This altar is the altar that is created to commemorate the institution of the Eucharist.

But it was not only on the Sundays during Lent that they sang and asked for money. Also on the days of San José, Palm Sunday, Lazarus Sunday (prior to Palm Sunday). Each day was accompanied by its own song.

The three most important days of Easter are Holy Thursday, Holy Friday and Resurrection Sunday. Each day has its own liturgy, which also includes special music and sound of wooden rattles throughout the week and bells on Resurrection Sunday.

The holy Monday, Tuesday and Wednesday, the church and altar are prepared. Confessions are made and a pass through the 14 stations of the Calvary or of the Cross. Also, it was customary to read the fifteen psalms in the bible on the afternoon of Holy Thursday. That day, “El Tenebrario” was used, which is a large candlestick which holds 15 candles. At the end of each psalm one candle was unlit. After unlighting the last candle, the church remained in darkness and then rattles, pots, cans and whatever other object that made noise was sounded. This darkness and this sound were to remember the earthquake that, according to tradition, occurred in the Nailing Hill when Jesus died. Also, the solemn mass of the “Supper” was done and the altar would be lit. At night, they did a Holy Hour.

On Holy Friday, the “divine works” of Jesus’ death and a procession called Holy Burial are done.

On Holy Saturday, a lot of water was blessed, which was divided amongst the houses, and the rite of the large Easter candle was done. The participants told me that they would put 14 songs in a pitcher that they used for water. They would also take a candle that they would light from the large Easter candle and they would then put it away for when it was cloudy.

Holy Thursday, Friday, and Saturday, the bells to call the workers were not rung. The children passed by houses playing rattles.





Rattles

[www.museoferias.net](http://www.museoferias.net)

ON Resurrection Sunday the procession of the encounter would take place. All the people would unite at the church where some of the young women dressed in mourning clothes and would grab the Virgin Mary in order to take her to the procession, while the rest of the women initiated the singing that accompanied this party. The two following strophes were sung at the very moment that the youth grabbed the Virgin Mary.

“Maidens grab the Virgin,  
Where shall we take her,  
To the happy streets  
We shall find Jesus

Raise the full palm  
From those tree litters  
We are going to look for your son  
Around this place.”

In another area the young men accompanied Jesus. One of them carries a pine branch decorated with doughnuts, lemons and oranges. The young men from the pine grove brought the branch and the maidens prepared it. Its significance is placed in contrast to the Cross, which is a dry beam in which is the death. The flowered and adorned tree or branch signifies the new life that the Resurrected brings us. The doughnuts were used to give name to this Easter that, other than Florida, they are also called Rosquillera (doughnutry), because in the majority of regions the making of buns and doughnuts was very common. The oranges and lemons were hung on the tree because it was the easiest fruit to find during this time of year.

The ringing of the bells marked the beginning of the procession. The following would be sung:

“The bells turn

And the procession begins  
The silver cross comes out  
And in the middle is our Lord”

The two parties, the women with the Virgin Mary and the men with Jesus and the branch, cross the entry facade of the church and each party would take a different path. First the men would go to the left and then the women towards the right, and they would sing.

“Outside, outside women  
Outside to the sidewalk  
That the Holy Mary,  
Is going to walk through them.”

The two parties walked around the church and would then find themselves in a plaza, where in old times a game of ball occurred. In the moment that both parties see one another, they would sing:

“There comes Jesus  
We have his mother here  
Make a circle gentlemen  
That come to greet one another.”

The procession would stop and the mourning clothes would be taken off the Virgin Mary and off the maidens, who were the young women that carried the Virgin. This would be done by them taking off the black clothes from one another. When they did this they would sing:

“Take off the mourning clothes from the Virgin  
Because this clothes is too heavy  
It is not fitting for her to wear it,  
Because her son has resurrected”

Take off the mourning clothes from the Virgin  
And of Holy Mary  
And also from the maidens  
That accompany her”

Together, they would continue the procession towards the church. The statue of Baby Jesus was at the front of the procession, they would then sing:

“They will not recognize one another  
They have changed their dress  
He wears dress that is flesh colored  
By the blood of his veins.

Walk, walk the banners  
The sovereign goes in front  
In the middle the Pure Virgin  
And to the right the branch.

This branch that we bring  
With oranges and lemons,  
The maidens have made it  
Daughters of workers.  
Have a happy Passover,  
The first newborn child  
And also the man who cures  
Gives the town a good example.

Have a happy Passover  
The parish priest first,  
Then the mayor and aldermen  
And neighbors of this town.

At the moment of entering the church, the following is said:

These doors are bronze  
The hook-hinges are of walnut tree  
Inside is the dove  
That we come to worship.

My companions enter  
With their knees on the floor,  
We shall ask forgiveness  
To the Queen of the Heavens.

Let's take holy water  
Let's say the confession  
And to the Queen of the Heavens  
We will ask her for forgiveness.

The parish priest entered in sacristy to leave the cloak, and then they sang:

Come, come out parish priest,  
Come out of the sacristy,  
To give a solemn mass  
This is what the day requires.

The parish priest comes out  
Dressed in humanity  
Representing Jesus Christ

And goes to give mass.

The allusion “dressed in humanity” is a reference to the fact that the covered priest represents Jesus Christ, whom is God and man. In other words, has Divinity and Humanity. With this the procession is finalized and mass is celebrated.

The vespers of the Holy Trinity holiday and of San Cosme and San Damián cleared out the church. The bells were rung for a long time and the vespers were counted. ON the day of the holiday, there was Angelis mass given in Latin preaching of the hand bells. Before mass, there was a procession. The Holy Trinity holiday is celebrated on the Sunday prior to the Corpus Christi. As was said previously, the holiday of Santa Barbara transferred to this holiday in order to take advantage of the good weather, since December is very cold. That is why during this holiday, the images of Santa Barbara and of San Cosme are taken out and they did pilgrimages.

Since Ciadoncha does not have a monastery, they took out the images in a procession on the roads and young men and women would be in front of the images dancing to music from the bagpipe and drums. This takes place before the mass. After mass, they dance in the plaza, in front of the Bar, with music from all the bagpipes and drums that played during the pilgrimage (video provided by Orencio Pérez Cascajar). Also, before it was customary to have a good ball game in the ball court and popular food was based on paella and chicken from the farm.

The holiday of Corpus Christi is also very solemn and the Holy Sacrament is taken out in procession. Altars are separated where the Holy Sacrament is place and a prayer is done. They pass through the streets and flower petals are thrown at the passing of the Holy Sacrament.



Procession during the holiday of Corpus Christ.  
Photo provided by Federico Varona.



Father Emérito praying at one of the altars.  
Photo provided by Federico Varona



Women in front of the altar that was made for them. 2002  
Photo provided by Federico Varona

In historical times, on the day of San Juan, the men would prepare a bouquet of flowers that they would place on their girlfriend's window. Also, they would make chocolate to take on the trip to Los Tornos, by the old road of Burgos, where they would go see the sun rise. They would then go to the party at Vía Zopeque, but these customs were lost and by the 60s they were no longer practiced.

The holiday of San Cosme and San Damián is on the 26th of September and is also celebrated with a mass and with a light lunch. For some time, the Cultural Club of Santa Barbara, which I will talk about later, served what they called the special wine. It was a lunch with many snacks and wine. It was done in the plaza and many people participated. This holiday was very enjoyable because everyone had a good time and it was a nice day and everyone enjoyed snacks. In another chapter that is dedicated to the wine cellars I will better explain this place.

The last big holiday celebrated in Ciadoncha is the night before the holiday of Santa Barbara, on the 3rd of December. The bonfire has been done for several years. On participant who was born in 1920 commented that she always remembers this. In fact, there were some years that were very windy and the adults would tell the youth to not do a bonfire because it was dangerous, but no one would listen to them. The interesting thing about this holiday is that everyone can take advantage of this time to do a good house cleaning and whatever is of no use anymore can be burned at the bonfire. Also, trunks and sticks were brought from the fields. (Film provided by Arcadio Varona)



Preparations for the holiday of Santa Barbara. Pig sacrifice done with the whole community.  
Photo provided by Arcadio Varona.

Making good use of the cold climate in Ciadoncha, as in other towns, the pig sacrifice is done during this time. In the holiday of Santa Barbara all of the foods that are made from pig are eaten. The Cultural Center of Santa Barbara, which I have dedicated the last chapter of this book to, organized the sacrifice for this holiday.

The holiday of Santa Barbara is so famous that people from other towns come for it. The bonfire, the music, the wine, and the good food help create an unforgettable vigil. It is during this holiday that the men as much as the women are more inspired to sing. But it is not only the singing that surfaces, but also some poems, many jokes and sayings and commentaries that are to be full of laughter.



Genara Madrid with the Miraculous Virgin. 2003  
Photo provided by Federico Varona

Another tradition is passing the Miraculous Virgin from house to house. During the visits from the statue of the virgin, a rosary is prayed, a candle is lit, and a donation is placed in the box that accompanies the virgin. This is a very old custom that is still done today.

## CHAPTER 6

### THE FOOD

#### **The Little Onions of Ciadoncha**

As we have said, Ciadoncha has always been a small town, but there has always been talent- one of them being the culinary art. In modern cooking a dish exists by the name of “Cebollitas de Ciadoncha” (“Little Onions of Ciadoncha”), which can be sampled in the restaurant called Villa de Almanzor, in the city of Burgos.

How did the Little Onions of Ciadoncha begin? It was Nery Delgado, born in Ciadoncha, who created this dish. The dish arose because Nery is a professional from the Alta Cocina (High Kitchen) and in 1985 she set up a company and started a restaurant. It was necessary to create dishes; therefore, she created this one.



Nery Delgado.

In an interview with the chef for the magazine Ciadoncha, behind her footprints, in June of 1990 (22, 23), Nery said that the memories that she has of this town are the smells and tastes of the cooked rabbits in the clay casseroles of Pereduera (Zamora). These casseroles were so cured because some belonged to the grandmothers and even the great-grandmothers of those who used them. Those were casseroles that could be felt 10 meters away from where they were being cooked due to the smell of firewood, oak and spices.

Nery said that she believes that there is no other town that cooks with such affection and care like Ciadoncha. She praised the holiday of Santa Barbara because she said that the care with which they prepare the food for this festival is very unique. That is why the sausages taste better. She also remembers the wine cellars. How can she not remember them! She has spent so many good times in them, not only enjoying good food, but also singing with her beautiful voice (Videos provided by Orencio Pérez Cascajar).

When asked about her dishes success, she said that at one point she took it off the menu, but the people kept asking about it so she decided to put it back on the menu, and



thus Ciadoncha remains able to reach the palate of anyone. In Nery's words, about the Little Onions of Ciadoncha:

It is a modern dish, of new cooking, but not excessively refined because the essential root of the dish connects the town's flavors that I keep in my mind and in my heart. This is the idea that I try to express in my cooking, trying to maintain the flavor in all the dishes, even in those most refined. This dish forms part of what I call a large and long menu- a series of dishes that initiate a food and which is what personalizes this restaurant and me as a culinary creator. On the other hand, the role of this restaurant tries to combine new cooking with the traditional one because I do not want to forget my roots (In Ciadoncha, behind her footsteps. June 1990, page 23)

Since it is only natural, we include in this work the receipt to Las Cebollitas de Ciadoncha (The Little Onions of Ciadoncha). This is a dish that has had a lot of success and, interestingly enough, has placed this town on the map. There are many intrigued tourists who ask where this place is located.



Little Onions of Ciadoncha.  
Photo provided by Arcadio Varona

### **Recipe for the Little Onions of Ciadoncha**

**Ingredients are for 6 people.**

8 small onions	400 grams of sirloin meat
60 grams of pig meat	2 onions
2 carrots	50 grams of butter

#### **Preparation of the stuffing:**

The best beef or sirloin meat is bought. It is mixed with a bit of pig fat and then rolled up, like meatballs. A frying pan is heated with half a cup of wine, oil and a *nuez de mantequilla* (a measurement- a bit of butter taken by scraping the top of the butter with a knife), without letting it heat too much. In this we fry a small onion chopped into really small pieces and only until it is transparent. Then we add the meat, we let it soak and then add salt, ground pepper, nutmeg, half of a small cup of odorous wine, and a bit

of thyme. It is then passed to a wide container and a whole egg and a small spurt of cream of milk is added.

It is then passed through the *miniprimer* (a blender-type apparatus used to chop and blend food, forming a puree of paste) until it creates a compact and thick paste, which is then tasted to see if it needs more salt. Salt is added to one's like.

Now we have the stuffing which we leave stored in the same container.

### **Cream salsa**

In a large frying pan you put oil and a bit of butter. A medium onion and two carrots are chopped into very small pieces and are then well fried. Apart, very quickly, a *bechamel* is made (this is a kitchen sauce made from milk and flour), which should be boiling. This salsa and the fried mixture are combined. Pepper, nutmeg and salt are added to one's like, and it is then passed through the oven. This salsa should not be left too thick.

### **To stuff the onions**

The onions are cooked in plenty of water and salt for about 30 minutes. They then are cooled. Once cooled, you remove the layers and they are then wrapped in small portions of meat.

They are placed on the tray, the salsa is poured over them, and they are placed in the oven to marinate for 20 minutes, first in high heat then in moderate heat.



Nery celebrating with friends and the musicians that animated the festival of August 15<sup>th</sup> of 1996.

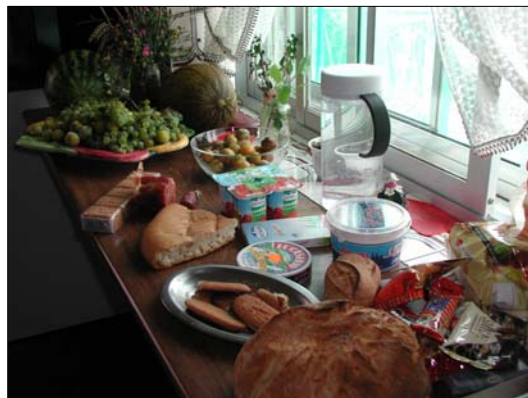
It is true that the people of Ciadoncha cook very well. The rabbits, the roast lamb, the Russian salad, the egg flan, the tortillas, and the onion soup. Everything tastes very good. We hope that each family can pass down to their children the “*ranera*” (nickname that refers to the people or things from Ciadoncha) kitchen secrets because it would be impossible to include in here all the recipes that we could get from all the people.

One participant commented how at one time, onion soup was eaten morning, afternoon, and night in Ciadoncha. Today, all the restaurants offer this dish as a special. He smiled and told me- “Before, onion soup was food for the poor”- He later told me that in those times, if someone came to the door and the family was eating onion soup, they would hide it. I think the same happened with nut-brittle. This was the food that the pastors took to the field. At one point, it was seen as less by everyone else, but today we pay whatever for a good piece of nut-brittle, either hard or soft.

In the magazine we found an article about the preparation of bread. In it, some people explained how and when this work was done. It involved kneading and kneading, at least for one hour. The dough, which was made of sifted flour, salt, water and yeast, had to get hard enough. Then, a cross was made in the dough and it was covered with a cloak for about two hours, until it rose. Then it had to bake. In those times, all the houses did not have ovens, unlike today with all the modern stoves. There were several ovens, but back then they were very expensive so they had to ask for a turn. Sometimes they had to get up very early because they baked twice, in the morning and in the afternoon.

They heated the oven with straw or firewood, throwing it in handfuls or bent down on their knees. When the oven turned white, the inside was cleaned out and the bread was placed inside. First the oil tarts and then the large loafs. They baked for 15 days. Sometimes the bread would get moldy and they would have to eat it, taking off the worst parts. They stored the bread in a room, in a corner –“It smelled so good when we passed by”- commented the narrator (10).

In Ciadoncha, whatever is eaten is what has been prepared at home that day. For many years, refrigerators were maintained empty. First because it was not customary to store food from one day to the next. Then, since they had lived without one for so many years they had developed other methods of conservation and were not in need of the modern refrigerator. Today we see more than anything that the freezer is kept full of meat from the sacrifice and of products from the orchard.



A typical breakfast in Ciadoncha.  
Photo Lucía Varona

Daily life in Ciadoncha during these times was very routine. In the morning, the house cleaning work was only interrupted by the sound of horns from some cars. The women did not have to look out at the street; they recognized the sound and could be heard saying:

-It is the one from Santa Maria! It's the one from Mahamud! - referring to the baker.

One must leave to pick up the bar or tart. There is no comparison to all the work that was required in order to have bread several years ago. Interrupting this work for a few minutes is only a small inconvenience for the women of today.

Salespeople have always come to Ciadoncha. A participant tells me that he can still see in his mind the olive picker, with that long shirt- he was tall and serious. And the gypsies that arrived to repair the *cacharros* (kitchen pots or things from the kitchen). This participant also remembers that his father would let him sleep in the hayloft. This occurred around the fifties (Personal interview 2005).

Also, today the traveling fish salesman who arrives at times not only carries fish but also meat and chicken. And there are also delivery trucks full of all types of merchandise, from towels to irons, who come to serve the populations of all these small surrounding towns. In Ciadoncha, for a long time there has been no store, but in reality they do not need one because they are well attended by all of these traveling salespeople that come through this region, filling the tranquil environment of the small towns of Castilla with sounds.



Farm chickens.

Photo provided by Federico Varona

In Ciadoncha they still consume a lot of what is grown at home. All of the participants coincided that there is no comparison between the taste of eggs and chickens from the farm and from the dairy farm. Also, the rabbits are especially tasty.

The vegetables taste so good when they are brought from the orchard. Many of the natives that live in the city of Burgos cultivate orchards in the town and are pleased to be able to eat healthy vegetables that they have seen grow and mature. As was commented before, today they prepare vegetables so that they can be frozen for them to enjoy all year long.

The form in making the food, its ingredients and the time dedicated to it, makes a huge difference in cooking. For example, in the past a blender was not used. As Nery said in one of her recipes, the mortar was what has always been used. I am sure that the majority of people that live in Ciadoncha prefer the mortar over the blender. In the mortar, garlic, parsley and pepper are crushed well. It is prepared like a paste and then a bit of water is added. It is then mixed in with the food.



A small wooden mortar.  
Photo Lucía Varona

Life in the town is so different from life in the city that here one feels invited to return to the past, taking their time for everything. During the summer, when one can see some families who return to spend some days in the town, one can see the pleasure that they feel at being able to dedicate their whole morning to preparing good casseroles. It is not the same in the city, where one has to run around to go to work, drop off the children at school, etc... The most valuable thing about all the town food is that it is very healthy. Here, everything is organic and no chemicals are ever used to cultivate or raise animals.

A nice project would be to write a cooking book, with the grandmother's recipes of details of how these dishes are prepared. Little by little they are remaining only in the memories of those of us who were lucky enough to taste them.

## CHAPATER 7

### THE MATANZA

The *matanza* (the slaughtering of the pig) deserves to be in a separate chapter than the chapter about the food because in reality it is an event that should be written independently.

The *matanza* is done in December, when it is very cold. It is more of an occasion to reunite the family. It is a lot of hard work, but it is done between everyone. If a lot of good work is done, then there is also three days of good food because each day, the work that is carried out is done in agreement. I tried to remember the first *matanza* that I participated in- it was in the year 1984.



Preparing the location. 1984  
Photo Lucía Varona

The first thing that is done is the preparation of the location where all the action will be carried out. That place must be clean and large enough to perform the *matanza*. Many cloths, containers and a ladder to hang and cut up the pig are prepared. Also, a stove or fire is needed to cook the sausages.



Taking the pig to the slaughterhouse. 1984  
Photo Lucía Varona

The first thing that must be done is to take the pig to the table where it will be killed. This is a difficult task because the animal, feeling its destiny, does not let himself be captured very easily. It takes a lot of force to dominate over the pig.



Killing the pig. 1984  
Lucía Varona

First the pig is killed. There are some people who know how to do it very well and they are the ones called to do this work, even though they may not be part of the family. In our case, it was Ángel Varona Temiño who knew how to do this task. He was also called by other people to help with this task. This work is not paid with money, but by what is taken from the pig. They are given *chorizos* (smoked seasoned pork sausage) and sausages and other things from the pig.

One of the most pleasing memories of the matanzas that we have in our family is that of the father telling us that when Petra, the youngest daughter, was small he would take her to the matanzas and while he worked she would sing or dance the “twist”. This was a very popular dance during this era (undoubtedly, it was the famous 60s). That is that Ángel lent his services with a bond of entertainment. There are still people who remember this and say “Petra was very ‘*Saláa*’ (funny and cute)”.

The first day is called a day to clean.

Once on the table, the person in charge of killing the sticks a knife in it. Normally the pig does not suffer if the vein is found quickly. The person that receives the blood kneels and prays a short prayer, then places the container that will catch the blood under the pig, which must be constantly stirred to avoid it from going sour.



Burning the pig's hair. 1984  
Photo Lucía Varona

Once the animal has bled out, it is cleaned very well- its hair is shaved and burned and its skin washed so that it remains very clean.



Cutting up the pig. 1984  
Photo Lucía Varona

Once the pig has been cleaned, it is placed on the ladder. There its intestines and guts are taken out, which are then washed very well because in the next few days they are filled to make the sausages and chorizos.

On the first day the blood is batted so that it remains liquid and it is put into separate bottles or containers to be used on the day that the sausages are made. Also on this day the guts are washed and the feet and ears are peeled.

For food, the entrails of the pig are stewed and the liver is breaded or cooked with onion.





Chopping the bacon. 2003  
Photo provided by Federico Varona

This day is called the day to chop because all the meat that is leaner for the chorizos is chopped. The one that is greasier is for the “sabadeñas”, which are the chorizos that are used for soups or broths. The chopping machine can be used for this task, especially if there is a large quantity.

This day is when the ribs, ham and bacon are taken out. In the past, the bacon would be stored in salt all year long and even if it became rotten, it had to be eaten. Also, the meat for the chorizos is prepared with salt, sweet paprika, cayenne pepper, black pepper, oregano, white wine, and red “colorromos” pepper (cayenne pepper that is cooked and the skin separated from the pulp and only the pulp or meat is used, as it is called in the town). Everything is mixed with the pig meat and then placed in wooden containers with the sign of the cross made over each one. This meat remains covered for one day.



Chopping onions. 2003  
Photo provided by Federico Varona

Also on the second day onions are chopped, more or less fine, and are mixed in with the rice and salt. This mixture remains covered all night.

For food, the second day has bones with potatoes and fried ribs with cayenne pepper.



Cooking the sausages. 1984  
Photo Lucía Varona

On the third day the sausages are made. They are made with rice, butter, onion, salt, ground pepper, anise, oregano, cinnamon, blood from the pig, sweet paprika, and cayenne pepper.

In the morning, the guts that were cleaned on the first day by carefully passing water and lemon inside them several times are prepared. Then the other ingredients are mixed with the onion and salt, which was left apart the previous day. Also, the blood that was separated the first day, which should be liquid, is mixed into this mixture. Upon mixing it, first ground pepper is added, then the anise, cinnamon and oregano. Enough of the two kinds of paprika are added and everything is mixed together. The blood is then poured over, and lastly the butter. Everything is tossed together real well.

A bit of this mixture is fried in a frying pan. This is done to test it and give it the flavor that one wants. Once seasoned, the intestines are filled. One side of the intestine is then tied with a special thread to create a sausage and the intestine is then filled more or less about two quarters. Then the middle and the end are tied. Thus several sausages are prepared. Once they have been filled, they are cooked.

This day a noodle soup made with cooked bones and fresh bacon is eaten. Also, some recently made sausage is eaten.



Filling the chorizos. 1984  
Photo Lucía Varona

The fourth day is called the day of filling because the chorizos are filled with the mixture that was left in the wooden containers on the second day. The chopping machine that was used to chop the meat can be used to fill the chorizos, but without the knife. The chorizos are tied with thread and they are put to drain. They are taken out to the street to be aired and are then put inside so that they can finish curing. If there is fog, they must be smoked and the windows must be opened. The process of curing the chorizos takes one month.

Also on that day, the intimate and fine edges of the bacon meat are pickled. The pickle sauce is made with water and a lot of salt (so much salt that an egg can float in it), cayenne pepper and oregano. The meat is put in this mixture and after eight days the meat is rubbed with another mixture made of cayenne pepper and vinegar or white wine. This is done so that the flies don't pick at it. It is put to air in pieces not too large.

All of this narration was made possible thanks to Paulina Madrid, who reminded me of the details of the matanza via telephone. The first time that I participated in a matanza, as I said previously, was in 1984 and I was very impressed by it. I remember that I did not have the courage to roll up my sleeves and involve myself in the process; therefore, I offered to be the official photographer. The second time I participated, I felt more secure about being able to collaborate in the process and therefore, with time and little by little it appeared less impressive.



Making the mixture for the soap. 2003  
Photo Lucía Varona

The matanza provides more than just food. Soap is made with the pig's fat. The fat is heated and then a bar of soap and sodium hydroxide are mixed well with the fat. This mixture is then placed into molds and is left to cool.



Pouring the soap into molds. 2003  
Photo provided by Federico Varona

As you can see, the only thing that is not taken advantage of is the pig's hair. But delicious plates can be prepared and good soap can be made. Whichever person who is not accustomed to participating in the matanza may think that this work is very unpleasant, but very few will reject a good chorizo, sausage, ham, bacon, well prepared pork chop or ribs.

## CHAPTER 8

### THE WINE CELLARS

The wine cellars are about one kilometer from the town, on a small hill. The wine cellars are dug into caves. This is where the wine was made and stored.



Entrance to a wine cellar. 2006

For many years wine was made in Ciadoncha. There are many memories from those times. For example, the good times they had stomping on the grapes and how they enjoyed scrubbing them on the face of someone who was distracted.

As one participant explained to me, the temperature that maintains the wine cellar in the winter as well as in the summer is the ideal temperature for conserving wine. Also one must remember that it can be very dangerous to enter into a wine cellar when the grape is fermenting. In order to know how far one can go in this phase of the process, a candle is lit and as it begins to go down, when the candle is put out one must turn around and go back because this means that there is still a high level of carbon dioxide which this can be fatal.



Interior of a wine cellar. 2006  
Picture by Lucia Varona

The wine cellars have been much more than a cave for making and storing wine. Some say with a certain malice, “Ay...if only the wine cellars could talk. The fact is that people talked a lot and about everything in the wine cellars. At the heat of wine, so many things come out and we can only imagine the secrets that have been told there.”

In today’s terms, I would say that the wine cellars are a place where one can release stress. Certainly for many people in the past, going to the wine cellar was just as effective as visiting a psychologist today. There was a lot of loyalty in a friendship. There was a lot of care and understanding between friends and they could talk about anything. I am sure that these informal reunions, this daily life together, is what farmers of today miss the most. In the past, they were always together, sharing happiness and sadness. Today, life has changed into one going and coming, and there is no time for anything.



Neighbors enjoying a light lunch at the wine cellars.

One participant described the wine cellars as the following: The wine cellars, for approximately twenty something years, have represented the past referring culture. That is where children, youth, and adults congregated- in groups of similar ages, during free times, especially on Sundays to have lunch, chat and sing.

We must remember that Ciadoncha has not had very many places where people can go to distract themselves. The elders of the town remember that in the past there were dance parlors which were very popular, but this was several years ago. They also remember Arturo’s house. How many cups of coffee were served, how many people would stop by to converse and spend some time. The Teleclub, which was the same as a bar, but was called this because there were television in these places, is where people would go to watch some shows while they chatted, smoked, and drank a glass of wine. Each era had something, but only that- a place of enjoyment and nothing else. The wine

cellars have been permanent. These have always been there and have always been used to live together.



Men washing the barrels at the wine cellars. 2002.

Many women remember that their husbands would go to the wine cellars and would not return until late at night singing:

We come from the wine cellars  
From drinking wine and also  
Sherry.

We bring drunkenness  
That does not allow us to stand up  
Straight.

Oh, barrel of my soul,  
You rob me of my soul.  
And I cannot live with you.

Your eyes are blue  
Like the ocean's clouds without sun  
And your body sways  
Like the cane of a fisherman.

But the men were not the only ones who would go to the wine cellars, but also the women. Especially when the cafés were built.



Women celebrating someone's birthday in a wine cellar.

The cafés are like little restaurants. Some are so well decorated that they truly give the impression that one is in another town and upon entering one feels as if it were a very good restaurant. There is no electricity, but this makes it even more romantic. All of them have a good fireplace, where they make chops and where there are tables, chairs, and some kind of cabinet to store things they need to prepare the light lunches. What is not lacking is a gas lamp. With that they can stay until very late at night or until the early hours of the morning.

The time is passed very well in the wine cellars. Each wine cellar is different and in them one can see the owner's personality. Many traveling salesmen think that this group of buildings is another town. Therefore, they go there offering their products.

But not only the men of Ciadoncha had their Wine Cellar songs. The women also sang:

We are the ones from Ciadoncha,  
Ay ay, ay, ay.  
We are the ones from Ciadoncha,  
Jolín.

The ones from Ciadoncha,  
Pío, pío, pío, pío, cos, cos, cos.

Because we like wine,  
Ay, ay, ay,  
Because we like wine,  
Ay, ay, ay,

And the passionate water,  
Jolín



And the passionate water,  
Pío, pío, pío, pío, cos, cos, cos.

In these light lunches, it was customary to eat roasted lamb chops, potato tortillas, salad, and fruit. But there were also some who prepared fish, seafood, and opened many cans of pickles. Also, here there were many light lunches for the whole town and after the food, dancing and singing began. There are some videos that deserve to be conserved so that we can see the comradeship and happiness that the people had, especially during celebrations organized by the Cultural Club of Santa Bárbara.

Some important elements related to the wine are the leather wine bottles, wine bottles with long spouts, and the barrels.



Federico Varona Madrid taking food to his father in the field, in the 50s  
Photo provided by Angelines Varona Madrid

Wine is taken to the field in leather wine bottles so that it remains fresh and easy to drink and store. It is a rite that once learned, it is practiced everywhere. For example, in our house in California there always has to be a leather wine bottle and a wine bottle with a long spout. The facility to which my husband drinks from these containers catches many peoples attention.



Picnicking during a rest period during the crop. Drinking from a wine bottle with a spout. 1986

One of the participants commented to me how happy they were to drink wine from a wine bottle with a spout when they sat to take a lunch during the crop.



Paulina Madrid showing the barrels of wine in the Wine Cellar of Pepe. 2006

In the wine cellars, the wine is kept in barrels. It is really in the barrels where the wine is made- this is where the grape juice or broth is placed and it transforms to wine.

## CHAPTER 9

### HOUSES

Much like all around the world, one of the things that most changed during the 20th century is the housing. In Ciadoncha, the introduction of electrical light in 1904 or 1905 and water in 1977 have been the main cause of this change.

There are various types of houses in the town. Some have been restored, keeping their old style, others are chalet-type homes and others are very modern. Sadly, there are also some that are falling or have collapsed and have not been rebuilt.



Dirt road and houses prior to being restored  
Photo provided by Federico Varona

Fundamentally, the old houses were comprised of the living area and the stable. The animals were very important in the life of the town, especially during the first decades of the century before agriculture was mechanized. The cattle, besides serving for work and food, also served to give heat. That is why many old houses had the habitations on the second floor and the first floor, or bottom floor, was used to maintain the animals. According to some participants, many years ago there were people who lived on the same floor with the animals.



Heating the “Gloria” (fireplace). 2005  
Photo Lucía Varona

With time, the majority of houses in Ciadoncha came to have a “*Gloria*”, which is a tunnel that goes through a room of the house and that has a chimney where the smoke leaves (fireplace). According to the participants, the *glorias* are from the roman times, but were not used much in the town until the middle of the 20th century. The *gloria* is heated by burning straw or firewood. As the heat rises, it heats up the habitations that are on the top floor. Also called a *gloria* was the room where the tunnel passed through, which was the hottest room of all. In the past, during winter, everything was done in this room. Above all else, the children were washed and changed in this room. This was the room most used in the whole house.

Today, the *glorias* are very pretty and the spot where they are heated is used as a place for special decoration. However, in the past, it was no more than a hole with an iron cover. Normally, in the *glorias* there is a table where everyone eats, a sofa, several chairs and a piece of furniture that holds the television. But the *gloria* is not sufficient enough to heat up the rooms that are not above it. In the past, in order to heat the beds they used braziers (a metal pan used for burning coal or charcoal) or bottles of hot water and today they use electrical heaters.



Brazier  
[www.aqua-sur.cl](http://www.aqua-sur.cl)



Bed heater.  
[cache.tias.com](http://cache.tias.com)

Many of the participants say that the best memories they have of their family are of the times they spent in the *gloria*. That is where many heard their first story, where the daughters hand was given for marriage, where the mother sewed the siblings clothes, or where they listened to the radio. Many also remember how clean and orderly they were maintained.



Modern kitchen in a house in Ciadoncha. 2006

Another important room was the kitchen. Firewood was used for cooking. Later, butane stoves were used, and today electric ones are used. In the kitchen there was a

place to store plates and kitchen utensils that were called *basar*, stoves that were used for cooking, and a place to wash. These were the difficult times in Spain. It was not until after the 70s that the houses began to change in Ciadoncha, especially after introducing drinking water in homes.

There were no bathrooms in the houses of Ciadoncha until 1977, when there was water in the houses, as we understand it today. The physiological needs were done in the stables, where there was straw. It was cleaned and used as fertilizer. Ever since the 80s, all the homes in Ciadoncha have bathrooms. Perhaps the largest leap in lifestyle is this one. The homes went from not having toilets to having very elegant bathrooms with bidets, bathtubs, showers, mirrors, etc. At first, a pitcher and wash basin were used for daily hygiene, which were normally located in the hallway near the bedrooms. They also had a mirror. In some cases, it was a wooden piece of furniture where the pitcher, wash basin, and mirror were placed, but in others it was a small table with a mirror hung on the wall.



Pitcher, wash basin and bucket in a hallway.  
[centros.edu.xunta.es](http://centros.edu.xunta.es)

From these rudimentary tools there was a leap to the better bathroom brands. In the city of Burgos there is a factory of the company Roca, which is very famous in Spain.



Bathroom inside a house in Ciadoncha. 2006

The bedrooms had beds with a headboard and metal at the feet. The parents slept in one bedroom and the children the others. The cabinets were part of the bedroom furniture. The built-in cabinet is something totally new that is only seen in modern homes.

The rooms are normally kept very clean and orderly. It has always been customary to ventilate the rooms by opening the windows everyday for a little while. Then they are closed and they are left in half-light with the door ajar. The bedrooms in Ciadoncha were only used for sleeping. I believe this was due to the lack of central heating in the winter and air conditioner in the summer. Today houses are better prepared as much for the cold as for the heat. Above all, the youth seem to spend more time in their rooms. In the town I still have not seen the rooms being used in the same way they are used in cities, where the youth have televisions, sound equipment, and computers in their rooms. This makes them isolate themselves even more.



A bedroom in a modern house in Ciadoncha. 02/10/2006

Today, in modern homes, the *gloria* is not the only place where everyone spends their time. There are rooms and parlors. For example, the dining room forms part of the principal room and some houses have a small room where they work or have informal reunions. The daily food is normally made in the kitchen, where there is a table. It is not made in the formal dining room which is only used for certain occasions.



Attic of a modern house. 02/10/2006

Many of the participants mentioned the attic as one of the places which their childhood memory brings. The attic is the highest place of the house, between the roof and the rooms. This is where many things that are not used often are stored. That is why today it is a paradise for those who want to return to the past.

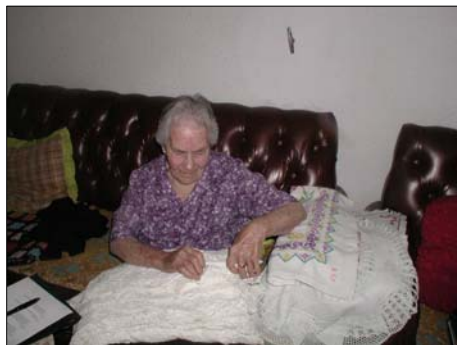
The attic stores everything- plants from the summer, the children's toys, the grandparent's trunks, the children's diplomas, furniture that is no longer wanted, dry almonds, fruit that was picked in the summer. All kinds of things are found in the attic.



Some of the many handcrafts of Puri Galiana. 2006

Another characteristic that I have found in the houses of Ciadoncha are the many handcrafts that the women make and use in their homes. I had the opportunity to visit the house of Puri Galiana and I feel as though I should comment on what I saw. The house that she and her family live in is very modern, decorated with an exquisite taste and almost everything that has been used for decoration has been made by her. This woman is an example of how one can take advantage of the courses on handcrafts that are given in the town. From crochet, to even paintings- everything has that personal touch that makes her house a very unique place.

For many years, in Ciadoncha the women have done many works themselves. Cross stitching, crocheting, sewing with sewing machines, and in short, many handcrafts. The table linen in some houses is truly special because it has that special touch of being made by the owner of the house.



Práxedes with some of her handcrafts. 2005

The cultivation of plants is also something that many like in the town. In the summer, it is a pleasure to walk along the roads because wherever one looks there are

pots full of colorful flowers that make the environment happy. During the winter there are also green plants inside the house.



Paulina with her flowers. 2005

As I was speaking with one participant, we commented that in reality it is possible to live anywhere. Having a clean and orderly house is the main thing that converts a house, no matter how humble it may be, to a palace for its habitants.

In <http://www2.sjsu.edu/faculty/fvarona/pueblo.htm>, Federico Varona has pictures of his parents first and last house. There one can not only see the steps through the years, but also the advancements in construction and life in the town.



Family Varona Madrid's old house



Family Varona Madrid's new house.





One of the more modern houses. 2006



Chalet-type house. 2006

Today, many homes also have a garage where they not only store their family car, but also the tractors that are used in the field. For sure, the first car that arrived in Ciadoncha was in 1946. It belonged to Arturo and was set in motion with a lever.



A stable very well remodeled. 2006

Some have remodeled their old homes, using and maintaining many of the original walls. For example, in one house which in the past was used to store the chickens and where the cattle ate - today it is a café with an oven and wood burning stove, gas heating, brick floor, electric lighting, and decoration that takes us back to old times but with modern comforts.

For a long time, the radio was the main attraction of the town. Today the news is listened to a lot. There are many chatting programs that entertain the people in the field. The good thing about the radio is that it can be taken anywhere.



Angel Varona Temiño with his small radio transistor in the field.

And what to say about the house chores! They have changed so much thanks to technology!

Many remember how difficult it was to iron with irons made of iron with metal handles. They were very heavy. Then they moved to coal irons. Even though they weighed less, they were also dangerous because of the sparks that flew at times. From that we came to the modern iron that automatically moistens the clothes upon ironing it.



Iron made of iron.



Coal iron



Electric Iron

The washing of clothes: It was very difficult to wash during the winters because of the cold weather and the inconvenience of having to do it on one's knees. What a difference to only have to put the clothes in a washer and it comes out well wringed. In reality, the only thing that some of the participants miss about the old times is the comradeship and the good times that they spent chatting while they washed clothes.



Washing in the spring.



Automatic washing machine.

In my conversations with many of the women in Ciadoncha, I did not notice them saying that it was a big problem not having water in their homes in the past. Of course they all value having it today, but they did not make a big problem about not having it before. For them, going to the well for water was part of the daily routine. Once again, I was able to notice that the women used this work as a way of distracting themselves and they liked to chat and comment to those they saw on their way there.



Water fountain.



Drinking water in the house.

At the beginning of the 80s, I remember that we received a photograph of the new house that my husband's parents were constructing. One of the photographs was of the bathroom faucet so that we could see the drinking water. Many of the children that did not even know this time in Ciadoncha could not imagine life today without the convenience of being able to bathe oneself with hot water without having to go get it from somewhere and wait until it heated.



Old house with the fire on the floor.

The arrival of propane gas also changed the form of life for the people in Ciadoncha. Cooking moved from cooking with firewood on the floor to using a gas stove in what they call the “kitchen”. The first great advantage of this change was that the fire was no longer as accessible to the small children and that the space used for cooking was able to be kept much cleaner. Little by little, the spaces in the house became more and more separated which led to them having a room for cooking, another room for eating, another room for sleeping, etc. The use of the microwave oven is not as generalized in Ciadoncha yet, but many homes have one.



Gas stove



Microwave oven

Propane gas is delivered to Ciadoncha in a truck that distributes and delivers it to the front door of the houses.



Truck distributing propane gas. 2006

The majority of the participants remember with a lot of nostalgia the hours they spent next to the radio listening to the stories that they told or to the game. Some still remember how they were amazed at the fact that they could hear voices of people that they could not see. Then came the television and although some resisted having one at first, today all the elders pass hours in front of this apparatus to distract themselves.



Old Radio



Color television.

Some participants remember how they would sew their children's clothes by hand and how girls would learn to sew at a very young age. One commented to me that she had made a robe for her mother when she was eleven years old. She had to make the whole thing by hand because in those times there were no sewing machines. Other participants have a pleasing memory of their mother sewing with a machine with pedals and today, although they are not used as much for sewing clothes that is worn, there are many women that have electric sewing machines to make curtains or large house projects.



Needle and thread.



Manual sewing machine.



Electric sewing machine.

Life in Ciadoncha is no longer as difficult as before. All the latest advancements of today have reached Ciadoncha. This investigative work could not have been done without the constant use of the computer, electronic communication, and residential telephones. There are some people who live in Ciadoncha, but go two or more times a day to Burgos in their private car.

Ciadoncha conserves its town's charm because there are no conglomerations of people, public announcements along the roads, and not even a stop light. There are trash cans and recycling program, a doctor that comes two times a week, mail services and a sense of peace that is not found in large cities.



Doctor's Office. 2006

## CHAPTER 10

### THE CYCLE OF LIFE

I wanted to put in this chapter all the ordinary and extraordinary events that the participants mentioned as part of their happy memories that they had of their lives in Ciadoncha. These themes arose in a spontaneous way during my conversations with the first participants and I realized that it was necessary to dedicate a complete chapter because of the importance it had in giving us an idea of what life was like in this town. Due to the importance that each phase of life has, I decided to divide this chapter in the following manner: I will begin with the childbirth and the baptism, then I will comment over the childhood, the games, and the First Communion, then I will go into the youth, the engagement and the wedding, and then I will finish by presenting life of an adult, old age and death.

#### **Childbirth and baptism**

During my personal interviews with some people I asked which is the most intimate that you remember from your life in Ciadoncha. Most people, especially women, responded that it was when they had their children. Actually, one of them used the expression: “When I had my children, boba!” (The word “boba” is used in an informal way to express understanding and is not meant scornfully). This led me to investigate the details of childbirth.

The elders shared with me that in the past the women had their children in the town. There were two or three women who dedicated themselves to helping the others, basing themselves only on their experience because in reality they had no professional training. I liked hearing from one of the men, when we talked about these topic in a mixed group, that surely this women had something. Maybe, “the finest hands.” I really liked this expression because I understand that what this means is that maybe these women, at the moment of childbirth, had a good availability; they were loving and delicate.



Pilar Palancín, presenting one of her children in the church.  
Photo provided by Arcadio Varona



I had the opportunity to talk with the women who had all their children in the town, with others who had one or two there and her other children in the city, and with one who did not have any of her children in the town, but all of them in the city. This is intimately related to the facilities of transportation that were developing.

Before the 60s, the majority of the women had their children in the town. That is if there weren't any complications and they had to take her to the city as an emergency.

After the 60s, the women had a medical gynecologist who examined them regularly, almost always in Burgos. But if their labor began in the town, they had to do without him because the distance was too much- taking into account that there were no appropriate vehicles to notify him. We must remember that the automobile first came to Ciadoncha in 1946, but it was not used with the liberty as we use it in the year 2000. In order to call the doctor, they used bicycles or a tractor.

In the 40s and 50s, it was very difficult to find someone who would go call the doctor in the neighboring town. Many times father Antonio, the priest, would go get him in his car, but sometimes he could not arrive in time to attend to the woman.

The elders explained to me that they had to prepare all the things that were going to be needed during the labor and had to have them ready for when their labor began. For many of them, their labor began while they were working in the field and others in their house. For the participants who had their children in the 40s or 50s, preparing themselves consisted of cleaning the scissors and having the bows or ribbons ready to tie and cut the umbilical cord, preparing the blankets and diapers in such a way that they would be at hand if the labor occurred during a cold time.

From the moment the women reached their seventh month of pregnancy, they began preparing the newborn's clothes and kept it ready so that it could be used at any moment. Still today some women remember how they would heat the child's clothes in the wood burning ovens so that it wouldn't be too cold when they used it to dress the child for the first time.

The majority concurred that it was the first birth that was the most difficult, but with the second they knew better what to do because they could predict what would happen, and with the third they no longer felt fear and saw it as a very natural experience. In the 40s, there were women who had up to 16 children, of which only some lived; even so, in those times families were numerous.

The husband's presence during the labor is also something that has changed over time. Some participants, who had their children in the 40s and 50s, told me that they were present in the room with their wife, giving her encouragement. One of them expressed the following, which made me think of the profound love that there is between this couple: "How could I not be with her? She continued to be my woman and I had to accompany her during these moments."

Others who had their children later commented that once the doctor or obstetrician was their, it made them see that they were a hindrance and although no one prohibited them from being present, they understood that they should leave to allow them do their better work. “They preferred that the men wait outside,” one participant commented. The younger couples did not have their children in the town. In the city, very few husbands chose to be present during the labor.

The labor is such a natural thing, but at the same time unpredictably risky, which makes it difficult to think how one could give birth when they did not have all of the comforts that we enjoy today. The winter cold, the lack of immediate medical attention, the lack of control during a pregnancy- all of this made it much more risky. Nevertheless, what was never lacking was a kind hand to help in during moments and thus, for the majority having their children is one of the most pleasing memories that they have of their life in Ciadoncha.

Before, the mother would no leave the house for forty days, but on the eight day, or when the first mass was celebrated in the town, the child was baptized. The godmother would take the child and it was customary to throw confetti after the ceremony.

When the women began giving birth in the city of Burgos, they came across the custom of baptizing the children immediately after being born. One participant commented that she remembers how another woman who had just given birth served as a godmother in that same moment, but after finalizing the papers they put her sister and brother-in-law as the godparents because they were the people that they had chosen for such.



Children and adults picking up caramels in a baptism in Ciadoncha  
Photo provided by Federico Varona

More recently, baptisms are a motive for a large celebration. The godparents are named, who are normally relatives of the parents. The ceremony takes place in the church during one of the masses and caramels are thrown when the attendants are on their way home or to a wine cellar where a special meal is served.

The choosing of the child's name has also changed over time. At first, the day that the child was born the father would go to church to consult with the priest and the name of that day's saint was given to the child. Practically the priest read all of that day's saint's names and one of those names was chosen.

There was also one time where the grandparent's names were used. One participant explained to me that in his era, it was very arrogant to give the child the father or mother's name and it was better to honor the grandparents by choosing their name.

Another participant told me that since they were looking for a beautiful name for their child, they decided to open the bible and that is where they got the name for their second child. Others have chosen their child's name thinking of their relatives, either uncles or aunts of the newborn.

One interesting case is about a participant that mentioned that when he arrived to ask the priest to baptize his daughter, the priest told him that the child's name sounded Russian. Therefore, he was going to give her another name that sounded Spaniard in front of the name that they had chosen. The participant told me that in the baptismal papers, the newborn is listed with those two names, but in the civil registry she appears with only the name that he and his wife had wanted to name her from the very beginning.

### **The childhood, the games, and the First Communion**

All of the interviews for this piece of work were very special moments for me, but perhaps one of the most intimate ones was when I sat down with one of the elders and I listened to her tell me how her childhood had been. It touched me to see how in such a tired body, those eyes shone more than ever upon remembering her childhood. Her mouth constantly drew a smile and she even began to remember songs and names of people that I had never her talk about before.

In the memories of the participants of this study, we went back to 1920 and 1930. In this era life was very different. In the first place, it was not rare for a woman to die at giving birth and leave a few children as orphans. Many children of that era grew up in the homes of aunts and uncles or other relatives. Nevertheless, upon speaking of their childhood many remember the nicer and more pleasant times, and it is as though their childhood had been fully of happy times and a lot of excitement.

One participant told me how her and her siblings played with very simple things, like their mother's pins, matchboxes, branches from a plant, and the "tabas" (knee bones). All of the toys were made by themselves. I wanted to understand more how they played and I asked them to tell me about some of their hobbies and pastimes.

The game of needles consisted of getting dry dirt, covering the needles and throwing a small rock on top of them to uncover the needles. The winner was the one who uncovered the most needles.

The “tabas” were the bones from the lamb’s knee. They were thrown in the air and as they fell they were counted as blades, “lices”, face and meats. Each one of these positions had a certain number of points. The winner was the one with the most points. This game was practiced by many generations.



Lamb knee bones, Tabas.

Various participants told me about the game with cardboards. Basically, it was played with cardboards that were thrown to the wall and upon bouncing off; the goal was to try to get it to fall over the cardboards of others. It seems that this same game was played by a previous generation, but with heels from shoes that the children on the roads. Other previous generations also played the game with cardboards; from there the name of the game was derived. It is possible that used whatever they found thrown and at one time it was common to find heels of shoes, by which the play was played with. Later, the same game was played matchboxes. It is probable that the use of the matchboxes was popularized when people began to smoke more.

I was not able to figure out whether this same game with the cardboards was the game they played for some time using heels or if the game with the heels was a totally different game. The participants were not clear about this and while some say that it was the same game, others said it wasn’t. They said that the game with the heels was totally different, but nobody remembered how it was played.



A girl playing the “régula” or “bebeleche” (hopscotch)

[Mane72.tripod.com](http://Mane72.tripod.com)

Another game that they mentioned was the “régula”. It was a game of jumping over a figure that was drawn on the floor. A token was used that advanced if those that jumped did not make mistake. In other places they called it hopscotch or “bebeleche”

and with some variations, it was played like this: diagram of rectangles is drawn on the floor and on the upper part a semicircle is drawn. The number of rectangles depends on how many the participants want, there can be few or a lot. Each box is numbered. The participants use stones or seeds that they throw each time it is their turn to play. The first player throws the stone toward box number one. The player then jumps on one foot, jumping inside of the box, and then removes the stone by kicking it and then picking it up. The player then leaves in the same way he/she entered. He/she does the same thing with the following boxes, progressing until arriving to the last one. In some boxes they put the name of rest, as well as in the final box, which is called goal, the sky, or the moon. Upon arriving to this one, one can step with both feet. Other boxes can be named hell or world, which cannot be spoken and some times they should be jumped over. Neither the participant nor his/her stone can touch any of these boxes. They can be distinguished dividing the box in half, and almost always is located in the middle. Upon arriving to this box, the play should jump with their legs open, placing each foot in the lateral boxes. This was a game that was played more by the girls than the boys.

Another game they mentioned was “hiding the beans”. This was a game that consisted of making the beans jump by making a lever with your hand. The beans jumped and had to land on a boat. If they were pinto beans, they were worth five points. IF they weren’t, they were worth one point. The person that accumulated the most points won.

The children liked the hoop very much. They would take a hoop, rolling it with a stick through the roads and the person that could last the longest and that did not drop it was an expert at manipulating the hoop. This game did not consist of competing, but simply in knowing how to carry the hoop.

Another game was the “pico zurro y saina” and consisted of putting the boys with their head between their legs and they got on top of one another until they formed a tower. Another popular game amongst the children was a game with a stick with a thorn that had to be nailed in the clay. The person who was able to nail the most thorns won.

Another game that was the girls’ favorite was running the filly (young female horse) which consisted of wetting a slope and they had to slip through there. Many participants had very pleasing memories of jumping over the rope, which consisted of jumping and singing at the same time.



The Stream.  
Photo provided by Federico Varona

The stream brought many memories to the boys from the 50s. There they found frogs, which they played with, and coots. The children enjoyed going to the field to pick blackberries and all types of other wild fruits. In the country, they also made whistles out of willow branches; they would remove the center and make it like a flute.

Slingshots were the children's accompanying weapon in case some bird or something else was to appear. There are many more games, like stamping the rowboat, games with marbles, tops, etc. The majority of the toys were concocted by the children's or their parents own hands.



Children playing with a top.  
[www.poresto.net](http://www.poresto.net)



A trip on a donkey, thanks to uncle Martín. Children in the 50s.  
Photo provided by Arcadio Varona

One of the most pleasing memories that many of the participants had is of when they were children mounted on a donkey, going to leave food to the men that were working in the country. A lot of excitement came over them when strolling mounted on the donkey. So much that some even took a photo, showing the children's expression of happiness and the adult's satisfaction in being able to offer them that happiness.



Photo taken on the road where they waited for the motor car.  
Photo provided by Arcadio Varona

For the majority of the participants, their childhood years were their happiest in Ciadoncha. They recall how much excitement they felt when they wanted for the car. As soon as they saw the reflection of its lights, they would begin to shout “the car, the car, the car”.

Other boys also recall how Ciadoncha had its *Cabo Cañaveral*, referring to the place where space rockets were launched. The children built real rockets with a material that Simeón used in the forge (a furnace where metals are heated). They would place this explosive on a rowboat and would then light it on fire and the can would shoot out by the explosive force. For some, spending time with Simeón, the town’s blacksmith, watching him work, was already was an enormous hobby.



Children and youth in the 60s.  
Photo provided by Arcadio Varona

Childhood was spent very well in Ciadoncha. There were groups of children by ages and above all, by the neighborhood where they lived. As I mentioned previously, the town, regardless of being small and not having many inhabitants, had its neighborhoods very well separated and it was rare for children from different neighborhoods to play together after school.



Children playing in front of the school in the 70s.  
Photo provided by Federico Varona

After the rural departure, Ciadoncha was like the magnet that reunited the family. This is where cousins joined together while their parents worked the land. The participants remember with a certain nostalgia how there were so many children on the streets and how happy they were of the town.



Esther, Estela and Elisa Varona in Ciadoncha with Peluso, the house dog.  
Photo provided by Federico Varona

Before the mechanization of the agriculture, the children also helped with the work from the time they were very young. The girls began very early on helping with the house chores and caring for their younger siblings. The boys also had to lend a hand to the adults in times of the crop and when looking for grass for the animals. The majority of the people admit that they would enjoy it a lot.

At the age of seven they would begin to go to school and to catechism. They had to prepare for their First Communion. The First Communion was a great event. The girls wore a white dress and the boys went dressed as sailors. “What excitement that day brought with it!” various people told me.

Everyone remembered the *capones* (a hit on the head with one’s knuckles) that father Antonio gave them when they did not remember all of the questions from catechism. “We have changed so much, even with that!” others commented other, upon



remembering the famous 12 hours of fasting they had to do in order to be able to receive communion. Many were dismayed by the lack of food.



Virgilio Galiana with his suit on his First Communion.  
Photo provided by Rosita Gutiérrez

The day of one's First Communion was a very special day. They ate a better meal and the family was brought together to celebrate it.



Children with their First Communion outfits. 1992

In 2006, Marcos Arroyo, one of the boys that lives in the town, did his First Communion. It was celebrated with a mass and then a cocktail snack, served in the City Hall for all the town people that accompanied him. "This was a family festival, and also close and nostalgic at the same time," commented a participant. I imagine that it was very emotional, especially for those who realize that these two children are the only children that remain in the town and since it will be the last time that this will occur here. It is admirable that Augustine and Ana, the parents of Marcos and Alfredo, wanted to celebrate these events with the old style and in their hometown.

As long as people like these exist in these towns, the small towns of Spain will not die.



Marcos Arroyo with his grandparents, Ángeles and Santos, on the day of his First Communion. May 2006  
Photo provided by Arcadio Varona

### **Youth, engagement, and the wedding**

In a certain way, upon finishing elementary school, twelve or thirteen years of age marked the entrance into youth hood. One participant emphasized that in the past, girls were very innocent. That was until 15 or 16 when they began to notice the boys. Another one told me that at the age of 11 she had gone to the training house. Therefore, she had lived her adolescent years very differently, especially if we compare them to the adolescents of today. Therefore, if we mark youth hood as the time when boys begin to notice girls and vice versa, we would have to agree that for the children of the 50s and 60s, youth hood arrived later.

Nevertheless, by speaking with the participants I realized that what marked the end of childhood was leaving all the games permanently and beginning to take upon responsibilities. For many girls, this meant taking the responsibility of doing some housework, among them was caring for their younger siblings, washing the dishes, cleaning the house, etc. For the boys, this meant beginning to go to the field with the adults and participating in caring for the animals.

Many participants remember, with a lot of detail, when they had to help their mothers bring water, clean the house, make sure that their siblings did not get into mischief's, those types of things. Another task that the girls had in the summer, when their mother accompanied their father and brothers to the field, was to buy the food to prepare the meals and have it ready for when they returned. These obligations seem very large for girls of eight and ten years old, but this is how the family participated in responsibilities. Perhaps today children extend their childhood for too long and we find ourselves with youths that suffer when having to leave their parents house to face life. I believe that we have gone from one extreme to another. Little by little we will find a middle point where we will let children be children and the transition to adult life will not

be so painful, but smoother and natural. For the moment, I believe that birds give us a better lesson of teaching their young to fly.



Genara and Petrito, lifelong friends. 40s.  
Photo provided by Genara Madrid



Cirila González, another young lady from Ciadoncha in the 40s.  
Photo provided by Rosita Gutiérrez

One participant remembers that when she was very young, her mother would come to her room early in the morning to tell her everything that had to do during the day. She confesses that she was so deep in her sleep that she would hardly hear what her mother said and then when she would wake up she would worry because she would not remember what she had to do.

The girls also remember how they had to go to the field, fully covering themselves to not get sun burned. Back then, it was not acceptable to be dark like today. They would cover their full body, legs, arms, face, everything. This also helped them with the heat. Being fully covered caused their sweat to create humidity and whenever little breeze passed by, they would feel refreshed.

The chapter about education mentioned how the catholic church came to have control over education in Spain, in the era of Franco. The primary schools is where religious groups would find their future priests and nuns. Many participants still remember how they would come to the towns to recruit children.

For families, having a son be a priest was one of the largest honors. Even larger when a boy was invited to enter the seminary. The parents did not hesitate in letting him go, they even they encouraged it. There were some youths that did not finish their training in the seminary and they returned home before the permanent votes occurred. Other remained in this religious life for many years. With time, the majority of men have left the habits, but there still remains some nuns serving in Spain and in other countries.

There was an era where many girls from small towns, like Ciadoncha, went to the large cities *chicas de servicio* (girls that work in houses for a salary). One participant remember that Thursdays were the day that Espolón in Burgos filled with girls. The majority were young girls that had left their town in search of something better. “It was not rare to find an acquaintance and you would then pass the afternoon chatting and strolling with her,” commented the participant.

Other girls went to convents. They went to Opus Dei to learn how to serve the members or to live in relatives homes in the large cities. The parents would let them go with the hope that they would learn more being outside than by remaining in the town. Nevertheless, several returned after two or three years to continue their life where it had begun.



Youth hood in the 40s, ready to take a stroll.  
Photo provided by Arcadio Varona

When I spoke of the theme of youth hood with the participants, I could tell that this phase of life was lived in different ways according to each generation. The elders remember how they enjoyed going to the dance parlors that there were in Ciadoncha. These parlors had an organ player that played double steps and all types of music. The youth of the yesteryears would go here to dance and meet people from other towns. That is how many outsiders came to live in Ciadoncha. The lack of transportation facilities made it more difficult to travel to the city of Burgos, therefore, the youth of the 40s remained in the neighboring towns for entertainment.

The next generation no longer enjoyed the dance parlors. They remember the walks on foot from Presencio to the Tornos. Groups of girls would go and the boys followed them. If some boy had intentions of talking to one of the girls, he would

approach her and give her a poke on the back while they strolled. This meant that he was attracted to her, so the girl would leave her group of friends to walk with the boy. A participant still remembers as a boy he saw couples walking. “How elegant and correct they were!” comments the participant.



Youth in the 50s.  
Photo provided by Arcadio Varona.



Music was a very important part of life for the youth of the 50s.  
Photo provided by Arcadio Varona



Enjoying themselves in the wine cellars. Youth in the 50s.  
Photo provided by Arcadio Varona

Another generation told me that they no longer did these kinds of walks. This generation commented me that the boys took advantage of any celebration to show who was the girl they most liked. For one of the participants, it was in one of the afternoon carnival snacks, which was customary to do in a different house each year. A special afternoon snack was prepared, with tortilla, desserts and some another things to get the girls to come and celebrate the carnival. She remembers how during one of these afternoon snacks she suddenly saw boys enter. She was surprised because up until then only women had gotten together, but someone had left the door open and the boys took advantage of this and entered. That day was when a boy, who would later become her husband, told her for the first time that he liked her. from that first moment followed some letters and outings in large groups to Burgos to dance, until the engagement day arrived and the wedding was prepared.



Youth in the 60s.  
Photo provided by Arcadio Varona



Youth in the 60s.  
Photo provided by Arcadio Varona.



Youth in the 60s and 70s.  
Photo provided by Arcadio Varona

Those from the following decade remember that they interacted with other boys in a more informal way and they would arrange with one another to go dance in Burgos. Some remember with a lot of laughter how they would get there, even if it meant riding in a tractor so as not to miss any party.



Youth in the 70s.  
Photo provided by Arcadio Varona



Youth in the 80s.  
Photo provided by Arcadio Varona

The youth from the 70s and 80s had more freedom to go out and meet more people and the process of becoming engagement changed a lot. One participant told me that during those years she really did not think about getting married. She said that the youth back then saw marriage as a very serious thing. All of these youths studied outside of Ciadoncha and were exposed to a greater cultural diversity. Many youths began to travel and all that influenced its form to think.

The youths from the nineties practically have not lived in Ciadoncha. These are the grandchildren of the natives of the town. They have been raised in the capitols and have a totally different way of thinking when it comes to the engagement and marriage. Something that seems interesting to me is that since I put some of the stories that I have written about this town on the Internet, I have received several e-mails from the young people which in some way identify with the town and enjoy reading something that brings them closer to their elder's town.

Before, if a couple wanted to formalize their relationship, then the man had to ask for his girlfriend's hand in marriage. To do this, the groom and his parents went to the bride's house and they had a formal meeting that consisted in going out for dinner or a well prepared afternoon snack. The parents of the bride and groom talked and would decide when the wedding would be. It was custom for the groom to pay for the bride's dress and the dormitory went to the father of the bride's account. (Personal Interview, 2006).

Weddings were done during mass. In Ciadoncha, it was customary, like the rest of Spain, to elect a godfather who would present the bride and a bridesmaid, who accompanies the groom to the alter. In some weddings, little boys who carry the rings enter the church first and then the bride with the godfather, who normally was the father of the bride, while the mother and her son, who is the groom, wait in the alter.

After the mass, the bride and groom their godparents, and some witnesses move to the sacristy to sign the marriage certificate. Once the act is finalized, they move on to the meal, which is carried out in a restaurant.

Large weddings in the town were done before the automobile existed. It is said that they were parties that lasted up to three days. This is because relatives came from far places and they had to attend to them. There was a lot of food, music, dancing, and the whole town appeared to be partying. They would get married in the town's church and the reception was done at home. In the majority of old wedding photos, before 1955, the brides wore a dark dress.





Ángel Varona and Genara Madrid at their wedding. 1945  
Photo provided by Genara Varona.



Ángel and Genara celebrating their Golden Wedding anniversary. 1995  
Photo, Lucía Varona

With time, couple's wanted to get married in the city of Burgos. After 1955, more or less brides began dressing in white. These couple's would celebrate their wedding, or as they say went to the expense of celebrating it in a restaurant in the province's capital. These couple's went on a honeymoon to a place in the country. The majority of these couple's are today the grandparents of the youth are once in a while seen on the streets or in parties of Ciadoncha.



Emiliano Galiana Porres and María Cruz Blanco Pérez on the day of their wedding.  
Photo provided by Federico Varona

Another younger generation also would marry in the city of Burgos and celebrated in a restaurant, like the past generation, but these couple's went on a anniversary trip to the Canary islands. The younger ones continue doing the same thing to celebrate this event. The exception has been two or three couples who have decided to have the ceremony in the town church in the past few years. These couple's honeymoon has been spent abroad for the majority. There have been some who have decided to get married in other provinces and even in other countries.



Petra Varona and Luís Cruz wedding, taken place in Covarrubias in 1998.  
Photo provided by Petra Varona.

The weddings are very elegant. The people attend these weddings dressed very fashionably, with very fine suits. Once more I have been able to verify that the town people's good taste in dress and in personal getting ready is shown in these large occasions.



People from the town participating in the wedding of Javier Baroque Galiana and Esther Martín López in Burgos. May, 2006  
Photo provided by Arcadio Varona

In Ciadoncha it is also customary that when advice is read a few weeks before the wedding, a cocktail is offered after the mass. That day, the bride and groom and their parents attend the mass.

### **Historical Context**

We must remember that after the post-war period, with the international opening, came the development to Spain. The currency sent by the Spaniards who worked abroad and the enormous flow of tourists permitted the large growth of the Spaniard economic product in all of history. The Spaniards left in masses to go work in the central European countries. The official amount of immigrants in the 60s was 1,100,000, but the non-official amount was of 2,500,000 (Muy historia, 51). In that same era, the Franco government imposed a fine of 40,000 pesetas in Benidorm for anyone who wore a bikini, but there was not enough supply of police to fine all the tourists so they opted to leave them in peace.



Youth in the 50s.  
Photo provided by Arcadio Varona



Youth of the 60s.  
Photo provided by Arcadio Varona

This is how the uncovering began and the Spaniards began to take of the cap before the miniskirt. Soon, Sara Montiel did not appear so exaggerated teaching in “The Last Cabaret”, soccer substituted bull-fighting, Massiel won *Eurovisión*, youth sang “Porompompero” with Manolo Escobar, “Esos ojitos negros (Those black eyes)” with the Dynamic Duo and “Buscando en el baúl de los recuerdos (Looking in the trunk of memories)” with Kirina. Families filled all 600 seats and would go to the beaches in the south. The movies of Joselito and Marisol remained as a thing for children. This was the beginning of the end of the pro-Franco era. Spain had opened its doors to the world and nothing, nor anybody, was going to stop the foreign influence (Muy historia, 2006).

All of this came to Ciadoncha through the television, through the radio, through some magazines and also through the youth who went out more to Burgos and other places; but the process was a bit slower than in towns or cities with a larger population. According to what can be seen in videos, miniskirts were not seen in Ciadoncha in the 60s and very little in the 70s. It was not until the summers in the 80s that the youth began to really tan themselves (videos provided by Orencio Pérez Cascajar). Ciadoncha continues to be a town with traditional values. I would say that in Ciadoncha, the influence of the Franco era can still be seen- the modesty and classical elegance are characteristics of the town’s people.

The youth sang and proclaim and showed their love, but always with a lot of modesty and discretion. According to what I have observed today, I have never seen a couple in Ciadoncha kiss in public and I also do not believe that I have every seen anyone walk embraced. Affectionate expressions were limited to the children, but not amongst the adults and even less in public.

### **Adult life, old age and death**

The adults of the town are the ones who have the responsibility of caring for the house and also for the community. They are the ones in charge of public responsibilities,

like being mayor, actively participating in religious celebrations, organizing festivals, direct and coordinate field work, and raise and educate the children.

Very few adults live in Ciadoncha today. The majority of the members of the generation, who today are the adults of the town, left and are living in other areas. The mayor, José Luís Julián Hernando, for example, lives and works in Burgos. When I spoke to him he told me that he did this job without receiving any kind of salary. His job allowed him to miss work if he had an important meeting, but in reality it is not an easy to do it. Nevertheless, every weekend him and his family stay in the pretty house they have in Ciadoncha and he is always on top of what happens in the community.



Adults in the town that come on weekends and during the festivals. 2006  
Photo Lucía Varona



Shield of Ciadoncha.  
Photo Lucía Varona

The authorities of the town are: the mayor, who is elected every four years and can be reelected without limit, four councilmen and one judge. IN reality, these positions are occupied by people who have a great spirit of service for the community. They do not get a greater advantage by occupying these positions, but instead more expenses and a lot of extra time (Personal Interview 2006).

It is difficult to establish where adult life ends and old age begins. Especially because the children of the 50s have conserved themselves very well physically and mentally and when we think of them as entering the category of honoring old age, it seems as though they do not have the same characteristics of their ancestors.



Women standing in the doorway of the church on a Sunday. 1995  
Photo Lucía Varona

What is evident is that the years come and go, leaving tracks. The adults from the past are the old ones of today and the old ones of the past are the elders of today. It is difficult to accept that that handsome couple who was so full of life that walked through the roads and paths of Ciadoncha in the 40s and 50s, today are the elders of the town and that the boy that admired them so much before is today part of the older group. But that is life and they are there, with all their wisdom, with all their years.

### **Old age**

Talking with one participant who is in the select group of elders, he told me: “We are the generation that has had to endure the most. First we had to endure with what our parents imposed on us, then we had to send our children to study and now we have to endure with what they impose on us.” There is a lot of truth in these words.

Father Emérito also clearly expressed that what is learned from the adults is their resignation- the peace with which they accept what life gives them. I also believe that the old people of Ciadoncha teach us those values. Old age has surprised them when they began to enjoy the results of their work. Many of them had never traveled due to lack of means to do so and now that they have them, they lack the health to do so. Nevertheless, they are not embittered. It suffices to walk a little through the road of La Calzada and they can be seen enjoying the sun, smiling and chatting while they move their cane or their crutches.

The elders of today were the youth and adults of the post-war period. They lived through a lot of economic difficulty, they never had money and they learned how to work in the field since they were little children. They were also accepting orders from those above them. The changes surprised them because they were unprepared and when they came to realize it, it was their children that carried the reins and they remained behind. Today, modernity scares them so much that the majority does not even want to try to understand what cybernetics is. They are happy seeing how their children and

grandchildren defend themselves in a world that they never came to imagine and where they can feel more secure, supposing it is in the town that saw them born.

It is not few that have celebrated their Golden anniversary in Ciadoncha. There are still many families that are fortunate to have their father and mother alive when they reach fifty years of marriage. The majority celebrate this even with their children and close relatives. Some institutions, like savings banks, also give them some kind of special recognition.



Ángel Varona and Genara Madrid celebrating 50 years of marriage with their wedding godparents, Luz Porres and Pablo Galiana. 1995  
Photo provided by Petra Varona

In Ciadoncha there remains a few elders and perhaps the most difficult thing for them is the winter cold. That is why many go to their children's house in Burgos during this time of year, but as soon as they can, they return to the town because that is where their roots are. That is where they have left their memories and it is there where they like to be the most. When they are in the town, life returns to them. They see their friends, they play cards, dominos, go out to enjoy the sun, and breathe in the fresh and pure air that they miss so much when they are in the large cities.

For me, the elders are the symbol of Ciadoncha. Ciadoncha is the same to them-old and wasted, with some modern patches that maintain it, just as the canes and crutches sustains the elders. Ciadoncha is always smiling, welcoming, full of caress and scorn, because Ciadoncha, like every mother, loves and forgives all of her children the same.

Also in the town there is a group of adults that really sustain it. If it were not for them, no one would be able to sell each week, they would not have medical services or mail services. This is the group that still goes to church on Sundays, like ordinary times. The bar opens for them and thanks to them the town has not died. The question they ask themselves is: "How much longer will we be here?"

The theme of death is difficult for everyone and the theme itself did not appear in the pleasing memories of life in Ciadoncha. Nevertheless, many remembered happily people that have died and commented on their death and the funeral. What the

participants value the most of this phase in life is the solidarity that exists during these moments. The climate does not matter, whether it rains or snows. The church is always full of neighbors during a funeral.

To me it also appears very important to leave evidence of the customs and tradition that there are in relation to death, since this is also changing with modernity.

Some participants remember how in the town in the past, when someone was really sick, the priest was called so that he could go give the sick person the Holy Oils. Upon dying, the corpse was prepared in the house and there it was watched until it was buried the next day. Almost always it was the family who came to the house and the rest of the town attended the mass and the burial.

Today, the dead are not watched over in the town. Today, it is customary to take them to the funeral homes of the city of Burgos. The funeral homes are in charge of preparing the corpse, the announcements that come out in the newspapers, the mass and the burial.

In our family, for my husband's father's death I remember that the administration of the funeral home in Burgos told us we could go rest because they would close the room where the body was exposed and to return in the morning for a mass that would be celebrated for all the deceased that were in that place, which would take place in the chapel the following morning. I will never forget the words of one of my sister-in-law's: "How am I going to leave my father alone now. I am only going to have him for a few more hours." All of us were filled with such profound emotion and loyal thought that we gave her all the reason. We watched over my husband's father all night and we prayed and remember with much pain the best moments that he had given us. That night of watching was like rendering him a homage of gratitude for all that he had done for everyone. The next day we took him to mass and to bury him in Ciadoncha.

Like in most part of the western world, mourning is shown with the color black; contrary to the oriental world where it is shown with the color white. At the burials, relatives go dressed in black and also are accustomed to sending crowns or flower wreaths that are carried by youth and children up to the cemetery. After the burial, only close relatives accompany the deceased's family nucleus to the house.

Until the 70s, mourning was very strict. For a husband, wife, mother, father or children, a rigorous mourning was maintained for two or three years. This consisted in constantly wearing black clothes and avoiding going out to the street. One participant shared this with me when she explained the mourning that she experienced for her mother's death in the 40s and 50s. When they were able to go outside, they still had to continue wearing black, especially widows. Today, this has changed a lot. It is no longer customary to wear black for such a long time and no one is restricted from going out to the street.



In Ciadoncha, it is accustomed to say Masses for the deceased. Almost always these masses are on the date of birth of the deceased person and on the anniversary of their death. Before, they would make small cards, which were called remembrances, which were distributed to the people as a memory of the deceased person.

In our family, we still conserve the tradition of celebrating a mass on each anniversary of the death of my husband's father. After mass, we all go to the cemetery and there we pray and read the remembrance that we make every year, focusing on different aspects of the life of Ángel Varona Temiño, my husband's father. Through these remembrances we continue to learn how to live life with the values that he transmitted to us.

There are many things that the grandchildren will throw away when they are older- many values that clash today with modern life. But when they become parents maybe they will feel the necessity to return to their roots or investigate how it was that their ancestors faced challenges that life presented to them.



Federico Varona reading a prayer before his father's tomb. 2005  
Photo Lucía Varona



Cemetery of Ciadoncha in the 70s.  
Photo provided by Federico Varona



Cemetery of Ciadoncha in 2006  
Photo Lucía Varona

The sense of family is very strong in this town. In these moments, in which the town appears to be in agony, one can still see with some optimism and believe that it will be precisely this sense of family that will sooner or later attract, like a magnet, all those that have left.



Part of the Varona Madrid family in the 80s.  
Photo provided by Petra Varona

As long as there is at least one family that will maintain the umbilical united to the land that saw him be born, the town will not die. There are many good memories and we will always need to renew forces, in all senses. We will return just as water from the clouds returns to the sea.

## CHAPTER 11

### THE EDUCATION

The participant's memories revolve around the time of the war or a few years prior. There were two schools, one for girls and one for boys. The majority remember best the postwar years, when Spain was doing so bad economically that they could not even turn on the heaters. Various participants coincided remembering how everyone, beginning with the teachers, had to carry their small tins with hot coals in the winter.

Amongst the many memories that the people had of Ciadoncha's education are the "pizzarines". They were small chalk boards where they wrote and then erased their writing so that they could be used again.

When I talked about this topic with the women, they told me that they felt that not so much was obliged from the girls as it was from the boys.



A photo of Franco, the crucifix and a photo of Primo de Rivera was located in all the schools during Franco's regime

<http://www.teacuerdas.com/images/nostalgia-escuela-libro2.jpg>

#### Historic Context

In the first years of the forties, Spain comes across a difficult situation filled with poverty and according to some authors, even starvation (Monlau, 2006). The economic analysts say that the fact that Spain isolated themselves from other countries is what caused the result of hunger and a mediocre education during those times in Spain. It was in that time that the handbook of reasoning was established, which lasted 12 years.

Auxilio Social came about- an organization founded by Mercedes Sanz Bachiller, widow of the Falangist Onésimo Redondo. He is the one that supplied the needy population by opening food shelters and distribution areas in the streets of the large cities.

This was the first phase of Franco's government, which is identified by Autarchy (Muy historia, February 2006). Supposedly Franco himself said that they had to straighten up the twisted nation (Juliá, 2006, 504). Therefore, he centralized the education by putting it in the hands of the Catholic Church.



Religious Education

<http://www.geocities.com/SoHo/Cafe/6639/religio1.html>

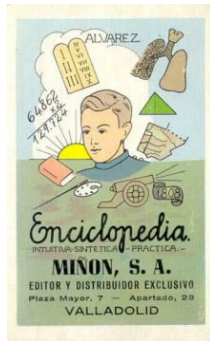
The Law of the Educación Primaria (Primary Education) of 1945 said, with a reference to the female education, that the female primary education especially prepared females for life of the home, crafts and domestic industries.



Material that was used to teach in the 1940s.

<http://www.teacuerdas.com/nostalgia-escuela-mujer.htm>

The teacher's main resource for teaching and the children's main resource for learning was the encyclopedia. Rafael Jiménez had the idea of putting many photographs and information on the internet about the past school. It is a place in the network that gives us a better idea of how the times of the post-war and of the time of Franco's regime were. <http://www.geocities.com/SoHo/Cafe/6639/centro1.html> Also on the Internet, Canal Nostalgia has many interesting things. Not only about the education, but also about what life was like in general in Spain during those times.



<http://www.teacuerdas.com/images/nostalgia-escuela-libro2.jpg>

The school of Ciadoncha, like all other schools in Spain, had a photo of Franco, of the Primo de Rivera and of the crucifix. The children would pray before beginning class. In the mornings they studied Math, Calculation and Language. While the teacher explained the lesson of the day, other groups worked on the problems on the chalk board, corrected the homework, etc.

The school was only a single classroom, but there were two schools: one for the boys and another for the girls. One participant remembers with nostalgia the time of his elementary education. He says that back then they taught and were strict. Further he added that now the teachers fear the students.



Girls Promotion, 1940-1946. Photographic Exposition 1986  
Photo provided by Arcadio Varona

The women of Ciadoncha said that they did not attend class very frequently. They had to stay at home in order to care for their younger siblings, while their mother had to go out and help in the field. Laughing, they said that nothing would happen if they did not go to school. They remember that to read they went would gather around the teacher and would read one by one.

Every time I brought up the topic of education during the interviews, the participants laughed remembering the *pifias* (mischief) that they did. They said that while some people read, others would go behind the teacher and make gestures in order to distract the reader. The poor girl, facing the teacher, had to hold back her laugh, though she couldn't always accomplish it. All of the participants remember how the boys followed them when they had to go *hacer de aguas* (*urinate*). Since back then there weren't any bathrooms, they had to go behind the school and the boys liked following them in order to later tell them that they had seen them go to the bathroom, even though it wasn't true.

The only books they had were the encyclopedia and a handbook. The girls went to school to learn only how to add, subtract, multiply and divide. They still remember how difficult it was for them to memorize the multiplication table. However, no one had problems with the exams and did not have to repeat the course. They did not have homework. Some times they were sent to the chalk board to solve a problem, but if they

could not do it they could just erase it and nothing would happen. The girls were taught dressmaking, sewing, and carpet making.



Boys Promotion, 1940-1946. Photographic Exposition 1986  
Photo provided by Arcadio Varona

The participants said that the boys were taught much more. They were required to learn. Mr. Celestino was stricter than his wife, Mrs. Celsa- the girls' teacher. Many of the boys that over achieved in school went to the seminary to pursue more advanced classes and to later on become priests or brothers.

What was not lacking was religious formation. During the good times, they went every day to catechesis. The priests gave prizes like religious stamps or lollipops, but when they did not pay attention he also heated their cheeks with a slap or gave them the famous *capones* (a hit with the knuckles of the fingers on the head). Every day they would go to church to visit El Sagrario and sing:

Let's go boys to the Sagrario  
Where Jesus lay crying  
But when he sees all these boys  
He will become very happy.

Don't cry, Jesus, don't cry  
Because you are going to make us cry  
And the boys from this town,  
We want to console you.

During the month of May they would go get flowers from the field and take them to the Virgin Mary. They were very happy to do this. They did not care about getting wet as long as they could take the prettiest flowers. These were the things that gave them excitement. They knew that every year was the same and it was awaited with a lot of excitement.

With no less excitement they remember the games they played during recess or after school. I shall dedicate another chapter to the games that were played due to the

interesting information that resulted from learning about this topic from people of different ages.

The school was a pleasant time for almost everyone. Many confess to not having felt motivated to study. Some commented with some sadness that it was as if from the beginning it was known who were going to do well and who would not do well in school. This comment came from mainly the generation of the 1950's.



Federico Varona Madrid in Mollerusa at 11 years old, with his father, Ángel Varona Temiño  
Photo provided by Federico Varona

During this time it was also common to see priests and nuns come to recruit children and youth for religious life. It was during this time that one of the participants in the school left town. Enthusiastic about the talk that a Brother of the La Salle had given about America, upon asking who wanted to go to that part of the world he raised his hand. Without know it, at that moment his future was being defined. In a matter of days, his departure was prepared and that is how one of the most painful days of his life came about- the day that he had to leave his family and his town.

This participant says that upon arriving at the house of formation and seeing himself amongst many other boys like him, who came from towns a bit larger than his, it was evident the lack of preparation he received in Ciadoncha. His tenacity made him go from 37th place out of 40 to third, then second, then first while he remained dedicated to his studies during this time. This was the reality from the 1950s with respect to the education in the town. However, another much younger participant remembers how well prepared he was in orthography, thanks to the education he received in the town.

## Historic Context

In 1954, the government realized that closing the borders brought nothing more than poverty. Therefore, they began the phase of International opening. Upon the beginning of the *guerra fría* (Cold War), Franco realized that he had to leave behind many of the practices that he had copied from the Italian Fascism, such as greeting with a raised arm, the obligatory hymns such as “Cara al sol” and the massive concentrations such as when he inaugurated the Ciudad Universitaria in 1943. He emphasized his bond with the Catholic Church and his anticommunist position. As a result, this brought about a new friendship- that of with the United States. Thanks to this international opening, the economic situation in Spain began to get better (Monlau, 2006).

Many participants began to distribute the Americans milk. This was another motive for the girls to leave class. They had to go prepare the milk that they later had to distribute to everyone in school (Personal interview, 2005).

After the phase of the international opening, that lasted from 1954 to 1960, came the phase of development. This was during the fabulous 1970s. The presence of foreign tourists was seen in Spain. This presence, especially those of the Swedes, caused a great sensation for all that they taught on the beaches. The arrival of the television changed the habitats of the population that no longer remained stuck to the radio, but instead gathered around the TV either in their homes or in the “*teleclubs*” (cafeteria or bar-like places where people would go to watch television).



Boys Promotion 1958-1964  
Photo provided by Arcadio Varona

Nevertheless, Ciadoncha maintained its modesty. The uncoverings were seen on the television and were somewhat foreign to them. It is interesting to see the photos of the different classes of children in the schools of Ciadoncha. The economic situation that crossed the country is reflected in the children’s faces and form of dress.





Female Section. Ciadoncha  
Photo provided by Angelines Varona

In the 1960s the Female Section arrived in Ciadoncha. This type of education had the goal of teaching the women how to be good housewives, good mothers and how to be responsible of maintaining the customs and traditions in the family.



Cross of the Missions.  
Photo provided by Arcadio Varona

There were also special things for the men during the time of Franco, such as spiritual retreats in 1964 that promoted religious formation. With such a motive, a cross was constructed which was placed by the path (today a road) of Santa Maria for a long time.



Promotion 1964-1970  
Photo provided by Arcadio Varona

When the mechanization of agriculture and the low price of cereals arrived, many people of Ciadoncha had to seek work in Bilbao and Barcelona. People could no longer live in the town if they did not have enough land. This is when the exodus of the youth of Ciadoncha began and the schools began to get empty



Girls Promotion 1965-1974  
Photo provided by Angelines Varona

In the 1970s, another wave of emigration from the town occurred. The majority of youths went to the city of Burgos to work in factories. That is when the schools in Ciadoncha no longer functioned and only the building remained, which was used as a community center so that the youths, who came on weekends and holidays, could gather. The same thing was happening to other neighboring small towns and they began to take the children to study at Santa Maria. From then on is when we begin to see how these towns, which were once full of life, begin to die.



Children playing in the new school during the 1970s.  
Photo provided by Federico Varona

### **Historic Context**

According to Juliá, who consummated the administrative reform and approved the plan of stabilization, the Spanish economy seemed equipped to clear the door toward a growth of intense and maintained rhythm. During the government's crisis of 1962, the Comisaría del Plan de Desarrollo (the precinct of the development plan) came up with a project that stimulated private investment through a mixture of indicative politics and public investments. That first Plan of 1964 was followed by two more, until in 1973 the Comisaría (Precinct) was transformed into a new Ministry that was extinguished with the death of Franco.

The process of industrialization induced a movement of unprecedented population: hundreds of thousands of Spaniards abandoned their place of birth and residence and began to fill the trains that went to the large capitals, to the industrial areas, or to France, Swiss, or Germany.

The interior emigration had more scope than the outside emigration. Without counting those younger than ten years, the total number of Spaniards that changed their place of residence during the decade of 1960 surpassed 4.5 million, of which 2.6 abandoned the province where they resided. Slightly more than one million and a half left municipalities of less than 10,000 inhabitants, which experienced a permanent draining. This gigantic exodus reinforced the demographic weight of the Madrid-Barcelona-Bilbao triangle, the growth of the coastal zones and the depopulation of the central plateaus, while Extremadura, the two Castillas and some Andalusian provinces suffered notable losses.

Ciaddoncha reflects what happened throughout the rest of the country because little by little it was left without any children and the schools were left empty until they became closed. Then during the 1990s, there were so few children in Ciaddoncha that they had to go to the school of Santa María.



School for males during the 1950s  
Photo provided by Federico Varona



Schools of the 1970s and indoor/covered sports in Ciadoncha 2006

The education in the town has not been limited to the school. There have also been several adult courses given by specialized people who have helped a lot with the cultural development of the habitants.

In the chapter about housing I already made a comment about Purina, the neighbor that has marvelous hands. There are several more people like her that have learned to do this type of handicrafts from adult courses. The Club Cultural Santa Bárbara also dedicated a lot of time to courses and short courses, especially in the summers when many youths and children would still come back to town for the summer vacation. They have also had people that would come do gymnastics with the older people.

Another form of education that has always existed in Ciadoncha is the priest's homily during mass. These are the only weekly talks that people now have. Since about more or less two years ago, there were no longer enough neighbors to request that they carry out educational courses for the town's adults.

In the old times, the priests also taught the children how to be altar boys and this required the memorization of the responses of mass, first in Latin and then in Spanish. This is another type of education that some of the town remembers.

There is a monthly publication that the priests of that area distribute which is called El Trigarral. This magazine is very interesting to the rural area because it consists of a series of articles, interviews and news, all related to life in the field. It is beautifully illustrated with Fermín Gonzáles' drawings and the editing is done by cargo Emérito Puente, Luis Hernando, Fermín González, Fernando Susaeta, Julio Ruiz, Pedro Javier Rodríguez and Jose Mari Herrera. This publication has inspired me a lot as for learning the form of speaking of the people of the field and also to better know their dreams and hopes.



El Trigarral, magazine about the farmer's culture.

The messenger of San José is a publication that was introduced to Ciadoncha 52 years ago by Paz de Quevedo Iriarte, a school teacher. The subscription is passed from mothers to daughters and the actual keeper is Dolores Tomé who distributes the subscriptions.

In past times another religious magazine called El promotor was read. This magazine is still read in some of the regions towns.

As every town, Ciadoncha has always been an informal university. Anyone who dedicates oneself to observing can learn a lot about what these affectionate places offer, from their nature to their people.

## CHAPTER 12

### AGRICULTURE AND LIVESTOCK

In past Ciadoncha, the agriculture and the livestock went hand in hand. There could not be agriculture without livestock. The animals were a very important part of the life in the town. As we saw in the chapter about the housing, before constructing the glories, the animals were maintained in the bottom floor so that they could give heat to the habitations in the top floor. In addition, the animals were the ones who helped the people work the land and also served as food.



Mules carrying/transporting goods.  
Photo provided by Arcadio Varona



Cows carrying /transporting goods.  
Photo provided by Arcadio Varona

The mules or cows did the carrying and transporting of goods. The difference was that having the mules do the carrying allowed the conductor (guide to the animals) to come

mounted on the backs of the animal, which gave the farmer a good and well deserved rest. Having the cows do the carrying did not allow for this.



Grazing of cattle. 70s  
Photo provided by Federico Varona

One participant told me: “Without animals, agriculture could not be done. Without animals, nothing could be done. Not a single step could be taken without the animals, not one single step. Here, tilling was done with cows, mules or oxen until the coming of the tractors in 1956.” The first tractor was a Lanz 38 cylinders and the start of petroleum was done by Santos Arroyo. Then came the tractor with a thresher which belonged to Josemari Queved, and also the first harvester in Ciadoncha and the seventh one in all of Spain belonged to Nice Madrigal.



Photo exposed in the City Hall of Ciadoncha.

Each family had animals which they worked with. Besides this, there were two herds of cows, calves, mares, mules, horses or fillies that a shepherd cared for. These were many people’s animals that they had in the case that something happened to the animals that were used for work. Moreover, there were at least ten or twelve flocks of sheep, each with its own shepherd and farmyard. In those times, there was a lot of movement in the town.

One participant who has been a farmer all his life and who today gives his land so that it can be worked on, told me: “So you would work in the field 95 percent of the year. There was work every day because if you weren’t working the lands, you were taking care of the vineyards. Before there were a lot of vineyards in Ciadoncha. One could say that 10 percent of the land was vineyards; the rest was sown of cereals such as wheat, oat and barley.”



Photo exposed in the City Hall of Ciadoncha.

They also told me that there were people in Ciadoncha that reap with a sickle. When this was said, one of the participants looked at his hands and told me: “Here you have a sign”. There was a scar on the finger of his left hand. “I was reaping when I became distracted and Zas! Instinctively I pressed what had lifted and it remained like this. We all would go to the fields to help. There was work for everyone.” “I believe it” added another participant. Men, women and children helped, each with what they could.



Ready to mow. 60s  
Photo provided by Arcadio Varona

The participants explained to me that the most tranquil months were when it snowed or when the fields were very wet. Nothing could be done in the lands because



the animal's feet would sink and there was nothing to do. During those times they would make good use of the time by pruning and cleaning the vineyards. They would place boards over the mud and that is how they would go about cleaning and pruning by hand. They would take the board and pass it to the other side as they went advancing.

In February they would begin to plow in order to be able to sow the barley later on. They would also sow wheat, oat, *alholvas* (a legume plant with fluffy leaves and yellowish seeds that have an unpleasant smell), and *hieros*. The *hieros* were legumes that were excellent for the animals. During the bad years, they had to peel them. There were laborers who did this work in the mornings because when the sun got hot it could not be done. They had to take advantage of the morning dew so that the straw would not break and shell.



Luís Pérez sowing. 70s  
Photo provided by Federico Varona

A long time ago, the grain was placed in a sack and the two diagonal tips were tied together and hung over the shoulder. The grain would get picked up with a full fist and would then be dispersed, making a semi-circumference with the edge of the arm length of the sower. This way the grain was well dispersed. All of this was done at the same time that they took step by step. (Information taken from an email from Arcadio Varona).

One participant told me that the harvest was in the summer. In those times, they had to go out to the field at one in the morning to collect the *nías* (in Burgos and Palencia, this is grain that is cut up and laid out on the ground). They would hook up the carts to the mules and outside they would go! If there was a moon out, they could see, but if there was no moon it was darker than a wolf's mouth. And since there were smaller lands that were in the middle of other people's lands, many times they would make mistakes. They would go about happy with their carts, but as soon as soon as it was dawn, they would realize that they had done someone else's land. There was no more than to go discharge the neighbors land and the following day, do their own. All of these anecdotes were told to me with a lot of humor. They laughed when remembering their experiences of those times.

Another participant remembered nights as this one, but when he was a boy less than eight years old. He remembers feeling them carry him out of bed and place him in the cart. As they went through the path he enjoyed the movement and kept on sleeping, but when he heard “Sooo! Sooo!” all of this pleasure ended because he knew that when the animals stopped he would have to begin to work.



Threshing the lands.

Photo exposed in the City Hall of Ciadoncha.

Other participants remember with nostalgia when they all gathered on the lands to thresh. “That was beautiful!” said one participant. “Don’t tell me- everyone was there together, laughing while the donkey gave it.”

Everyone remembered how hot it would get during the harvest. At noon, they would look for shade by the cart in order to take their light lunch. “Those onions and that wine tasted better than today’s chorizos!” some said.



Threshing with a tractor.

Photo exposed in the City Hall of Ciadoncha.

The invention of the tractor marked the beginning of the mechanization of agriculture. I could say that when Ciadoncha reached this stage in life, I found two groups of people with different sentiments and memories. One group remembered the times before the tractor with a lot of nostalgia and another group was definitely happy with all that the mechanization of agriculture brought with it.

The group that longs for past times is the one who greatly values the coexistence that existed amongst the neighbors in those times. They said that needing one another made them kinder and less preoccupied with the “what will they say?”, with how they dressed and of appearances. One participant gave me this example: “Before, we would go to church on Sundays without noticing what dress, what pendants, what shoes so-in-so had on. Today, if you do not go well dressed you feel bad.” It is clear that it is not the hard work that they long for, but the coexistence.

On the other hand, the group that said that they are better off today is the one who remembers the hard work with certain bitterness. They said that working the way that they did was inhumane. They do not know how the people were able to put up with so much. When I asked one participant from this group what she remembered about the work in the field, she answered, “I don’t even want to remember that. Don’t compare the way we live now with those times”.

The fields in Ciadoncha continue being worked on. For some time, there were more families working on their own lands, but with time and with their children inheriting the lands, the lands have become smaller and they have to have others work on them. Today there are adults who dedicate themselves to working on their lands and on the lands of others. Of all of them, only one lives in the town. And per my conversation with him and his wife, I fear that it’s not for very long. They are seriously thinking of moving to Burgos for their children’s education. With embarrassment, they say that they do not see much of a future for their children in the town. They say, “the agriculture, with time, will remain only to those who have a lot of land. We small producers will have to figure out something else to do in another place”.

But there was a time in which the mechanization and coexistence that the field work offered was enjoyed. These were during the times that there were still large areas of land that had not been divided.



Harvesting in Ciadoncha. 1991  
Photo Lucía Varona

Parents enjoyed watching their children with the machines. Those were the times when Ciadoncha had a lot of life during the summers. The family joined together, the children played while their parents worked and the women took charge of having the food ready for when everyone would return from the field. More than once we planned a summer trip to Ciadoncha according to the date in which they would begin to harvest so as to not miss out on this event.



Ángel Varona on the elands. 1992  
Photo Lucía Varona

I did not live during the mechanization years, but I did participate in the intermediate years, before my husband's family stopped working on the field. I was very impressed to see the older people as they swept the lands, trying to pick up all the grains they could. As I saw them do this I would ask myself, "What is going on in their minds at this moment?" I remember that they would remain seated there for a long while as they waited for the tractor to discharge. They would not say anything; they just remained looking at the grain, the sky, and the field. I never wanted to interrupt them and I now regret it because I would have liked to have been able to write about what they were thinking.

Many of the most pleasing memories of some of the participants have to do with the livestock and the epoch wherein there was a lot of life in Ciadoncha. One remembers

how his father had all kinds of animals. He had cows, oxen, goats, lambs, chickens, pigs, doves, everything. Laughing, he tells me that the only time he was able to get out of going to school one morning was the day that the donkey was going to give birth and he could not wait. He left school and no one could have held him back.



Photo given by Arcadio Varona

The donkey is one of the animals that is remembered with most care by the participants. It is curious, but I have noticed how this animal brings so much tenderness to the memories of many people. At one time, the donkey was the form of normal transportation. They were used to go to the mill, to the wine cellar, to take food to the field, and to go to the fairs. In the summer, when they would go to reap the cornfields, they would mount a donkey and take the simplest tools, like the rake, the mow, and the *garia* (a farming tool).

At one time there were a lot of sheep in Ciadoncha. At the beginning of June they were sheared so that their coats could be lighter for the summer. AT the same time, they made good use of the wool by selling it. Back then they were of good value and provided an important income. Continuing the shearing, they also marked the sheep with melted fish, with the initials of the owner of the flock..



Sheep grazing. 1984  
Photo Lucía Varona

Bicera, as I call him, had the amiability to invite me to his house to converse. His real name is Florencio Ibáñez, but everyone in the town calls him Bicera. He was one of the town's shepherds- the only person that still lives there. As I mentioned before, during the good times this place had up to ten or twelve flocks of sheep, each flock with its own shepherd and farm yard. These were besides the herds of cattle made up of calves, cows, mares, mules, etc. that were to replace the farming animals.

Bicera has lived in Ciadoncha since 1952. He began as a shepherd, working as watching others sheep for many years, but little by little he bought some sheep for himself and in the end he was only watching his own and living in the house that he had bought in the town.

Wanting to know how he survived for so many years in the town, knowing that the agriculture and livestock has endured so many changes, I asked him to tell me about his life as a shepherd.



Bisera and his brother-in-law shearing the sheep.  
Photo provided by Arcadio Varona.

He told me that his parents had also been shepherds; therefore it was natural for him to follow in their footsteps and dedicate himself to this kind of work. First they lived in Santa María where he went to school when he was 8 years old, but then the war broke out and the family moved to Zael, then from Zael to Mahamud. They lived here for 15 years and from there he came to Ciadoncha. Bicara has traveled through many fields with the sheep.

With his *campechán* (simple, natural, without affection) way of talking, he told me that he has always had dogs that helped him. He told me that he would train them to walk on one end and him on the other and this way they were always watching over the flock. He never liked carrying a radio because he said that he could not be distracted. He always had to watch over the sheep and make sure they ate what they were supposed to and not what they shouldn't eat.

Bicara got married in Ciadoncha on the 6th of June. He remembers that there were bulls in the town on that day. From that matrimony he has a daughter who lives in Tordómar and a son who lives in Burgos. He was widowed and tried to begin a new matrimonial life, but that was not the result. Today he lives alone in Ciadoncha and his children are watching over him.



Bicara's children playing with the sheep.  
Photo provided by Arcadio Varona

He told me how, thanks to him having always liked to hunt, he was able to save some money from the salary that he used to receive as a shepherd. "Life has been hard for me", he told me, and becoming very serious, he continued by saying that in the mornings during the summer he would go out with the sheep very early and returned at noon to eat and would then return to the field. Many times, at night he had to watch over a sheep that was giving birth, or he would be called to help with a cow, or anything like that. He said he did not participate much in the town festivals because most of the time he had to work. "A shepherd's work is very hard", he told me. Many times he returned *calado hasta los huesos* (soaked) because his umbrella and cap could not protect him from *nublados* (rain storms). In September he would not return home to eat, but instead would stay out in the field. At any moment that the sheep would lay down, he would also

be able to rest a little. During the winter, he would not go out. Instead he would have to take care of them in the farm yard.

I asked him what he would take to the field to eat. He let out a laugh and told me, “Any thing, tortilla, fish, chorizo, and onions, whatever there was. And it tasted real good!



Florencio Ibáñez (Bicera) with his sheep.  
Photo provided by Florencio Ibáñez.

But Bicera has not only been a shepherd in Ciadoncha. He told me of how he learned to give injections. One time, his son was sick and they had to give him a lot of injections. There were times that the person who gave the injections could not come over. One day he decided that he would give his son the injection and that is how he began this type of work. He told me with great pride how he has given injections to many people in the town and no one has gotten an infection.

I reminded him that I was very impressed to also see that he did graveyard work. He began to laugh and then told me that he also began doing this work because there was no one else who would do it. Now it is he who stores the keys to the cemetery and for many years he was in charge of digging the graves and helping with the burials. Also, his daughter, Pili, has done this a few times because I remember seeing her at a burial and making herself in charge of directing the lowering of the coffin and then she picked up a shovel and finished closing the tomb.





Fulgencio Ibáñez, with his daughter, Pili. 2005  
Photo de Lucía Varona

Bicera is a very serving man. While I was having this interview with him, we were interrupted because someone came to the door to ask Bicera to take him to Burgos when he went the next day. Immediately he responded with great pleasure and they agreed on a time to leave. This incident gave way to me asking him what he thought of present life in Ciadoncha.

“We have become very selfish” he told me. He explained that before, when the people did not have money, everyone collaborated. Everyone would help each other out in any type of work, whether it was on the lands, in the field, with the animals, with someone sick, taking others things to Burgos, anything. He says that money has ruined the coexistence amongst the people that existed before. “Before,” he told me, “we did a lot of favors and were very grateful. Today, we don’t do them anymore and when someone does do a favor for us, we aren’t grateful either.”

Bicera told me about how the town has had its highs and its lows. When they mechanized agriculture, the workers and shepherds had to go look for work in other places. He also had to go to Burgos to work in construction, but returned because he liked the town. He had 300 sheep that belonged to him; in the end he retired and now lives peacefully and well in the house that he has had his whole life. He likes to travel. He has gone to various places and says that he greatly enjoys meeting other places and people. His grandchildren and children come to see him and as he says, he does not live badly.

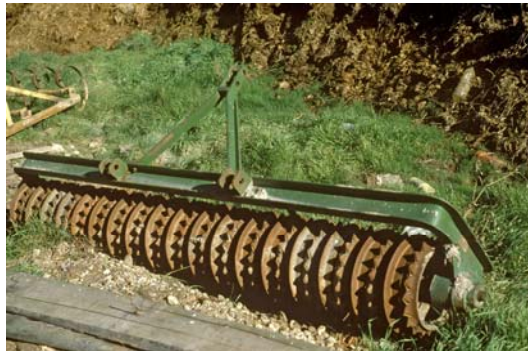
The image of Bicera will always remain engraved in the memories of many of the people of Ciadoncha- with his sheep grazing on the fields of Castilla.

## Old Machinery

In the mid 70s one could see old machinery abandoned around the town. The news during this time was that the machinery would make field work smoother and easier. It was no longer just the tractor, but the harvester with all its comforts such as air conditioner in the cabin and the ability to do a few days work in just hours.



Tilling tractor in the fields in the 70s. 1981



The roller was used to smooth out the land. 1981



The tier to remove the land. 1981



The sower was adhered to the tractor. 1981

In the Cultural Center of Santa Bárbara, an exposition of old photographs was created. In these photographs we can also see various tools used in the past and people using them.



Using the cart for a small job in the 50s  
Photo provided by Arcadio Varona



Unloading the grain in the 60s  
Photo provided by Arcadio Varona



An abandoned cart in the 70s

For a long time, the cart pulled by mules or cows was the mode of transportation for the people of the field. The cart was the most important farming tool and the greatest cost before the 60s. The cart, with a pair of mules or cows, was the fundamental element to be able to carry out all the work of the field. One of the participants still remembers how in the early mornings, during the month of August, they had to go load the cart. He also remembers how sometimes he remained sleeping in the dark while his mother waited for his dad to return so that they could unload.

The most gratifying job of the summer was unloading the grain. It involved the result of all the work and strengths carried out during the whole year. The grain would be placed in sacks or bags. The bags were larger sacks than the usual ones and were cleaner and air-tight in order to transport the grain and especially the flour. For a while, the bags were in style and were used a lot.

Today, the carts and the boors have been replaced by the tractor and the trailer.



The mow replaced the sickle.  
Photo provided by Arcadio Varona



The harvester replaced the mow. It was used for the cereals and was pulled by cows or mules.  
Photo provided by Federico Varona



Threshing.  
Photo exposed in the City Hall.



Picking up the grain that was cleaned that day  
Photo exposed in the City Hall.



Winnowing on the lands.  
Photo exposed in the City Hall



The winnower was used to separate the grain from the branch after it was threshed. It functioned with a motor.  
Photo provided by Federico Varona.



Dovecot (houses domesticated pigeons) in the 60s.  
Photo provided by Federico Varona

There are so many pleasing memories of when they worked hard in the field! One participant commented about the happiness that they had when they picked up and placed the grain that was cleaned that day in a pile. They would watch the pile grow each day with such illusion!

The dovecot brings so many memories to one of the participants that today he is thinking o restoring it and start using it again. He no longer lives in Ciadoncha, but he has an orchard that he takes care of with all illusion. He plans to renovate the dovecot and condition the rest of the old building so that he can have a place to enjoy the peace of the town with his family and where he can spiritually nourish himself with the pleasing memories that not only the dovecot brings him, but the whole town.

In an exposition that was created in the Cultural Club of Santa Barbara in the 90s, the work in the field is valued by exhibiting many old farming tools that were later returned to their owners once the exposition ended. Today only some photos remain to help us recall happy moments of past times when the work was very hard, but the coexistence between the people was deeper.

## CHAPTER 13

### SANTA BÁRBARA CULTURAL CENTER

For many people, including myself, some of the best memories that we have of Ciadoncha are of the activities organized by the Cultural Center of Santa Barbara.



Interior of the headquarters of the Cultural Center of Santa Barbara.  
Photo taken from the program of activities of the IV Cultural Summer. August 1996.

This center was founded in 1983 by a group of adults that wanted to respond to the necessity of creating a center that offered educative, cultural, and recreation activities for the whole town and especially for youth and children, which were a good number during the town's summers and holidays. Its promoter and first president was Enrique Prieto Gento. After him followed: José Prieto Pérez, Arcadio Varona Madrid, José Ignacio Martínez Madrid, Juan José Baruque Esteban, María del Carmen Iglesias del Valle, Dulce Estrella Caballero López, Francisco Javier Prieto Pérez, Buenaventura Prieto Pérez, Delfina Madrigal Galiana, María Paz Quevedo Tomé, Laurentino Díez Olmos, whose term ends in the year 2006.

There were twenty four associate founders and with time, the number grew to more than 166, covering more than 500 people. The fees were 3,000 pesetas for married couples and 2,400 for singles or widows, both annual fees. To have diverse activities, the center counted on the contribution of public and private agencies and companies, whom they presented with a program full of activities so well developed that it was not difficult to convince them to offer their economic support. Collaboration of public and private organizations and entities.

The most pleasing memories that the participants had was on all the activities where the whole town unites- where all the work was done together and where there was true community. In my case, I remember with great happiness the occasion where I was invited to give a talk over Multicultural Education. I felt great pride to see the room full of people desiring to hear new things. I will never be able to forget the active



participation of some of the youth. With their questions and enthusiasm, they gave a true importance to the theme that we were discussing. From that talk, I felt completely integrated to the town and I could perceive that the neighbors of Ciadoncha no longer saw me as a foreigner.



Bonfire and image of Santa Bárbara.

Photo taken from the program of activities of the IV Cultural Summer. August 1996.

For others, their memories are around activities such as the cultural weeks, courses on handicrafts, the medieval market, and the theater, the food in the wine cellars, the Spanish wine, and many other festivals.



First Medieval Market

Photo taken from the program of activities of the IV Cultural Summer. August 1996.

Ciadoncha came to occupy a special place in the the Newspaper of Burgos from 1991 to 1995, when it dedicated several articles valuing the cultural movement that was occurring in different times of the year. When we look back and analyze all that the Cultural Center accomplished in the time of its height, it is incredible that in such a small town so much culture was generated. What's more is that the center, with its enthusiasm and wise strategy of publicity, recognized and did a lot so that more people would recognize the culture of the rural area.

A true desire for investigation was initiated so that they could know the origin and history of the town and all those young adults that worked to give their children and the entire town the best. This desire never seemed to end. This was the era in which many adults still came to Ciadoncha to work on the land and the children enjoyed themselves in the town.



Course of handicrafts.  
Photo provided by Arcadio Varona

Even the fire in the headquarters, in which the City Hall files were lost, did not discourage the people. AT the contrary the Cultural Center of Santa Barbara contributed 2 million pesetas from its funds to reconstruct it. This money came out of 1,700,000 pesetas from the insurance policy that they had, plus 300,000 pesetas of its own funds. IN addition to this quantity, thanks to the intervention and actions of the Cultural Center with the civil governor, who was very sensitized by the cultural work that the center was developing, contributed one million pesetas in order to initiate the first works of reconstruction. The carried out by the City Hall.



Program of activities of the IV Cultural Summer. August 1996.

Even the programs were carefully designed according to the themes that they were about. During these cultural weeks, prestigious personalities from different fields participated, such as Fray Valentín de la Cruz, José María Codón, Gonzalo Martínez Díez, Angel Casas Alonso, Emelina Martín Abosta, José María Alonso del Val, José Pérez Solana, Román Pedrosa Alonso, Ubaldo Herrero Alonso, Mercedes Ausín Villanueva, José m Manuel Suárez Guijarro, Jesús Pérez Bustillo, Esther Díaz García, Isidoro Martín, Martín, Femín González, Raúl Berzosa Martínez, Felipe Fuente Macho, Angel Guerra, Argimiro Peña, and others.



Course of handicrafts.  
Photo provided by Arcadio Varona

The Newspaper of Burgos said: “Ciadoncha: the most intellectual town in the province (August 19, 1995). In this article, Roberto Estébanez praises the form to promote Culture, with a capital letter, and not just folklore. It has compliments for the Cultural Center of Santa Barbara and for the Youthful Association- “*Los Raneros*”.

How proud all the neighbors must have been when such a respectable newspaper, such as this one, dedicated not one but many articles congratulating them for the cultural level that they had. The young adults of this era truly demonstrated that if big things can be done well if it is wanted. As one of the ex-presidents of the Center told me: “My idea was to remove the tradition that all festivals could only have the three M’s (Mass, music, *merienda* (afternoon snack).” He wanted to add culture to it and his dream has come true some time ago. Some private videos and other professionals, besides press reporters and the local television channel, gave faith to the persistence that was put in planning and carrying out these activities. I do not doubt that this work remained as proof of the dedication and desire to share the knowledge of many people that gladly participated in the execution of these events.

Many families always remember with great pride the work that they carried out during this time. Others will remember with great nostalgia their artistic participation in the diverse presentation that was done in the church. Many will be the children that will

smile upon seeing their fathers or grandfathers acting as doctors, of flowers, or representing some role in the medieval era (videos provided by Orencio Pérez Cascajar).



Picture made by Purina Galiana.  
Photo Lucía Varona

Some of the courses that left the most footprints in the homes of the town are the courses of handicrafts and painting. Everyone is left with prized memories of what the mothers, sisters and what each one did to beautify their houses. Today, with a lot of nostalgia, we see the things that the women learned to make in these different courses, not only those organized by the the Cultural Center but in all the courses that have been provided in the town.



Cultural Trip III Cultural Summer. 1995. Canal de Castilla in Frómista, Palencia  
Photo taken from the program of activities of the IV Cultural Summer. August 1996.

The activities of the Cultural Center include everything. They also had several excursions through which the neighbors got to know the Spanish geography, its people, its history, its culture, its landscape and its gastronomy. So many memories remain from these visits. Above all, that was for many the first time that they saw the ocean, the Peaks of Europe, etc. This is how many elders of today began to travel and find the joy to leave the town and learn about their own country.

The first ethnological Exposition in Ciadoncha was not only visited by the people of the town, but by people from the surrounding towns; it was even a motive for an extra curricular activity for the students of the Center Comarcal de Santa María del Campo, who arrived in a bus on a school day for their study. This exposition was done thanks to the efforts of several people. Among them was Ismael Madrid Olmos, who was secretary at that time. He was the main promoter and organizer of the exposition. Also the determined contribution of José Carlos Madrid Hernando, a vocalist during that time. He was the one, at every moment, that was in charge of the exposition carrying a meticulous registry as much of its elements as the people that visited it. This activity was carried out when Arcadio Varona Madrid was president.



First ethnological exposition. 1991  
Photo provided by Arcadio Varona



First ethnological exposition. 1991  
Photo provided by Arcadio Varona

In this exposition, one could see the lantern that used to be placed in the cars so that one could see at night, the necklaces with small bells that were placed on the mules when they were adorned, the rake that was used for dragging, the rake for separating the grain of straw, and the fork used for throwing the hay in the cart and putting it in the hayloft.

The lantern gives one participant has pleasing memories of when he was a child and would accompany his father to the farm house to see how the animals were doing. What he was most marveled about was seeing that even though he was outside, the flame would not go out. This is natural because it was enclosed by glass, but had an upper exit for the smoke.

In this demonstration one could also see the *ubio* or *yugo*. In Ciadoncha the word “ubio” was used the most to gather the cows. There was also an *ubio* of mules. The visitors at the exposition could also see the muzzles that were put on the animals so that they would not eat; the mow or scythe that was used to reap the cornfields, especially the vegetables. In order to reap the cereals, a fork was used.

Some other gear that could be see was the sickle that was used to cut the wheat and the *zoqueta* that was put over the hand so that one would not cut themselves when picking up the grain to cut it; the lightning or ray that was used to move the compressed trash from the sheep so that it could be carried in the cart. This work was done in the end

of September or beginning of October. With this tool also discharged the trash from the cart on the lands in small piles that were called "cargillas". The cleaning of the farm yard was a very laborious and interesting activity. It coincided with the beginning of autumn and the going and coming to the lands during those afternoons, which were generally sunny, was very gratifying.



First ethnological exposition. 1991  
Photo provided by Arcadio Varona

The hoes and the picks were used to move the lands. Also in the exposition one could also see a saw that belongs to a mechanical scythe, which was one of the first machines that substituted the mow.

The saddlebags were put on the back of a donkey, generally to carry food. Water and wine was carried for the long and hard workdays. There were also pretty and good quality saddlebags that were used to go to the fairs. The cowbell that was put on cows or mares generally so one could know where they were at every moment. There were also smaller cowbells for the sheep that were called "*esquilas*" (small belles).

In the exposition one could also seen blankets of pure wool that were typical back then, pitch forks of two hooks and forks of four hooks to move the cornfields when they were threshed in order to facilitate grinding it, a collar that was put on the neck of mules and which hooked on to the *ubio*. For the cows, the *ubio* was directly hooked on their horns.

This was the lesson that the visitors could receive at this exposition. One can see that the Cultural Center of Santa Barbara, with these activities, did not just value

agricultural culture, but also educated the visitor. Hopefully a permanent museum will be constructed, that can hold farming tools such as these and more.

Many participants still remember with a lot of happiness the hours that they spent doing gymnastics. For the adults, this was something totally new. As youths they never needed this class because of all the work that they did in the field. For them, doing gymnastics was thing for the women in the capital. Nevertheless, when agriculture was mechanized, sedentary life also affected the inhabitants of the rural area and they had begun to imitate the urban women.



Gymnastics class.  
Photo provided by Arcadio Varona



Gymnastics class.  
Photo provided by Arcadio Varona

When we begin to remember all the things that have done through the Cultural Center of Santa Barbara, the person that was most remembered for his geniuses was Eleuterio Madrid Elms, "Elu" as he was called with affection. Everyone remembers his



ingenious disguises for the Carnival and the famous Circus in which he presented special shows with animals that had been trained by him. Elu was the circus director and his assistants were the same children from the town. With their dogs, cats, frogs, chickens, goats and others animals, they created a show worthy to be seen, which was enjoyed and remembered as one of the largest things that has been done in Ciadoncha. But that was not all that Elu did, he also organized by his own account "Exposition of bones", a species of Atapuerca with the bones of animals that he found in the field. All of it was full of jocularity for the town's delight. Today Elu is remembered with a lot of happiness, nostalgia and admiration.



Elu and his circus. 1991  
Photo provided by Arcadio Varona

The cultural weeks were true academic encounters, like a summer course from any university. They did whatever was possible to bring the most qualified people to give talks, which the majority of the town attended with pleasure. Even the local television channel, channel 54 of Burgos, filmed some of these presentations.

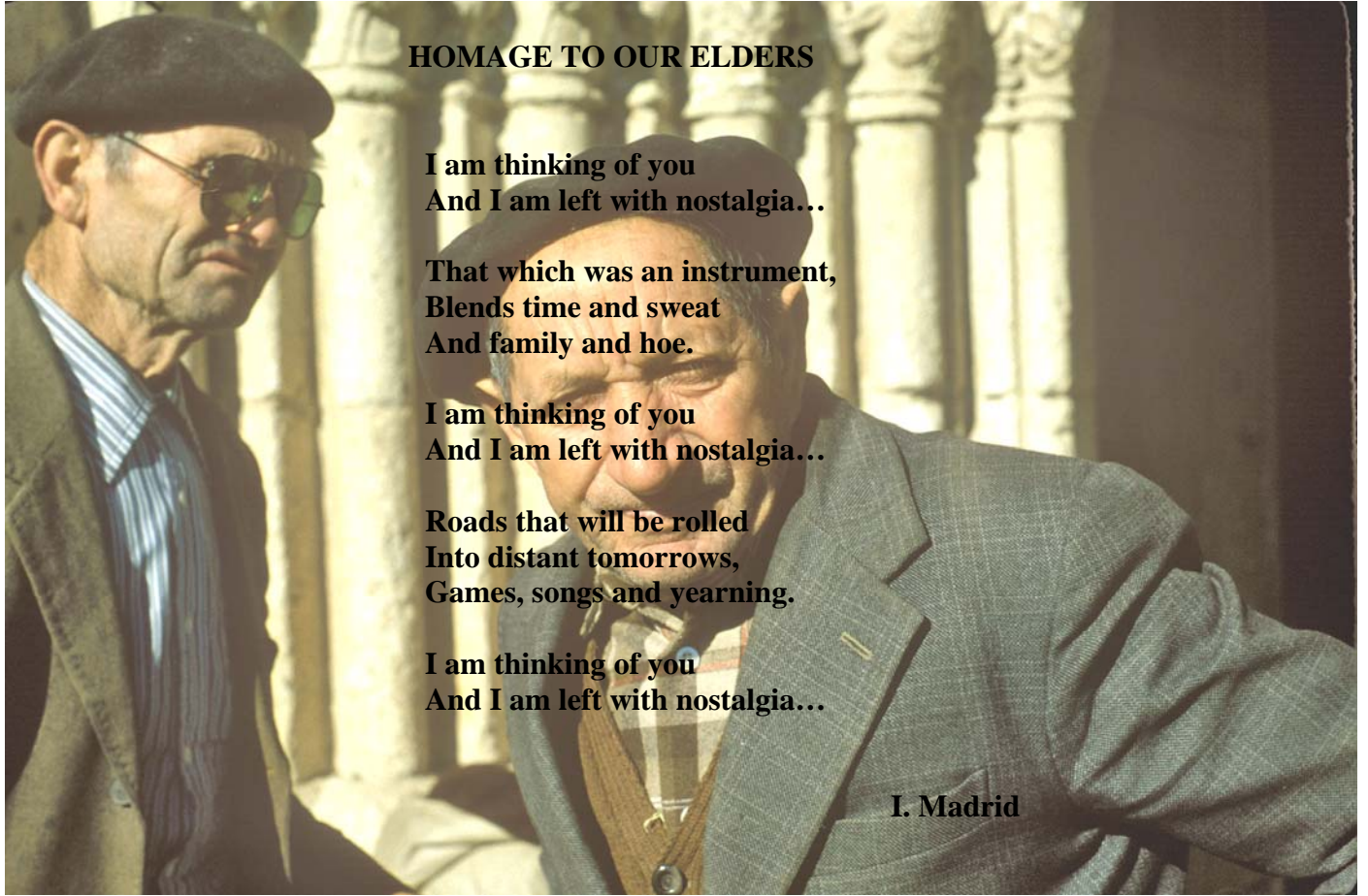


Cultural Week. 1994.  
Photo by Photo "Fede". Burgos

But just like everything else in Ciadoncha, the Cultural Center of Santa Barbara has also come to be less than it used to be. The festivals continue to be celebrated and they try to gather all the people in the *meriendas* and special festivals, but very few remain in comparison to past years.

Maybe a new impulse is needed, a new form of attracting the absent *ranero* and making them feel that their town awaits them with open arms. Hopefully, upon seeing the appendix of this work, where some of the programs, newspaper articles and reports appear, the new generation will be encouraged to promote this town more- its beauty and its culture.

Ciadoncha is being left alone because its children are dispersed all over the world. The elderly village is in agony, but we still have many that resist accepting its death because only what is forgotten dies and to forget Ciadoncha is like to denying oneself.



**HOMAGE TO OUR ELDERS**

**I am thinking of you  
And I am left with nostalgia...**

**That which was an instrument,  
Blends time and sweat  
And family and hoe.**

**I am thinking of you  
And I am left with nostalgia...**

**Roads that will be rolled  
Into distant tomorrows,  
Games, songs and yearning.**

**I am thinking of you  
And I am left with nostalgia...**

**I. Madrid**

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