

Los Mareños y la Nueva Invasión

Por: Carlos Beas Torres

Los huaves o mareños como les conocemos los fuereños, o ikojt's, ikoots o jonatz como se llaman así mismos, son los habitantes de pequeños pueblos indígenas asentados alrededor del sistema lagunar del Istmo de Tehuantepec. Sus casi 20,000 integrantes habitan una decena de comunidades, siendo la más tradicional San Mateo cercana al puerto industrial petrolero de Salina Cruz; la más amenazada San Dionisio y la más aculturizada San Francisco del Mar donde predominan las costumbres zapotecas y occidentales y donde la lengua materna casi ha desaparecido.

En su larga historia, los mareños han enfrentado graves peligros para la existencia misma de su pueblo. De antiguo las invasiones zapotecas y aztecas les despojaron de sus mejores tierras y los arinconaron a una franja de terreno yermo y arenoso a orillas del Golfo de Tehuantepec; años después sufrieron los embates de los conquistadores españoles; quienes los sometieron y mantuvieron sujetos como sus vasallos. Durante siglos vivieron en un estado de aislamiento casi total lo que les permitió mantener vivas muchas de sus costumbres y creencias.

En años recientes la expansión de las grandes empresas ha provocado graves daños ambientales y afectado de manera directa el patrimonio de los mareños, quienes tradicionalmente se han dedicado a obtener su alimento de la pesca, misma que obtienen de las lagunas ubicadas en su territorio. Las mujeres de esta nación indígena se han dedicado al bordado de finos textiles y al pequeño comercio de peces y camarones.

La construcción de la refinería de Pemex y del puerto de carga de buques petroleros en Salina Cruz les trajo una grave contaminación por metales pesados y al modificarse las corrientes marinas se ocasionó el cierre de las barras, lo cual ha provocado la lenta agonía de las lagunas y con ello la pérdida de la fauna y flora, agudizando con ello la ya de por sí crónica pobreza de los mareños.

Acomalados y sometidos, los mareños mantuvieron una feroz resistencia para defender su territorio y su cultura ancestral, muestra de ello son su danzas y música consideradas como una de las expresiones más puras de las artes prehispánicas. Las danzas de La Tortuga y El Sapo y la serpiente son interpretadas con instrumentos precolombinos. Los pueblos mareños han mantenido durante largos años graves disputas con sus vecinos zapotecas, quienes les han despojado de tierras y han practicado un intercambio comercial abusivo. El conflicto agrario entre las comunidades de San Francisco del Mar y la zapoteca de San Francisco Ichuatán ha sido considerado como uno de los más graves en nuestro país pues están en disputa cerca de 20,000 hectáreas y a largo de los años se han suscitado numerosos enfrentamientos violentos que han dejado un elevado saldo de muertos y heridos.

Los Pueblos Del Viento Cronica De Marenos

Hero Rodríguez Toro



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Los pueblos del viento José Manuel Pintado, 1981 Photographs of Oaxaca Mexico's coastal region exhibiting the land people and culture *Redescubriendo el archivo etnográfico audiovisual* Antonio Zirión, Álvaro Vázquez Mantecón, Adriana Estrada Álvarez, Aleksandra Jablonska Zaborowska, Frances Paola Garnica Quiñones, Martha Urbina González, Claudia Arroyo Quiroz, Alberto Becerril Montekio, Eréndira Martínez Almonte, Lilia García Torres, Lourdes Roca Ortiz, Itzel Martínez del Cañizo Fernández, Alberto Cuevas Martínez, Valeria Pérez Vega, 2022-02-28 Este libro ofrece múltiples aproximaciones desde distintas disciplinas a la producción fílmica del Archivo Etnográfico Audiovisual AEA del Instituto Nacional Indigenista INI. Dicho corpus de cine etnográfico fue producido entre 1978 y 1995 con el fin de documentar para la posteridad diferentes aspectos socioculturales de los pueblos indígenas de México. Los filmes del AEA reflejan una forma particular de mirar y representar la diversidad cultural: despliegan un entramado de significados imaginarios y estereotipos en torno a los pueblos originarios de nuestro país en una época de profundas transformaciones en México y el mundo. El AEA comprende alrededor de cincuenta películas de diferentes duraciones y mucho material fílmico sin editar resguardado actualmente en el Acervo de Cine y Video Alfonso Muñoz del Instituto Nacional de los Pueblos Indígenas INPI. Los catorce textos que conforman esta publicación buscan motivar a los lectores a conocer o redescubrir este patrimonio audiovisual; nos ofrecen pistas y claves para apreciar su enorme riqueza que por muchos años ha pasado inadvertida y a menudo permanece en estado latente. *Diccionario de escritores mexicanos, siglo XX: N-Q* Universidad Nacional Autónoma de México. Centro de Estudios Literarios, 1988

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