

Luz Graciela

Antropóloga Holística Ph.D.



In gratitude to God

from a “Colonchiringäbe”

**Autobiography of Luz Graciela Joly Adames,
Anthropologist, Ph.D.**

**Born and raised in Colon; wife, mother,
grandmother, retired university professor in
Chiriqui and researcher of the Ngäbe socioculture**



Primarily, I thank God for giving me life. I am loved and blessed by Him-Her every day of my life since my birth on April 10, 1945.

I was given a family of orientation in Colon, Republic of Panama, in the home of Manuel Dolores Joly Echeona at age 50 and Graciela Isabel Adames de Joly at age 40, after 20 years of being married without children. That is why my father named me Luz = Light and Graciela after my mother, because he said that they had been in darkness for many years without a daughter.

God did not let my mother die in cesarean delivery when she suffered a shock and her blood pressure dropped, being hypertensive since her 30 years. A cardiologist predicted that she would die six months after I was born from a massive stroke, but that happened when I was 27 years old. The 13 months that my mother was unconscious due to the stroke she suffered was the saddest and most painful time I have ever lived, seeing such an active woman, founder of the Abel Bravo School in Colon in that state, as if she was a living dead.



I will be eternally grateful to my goddaughter of Catholic baptism Ada Cervantes, who was then a teenage high school student, and to her mother, Candelaria Ceballos, a native of Costa Arriba of Colon, who allowed her daughter to accompany me at night to help me turn my mother and change her pad and wet clothes so that no sores would form.

When I was one and a half years old, a Greek ophthalmologist in Colon, Rouzodimus, performed a surgery on my left eye to remove a mole that I had and that continued to grow. I looked like a pirate with my eye covered, along with my second paternal cousin Narcisa "Chachita" Joly Quiroz, in the horse driven carriage of the Italian Salvatore, who would take us to a carnival parade in Colon.



From my mother I learned in my childhood to know new places; for example, the Anton Valley, where she put me on a horse, and I appreciated the "Sleeping Indian" mountain.



My mother was a member of the Association of Ladies of Saint Vincent of Paul in Colon, and the nuns of Saint Vincent of Paul gave me rag dolls that they made and that I still keep in my personal museum. As my mother used to say: "Who stores, finds".



God allowed me to know my paternal grandmother Rosa Echeona de Joly (in a dark-colored dress in the upper left part of the photo), the daughter of Italian immigrants who came to build the Panama Railroad, married to Manuel Salvador Joly; and to my maternal great-grandmother, Ramona Mendoza (in a light-colored dress in the photo at the bottom right), who had been a messenger for the Liberals in the Thousand Day War between Liberals and Conservatives when Panama was annexed to Colombia, riding from Bugaba, Chiriqui, to Penonome, Cocle, carrying messages to Liberal prisoners in prisons and bathing them with milk during the smallpox plague so that they would not have stains.



My maternal great-grandmother Ramona Mendoza took care of my mother when my maternal grandmother Julia Arauz died of gangrene from her second male child who had died in her eighth month of pregnancy, and my maternal grandfather, Anel Adames, a native of Las Palmas, Veraguas, first mayor of David in 1904, married the mother of my mom's half-sister, Josefina "Chefina" Adames Balliachi. When the Liberals assumed political power in the new republic of Panama, they appointed Ramona Mendoza as a janitor at the Boys' School in Colon and there she went to live with her first daughter Narcisa Arauz and my mother Graciela Isabel. Ramona supported the students at the Boys' School in Colon by selling "chicheme" (a sweet corn drink) at baseball games. Graduates of that school visited her when she had her birthday on December 9 and brought her gifts, such as the mother pearl of one who became a diver.



When my great-aunt Narcisa Arauz de Solano wanted to take my mother to Colombia because she did not agree with my mother's courtship with my father, Ramona authorized them to marry so that the custody of my mother would pass to my father, who had to ask for the authorization of the Minister of Education, because my mother was an intern at the Normal Teachers School in Panama, and she had only one year left to graduate. They got married at 5:00 a.m. in the Our Lady of Mercy Church, in the old quarter of Panama City, because my mother had a math exam at 7:00 a.m. I still have my mother's wedding dress, given to her by her wedding's godmother, the religion teacher Maria Quinzada de Castellon, in whose apartment in front of Our Lady of Mercy Church, my father visited her on Sundays when he came by train from Colon.

When my mother and father had their 45th wedding anniversary, on January 11, 1966, and we celebrated it at the Inter-American Women's Club in Colon, located in front of the building of four apartments owned by the German Grebien, where we lived on Melendez Avenue, between 5th and 6th Streets, my father said in the toast: "Minus a year, because the first year of marriage I could only see her on Sundays at the house of Mrs. Maria Quinzada de Castellon and I couldn't touch her. That is why I opposed the scholarship that "Chela" received to go to Chile when she graduated Valedictorian Suma Cum Laude with first place".

From my mother I learned the love for plants, which she had in the windows of the apartment in Colon, because she said that she preferred a living plant than a cold glass ornament.



God did not let my father die of a coronary thrombosis when I was five years old. Thanks to a Spanish nun, Servant of Mary, who gave him a tea made from green coffee beans, that dissolved the clot in his heart.



My father lived 16 more years and I got to know him better. Every dry season he made me a kite to fly on the seashore in the city of Colon, like the painting that Carlos Alberto Morell Aguila gave me, a Cuban married to Dra. Zoila, a native of Gualaca, who studied medicine in Cuba. The "*Cubachiri*", as I say, was a student of mine in a course on the history of Panama, Faculty of Law and Political Sciences, UNACHI. When he sent me the photo of this painting by WhatsApp, I replied that I liked it because it reminded me of my father. Then he brought me the painting as a gift. Now I have it on the wall near the exit door and when I go out, I sing: "Let's go to the beach" to fly a kite.



My father, Manuel Dolores Joly Echeona, son of the Colombian lawyer Manuel Salvador Joly, who in the period when Panama was annexed to Colombia came to Colon to do the cargo shipping documents on the Panama Railroad, was mayor of Colon during World War II and had to verify that the city of Colon had its lights off at night to not attract air attacks during that war. Later, the USA gave my father a cane made of black palm (*Astrocaryum*) with a carved tagua (*Phytelephas*) head, and an ashtray made from an artillery piece.



In December of 1959, my father gave me an incubator that he made, with twelve chicken eggs. He fed, in a cage on the back balcony of our apartment in Colon, the ten chickens that came out, so that on April 10, 1960, they would make rice with chicken for the family Sweet Fifteen party in my honor. My mother sewed my dress for that occasion and our neighbor from Taboga, Rita Rivera de Hood, baked and decorated the cake as a present. My mother always said, "Your best brother is your closest neighbor."

My father left for Our Heavenly Father's House on Wednesday, November 9, 1966, with the phone in hand when he called my mother to say: "Chela, don't get exalted; take it easy." My mother thought he had hung up the phone but, ten minutes later, they called us from the office at the National Lottery in Colon where my father worked, to inform us that they had taken my father by ambulance to the Emergency Room in the Amador Guerrero Hospital, because my father had suffered his second heart attack. He was the one who got excited because my mother had bought two pieces of the ticket with the number 1356 that had come out in the first place that "Miercolito".



With what my Mother won, the following year she went to San Jose, Costa Rica, where her friend Angela de Grimaldo lived. She sent me to Belgium, where my paternal cousin Olga Vargas de Rivera who was residing in Antwerp at that time since her husband Roberto Rivera Robles (rip) was assigned as Consul of Panama. There I met her daughter, Monica Yvette (the girl in the photo with me and her stuffed animals), who has made this website. My cousin Olga booked several tourist trips for me, from Antwerp to different countries, leaving on Monday and returning on Friday.



My Catholic baptismal godmother, from Aguadulce, province of Coclé, Encarnación María Reyes, was my mother's classmate and boarding school companion; first, at the Professional School and later, at the Normal Teachers School in Panama City. She took very seriously what my mother asked in case something happened to her: that she, as my godmother, would take care of me.

My godmother Cachon paid for my elementary school at Saint Mary's Academy in Colon. When I graduated from sixth grade with first place, she submitted my grades to the Ministry of Education that awarded me a scholarship for high school at Saint Mary's Academy.



I received excellent training in secretarial and bilingual accounting in English and Spanish at Saint Mary's Academy from the Swiss Franciscan nuns, who spoke German among themselves, but taught natural science, mathematics, stenography and typing in English, like Sister Irma Hatler, although deaf, she was fully able to notice if we weren't writing the stenographic symbols or typing on our typewriters.

Spectador de la Círculo de Ocho





OUR SCHOOL HYMN

*Hark to our voices, united in singing
As we are joined in study and play;
Hear how our hearts, in bright accents are singing
Proudly we hail S. M. A.*

*Marching along, feet and hearts gaily mingling,
We with a will our colors display,
White and the blue for the Parrot of Virgin
Singing for dear S. M. A.*

*True to our colors, we will stay forever
Where in the world we may send our way,
Nothing will us, Alma Mater, e'er sever
Mother of us, S. M. A.*

*Come close the ranks, as an army we are standing
Steady and strong in battle array,
Always together, and never disbanding
Fighting for dear S. M. A.*

*Fighting for God and for Teachings He taught us
Ready for battle, never at bay
Thankful for joys and for wisdom you brought us,
Mother of us, S. M. A.*

Words and music by
Rev. Fr. Joseph V. Schrynen



RECONOCIMIENTO

—Quién escolta a quién?
Una franciscana que ha dedicado
mucho siglo de su existencia a
forjar ciudadanas posmaterna
recibe el reconocimiento de sus
maestros de marca de la primera
Autoridad de la República.

—Parece que la bandera de la
Patria quiere también colocarse
sobre el pabellón real de
San Francisco sus dos ámbrosas
estrellas . . .









GRADUADAS 1963





Catholic priests from the USA, missionaries of the Congregation of Saint Vincent of Paul, were the owners of Saint Mary's Academy and were teachers of Catholic religion in English, and Panamanian retired teachers who taught in Spanish: grammar in Spanish, geography and history of Panama and gymnastics.



In high school at Saint Mary's Academy, the nuns gave us classes in sewing, cross-stitch embroidery, crocheting, and painting, in which I painted these pictures, of course with finishing touches by Sister Oligardia.



They also taught us to appreciate our historical heritage, because several times—in elementary and high school—they took us on an academic tour to Fort San Lorenzo, where we played and shared the lunch that each of us brought.



I was president of the Alumni Association of Saint Mary's Academy (in the photo on the left, I am the first from right to left). I handed over that presidency to my Chinese-Panamanian classmate Shirley Moosee (right photo). Later, Shirley became the wife of a fellow citizen from Colon from the Gatun Lake area on the Costa Abajo, pharmacologist Patricio Ku (rip), a mestizo with a Chinese father and natural mother, owner for several years of the San Francisco Hospital Pharmacy, in Panama City. Shirley and I have been friends from kindergarten at Saint Mary's Academy to the present.



I began working in December 1962, a month before graduating in January 1963, as secretary to Dr. Eno, who had donated the three-story building of his first hospital in Colon to Saint Mary's Academy.

Thanks to the martyrs of January 9, 1964, Dr. Horace Loftin (rip), a biologist at Florida State University, in the Panama Canal Branch, began a career in anthropology as the main subject and ecology as a secondary subject and every month he took us on an academic tour to a place in Panama, because he said that the gringos had to be taken out of the Canal Zone so that they could get to know the rest of the country.

**Maritza Ávila
Alabarca.
Ascanio Arosemena
Luis Bonilla
Teófilo Belisario
De La Torre
José Del Cid Cobos
Gonzalo A. France
Victor M. Garibaldo
José Enrique Gil
Victor M. Iglesias
Rosa Elena
Landecho
Carlos Renato Lara
Evilio Lara**

**Gustavo Lara
Ezequiel Meneses
González
Ricardo Murgas
Villamonte
Alberto Nichols
Constance
Estanislao Orobio W.
Jacinto Palacios
Cobos
Ovidio L. Saldaña
Rodolfo Sánchez
Benítez
Alberto Oriol Tejada
Celestino Villareta**





Also, thanks to the martyrs of January 9, 1964, the Inter-American Police Academy, where I worked as secretary to the chief of instructors, moved from Fort Davis in the Panama Canal Zone to the United States. Then, I became secretary to the Assistant Marine Director of the Panama Canal Company, in the Administration building, in Balboa Heights, Panama Canal Zone, traveling on the 5:00 a.m. train from Colon to the train station in Ancon, and returning to Colon on the 5:00 p.m. train.



Also, thanks to the martyrs of January 9, 1964, I became the first Panamanian to be a stenographic reporter for the Board of Local Inspectors of the Panama Canal Company, for the hearings in charge of investigating accidents in the Panama Canal, for which I received, in April 1970, an award for outstanding performance.

April 13, 1970

See List Below

Administrative Officer

Outstanding Performance Award
Miss Luz G. Joly - IP-1711440

1. I recommend that Miss Luz G. Joly, IP-1711440, Reporting Stenographer, NM-6, be given an Outstanding Performance Award for the rating period April 1, 1969 through March 31, 1970.

2. Miss Joly is one of two Reporting Stenographers who have identical positions in the Cristobal Port Captain's administrative office. The primary duties of these positions are the stenographic reporting of marine accidents in Canal Zone waters when these are being investigated by the Board of Local Inspectors. During an investigation, the stenographer, under oath, records verbatim testimony of an average of ten witnesses. In standard shorthand there are few symbols for the technical and legal terms or for the highly specialized nautical terminology which is used. Thus the stenographer must improvise symbols in order to accurately report the testimony, a proceeding which is often further complicated by the accent of witnesses. In spite of these difficulties, the reporter is expected to record at the same rate of speed with which the participants speak.

3. Miss Joly has demonstrated exceptional skill in the performance of these duties, and has accepted the accompanying responsibilities in a highly capable fashion. During the rating period, she recorded twelve investigations including four investigations which were held in the office of the Balboa Port Captain at a time when stenographic services were not available in that office. During the course of one month -- November, 1969 -- Miss Joly reported four investigations, one of which she recorded in Balboa. Investigations typically range in length from 70 to 300 pages. Yet despite the pressures which accompany such a workload, Miss Joly was able to record the investigations with a minimum of interruption or delay in the proceedings, and she completed her final transcriptions promptly while maintaining the high standards of work performance which this office has come to regard as normal on the part of their reporting stenographers.

4. Miss Joly is subject to call at all hours including weekends and holidays. Accordingly, she made herself readily available at all times during the rating period, willingly and without reference to the many personal inconveniences which are the result of an erratic work schedule. Nonetheless, her attitude was always courteous and cheerful in spite of the long hours which her duties often entailed and

MRNC

April 13, 1970

Subject: Outstanding Performance Award
Miss Luz G. Joly - IP-1711440

she continued to perform her other clerical duties with the same dedication and competence with which she performed her reporting duties.

5. In spite of the long hours demanded by her official duties, Miss Joly has devoted a large amount of her off-duty time to the improvement of her education by attending night school. This she has done without urging on the part of her superiors. Thus, she has increased her value as an employee who had already attained a high level of efficiency.

6. This office is most fortunate in having Miss Joly as one of our two outstanding Reporting Stenographers who parallel one another in work performance.

7. Miss Joly is rated outstanding in each category outlined in Chapter 430 of the Panama Canal Personnel Manual.

R. G. Peterson

Addresses:

Chief, Incentive Awards
Through: Port Captain, Cristobal
Chief, Navigation Division
Marine Director
Personnel Director

(1) Personnel Director
Through: Chief, Navigation Division
Marine Director

I concur wholeheartedly.

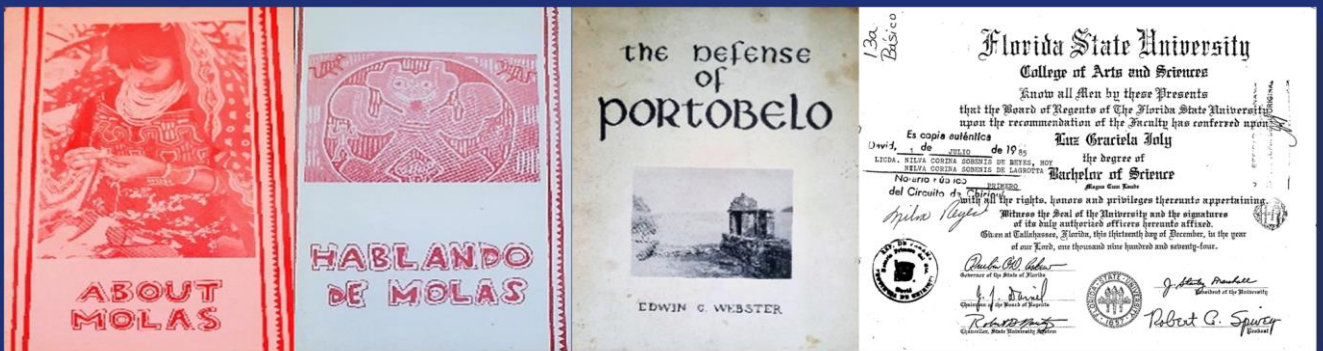
E. B. Rainier
Acting Chairman, Board of Local Inspect
April 13, 1970



In an ecology course, we were invited to take part in a survival training in the jungle for female leaders of the Girl Scouts. I'm the first one on the right in the first row below.

Not only did I get to know many parts of Panama that way, but that is how I began my professional life as an anthropologist in the evening courses at Florida State University. I was part of the board of directors of the Florida State Isthmian Anthropology Society, in which we published in English and Spanish "About Molas / Hablando de Molas", which accompanied a traveling exhibition of molas at the Panama Canal Library and at universities in the United States of America.

Also, we published in English "The Defense of Portobelo", by the Anglican Reverend and Professor of Latin American History at Florida State University, Dr. Edwin Webster, with 68 black and white illustrations, which we used when he took us on an academic tour to Portobelo. I typed it for publication in the Panama Canal Press, the printing house of the Panama Canal Company, as I did with the book of molas.





With savings from my salaries in the Panama Canal Company, I took my mother on a Norwegian cargo ship to visit in California, USA, her paternal half-sister Josefina Adames de Balliachi and her nieces Teresita Solano de Sayeski , Kathy, Pedro, and Gaby Balliachi.

Thanks to the retirement funds of the Social Security of the USA, I was able to go to study the Masters and the Doctorate in Sociocultural Anthropology at the University of Florida, in Gainesville, Florida, USA. But, after the first term there, they made me a professor's assistant and I didn't have to use the retirement funds from the US Social Security, so I decided to put them in a bank fixed term account.





Thanks to the Inter-American Foundation of the USA, I received a grant for the research of my doctoral thesis in the Indio River basin, Lower Coast *Colon*.

The historian from Penonome, province of Coclé, Dr. Marcia Arosemena, deputy director and head of Scientific Research at the National Institute of Culture, recommended investigating the communities in the Indio River basin, because this was the basin that England, Japan, and the United States had chosen for the construction of a sea level canal, and little was known about the communities in that basin.

There are no appropriate words to express my gratitude to the afro-beach people, the naturals of indigenous-hispanic mixture, and the hispanic migrants from the Pacific side to the Lower Coast, who became my teachers and taught me, as they do with their daughters and sons, and allowed me to observe and participate in their activities.

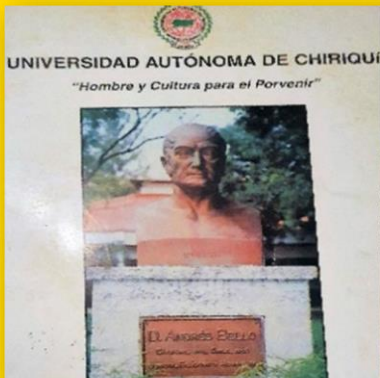
They transformed me from a "vidajena" (Snooper, the nickname with which I initially introduced myself), into a member of their communities, giving me nicknames in their own terms when addressing me as: "Old Woman from the Woods" among the Naturals because I used the base for my camera as a walking stick; "*Macha Rulumpago*" and "*Macha Nucha*" (Lightning Woman from the camera flash and Night Woman from the reverse of my name Luz = Light when the sunlight shines during the day, in the Creole language of the Ritual Play of the Congos) and "*Comadre*" because I served as the baptismal godmother of my goddaughter Yariela Gondola, daughter of Norma Martinez in *Boca de Río Indio*.

Norma poured breast milk into my eyes when I suffered from conjunctivitis from the sand blown by the breeze in the dry season.



For me there was no greater satisfaction than the way they made me feel that: "As here I live, here I eat", the proverb that they use to express the sharing of food, which is the most significant social relationship between relatives and friends. I owe my life in Rio Indio, especially to Norma, Maxima, and Benita, the principal women of the families where I lived and ate.

In 2020, I sent to these three families, in digital form, the translation of my doctoral thesis from English to Spanish, as the translation into Spanish was part of my commitment in the sabbatical granted to me by the Extraordinary Academic Council of UNACHI, from March 8, 2020, to March 9, 2021. On January 10, 2021, I delivered a hard copy to the Roberto Jaen y Jaen Library, at the Andres Bello central campus of the Autonomous University of Chiriqui (UNACHI), and a digital version to their JADENKA repository.



I am grateful to the Master in History, Marcela Camargo Rios, first director of the Museum of the Panamanian Man, in Plaza Cinco de Mayo, Panama City, for the traveling exhibition with artifacts and photographs of the Indio River Basin, titled and accompanied by the booklet "Those who have already conquered the Atlantic," which was also presented at the Popular University of Penonome and at the Museum Hall of the National Institute of Culture (INAC) at the Panama Railroad station in the city of Colon.

This exhibition served so that the people in the Indio River basin, who inaugurated the exhibition, understood the reason for my snooping and thus grant to me the title of "Professor."



I thank Dr. Solon Kimball, director of my doctoral thesis, who recommended that I write articles related to my research, so that they would know me before I graduated from the doctorate. First, I wrote in English *The Ritual "Play of the Congos" of North Central Panama: Its Sociolinguistic Implications*, which I presented at a meeting of the Southeastern Anthropology Society of the USA, which chose it as the best work written by a doctorate student.

In 1982 it was published in the book in English, *Case Studies in the Ethnography of Speaking*, by compilers Richard Bauman and Joel Sherzer, editors of *WORKING PAPERS IN SOCIOLINGUISTICS, SOUTHWESTERN EDUCATIONAL DEVELOPMENT LABORATORY*, Austin, Texas.

When I returned to Panama, I translated it into Spanish "Implicaciones Sociolingüísticas del Juego Ritual Congo en la Costa Abajo de Colon" and it was published in the Loteria Magazine, Nos. 338 - 339, May - June 1984.

In 1985, Dr. Roberto de la Guardia (rip), Historian, author of the book "Los Negros del Istmo de Panamá" (1977) and professor of history at the Santa María la Antigua Catholic University in Panama City, was a member of the jury that in 1985 selected my article as the best article published by Loteria Magazine in 1984. The National Lottery of Panama awarded me a check for a thousand balboas.

In 2001, the National Centennial Commission asked me to represent Afro-Panamanians with a conference at the First Academic Forum of the Centennial, commemorating the 500 years of the discovery of the Isthmus of Panama by Rodrigo de Bastidas in 1501, in the Auditorium of the Museum of the Interoceanic Canal, Plaza Catedral, Casco Viejo, Panama City. In 2006, I published it in my book The Language of the Ritual Play of the Congos.



I thank Dr. Alfredo Bernal (rip), former dean of the Faculty of Agricultural Sciences, University of Panama, who, upon my return in 1981 from the University of Florida, gave me his position as professor and appointed me professor and researcher, so that I could execute the Education for Rural Development project, which had been the project that I had analyzed in my doctoral thesis as a development project from above, which had initially been proposed for the Indio River on the Lower Coast of Colon; but, that later the International Development Agency (AID), of the USA, changed it to Chiriqui, when the Faculty of Agricultural Sciences of the University of Panama moved its main teaching and research headquarters to Chiriqui. In this project we worked with 15 rural communities in Chiriqui, with 75 families, and 80 students.

The Gonzalez Mayorga family, from Estrella de Siogui, especially their daughter Rosemary, still maintains their friendship with me. My paternal cousin Neysa Joly de Jimenez housed me for a month in David while I rented an apartment to live in.



With one of these FCA graduating students, assigned to the Reyes family in Quebrada Hacha, then in the San Juan district of the Chiriqui province, now the Besigo district of the Ngäbe Bugle region, I went to observe a *Krun Kita* for the first time, the Ngäbe ritual game of sticks.





With the students at the FCA School of Agricultural Development, now the Agricultural Engineers Yoira Gaytan and Danilka Díaz, whom I supervised in their professional practice at the Ministry of Agriculture Station in San Juan, we went with our Ngäbe friend Claudia Palacios (rip), to see the planting of the shade palm *Chamadorea tepejelote*, whose father, a Ngäbe *suguiá*, had planted in Quebrada de Loro.

Later, Claudia took us to eat *ñurum* / *botda* or “indigenous macaroni”, the male inflorescence of this palm tree, with sour bun. This is a food that indigenous people from Mexico to Brazil eat and that the Mayas call "food of kings." With Yoira and Danilka we took samples of the *ñurum* to the FCAUP nutrition laboratory, and it was discovered that it has 26 percent protein, high in phosphorus and calcium. Thanks to this nutritional value, now the Ministry of Agriculture, has taught the Ngäbe Women's Association (ASMUNG) to produce seedlings of this palm and Ngäbe agronomists in San Felix, produce it commercially. In internal social service at UNACHI, in 2018, at the request of the Ngäbe student Fidelina Bura, this palm tree was planted in the UNACHI Botanical Garden, with the consent of its founder, the botanist Enrique Caballero.

Also, at the FCAUP I met my husband, Agricultural Engineer Norberto Pitty Saira, M.Sc. in Seed Technology, with whom God allowed me to form a family of procreation in David, Chiriqui.



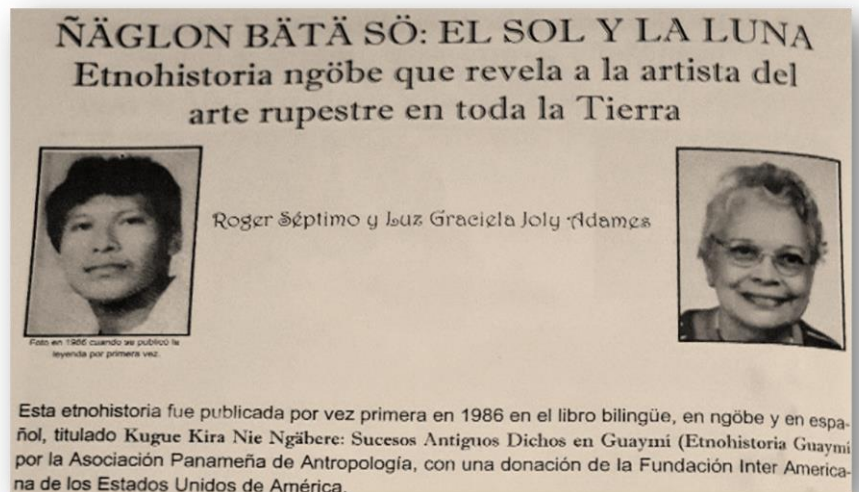


We have a first-born, Agricultural Engineer Norberto Pitty Joly and a daughter, Dr. Luz Graciela Pitty Joly, an orthodontist, who, with our daughter-in-law, the accountant Lisneth Castrejon and our son-in-law, Civil Engineer Jose Angel Serrano Hernandez, have made us grandparents of two grandsons and two granddaughters: Andrea Victoria and Adrian Jesus Pitty Castrejon; Iancarlo Tapia Pitty and Ana Luz Serrano Pitty and another creature to come in 2022, with the favor of God.



But above all, my mother-in-law Eneida Saira (second from left to right with a red dress) my sisters-in-law, School Teacher and Profesor of Religión Idalides Pitty Saira (first from right to left) and Nurse, M.Sc in Public Health, Lilia Ester Pitty Saira (first on the left with a white blouse), have welcomed me as a member of my husband's maternal family (second from right to left with a light blue shirt). I think it is a "Godscidence" that my mother-in-law's birthday is the same day as my mother on May 19.

At FCAUP's Center for Agricultural Teaching and Research in Chiriqui (CEIACHI), I also met my first Ngäbe student, Agricultural Engineer Roger Septimo Jimenez, current Regional Director of the Ministry of Agriculture in the Comarca Ngäbe Bugle.



With Roger, and thanks to a donation from the Inter-American Foundation (IAF) and the Panamanian Association of Anthropology (APA), we published in Chiriqui, in 1986, the bilingual book in Ngäbere and Spanish *Kugüe Kira Nie Ngäbere: Ancient events said in Guaymi (Guaymi Ethnohistory)*, of eleven ethnohistories that Agricultural Engineer Septimo recorded in ngäbere from his grandmother and grandfather in Alto Castillo, now a district of Muna, in the Ngäbe Bugle Region.



The English teacher at the Cerro Punta General Basic Education School, now in the Highland township of the Chiriqui province, at the Gala of Excellence dedicated to Indigenous Peoples, gave me this recognition. The translation into English of these eleven ethnohistories was the other part of my commitment in the sabbatical that the extraordinary Academic Council of UNACHI granted me, from March 8, 2020, to March 9, 2021. Licda. Emma Gomez from Chiriqui, at the Ministry of Culture, has offered to publish the trilingual version in Ngäbere, Spanish, and English of these eleven ethnohistories, in the UNESCO Decade of Indigenous Languages 2022 - 2032, for its distribution in schools in the Ngäbe Bugle Region.

In 1986, the scholarship of the Department of State of the USA gave me a fellowship to serve as professor of anthropology in the Department of Sociology and Anthropology at Mississippi State University, in Starkville, Mississippi, because my husband, Agricultural Engineer Norberto Pitty Saira, was studying there his Master in Seed Technology with a scholarship from the Organization of American States (OAS) and the Inter-American Development Bank (IDB), and I did not want our son and daughter to be separated from him for so long because they were very young.



MSU assigned me an office with a computer and an electric typewriter, where, apart from preparing my classes, I was able to help my husband typing his master's thesis. We lived in the University Village, where our son and daughter attended kindergarten in that village and socialized with students of different nationalities.

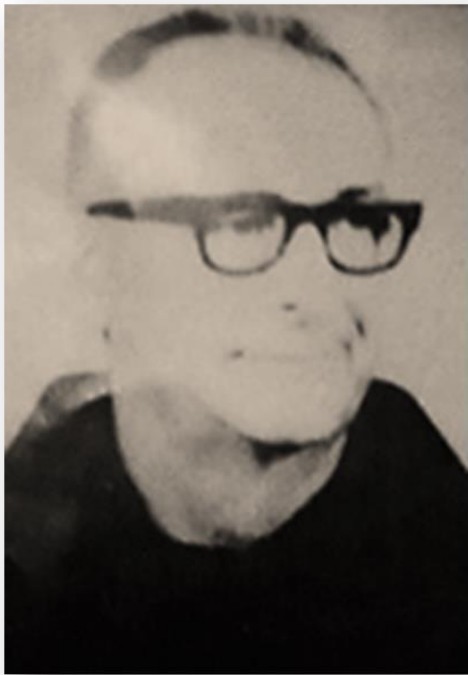
In 1990, Dr. Alfredo Bernal, dean of the FCAUP, granted me an unpaid leave of absence to serve as National Director of Indigenous Policy, in the Ministry of Government, from January 1990 to April 1991, because the Vice President and Minister of Government, Dr. Ricardo Arias Calderon (rip), wanted to honor, for the first time, a 1958 law that required that the Directorate of Indigenous Policy should be exercised by a professional of anthropology, in the first instance, or of sociology, in second instance. My anthropologist colleagues in Panama City had been traumatized by the US invasion of Panama, and they did not want to accept that position. My colleague, Anthropologist Mirla Correa, called me on January 1, 1990, to ask me to accept that position. My husband was the one who most encouraged me to accept that appointment. That year and a half, from January 1990 to April 1991, caused me tremendous stress because I had to travel by bus from David to Panama on Sunday nights to serve the indigenous peoples there in the east of the isthmus, return to David Thursdays after attending the Board of Directors of the Institute of Renewable Natural Resources (INRENARE), now the Ministry of the Environment (MIAMBIENTE), to serve the indigenous peoples of the west of the isthmus in Chiriqui. In both the east and west, this involved several helicopter trips to Darien, north of Veraguas, and Bocas del Toro.

For this, Dr. Bernal from the FCAUP, asked me to serve as a part-time professor of rural extension in the School of Home Education, in the Octavio Mendez Pereira Central Campus of the University of Panama, in the night shift, that it did not conflict with my daytime work at the Ministry of Government. The extension workshops in this course were held on Saturdays at the farm in a center of a Catholic religious community near Panama City, to train indigenous people, where they lived in traditional houses of their ethnic groups and cultivated their traditional products. The indigenous women asked the Home Education students to teach them how to cook “*pesada de nance*” (pudding) with new corn, from the nance and corn they had harvested.



I thank God for using me as His instrument in the National Directorate of Indigenous Policy, to serve as an intercessor to the Vincentian missionary priest Rev. Carlos Schuster (rip), to ask Dr. Ricardo Arias Calderon (rip), my boss in the Ministry of Government, to authorize the construction of a hospital clinic in Soloy, Comarca Ngäbe Bugle, and that the helicopters of the Panamanian Air Force (FAP) bring to Soloy the equipment that a medical nephew and a medical niece in the USA had donated, and the materials to build this hospital

clinic, whose blueprints P. Schuster himself had designed, including rooms to house relatives who accompanied sick people. Also, that the Minister of Health, a member of the Christian Democracy of which Dr. Arias Calderon was the president, would authorize the appointment of Ministry of Health personnel to serve in this hospital clinic. When I presented to Dr. Arias Calderon the request of Fr. Schuster, he immediately called personnel of the Ministry of Health and the FAP and told me: "This is the type of project we want."



God also used me as an instrument in the National Directorate of Indigenous Policy, to serve the Franciscan priest Rev. Bernardo Foschini (rip), founder and chaplain of the University Chaplaincy of UNACHI, to request the Minister of Education, Professor Ada Gordon, also a member of the Christian Democracy, to authorize the Provincial Directorate of the Ministry of Education in Chiriqui, to validate the high school and university degrees of Ngäbe students so that they would not have to take those degrees to the Ministry of Education in Panama City, as I had to do with some titles that Father Bernardo (photo on the left) asked me to take to the Ministry of Education in Panama City. Professor Gordon immediately called the Provincial Director of MEDUCA in Chiriqui, to decentralize this bureaucratic process of validating the titles of Ngäbe students.



Father Bernardo also asked me to recommend Agricultural Engineer Roger Septimo at Hacienda La Esmeralda, owned by Dr. Price Peterson, in Palmira, Boquete district, Chiriqui province. Price (first from left) assigned Roger to make an irrigation system for him. When I was in charge of Student Affairs at the FACAUP School of Agricultural Development, Dr. Peterson (first from left) also accepted my former student from Veraguas at FCAUP Azael Arosemena (second from left to right), to carry out his professional practice at Hacienda La Esmeralda and later he obtained a scholarship for his Master's degree in California, USA, where Azael currently resides with his wife and children and owns his own agricultural company. For Hacienda La Esmeralda's 50-year anniversary, Azael came from California, and his father (first on the right) came from Veraguas.

The 15 years that I worked in the Center for Agricultural Education and Research in Chiriqui (CEIACHI), of the FCAUP, are part of the 39 years of my university teaching.

When I won the Anthropology Chair Contest that Dr. Esmir Camargo opened at the Chiriqui Regional University Center (CRUCHI) of the University of Panama, and when the Autonomous University of Chiriqui was created in 1994, I moved from the FCAUP to UNACHI and the FCAUP paid for my first year at UNACHI.



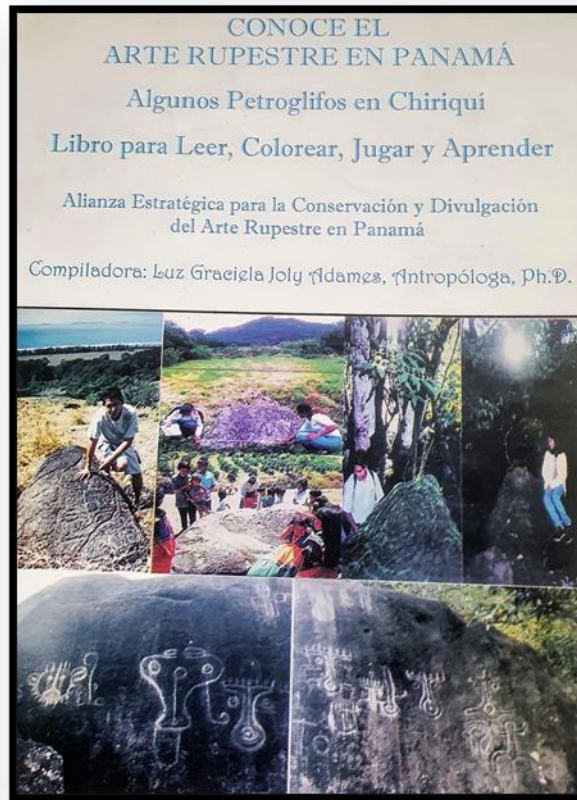
I thank Professor Demetrio Miranda, ecologist biologist, first Vice Rector of Research and Postdegrees at UNACHI, who recommended me for an Intercampus scholarship for the Autonomous University of Madrid, Spain, which paid me the roundtrip ticket and accommodation in a boarding house in Madrid with a relative. I accepted this scholarship and took my first-born son, then twelve years old, and my ten-year-old daughter. I paid the difference for her.



I am grateful to the Master in History Luis Maximo Miranda, then director of the Department of History of UNACHI, for directing me to research petroglyphs in 1996 in Chiriqui and in the Ngäbe Bugle Comarca, assigning me as director of the first professional practice in the Bachelor's Degree in Geography and History as a degree option of the now Doctor in Environmental Education, Silvia Gonzalez Pineda (first on the left).

I am grateful to the Board of Trustees of the International Fair of David, who at the 2019 Fair gave me a recognition as a writer.





The following are results of my ongoing research on petroglyphs:

- The creation of the Archaeological Park and Museum of Nancito, district of Remedios.
- Special Postgraduate and Continuing Education Course on Rock Art and Archeology, offered in 2001 at the UNACHI Highlands Extension in Volcan, guided by the German and Swiss group Piedras Vivas, directed by Dr. Ines Vielke Voigt, German, the archaeological excavation at the Landau Haux family Barrels Site and thematic garden estate; the archaeological drawing the Swiss Zuzana Pal; and the classes in Spanish and the analysis of the findings, the German archaeologist Dr. Martin Künne.
- Law No. 17 of April 10, 2002, which modifies Article 2 of Law 19 of 1984 on Historical Monuments, which indicates that they are national historical and cultural monuments, the engravings on stones by our aborigines in pre-Columbian times that are found in any part of the national territory.
- The seminar-workshops in Spanish and English "Archaeological Vision of Boquete for Tourism" in 2004, which I coordinated at the UNACHI University Extension in Boquete, and in which the main lecturer was now Dr. Karen Holmberg, then a doctoral student in Anthropology at Columbia University, New York, USA, conducting research for her doctoral thesis in Boquete, with a grant from the Fulbright Foundation.
- In 2006, creation of the Strategic Alliance UNACHI-USMA-Mayor's Office of Boquete-Cultural Development Program of the Inter-American Development Bank.
- In 2007, publication of the book "Know the Rock Art in Panama: Some Petroglyphs in Chiriqui – Book to Read, Color, Play and Learn“.



I thank God for all the students I have had in different faculties of UNACHI: in Humanities, the School of Geography and History, the Master's in History; the Master's Degree in Sociolinguistics in English, the Master's Degree in Sociolinguistics in Spanish; in Natural and Exact Sciences in the Schools of Biology and Nutrition; in Nursing at the School of Nursing; in Medicine at the School of Medicine; in Social Communication at the School of Advertising; in Education in the School of Higher Teaching, Preschool and Secondary Education; in Law and Political Science at the School of Law and Political Science.

I especially thank the former students at these schools, who keep in touch with me and from whom I have learned many socio-cultural aspects in Chiriqui and in the Ngäbe Bugle Region.



Unachi Panamá

March 11 · 🌐

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@UNACHIPanama #RecorridoUNACHI El Departamento de Historia de la Facultad de Humanidades anuncia el Homenaje a la Doctora Luz Graciela Joly el Domingo 28 de Marzo de 2021 a las 5:00 PM

Enlace para acceder al Homenaje: <https://meet.google.com/dnw-qrsp-hua>

Administración de la Rectora Etelvina Medianero de Bonagas

#SeguimosTrabajandoParaTi #SomosUNACHI

Homenaje a la Dra. Luz Graciela Joly



Domingo 28 de marzo de 2021, a las 5:00 p.m.

Enlace: meet.google.com/dnw-qrsp-hua

INVITA: DEPARTAMENTO DE HISTORIA, UNACHI

*"El mejor homenaje que puede
tributarse a las personas buenas
es imitarlas".*

Concepción Arenal

*Si desea, puede lucir alguna
prenda de la cultura*

ngäbe-buglé

I thank the Social Events Commission of the Department of History, especially Magisters Milagros Sanchez Pinzon and Dilcia Caballero, who made a video call to ask me if I agreed with a virtual tribute on March 28, after my retirement from UNACHI on March 12, 2021. Afterwards, Milagros brought me the framed recognition and a black *nagua* with a necklace, earrings, and a bracelet.



Although now I am bionic with a right hip and right knee prosthesis, I thank God for my grandchildren who now that I am retired visit me and we play or I visit them or we communicate by video calls or WhatsApp,



Finally, I thank God for the sisters in Jesus Christ who has given me in the Parish of the Divine Word in David, first in the Ladies of the Immaculate Heart of Mary and of the Holy Spirit and then in the Network of Prayer of the Pope.



JOLLY

Luz Graciela

PUBLIC DOMAIN CONTENT