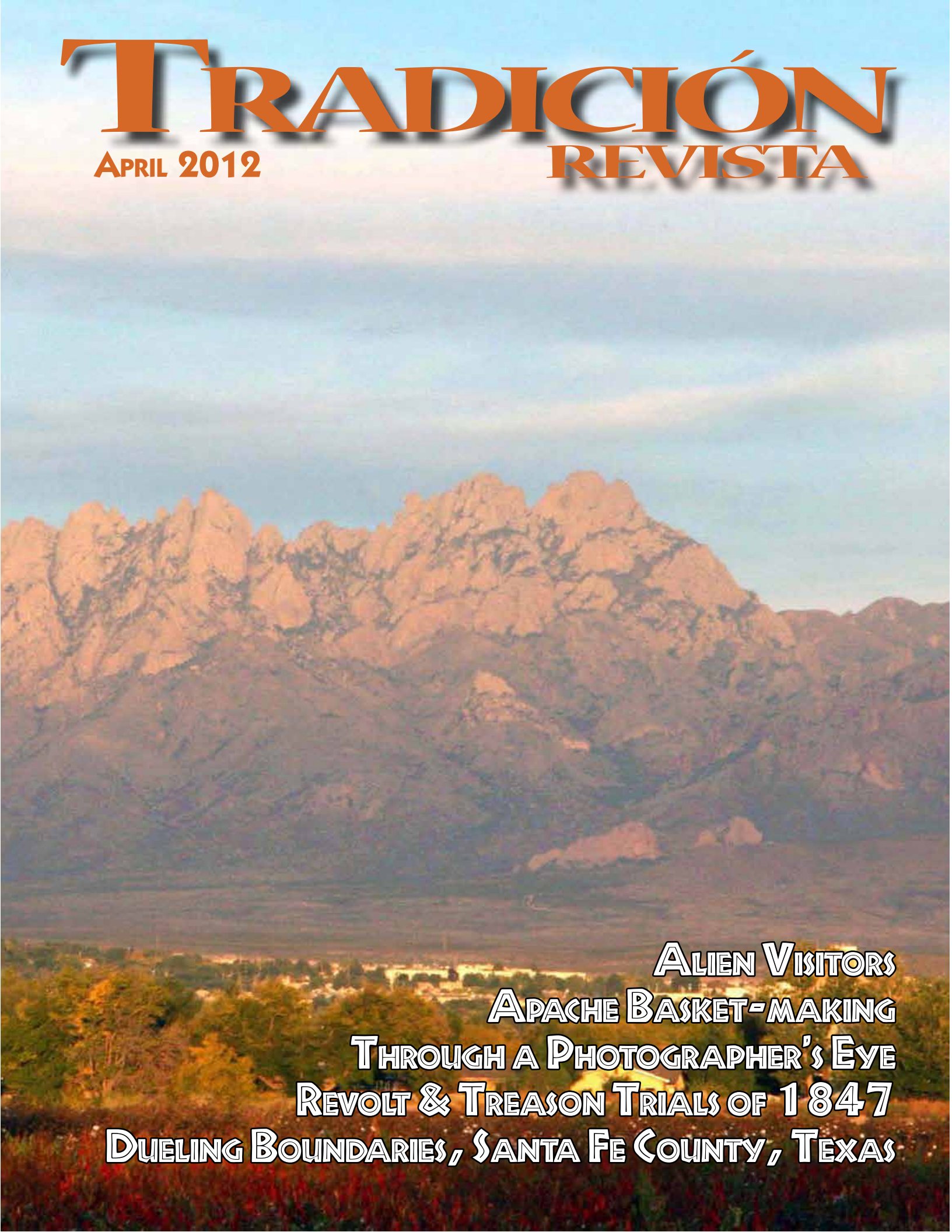
Tradición Revista

April 2012



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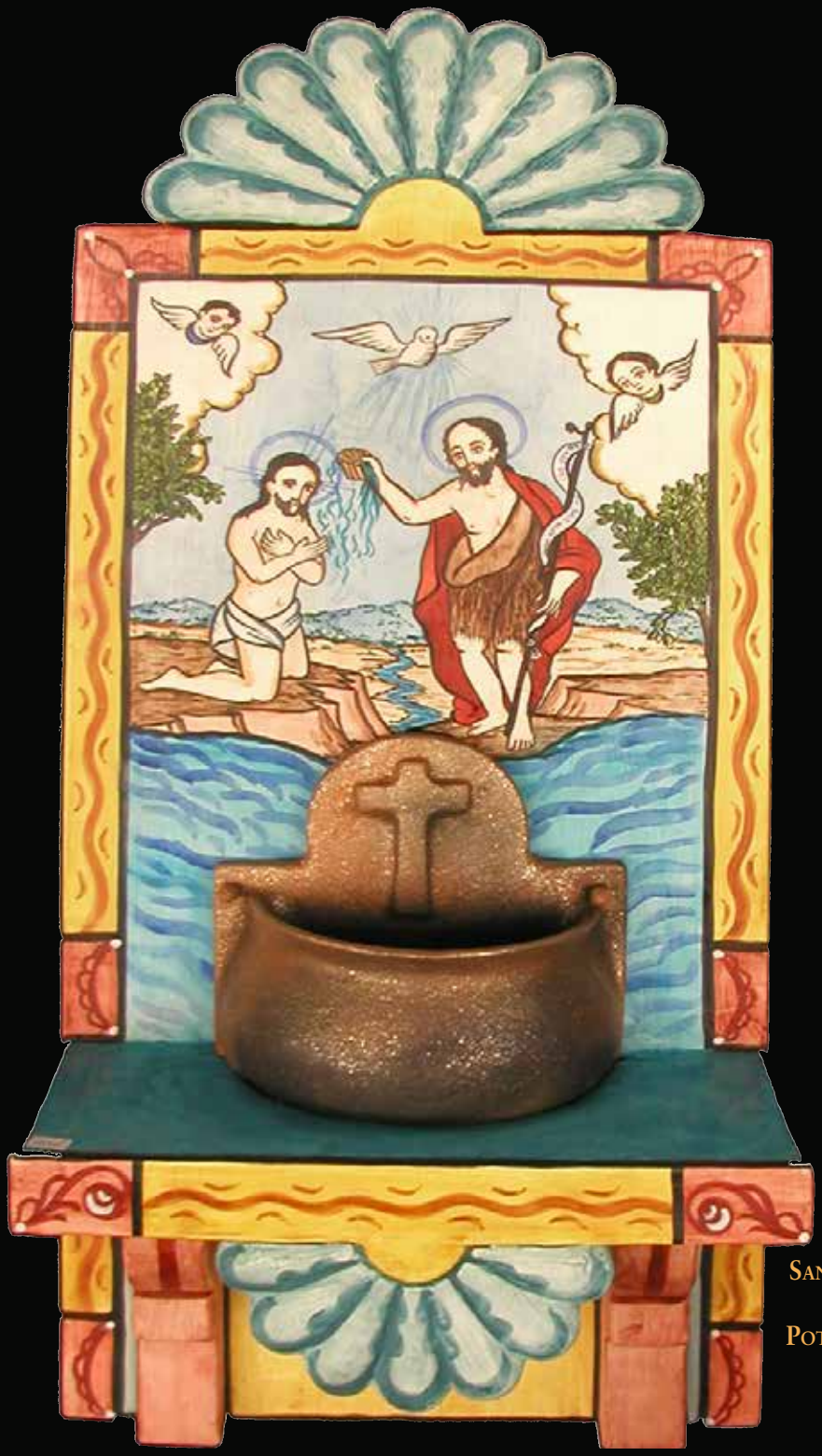

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Tradición

Featuring Southwest Traditions, Art & Culture

APRIL 2012 VOLUME XVII, No. 1 (#57)
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The *nmsantos.com* website contains information on both the current issue of *Tradición Revista* as well as all back issues, a comprehensive index of articles, and information on the book list from LPD Press. The website also contains a variety of information on santos/saints, their identification and artists.

The subscription rate is $10 a year (4 issues) or $20 for two years (8 issues); U.S. currency only.

Front cover: Organs, Chile & Cotton by Elisa Wood.

Tradición

Featuring Southwest Traditions, Art & Culture

APRIL 2012 VOLUME XVII, No. 1 (#57)

IN THIS ISSUE

Feature Articles

Departments

A 1912 parade float in Santa Fe, New Mexico. Palace of the Governors Photo Archives 118354. See page 52 for more.

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pensamientos de los editores

Publishers' Message

Happy 100th Birthday New Mexico and Arizona!!!!!!!!

Winter Traditional Market

We were not there but that didn't stop collectors and artists from calling us with horror stories. The Santa Fe Convention Center FORGOT to turn on the lights. Maybe it is us but when you rent a space it includes lights? The Winter Pay-Through-The-Nose Preview Party was a flop. Beside non-traditional foods you had to BUY your own drinks including water. Nice! We are glad the holiday spirit is dead! The tea had 20 elderly ladies attend at SCAS President Jim Long's hotel–nice! The Home Tour was a bust–nice too. The Home Tour visited one garage. No one came to Winter Market and artists didn't sell. It was promoted that 100 artists would be in attendance to sell but there were really 78. Sad!

What REALLY burns us up is thousands of dollars of food for the Preview was gotten and when no one ate the food, mainly because it was cold, instead of giving it to a shelter who could use it, the food was THROWN AWAY!!!!! What are they thinking? For that alone Donna and Maggie need to be fired ASAP.

So to recap - artists paid about $300 each for a booth and made no money. What about that doesn't work for you?

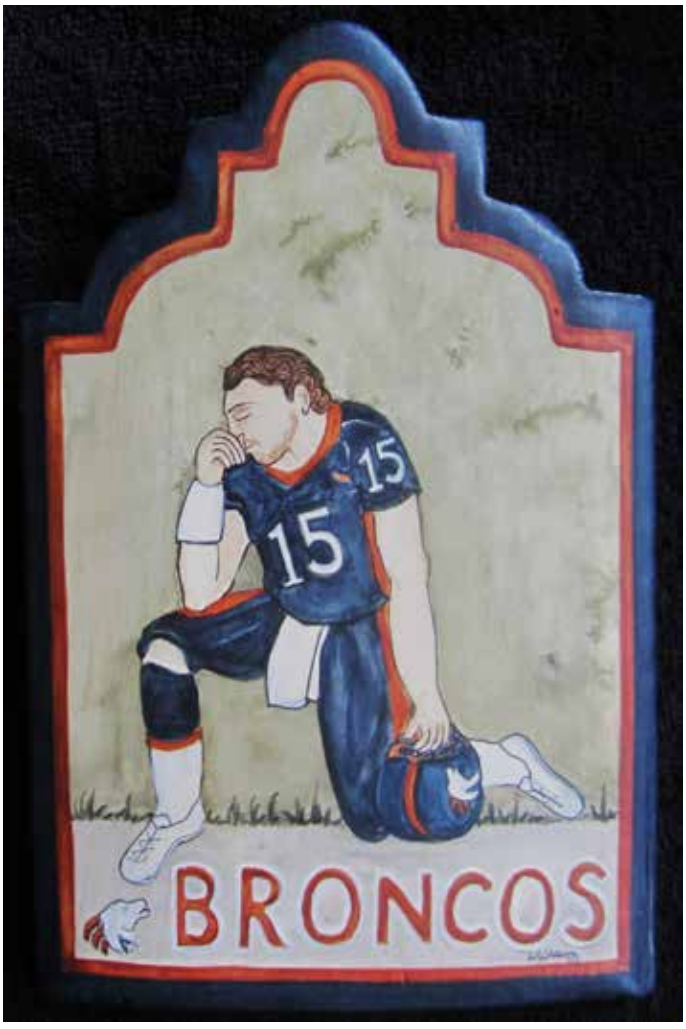
The print ad that the Spanish Colonial Arts Society paid for Winter Market had the wrong times. We are thinking about this and wouldn't SCAS know what time Winter Market was? And didn't SCAS design and place the ad? This is not the first time a SCAS ad was really wrong – the SCAS Matanza ad had no date. Maybe these are secret events – you have to be a chosen few to know.

We may have seen the death of SCAS and Winter Market. If artists don't demand accountability this is what is going to happen in July. If gas prices stay high, planning is necessary.

Contemporary Hispanic Market

There were less artists in attendance and less customers. They did have Hispanic Holiday music and it did add to the event. They run a tight but casual show and have a lot of potential. One artist said all the shows in Santa Fe have been poor. Maybe it is Santa Fe? We did notice the Convention Center did not change burned out light bulbs and shovel snow off of walk-ways. We heard the loading dock was a sheet of ice. Do they know about lawsuits? But Santa Fe Mayor David Coss wants to run for Ben Lujan's seat in the New Mexico Legislature because Coss is having so much fun being Mayor. Just a suggestion: maybe Coss needs to stop having fun and do the job.

Just an idea from two Anglos: why not have BOTH of the Markets – Contemporary and Traditional at the Santa Fe Convention Center? There is plenty of room, the moveable wall could separate the two Markets because we all know they don't play well together, and they could BOTH take advantage of each other's marketing



and visitors. Just a suggestion – it will never happen but wouldn't it be nice! There is more than enough room for both Markets!

Saint Tim

Catherine Robles Shaw made a Tim Tebow retablo for Winter Market. It was tongue-in-cheek and Catherine never called him Saint Tebow though the *Albuquerque Journal* did. She got angry emails for her retablo. Her reply back to angry people was we have lost our sense of humor and she never called him "saint." Aren't there more important things to deal with? And imagine hate mail three days before Christmas! Happy Holidays to you too! Goodwill toward men except if you like Tim Tebow! Note: Tebow had moved on to New York City now.

Hats off to the Vargas Family of Albuquerque

In celebrating their son's life the Vargas Family gave $1000 of new shoes to the Albuquerque School System. Vargas, who was a budding artist, was killed in Downtown Albuquerque.

St. John's Back on the Radar

After a year of not having the St. John's Spanish Market in February, it came back with joy! There were more artists, more clients, music, and fun! We hope this is a trend. When we were there we saw customers and people buying. Hats off to Charlie Carrillo and Arlene Cisneros Sena, as well at the St. John's people that made it work!

Bizarre Foods

Put on your TV calendar Bizarre Foods with Andrew Zimmern on the Travel Channel for the Matanza and other New Mexico foods. The episode is scheduled for July.

Award

We are honored to receive the Mille Santillanes Education Award from the New Mexico Hispanic Cultural Preservation League. See more on page 73.

Put on Your Radar

The Southwest Book Fiesta is scheduled for May 10-12, 2013 (Mother's Day Weekend) at the Albuquerque Convention Center. It will be fun and support literacy and libraries.

Historical Society of New Mexico

The Historical Society of New Mexico is meeting at the Santa Fe Convention Center on May 3-5, 2012. We will debut the third volume of *Sunshine and Shadows in New Mexico's Past* at the meeting. This volume focuses on the Statehood Period from 1912 to present.

Fear This: Proposed Development for the Santuario in Chimayó

Few things have aroused such discussion in Chimayó as the recent proposal to develop a conference center and other facilities near the Santuario in Chimayó. I've been speaking with a lot of people there, and the reaction in the community is almost universally negative. The response from people outside of Chimayó is similarly unenthusiastic -- and for good reason. The development as it has been described so far would bring very little benefit to the people of Chimayó and would certainly cause great harm to the place. It is true, as some in favor of the development have argued, that Chimayó could use an economic boost. It's also hard to criticize the idea of "preserving" historic buildings near the church or of providing something helpful "for children and families" of the community. But these claims for the development are specious at best. The ideas put forth so far are blatantly commercial and would degrade the ambience and spirit of the place. And how is it that a conference center, restaurant and other amenities will help children?

For many years, I have been a strong advocate for preservation of the old Plaza del Cerro in Chimayó, but it's been my contention that preservation should be directed by local people for local people. The notion of making any part of Chimayó into a gaudy tourist attraction turns the stomach of anyone who lives there or loves to visit. The value of the place lies in its lack of pretension. Preservation of buildings there should be done with great care and respect for historical, cultural and environmental aspects of this treasured valley.

I'm all for stabilizing and restoring the old house on the hill across from the Santuario, which the development plan calls for. It was the home of Bernardo Abeyta, my great-grandfather, who founded the Santuario and was a leading figure in the community. I've watched with sadness for years as the owners of the building, including the church, have let it slip slowly into ruin. It should be preserved, but how that is done is of critical importance.

And how would the church "preserve" this important structure? For an answer, one need only look as far as the development that has taken place around the Santuario in the past several years. The beautiful grounds have become cluttered, besieged with signs and pavement and gift shops. The beloved Santo Niño chapel, across the plaza from the Santuario, has been transformed into a kitschy shrine to bad taste.

The church has published a map of the complex of the grounds as they have developed them to date. This might be considered a blueprint for the kind of development that would unfold if the church is given free hand to proceed with its plans. Take a look at the map, and be afraid. It brings Disneyland to Chimayó..

I think the church must do much better. The recent changes around the Santuario have alienated the local community and visitors alike. I know dozens of people who simply won't go there anymore because as the church leaders have tried to put a shine on it, they have tarnished its glow as a place of spiritual renewal. The plans call for more of the same. If the church, or any other group, wants to take action to preserve, protect or promote the Santuario and its environs, they should listen to people who truly care about the place. So far the church has shown no inclination to respect the concerns of those who hold this place dear.

Don Usner, author of Sabino's Map: Life in Chimayó's Old Plaza, and Benigna's Chimayó: Cuentos from the Old Plaza, is a writer and photographer whose family comes from Chimayó. He lives in Santa Fe.

in the art world
current exhibitions and shows

Exhibits & Events

HATO REY, PR
April 1- 8, 2012
Santos exhibition during Semana Santa
Plaza las Americas, Hato Rey, Puerto Rico

June 18-24, 2012
30th. Feria de Artesania en Plaza Las Americas (Includes contemporaries santos)
Hato Rey, Puerto Rico

September 10-23, 2012
Antiques show including santos at Plaza las Americas
Hato Rey, Puerto Rico

LAS CRUCES, NM
Through Sept. 16, 2012
Land of Enchantment: Commemorating the Centennial of New Mexico Statehood
New Mexico Farm & Ranch Museum. 575/522-4100.

OROCOVIS, PR
December 17, 2012
29th Encuentro de Santeros
Orocovis, Puerto Rico

PHOENIX, AZ
April 1-July 8, 2012
Gustave Baumann: Artisan Printmaker of the Southwest
Phoenix Art Museum, 602/257-1880.

ROSWELL, NM
Through Jan. 6, 2013
Roswell: Diamond of the Pecos
Roswell Museum & Art Center. 575/624-6744.

SANTA FE, NM
Through May 1, 2014
Woven Identities
Museum of Indian Arts & Culture. 505/476-1269.

Art of the Great Depression

The Monterey (California) Museum of Art is hosting an exhibition of works by Depression-era artists, *A New Deal: Art of the Great Depression*, through June 17, 2012. The exhibit features a series of lithographs, etchings and woodcuts highlighting perseverance, pride and hope for economic resolution. Determined men and women are depicted at work in urban and rural scenes. Landscapes reference community collaboration as multiple building structures or farm crops rise up and wind around newly constructed roads–implying a fertile and progressive future.

In 1934, a national government program called the Works Progress Administration, better known as the "WPA," was created to initiate local and large-scale work projects for the unemployed during the Great Depression. With the United States reaching an unemployment rate of close to twenty-five percent, the WPA included a variety of special programs which allowed Americans to regain income and regenerate the economy. This recovery act brought forth by President Franklin Roosevelt, named "The New Deal," organized public works efforts that included construction of public buildings, roads, arts and literacy projects. Artists were given the opportunity to create artworks depicting the social-political atmosphere of the time.

The legacy of the thousands of artists who captured American fortitude and pride is preserved in the powerful images included in this important exhibition.

New Works by Arthur Lopez

Several new works by Santero Arthur Lopez are on display at Manitou Gallery in Santa Fe. Born and raised in Santa Fe, New Mexico, López is among the finest santero artists working in the proud heritage of northern New Mexico wood carvers. His traditional bultos, (3- dimensional carved representations of the saints) for which he has received numerous awards are exhibited at Santa Fe's annual Spanish Market, are avidly sought by museums and private collectors. Equally important to Lopez is his need to transcend the bounds of the traditional santero, and use his art as a medium for expressing the full range of his culture and the world around him. Lopez has exhibited in numerous shows throughout the Southwest and his work is in Many prominent collections throughout the country.

Painting above by Dennis Ziemienski.

Small Paintings Show

Visit the Mark Sublette Medicine Man Gallery in Santa Fe to view small paintings by nationally acclaimed artists to include Lisa Danielle, Glenn Dean, Josh Elliott, Ron Elstad, Veryl Goodnight, Gregory Hull, Gregory Kondos, Peggi Kroll-Roberts, Francis Livingston, Merrill Mahaffey, Jan Mapes, Dominik Modlinski, P. A. Nisbet, Howard Post, Glenn Renell, Ray Roberts, Sue Rother, W. Jason Situ, Gary Ernest Smith, and Dennis Ziemienski. Show dates May 11 - June 13, 2012.

Historic Arts of the Americas

Peyton Wright Gallery held its 19th Annual "Historic Art of the Americas", an exhibition of art and objects from the Spanish Colonial Americas featuring works from the Collection of Dr. Jose Neistein through March, 2012.

The exhibit consisted of Spanish Colonial Viceregal paintings, sculpture, furniture, silverwork, and objects from the former Spanish and Portuguese colonies – New Mexico, Mexico, Guatemala, Ecuador, Argentina, Brazil, Bolivia, Peru, and the Philippines.

Los Chilitos

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Art is a Gift

Sadness and hardship can bring people together to do something good and celebrate life. That is what Art is a Gift was all about. Late last fall, friends, family, and art collectors got a chance to support santero and artist Arturo Olivas and get some very good art.

Arturo had been recently diagnosed with cancer. The doctor's visits had become financially draining. His friends joined together to ask some of the great artists of New Mexico to donate a piece of art to help support Arturo and his mounting medical bills.

Art donated was from: Ralph Sena, Clare Villa, Katherine Robles Shaw, Michelle Tapia, Nick Otero, Sandra Cisneros, Arlene Cisneros Sena, Margarito Mondragon, Vicente Telles, Kenny Chavez, Patti Smith, Celeste Medina, Catalina Delgado Trunk, Adan Carriaga, Mel Rivera, Elena Baca, Charlie Carrillo, among many others.

Through A Photographer's Eye

Tradición Revista has asked a couple photographers to share with our subscribers what they see in the Southwest. In this issue we share a portfolio from Elisa Wood of Las Cruces and Santa Fe. She is a regular exhibitor at Contemporray Hispanic Market in Santa Fe.

Organs, Chile & Cotton, by Elisa Wood

Opposite page: Casita, Santa Fe by Elisa Wood; Above: Spring in Santa Fe, by Elisa Wood

Above: 4th of July in Santa Fe, by Elisa Wood; Opposite page: Walk through Plaza, Santa Fe, by Elisa Wood

Spring storm over Santa Fe, by Elisa Wood

Canyon Road at Christmas, by Elisa Wood

Elisa Wood

Born: Las Cruces, New Mexico; currently lives in Santa Fe, New Mexico

Education: New Mexico State University

Email/Website: jerryw606@aol.com/www.elisasphotos.com

Artform juried into Contemporary Hispanic Market: Mixed Media (Photography)

Years in CHM: 7 Years

Awards: Work appears yearly in the New Mexico Office of Cultural Affairs *New Mexico Treasures*. Invited – Hubbard Museum of the American West, Ruidoso Downs, New Mexico and The Abbott Gallery, Mesilla, New Mexico

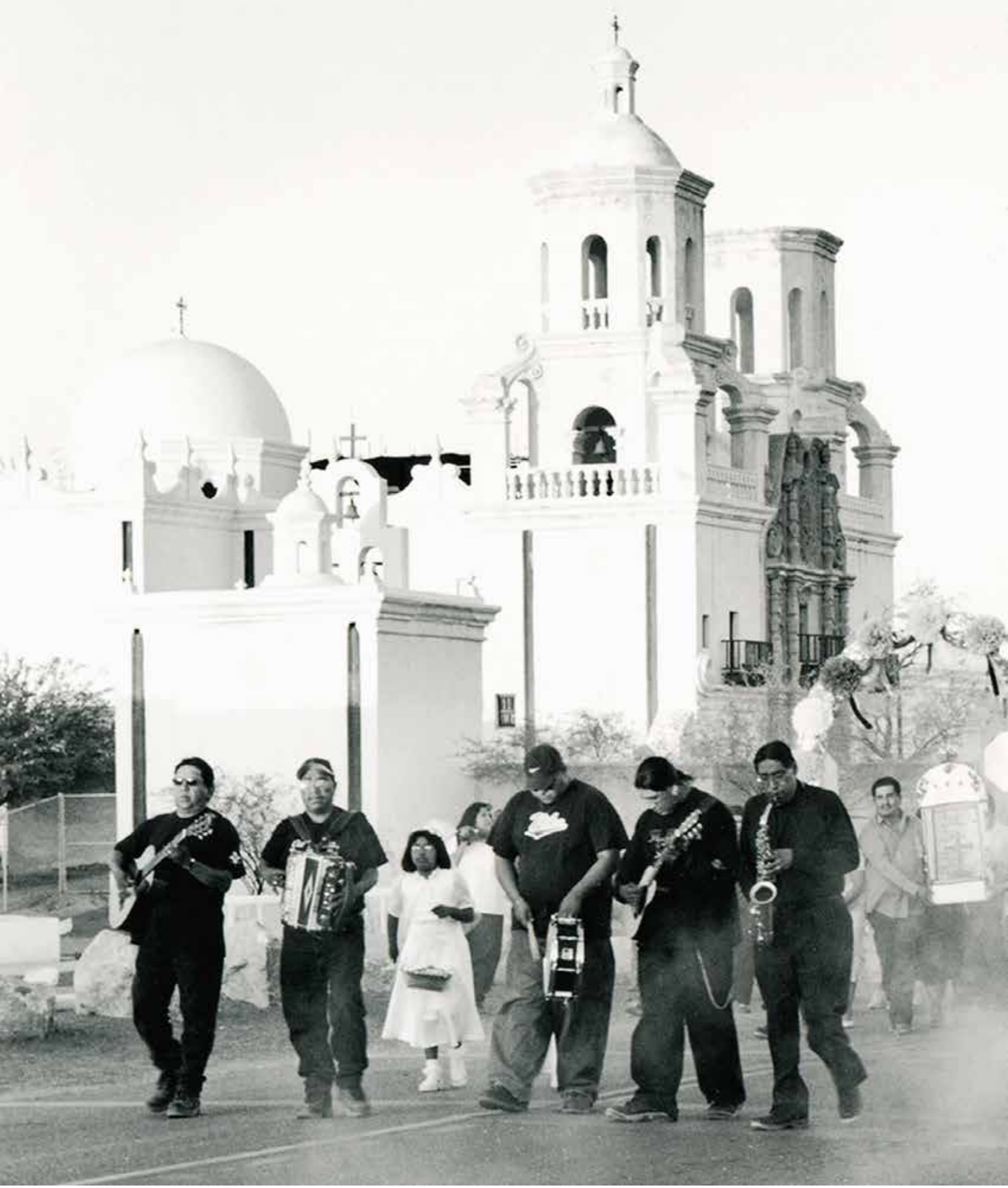
Other Shows: Santa Fe Society of Artists' Market, Santa Fe

Taos Pastoral, by Elisa Wood

Opposite page: Christmas Eve, Mesilla, by Elisa Wood; Center: Ojas del Oro, by Elisa Wood; Right: Entrada, Las Cruces, by Elisa Wood

Opposite page: Pecan orchard, by Elisa Wood; Above: Gallinas de Mesilla, by Elisa Wood

Trokita, by Elisa Wood



Cinco de Mayo, San Xavier del Bac, Tucson, by Elisa Wood

13th Santos Wood Carving Contest of San Patricio Plaza & Gallery at Guaynabo, Puerto Rico

On the evening of March 7, 2012, the awards ceremony was held on the 13th Santos Wood Carving Contest under the direction of the organizer, Mr. Roberto Gonzalez, noted local philanthropist and art connoisseur & collector.

The theme selected was the Virgen de Lourdes and sixty seven santeros(as) participated with their unique creations, mostly polychrome although a few left their pieces in the natural wood colors, thus highlighting the variations of the tones of each particular wood used.

Participants included a good cross section of the over 200 santeros(as) of Puerto Rico that actively devote their skills and devotion to this half-millennium art.

The contests rules required the pieces not to exceed 15 inches in height but left the interpretations to the creativeness of the artists as long as they follow the theme of the apparition of Our Lady at Lourdes.

First place went to Luis A. Roman Ramos from the town of Quebradillas, a young, mid-30, santero that has devoted over 20 years to the art of wood carving. His interpretation of Our Lady and the pastora, with the devotion and delicacy of the details,

as well as the overall scene impressed very favorably the attendants to the event. The jury really must have had quite a thrill.

Not a distant second place was awarded to his "older" brother, Jose A. Roman Ramos, who is a master of the miniature wood carving and excelled in his interpretation of the Virgen de Lourdes.

Awards were also given to four other pieces:

3rd place- Orlando Luque

4th place- Lureida Colon

5th place- Marta Rodriguez-Olmeda

6th place- Xavier Colon

All the awards were entitled to monetary incentives that amounted to $3,400.

By Francisco Toste Santana (Paco); ftoste@onelinkpr.net. Collector and merchant of santos de palo & historian.

The 2012 Contest focused on the theme of La Virgen de Lourdes. Opposite page: Top - Orlando Luque, Third Place in the 13th Santos Wood Carvig Contest in Guaynabo, Puerto Rico. Bottom - Xavier Colon, Sixth Place Winner. This page: Left top - José A. Roman Ramos, Second Place Winner; middle - Marta Rodriguez-Olmeda, Fifth Place Winner; bottom - Lois A. Roman Ramos, First Place Winner. Above: Lureida Colon, Fourth Place Winner. Photographs provided by Francisco Toste Santana.

Invention of Glory: Tapestries

On view at the Meadows Museum in Dallas, through May 13, 2012, will be a set of four 15th-century tapestries from the Collegiate Church of Nuestra Señora de la Asunción in Pastrana, Spain, commemorating the conquest of North Africa by Afonso V (1432-81), King of Portugal. Prized for their technical execution, sumptuous materials, and monumental scale (reaching 36 feet in length and 13 feet in height), they are above all rare in terms of subject matter, some of the few extant examples that depict contemporaneous events rather than biblical or mythological subjects. The Meadows Museum exhibition – *The Invention of Glory: Afonso V and the Pastrana Tapestries* – includes supplementary material not seen at other venues, such as related documents and maps from the university's DeGolyer Library; period paintings from the museum's collection of Spanish art; additional information on the conservation process; and a suit of armor from a member of the invading force pictured in the tapestries.

The exhibit will travel to: National Gallery of Art, Washington, DC, Sep. 18, 2011 – Jan. 8, 2012; San Diego Museum of Art, Jun. 10 – Sep. 9, 2012; and Indianapolis Museum of Art, Oct. 5, 2012 – Jan. 6, 2013.

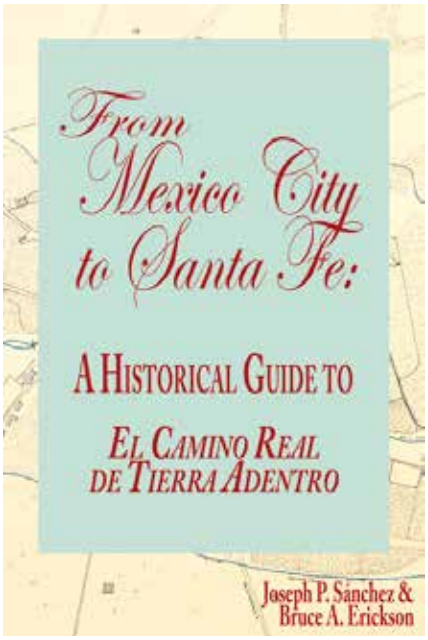
Pastrana Tapestry (detail): Probably produced under the direction of Passchier Grenier, Landing at Asilah, 1475-1500, wool and silk, 144 7/8 x 436 1/4 in., Diocese of Sigüenza-Guadalajara and Church of Our Lady of the Assumption, Pastrana, Spain. ©Fundación Carlos de Amberes. Photograph by Paul M.R. Maeyaert.

From Mexico City to Santa Fe

A Historical Guide to El Camino Real de Tierra Adentro

by Joseph Sánchez & Bruce Erickson

290 pages 13 maps; 6 x 9
ISBN 978-1-890689-89-6 ($18.95 pb)



As of 2000, El Camino Real de Tierra Adentro National Historic Trail entered the pantheon of national historic trails that have forged our nation's history, which is equally shared with Spain and Mexico. About 1,200 miles of the trail are located between Mexico City and Juarez and another 400 miles in this country. This book is a reference guide for the rich heritage evident in the many place names that align with El Camino Real de Tierra Adentro, or Royal Road.

To that end, this book, both a travel guide and a place name sourcebook, is aimed at recounting the history of the Camino Real and its significance to our national story as well as the associated histories of Spain and Mexico.

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Western Icon: Bolo Ties

Arizona's official state neckwear, the bolo tie, has reappeared from its exile in grandpa's dresser drawer to enjoy a fashion comeback. Explore this uniquely Western sartorial adornment's history and revival in a wonderful and fun new exhibit at the Heard Museum in Phoenix. *Native American Bolo Ties: Vintage and Contemporary* will be on display through September 3, 2012.

The distinctive tie originated in the Southwest, and its popularity quickly spread throughout the West and in many other parts of the country. The distinguishing necktie has been made even more distinctive by contemporary American Indian artists in Arizona, who make bolo ties that are exquisite expressions of individuality and ingenuity.

Bolo ties, representing the casual nature and somewhat rugged milieu of the West, emerged as a form of men's neckwear in the 1940s. They directly countered business suits as well as the formality suits represented, and instead marked a different style and a different way of life. In particular, American Indian jewelers and silversmiths brought individuality and creativity to this art form, offering a broad range of unique and artistic options.

The exhibit examines how Western wear, including the bolo tie, was popularized through 1950s television shows and movies. Some TV and movie personalities who brought scarf slides and bolo ties into the everyday vernacular include the Cisco Kid, Hopalong Cassidy and Roy Rogers. And of course, the exhibit will showcase bolo ties created by American Indian jewelers from the late 1940s through today.

Julius Keyonnie (Navajo). Collector Norman Sandfield commissioned a silver seed pot from the artist in 2006. For this commission, the collector requested a bolo tie in the shape of a silver seed pot. The artist accomplished this in silver, gold and turquoise, 2009, 2 3/4" diameter, with figure-8 wire fitting. No hallmark.

Thomas Nez (Navajo). Bolo tie with unusual form and tips designed by the artist, early 1980s, 3" height, turquoise from the Smith Black Matrix mine in Nevada and stampwork silver, with figure-8 fitting. Hallmark is stamped "TN" in Gothic print.

Norbert Peshlakai (Navajo). Silver seed pot bolo tie, 2008, 3 1/8" height, stampwork and hammered texture silverwork with stones including coral, jade, and shell, with wire fittings. Hallmark is artist's logo. Peshlakai was one of the first artists to make a silver seed pot around 1976. He excels in the art form and based this shape on one from the cover of the book Old Traditions in New Pots.

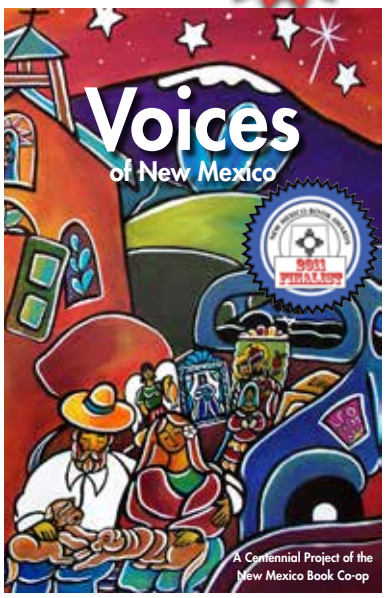
Voices of New Mexico

edited with a Foreword by Ruthie Francis

234 pages 17 illustrations; 6 x 9 ISBN 978-1-890689-67-4 ($17.95) (Trade paper)

NEW!

Thirty-four authors from all over New Mexico, explore what it means to be in New Mexico—the traditions, history, quirks, landscape, and people. New Mexico artists also illustrate the book. The essays are on all subjects and give the reader a wide range of ideas and topics. This is the first book published by the New Mexico Book Co-op to showcase New Mexico's long history with book publishing, just in time for New Mexico's Centennial celebrations in 2012. The book is available starting April 16, 2011.



The book includes works from:
Anastasia Andersen - Albuquerque
Nancy R. Bartlit - Los Alamos
John Bartlit - Los Alamos
Ashley Biggers - Albuquerque
Hank Bruce - Albuquerque
Antoinette Claypoole - Taos
David J. Corwell y Chavez - Albuquerque
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Between the Lines: Maps

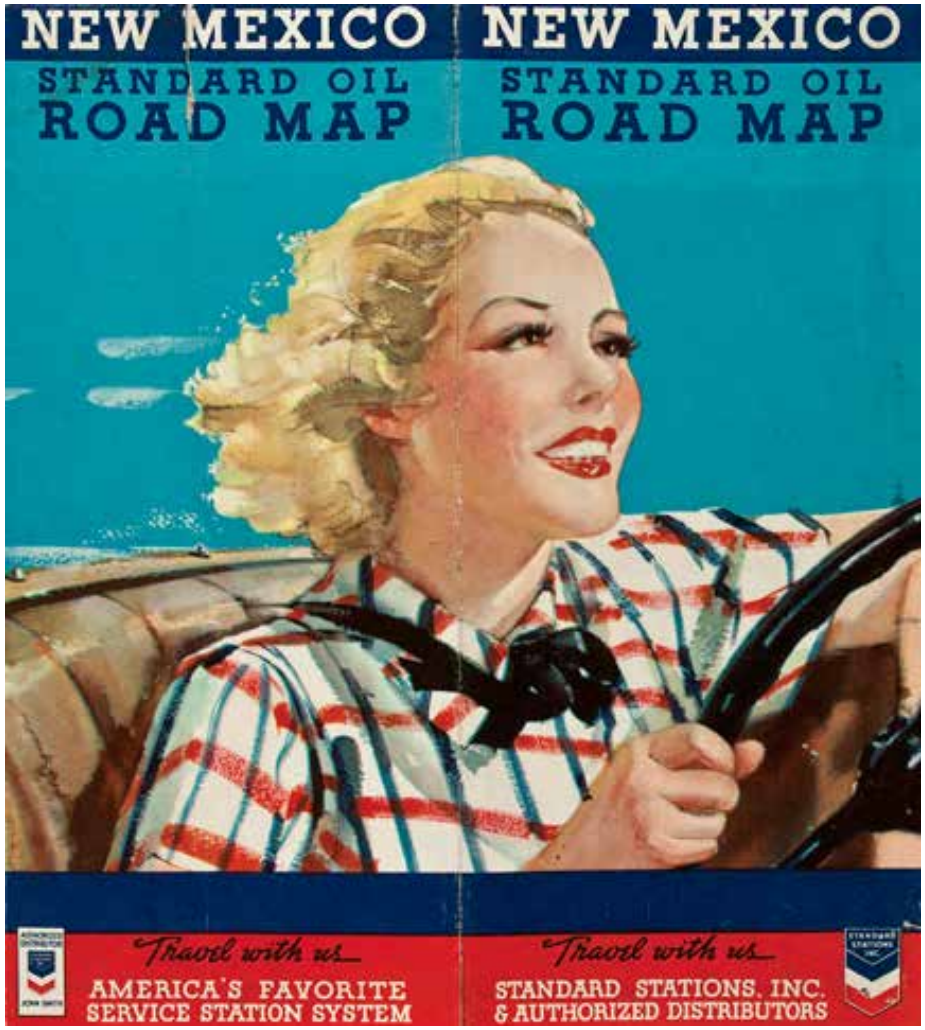
From a Spanish government that never quite knew where to draw its northern colony's borders to a Mexican government that disagreed with where the lines eventually were drawn to a Texas Republic that wanted to claim the Rio Grande, Santa Fe, and much of eastern New Mexico, the U.S. government eventually managed to carve out the trusty rectangle we now know as New Mexico.

Between the Lines: Culture and Cartography on the Road to Statehood in the Governor's Gallery is part of the state's 2012 Centennial celebration. The exhibition explores how cartographers interpreted New Mexico's land, its physical and political boundaries, and the cultural minglings of Native, Spanish, Mexican, and American people.

Between the Lines: Culture and Cartography on the Road to Statehood will be on view through May 4, 2012, in the Governor's Gallery on the fourth floor of the state Capitol.

"This exhibition looks back six centuries tracing New Mexico's history, culture and politics through its geography," said Merry Scully, curator of the Governor's Gallery. "The maps on view are interesting, beautiful and educational. I am happy to open this exhibit as we begin our year-long celebration of statehood. I am sure these maps will be a delight for the many students, visitors and legislators who come from across the state to the Roundhouse during the legislative session."

Drawing on maps from outstanding public and private collections, including the New Mexico History Museum's Fray Angélico Chávez History Library, the exhibition contains hand-drawn and printed maps from 1564 to the present day. The maps demonstrate both their utility and appeal as art objects. Each map is accompanied by text highlighting its significance.



Curated by Dennis Reinhartz, noted historian and Professor Emeritus at the University of Texas at Arlington, and Tomas Jaehn, librarian at the Fray Angélico Chávez History Library, this exhibition represents a collaboration between the New Mexico Museum of Art and the New Mexico History Museum. The maps on exhibit include:

An 1847 lithograph of the Territory of New Mexico done by W. H. Emory, a major in the U.S. Corps of Topographical Engineers, who mapped the Southwest from 1844 into the Civil War. The information he included on this particular map proved useful in the Mexican-American War and helped establish New Mexico's future territorial boundaries.

An 1851 lithograph of the Western Territories by E. Gilman, a draftsman for the publisher Duval, that erroneously includes the New Mexican lands east of the Rio Grande as part of Texas (a claim of ownership that Texas would cling to until New Mexico became a state in 1912).

A 1936 Standard Oil Map (pictured above) published the M.H. Gousha Co. that celebrates the "Mother Road," Route 66. Back then, gas-station maps were given away free with tips on recreational activities and points of interest.

They Wove For Horses

Diné Saddle Blankets

They Wove for Horses: Diné Saddle Blankets is on exhibit at the Museum of Indian Arts and Culture through August 25, 2012. The exhibition highlights both the textile-weaving proficiency of Diné weavers who produced complex saddle blankets for all occasions and the design skills of Diné silversmiths who created dazzling headstalls of silver and turquoise.

The saddle blankets on exhibit date from 1860 to 2002 and are arranged by weaving methods: tapestry weave; two-faced double weave; and twill weaves of diagonal, diamond, and herringbone patterns. By using a variety of warp and weft yarns–natural wool, cotton, angora mohair, unraveled bayeta, and Germantown–weavers added individuality to the everyday and fanciful tapestries they created for horses.

Horse trappings on exhibit reveal the great pride that Diné horsemen took in their horses and how they adorned them for ceremonial and social events. The Diné first learned how to manufacture saddles and bridles from neighboring cultures and their proficiency quickly surpassed that of their mentors. That devotion resonates still, as the horse remains a viable living force in Diné life today.

Tapestry-weave double saddle blanket, 1890–1910
Cotton warp, handspun wool weft and aniline dyes
Gift of Florence Dibell Bartlett (36407/12)

Top left: Diamond twill-weave single saddle blanket, 1890–1910; Cotton warp and three-ply Germantown yarn; Gift of Henry Dendahl, courtesy of John and Linda Comstock and the Abigail Van Vleck Charitable Trust (26102/12). Bottom left: Two-faced weave and diagonal-twill weave; single saddle blanket, 1900–1915; Cotton warp, handspun wool weft and commercial dyes; Mrs. Phillip Stewart Collection, courtesy of John and Linda Comstock and the Abigail Van Vleck Charitable Trust (9517/12). Top right: Tapestry-weave double saddle blanket, Empty Center style, 1920–40; Handspun natural wool warp and weft; Dr. Edgar Lee Hewett Collection, courtesy of John and Linda Comstock and the Abigail Van Vleck Charitable Trust (45301/12. Bottom right: Two-faced weave and diagonal-twill weave; single saddle blanket, 1900–1915; Cotton warp, handspun wool weft and commercial dyes; Mrs. Phillip Stewart Collection, courtesy of John and Linda Comstock and the Abigail Van Vleck Charitable Trust (9517/12).

Contemplative Landscapes

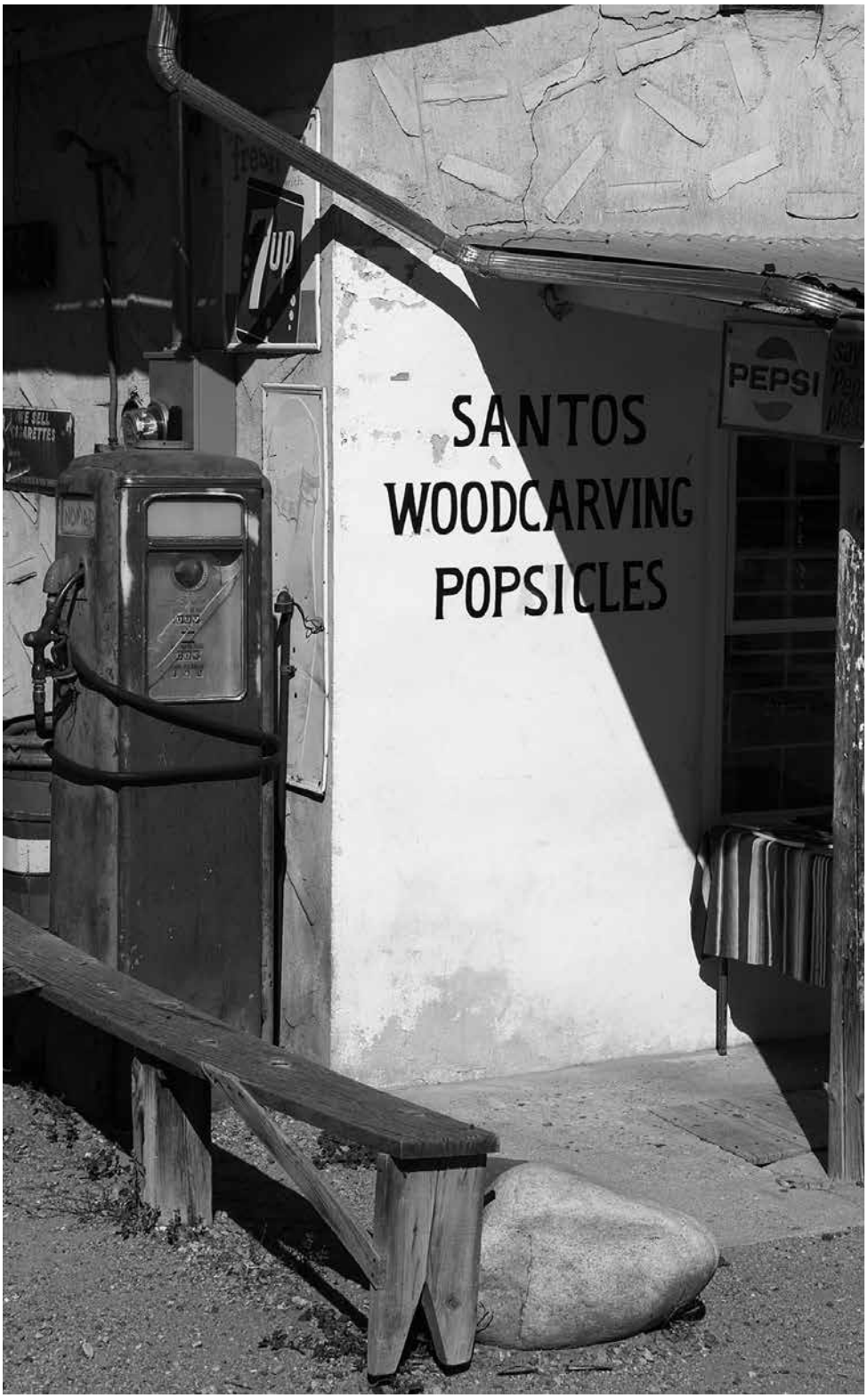
After covering the lives of drug addicts and prostitutes in America and the struggle of Afghan rebels fighting the Soviets – including a stint as a prisoner of war – Santa Fe-based photojournalist Tony O'Brien turned to Christ in the Desert Monastery in Abiquiu, N.M., to restore his spirit. During the year he spent living with the Benedictine monks, they allowed him to document their daily activities and rituals, both contemplative and secular.

O'Brien's work from that era now forms the heart of a new exhibition at the New Mexico History Museum, Contemplative Landscape, through Dec. 30, 2012, exploring how photographers see the state's meditative topography: the land, art, architecture, and people who build and populate the sacred.

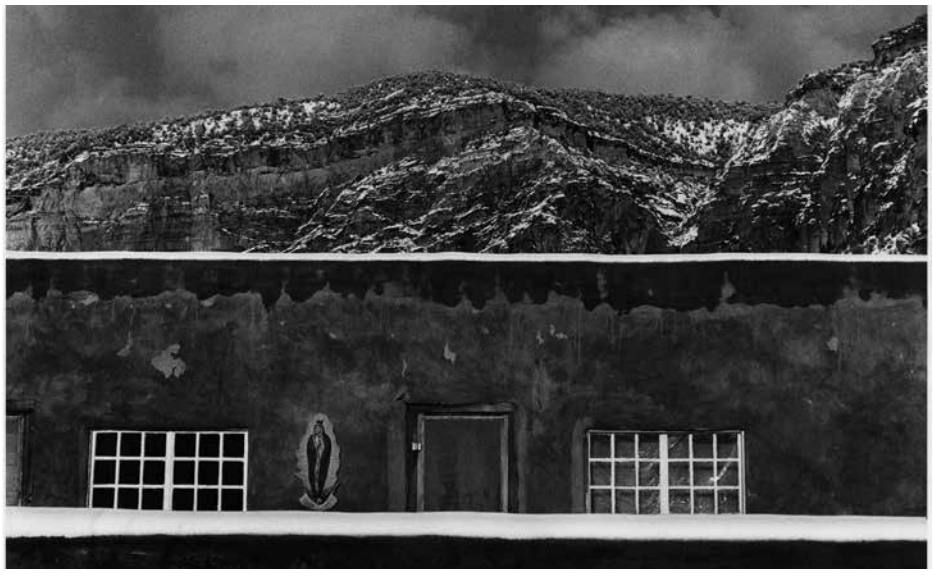
Drawing on the extensive holdings of the Photo Archives, with the participation of contemporary photographers, Contemplative Landscape's black-and-white photographs explore the emotional and ceremonial practices of people as varied as Buddhists, Catholics, Protestants, Jews, and Sikhs, to name just a few of the diverse faith-based communities who call New Mexico home.

Throughout our time, creativity and spirituality have blended in ways as monumental and communal as the world's great cathedrals and as small and personal as a roadside descanso marking another person's passage from the earth.

Contemplative Landscape shares its space and spirit with Illuminating the Word: Saint John's Bible (through December 30, 2012) in the museum's second-floor Albert and Ethel Herzstein Gallery. As part of the exhibition design, visitors will be invited to enter a contemplative area to pray, meditate or simply sit in silence – opportunities too often lacking in the 21st-century world.



Vigil's Store, Chimayo, New Mexico, 2005. Photo by Teresa Neptune.



Top: Procession, Monastery of Christ in the Desert, 1995/2009. Photo by Tony O'Brien. Selenium-toned silver gelatin print. Photo Archives at the Palace of the Governors, No. HP.2009.52.18. Middle: A Quiet Moment, Monastery of Christ in the Desert, 1995/2009. Photo by Tony O'Brien. Selenium-toned silver gelatin print. Photo Archives at the Palace of the Governors, No. HP.2009.52.02. Bottom: Ranch House, Monastery of Christ in the Desert, 1995/2009. Photo by Tony O'Brien. Selenium-toned silver gelatin print. Photo Archives at the Palace of the Governors, No. HP.2009.52.09.

Top: Beehive, Monastery of Christ in the Desert, 1995/2009. Photo by Tony O'Brien. Selenium-toned silver gelatin print. Photo Archives at the Palace of the Governors, No. HP.2009.52.11. Bottom: Palomas for Adolfo, 2008, by Sharon Stewart. Jenny Fresquez releases a dove over the grave of her father, Adolfo Vigil, in the ritual, soltando la alma (releasing of the spirit), during a graveside service in the San Antonio camposanto, Chacón, New Mexico.

47 Stars

New Mexicans proud of achieving statehood inspired flag manufacturers to produce a 47-star flag - despite a federal law that said flag updates could only happen every July 4. Arizona's admission to the Union 39 days after New Mexico precluded production of a 47-star flag, but a few of these unofficial versions made it into the hands of New Mexicans.

On April 4, 1818, Congress enacted the Flag Act of 1818, setting forth a rule that no new stars could be added to the flag until the Fourth of July immediately following a state's admission to the union. Thanks to that once-a-year-and-only-once-a-year mandate, New Mexicans hoping to share their pride at becoming the 47th state were essentially forced into committing their first illegal acts as U.S. citizens.

The New Mexico History Museum commemorates that dip into the dark side with *47 Stars*, an exhibit of the officially unofficial 47-star flag, through November 25, 2012. *47 Stars* joins a collection of long-term exhibits and a tongue-in-cheek front-window installation to help celebrate the state's Centennial.

"Conservation concerns have kept us from bringing our 47-star flags out of collections for public view," said Dr. Frances Levine, director of the History Museum. "But the Centennial was too good of an opportunity to pass up. By letting visitors see these artifacts in specially designed display cases, we hope they'll become engaged in the amazing story of New Mexico's struggle for statehood."

Upon achieving statehood, patriotic residents hoping for a flag of their own found themselves in a bit of a bind: Just 39 days after New Mexico became a state on January 6, 1912, Arizona stepped up to the statehood plate on February 14, 1912. By virtue of coming in second, Arizona would receive its just due on July 4, when the official flag of the United States was to switch from 46 to 48 stars.

But New Mexicans wanted a flag of their own – one that would flutter from the flagpoles of official buildings and showcase 47 stars, not 46 and certainly not 48. Eager U.S. flag manufacturers were only too happy to help. Thus was born the unofficial 47-star flag.

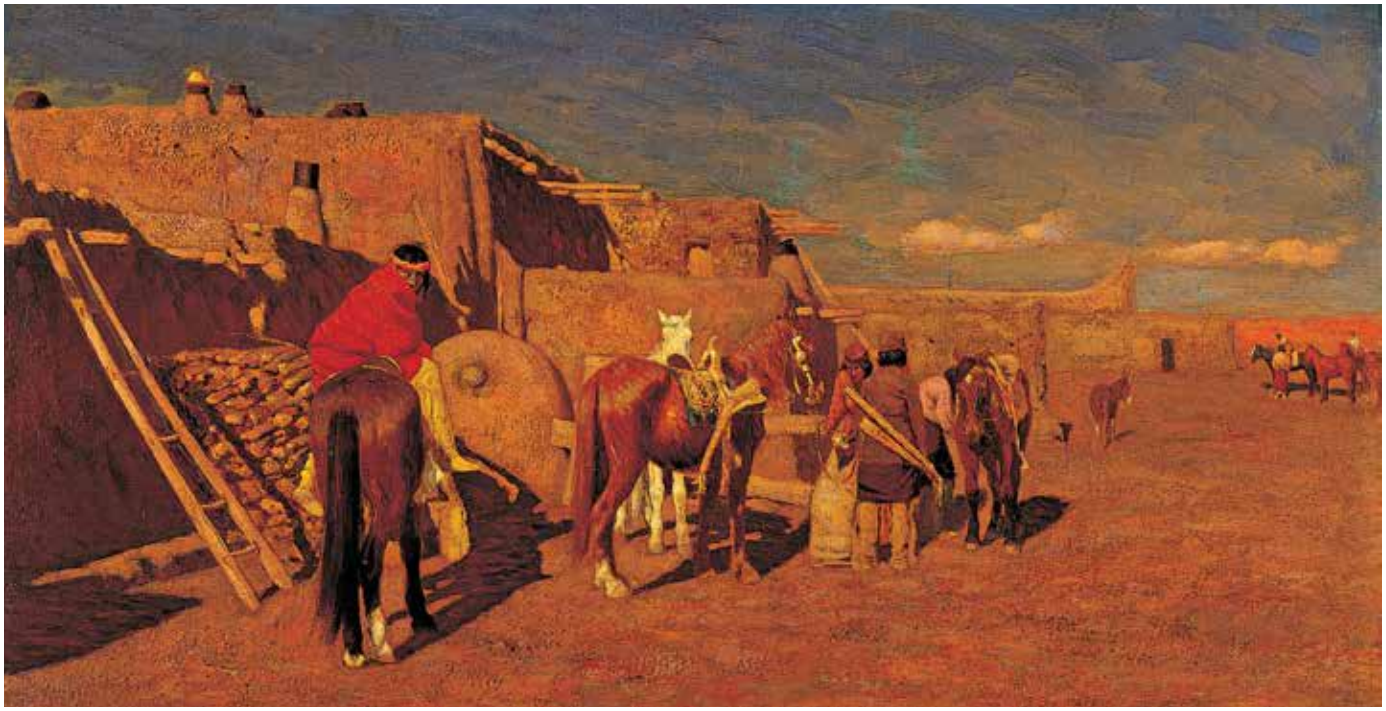
The *47 Stars* installation will nestle within the museum's core exhibition, Telling New Mexico: Stories from Then and Now. The Photo Archives at the Palace of the Governors/New Mexico History Museum will also reproduce a 1912 photo by Jesse Nusbaum showing a 47-star flag waving from what was then the state Capitol.

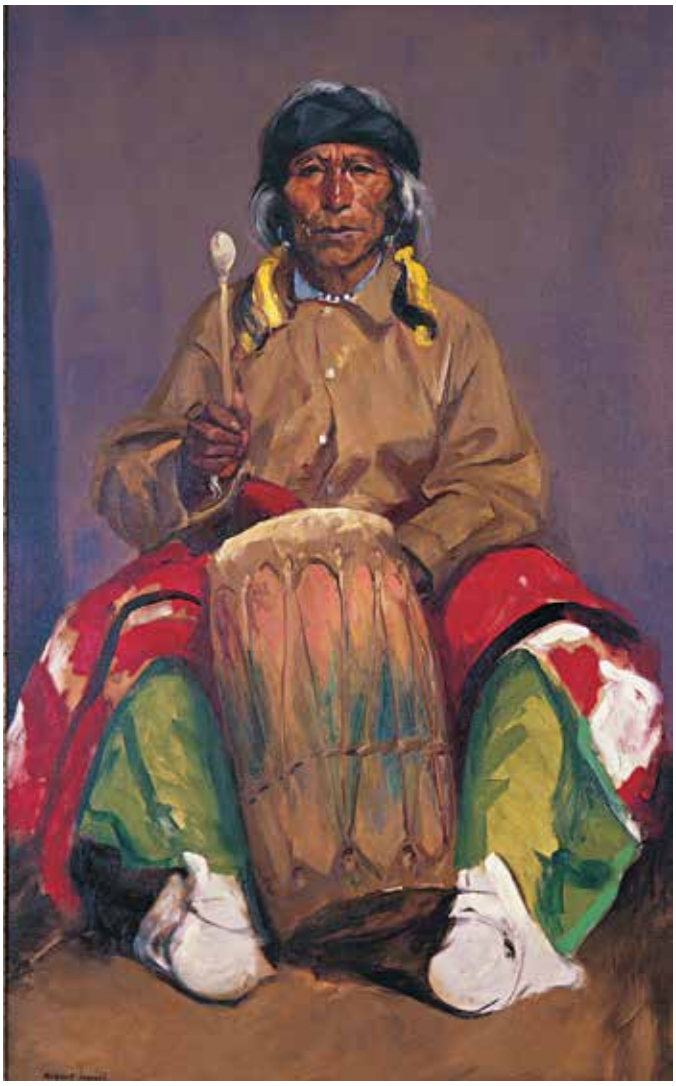
Opposite page: Dignitaries join U.S. President William H. Taft as he signs New Mexico into statehood in Washington, D.C., on Jan. 6, 1912. Photo by Harris and Ewing. Palace of the Governors Photo Archives 89760. This page, top left: Witnesses to President Taft's signature of New Mexico's statehood bill join him on the White House steps in Washington. Palace of the Governors Photo Archives 102042. Bottom left: The Palace of the Governors decorated for the celebration of statehood, January 1912, Santa Fe, New Mexico. Palace of the Governors Photo Archives 6786. Above: The New Mexico State Capitol flies the 47-star flag in Santa Fe, New Mexico. (The building was renovated with a Territorial style in the 1950s and now serves as the Bataan Memorial Building.) Palace of the Governors Photo Archives 51277.

It's About Time: 14,000 Years of Art

It's About Time: 14,000 Years of Art in New Mexico celebrates the centennial of statehood by presenting a social history of the art in the Southwest. This exhibition opens May 11, 2012 at the New Mexico Museum of Art and runs through January 2014 and is an official New Mexico Centennial project.

T.C. Cannon, Gerald Cassidy, Judy Chicago, E. Irving Couse, Robert Henri, Marsden Hartey, Luis Jimenez, Raymond Jonson, Agnes Martin, Bruce Nauman, Georgia O'Keeffe, Agnes Pelton, Florence Miller Pierce, Diego Romero, and Luis Tapia are some of the well-known artists in the exhibition.





Opposite page: top-Ray Martin Abeyta (b. 1956) Indios, 2002; bottom-Gallup Black-on-White Bowl from Chetro Ketl , circa 1000–1125. Above top: Charles Craig (1846–1931), Interior Courtyard of Pueblo, Santa Clara, New Mexico, circa 1883; Bottom left: Robert Henri (1865–1929), Portrait of Dieguito Roybal, San Ildefonso Pueblo, 1916; Bottom right: Truchas Master, attributed to Pedro Antonio Fresquis, (1749–1831), Santa Coleta / St. Colette, 1780–1820s

Native American Portraits

Since the Civil War, photographers have tried to capture the lives of Native American peoples, resulting in some of the most beautiful and elegant portraits in the collections of the Palace of the Governors Photo Archives. More than 50 of these images will be on display from May 18 to November 4, 2012, in *Native American Portraits: Points of Inquiry,* a salon-style exhibition in the History Museum's Mezzanine Gallery. Together, the images document the changing perceptions of Native peoples over a span of almost 100 years.

Above left: Jesus Antonio Moya, Santa Ana Pueblo, 1899. Carbon print. Photo by De Lancey W. Gill. Palace of the Governors Photo Archives 59437.; above middle: Hoiio-Wotoma, Cheyenne, 1909. Colored carbon print. Photo by De Lancey W. Gill. Palace of the Governors Photo Archives 86994. above right: Unidentified woman and child, Jemez Pueblo, New Mexico, ca 1912. Photo by Jesse Nusbaum. Glass negative. Palace of the Governors Photo Archives 61712. Bottom right: Patricio Calabasa, Santo Domingo Pueblo, ca 1927. Toned gelatin silver print. Photo by T. Harmon Parkhurst. Palace of the Governors Photo Archives 46763. Opposite page: Loti, Laguna Pueblo, 1907. Toned gelatin silver print. Photo by Karl Moon. Palace of the Governors Photo Archives 146660.

Pueblo Matriarchs

Pottery and paintings by former matriarch artists of New Mexico and Arizona are on display at Adobe Gallery in Santa Fe through the end of March. Potters: Maria Martinez, Lucy Lewis, Nampeyo of Hano, Margaret Tafoya, Felipita Aguilar Garcia & Asuncion Aguilar Caté (the Aguilar sisters), Martina Vigil, and Tonita Roybal. Painters: Tonita Peña and Pablita Velarde.

Acoma Pueblo fine line olla by Lucy Lewis.

Hopi Quilts: Unique Yet Universal

Arizona State Museum's newest exhibit is a cozy one, featuring 20 Hopi quilts from the 1970s to the present.

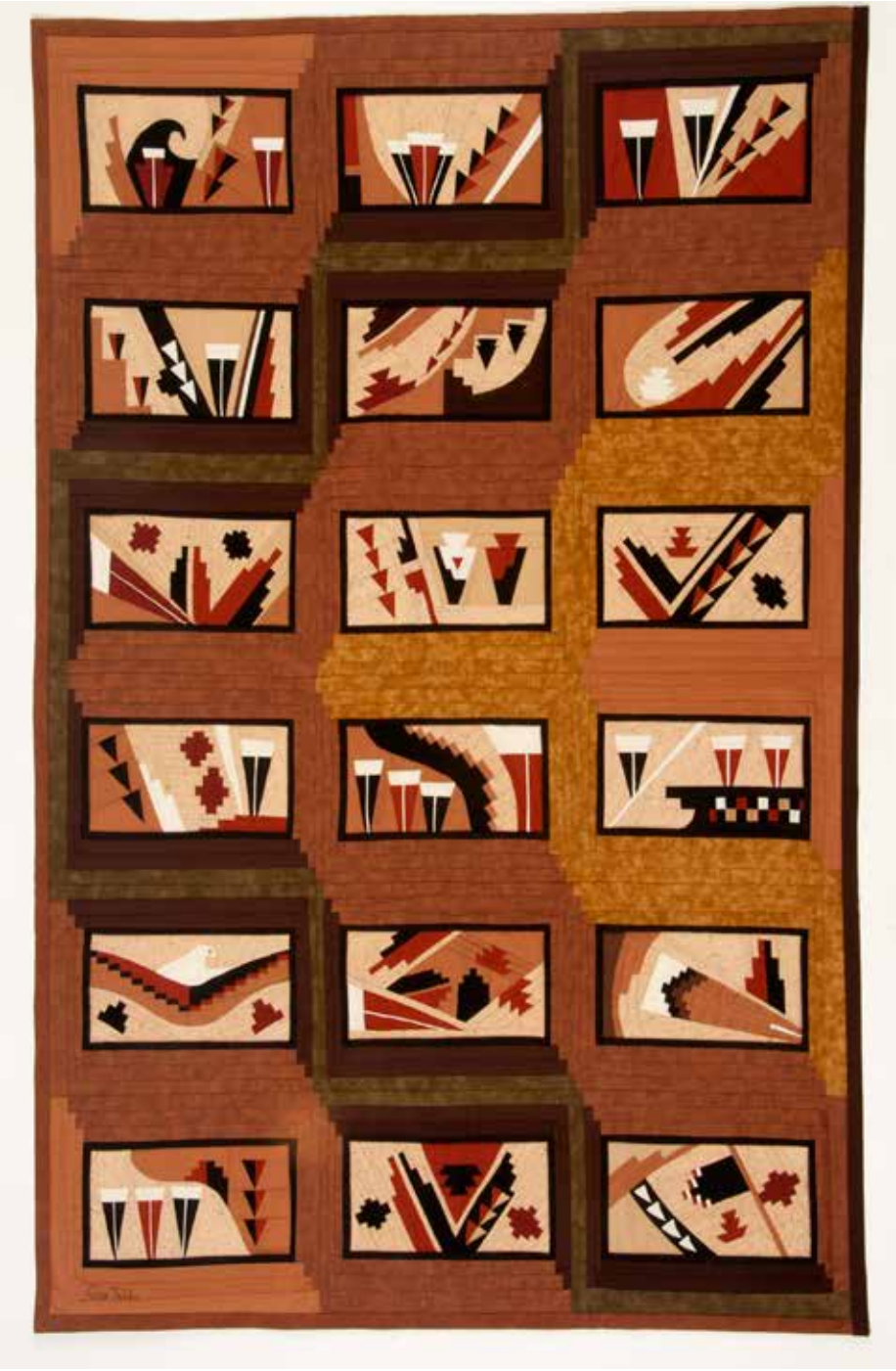
While quilts and quilting are almost universally known in general American society, likely less familiar is the quilt-making tradition among the Hopi of northern Arizona. This small exhibit offers the opportunity to experience a familiar art form through a culturally unique lens.

American quilting goes back to colonial times. As settlers and soldiers moved west, they brought quilts and quilting skills with them, introducing some Native American communities to the craft. Christian missionaries, particularly Mormons, introduced quilting along with other European homemaking skills to the Native people they were hoping to convert.

The best known quilters in the southwestern United States are the Hopi, who have a long history of producing beautiful cotton and wool blankets, robes, belts, and ceremonial sashes. Traditionally, men were the weavers among the Hopi, their looms set up in kivas, or ceremonial chambers.

From the 1880s on, quilting was embraced by both Hopi women and some men, and over the past century it has become a fixture in Hopi society. Hopi women quilt for many of the same reasons as other women – for wedding and baby gifts, for family use, for personal satisfaction, and in some cases, to sell. While many typical American quilt patterns are evident – "crazy quilt," "log cabin," "nine-patch" – a uniquely Hopi aesthetic is expressed through the use of katsina or butterfly imagery, for example, and pottery and basketry motifs.

"Quilting has become a popular activity on the mesas," said ASM Director Beth Grindell. "In fact, creating and giving of quilts has become such an important part of Hopi life that quilts are now integral to traditional ceremonies such as baby namings and other important family occasions."



Pottery motif quilt by Anna Tahbo, Polacca, First Mesa, Arizona. 1990-2000. ASM#2009-625-15.

Hopi Quilts: Unique Yet Universal will run at Arizona State Museum from January 21 through August 20, 2012.

The New Mexican "Revolt" and Treason Trials of 1847

Robert J. Tórrez

Few events have had more impact on the history of the United States, or have been more controversial, than the U.S.-Mexican War of 1846-1848. In a period of less than two years, this conflict between neighbors changed the entire map of North America. The Treaty of Guadalupe-Hidalgo formally ended hostilities in 1848, but the war cost Mexico almost half of its territory, and changed the destinies of all those who lived in this vast region that today constitutes the American Southwest. This chapter will provide a brief review of the events that led to this war between the United States and Mexico and the subsequent military occupation of New Mexico. The principal emphasis of this chapter, however, will be the little known, but critical events in New Mexico during that occupation which our history books call the "Revolt of 1847" and subsequent "treason trials."

The occupation of New Mexico by U. S. troops in 1846 reminds one of the colonization by Juan de Oñate in 1598 and the reconquest of New Mexico by Diego de Vargas in 1692. All three events are often characterized as peaceful and bloodless because each was accomplished without firing a shot. Like the revolt at Acoma in 1599 and the 1696 Pueblo revolt that followed de Vargas' "peaceful re-conquest" of 1692, the permanent occupation of New Mexico by American troops in 1846 was anything but bloodless or peaceful. Within six months of that August 1846 occupation as many as three hundred New Mexicans died in battles against the U. S. Army and at least two dozen others were hanged for actions they took in defense of their country.

As the 2002 session of the New Mexico state legislative session drew to a close, the House and Senate unanimously approved House Joint Memorial 25, "Requesting pardons by the President of the United States and the Governor of New Mexico for people accused of treason or treasonous acts in northern New Mexico in defense of land grants." The resolution, introduced by Representative Bengie Regensberg (D–Mora), sought to address "grave injustices and inadequate adjudications" brought about by the infamous "Revolt of 1847" and the subsequent "treason trials" that followed. Governor Gary Johnson later refused to issue the pardons on the basis that the memorial did not provide enough information for him to take effective action.

The formal language of this memorial clothes the issues of the 1847 revolt and the subsequent trails in terms of land grants and land loss, but the real issues behind these tragic events go much deeper. It is difficult to avoid noticing that history books utilized in most schools and in general circulation make it clear that posterity regards the New Mexicans who participated in this "Revolt of 1847" as rebels and traitors. Representative Regensberg's memorial may be considered a challenge for scholars and all New Mexicans to re-evaluate whether the New Mexicans who died as a consequence of those events should continue to be characterized as rebels and traitors to the United States.

Background of the U.S.-Mexican-American War

The declaration of war between the United States and Mexico was issued on 13 May 1846. However, the seeds of this conflict had been sown a decade earlier when Texas declared its independence from Mexico in 1836. Almost as soon as the Texas Republic was born, it became clear it was only a matter of time before this fledgling nation would itself become part of an expanding United States. The nascent United States was a country whose borders were creeping westward; a country intent on achieving its destiny–its Manifest Destiny, some say–to encompass the continent from "sea to shining sea."

There was great support in the United States for the annexation of Texas. But although the Mexican territory of Texas had declared itself an independent nation, Mexico's government refused to recognize Texas as anything more than another Mexican province in revolt, and, legally, still part of the Mexican Republic. Most Americans failed to recognize Mexico's determination to resist foreign annexation of its sovereign territory.

The election of James K. Polk as President of the United States in 1844 sparked a series of events that finally led to war. Polk had been elected on an expansionist platform that supported Texas annexation and sought to extend the boundaries of the United States to the Pacific coast by obtaining New Mexico and California. In July of 1845, the United States Congress began this process when it voted to annex the Republic of Texas. In an attempt to avert war with Mexico, Polk dispatched John Slidell to offer the Mexican government $35,000,000 in exchange for nearly half of its territory. Five million dollars were for Mexican recognition of Texas independence, five million more were for New Mexico, which then included all of present-day Arizona, and twenty-five million were for the real prize, California. It was no surprise to anyone that the offer was declined, but Mexico's refusal to sell its territory enabled the American government to assert they had tried their best to acquire the territory by peaceful means.

The Mexican rebuff only temporarily stymied the advance of Manifest Destiny. In early 1846, President Polk ordered the U.S. Army under Zachary Taylor to march to Texas and "defend the Rio Grande." The Americans built a fort north of the Rio Grande crossing at Matamoros, a site which most sources agree was not within the historic boundaries of Texas, and waited for the Mexicans to respond. They did not wait long. In late April 1846, elements of the U.S. and Mexican armies engaged in skirmishes in which a number of American troops were killed. When news of the clashes reached Washington nearly three weeks later, President Polk had accomplished what he hoped for all along: the ability to claim American blood had been spilled on American soil by a foreign aggressor. Polk immediately went before Congress and asked, not for an outright declaration of war, but for an acknowledgement that a state of war existed with Mexico. Congress complied on 13 May 1846.

The War Comes to New Mexico

For New Mexico, the first few weeks of the war were uneventful. But that began to change in June, when the U.S. Army of the West, commanded by Colonel (soon to be general) Stephen Watts Kearny began its march along the Santa Fe Trail towards the undefended northern Mexican frontier. By late July, Kearny and his troops had reached the eastern border of Mexican territory at the Napeste (Arkansas River). On 31 July 1846, while at camp near Bent's Fort, Kearny issued the first of his proclamations regarding the occupation of New Mexico:

> The undersigned enters New Mexico with a large military force, for the purpose of seeking union with and ameliorating the condition of its inhabitants. This he does under instructions from his government, and with the assurance that he will be amply sustained in the accomplishment of this object. It is enjoined on the citizens of New Mexico to remain quietly at their homes, and to pursue their peaceful avocations. So long as they continue such pursuits, they will not be interfered with by the American army, but will be respected and protected in their rights, both civil and religious.
>
> All who take up arms or encourage resistance against the government of the United States will be regarded as enemies, and will be treated accordingly.[1]

Kearny and his forces then marched unopposed into New Mexico. On 15 August 1846, the U.S. army reached Las Vegas, New Mexico, where Kearny climbed on the roof of one of the buildings surrounding the *plaza* and proclaimed himself governor. After forcing a number of local officials to take an oath of allegiance to their new government, Kearny and his troops proceeded west towards the New Mexican capital in Santa Fe.

Three days later, the U.S. army entered Santa Fe without opposition. On 22 August, Kearny issued a formal proclamation that re-iterated his possession of New Mexico and intention to hold this northernmost outpost of the Republic of Mexico as per his orders from the U.S. government. He assured the residents that assembled in the historic *plaza* that their right to property and freedom of worship would be protected. He also promised that they would soon be provided the right to a "free government…similar to those in the United States." Then he concluded:

> The United States hereby absolves all persons residing within the boundaries of New Mexico from any further allegiance to the republic of Mexico and hereby claims them as citizens of the United States. Those who remain quiet and peaceable will be considered good citizens and receive protection—those who are found in arms, or instigating others against the United States, will be considered traitors, and treated accordingly.[2]

Although it was later determined Kearny exceeded his authority in doing so, that day he presumed to confer United States citizenship on the people of New Mexico and absolved them of any loyalties to the Mexican Republic—an action reserved to Congress. His error in presuming to confer citizenship would soon weigh heavily on the lives of those who later chose to resist the American occupation.

The reasons why Kearny's army was able to take New Mexico without firing a shot are varied, complex, and certainly in need of objective study, but beyond the scope of this discussion. Perhaps an element of Mexican fatalism played into this decision. Juan Bautista Vigil y Alarid, the Secretary of Government (a position similar to the contemporary Secretary of State) under the departed Governor Manuel Armijo, was apparently the ranking government official remaining in Santa Fe after Armijo fled the country. Vigil y Alarid's formal response to Kearny's proclamation noted a reluctant acceptance of this *fiat accompli*. "The sincere, honorable, and hardworking inhabitants of this Department offer their deference to the Government of North America. No one in this world has successfully resisted the power of the stronger." Then he continued, in what had to have been a most somber occasion:

> Your Excellency, do not think it strange that we have not manifested joy and enthusiasm in seeing our city occupied by your military forces. To us the political entity of the Mexican Republic has died. She, regardless of her circumstances, was our Mother. What son does not shed copious tears at the tomb of his parents?[3]

Perhaps anticipating that the lack of military opposition did not mean

this new government was entirely welcome, General Kearny's 22 August proclamation also contained a stern warning to the citizens of New Mexico. He carefully pointed out that his forces were equal to the task of suppressing any opposition, and made it clear it would be "foolish, ignorant and downright insanity for any discontented person to even think of resisting…"[4] Two weeks later, Kearny decided to follow up his warning with steps to disarm the New Mexicans and in the first week of September, issued orders to the Mexican *presidio* companies at Santa Fe, Taos, and San Miguel del Vado, to turn in their weapons and ammunition.[5]

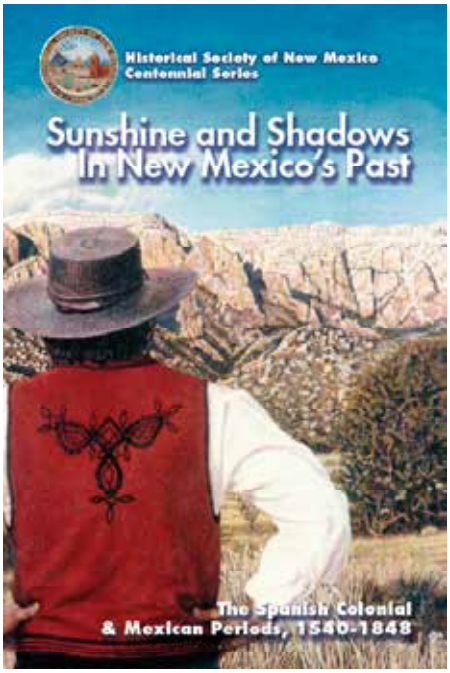
Kearny also took initial steps to establish a civil government under the new American regime. On 22 September 1846, he issued the following "NOTICE":[6]

> Being duly authorized by the President of the United States of America, I hereby make the following appointments for the Government of New Mexico, a Territory of the United States….
>
> The offices thus appointed will be obeyed and respected accordingly:
> Charles Bent, to be Governor. Donaciano Vigil, to be Secretary of the Territory. Richard Dallam, to be Marshall. Francis P. Blair, to be United States district attorney. Charles Blumner, to be treasurer. Eugene Seitzendorfer (sic) to be auditor of public Accounts. Joab Houghton, Antonio José Otero, Charles Beaubien to be judges of the Superior Court.

Two weeks later, on 7 October 1846, Kearny also issued the "Laws of the Territory of New Mexico," the legal code that became the basis of civil and criminal law in New Mexico. This codification of American law has become more commonly known as the "Kearny Code." With the new civil government in place, all seemed quiet in New Mexico.

A Deceptive Silence

For the remainder of 1846, there is little evidence of overt opposition to the new government, so while war raged in Mexico, the former Mexican territory of New Mexico appeared to be under peaceful occupation. But the silence was deceptive. That fall, reports bandied about names of individuals who were speaking out against the occupation and encouraging resistance, if not revolt. On 21 October 1846, these rumblings of a growing opposition concerned Governor Bent enough to prompt him to impose a strict 10:00 p. m. curfew in Santa Fe.[7] In mid-November Francisco Sarracino, prefect of New Mexico's southern, or Rio Abajo, district, reported widespread discontent among a number of influential individuals residing in the central Rio Grande valley. Sarracino noted, for example, the blatant disrespect shown his authority by Diego Archuleta and José María Chaves. A frustrated Sarracino indicated that Chaves was Donaciano Vigil's "mortal enemy."[8] The reason for this animosity is unstated, but it is quite possible these individuals still considered themselves loyal Mexican citizens and felt Vigil was a collaborator and traitor.



This essay is excerpted from Sunshine and Shadows in New Mexico's Past: The Spanish Colonial & Mexican Periods 1540-1848, *published in collaboration with the Historical Society of New Mexico. The book can be ordered from Rio Grande Books or online at Amazon.com.*

By early December, reports indicate Ambrosio Armijo, brother of the departed Governor Manuel Armijo, had been arrested at Alburquerque after being found with "treasonable correspondence" hidden in a rifle barrel. The specific nature of the correspondence is unknown, but it must have not been considered very important because the reports dismissed talk of a revolt as "Mexican braggadocio."[9]

Events heated up by mid-December. After General Kearny departed New Mexico for California and military command was assumed by Colonel Sterling Price, Governor Charles Bent informed Price that a group of men headed by Diego Archuleta and Tomás Ortiz were trying to "excite" the citizens of New Mexico against the American government. On or about 15 December, Governor Bent ordered the arrest of seven men described as "secondary conspirators" in a plot to overthrow the new government. Five of the suspects were turned over to Colonel Price because Bent felt the military authorities could deal with them "more summarily and expeditiously" than the civil government. Two unnamed "leaders and prime movers," presumably Tomás Ortiz and Diego Archuleta, were still being sought.[10] A warrant issued later that month by Judge Joab Houghton lists Tomás Ortiz, Juan López, Dionicio Salazar, Eliseo Gonzales, another Salazar whose first name is not given, and one "*padre cura*" whose name is illegible, as subjects of an investigation.[11] It is possible these were the five men arrested on orders of Governor Bent on 15 December. These arrests apparently stymied an uprising originally planned for the night of 19 December 1846. These events of December 1846, as well as the role of Ortiz and Archuleta, are not well explained by the contemporary literature and

documentation, and require more intense investigation.

The Insurrection Begins

Despite these arrests, planning for a general uprising against the *Americanos* continued. On 19 January 1847, a large group of armed men attacked the home of Governor Bent at Don Fernando de Taos, seventy miles north of Santa Fe. By the end of the day, Governor Bent and six officials of the recently organized civil government lay dead. Within two days, the uprising had spread through much of northern New Mexico, and several *Americanos* and Mexicans supportive of the new government were killed.[12]

At Santa Fe, Colonel Price learned of Governor Bent's death on 20 January when he received word that a large force of "rebels" was advancing towards the capital. Price hastily organized his forces, and on the 23rd, marched north from Santa Fe with nearly four hundred troops and several pieces of artillery that would prove instrumental in the battles that ensued. Price's force also included a company of volunteers under Ceran St. Vrain recruited from among the American merchants, Santa Fe Trail freighters, and others who were at the capital when Price received news of the insurrection. St. Vrain's company, incidentally, included seven men with Spanish surnames.[13]

The following day, 24 January, Colonel Price's forces engaged and dispersed a force of approximately 1,500 New Mexicans at the settlement of Santa Cruz de La Cañada, about twenty-five miles north of Santa Fe. The official report of the encounter tells us the American troops suffered two men killed and six wounded, while thirty-six "rebels" were killed. In the meantime, the insurgent forces retreated and reorganized at the strategic gorge of the Rio Grande east of Santa Cruz near Embudo, along the principal route to Taos. On the 27th, Price advanced to Los Luceros and, two days later, engaged the New Mexican forces between La Joya and Embudo. When the smoke cleared, the American forces controlled the pass, and the New Mexicans were in retreat to Taos, where they regrouped and fortified themselves at the Pueblo of San Geronimo de Taos. Casualty reports for the battle at Embudo show the New Mexicans suffered approximately twenty men killed and sixty wounded, while the U.S. troops had one man killed and one severely wounded.

While Colonel Price and his troops were engaging the New Mexican forces at Santa Cruz and Embudo, a number of American traders had been killed on the east side of the Sangre de Cristo Mountains in the vicinity of Lo de Mora (today known simply as Mora). A force of U.S. troops from Las Vegas responded to the attacks by assaulting the settlement of Mora on 24 January. Their initial assault was repulsed by the New Mexicans, but a week later, the United States forces returned to Mora, and on 1 February mounted a devastating artillery barrage which forced the New Mexicans to abandon their positions in the town. In a portent of actions to come, the Americans entered Mora and proceeded to raze the community to the ground. At least twenty-five New Mexicans were reported killed in these actions. The fate of several prisoners taken at Mora by the Americans is unknown.

Back on the west side of the Sangre de Cristo Mountains, Colonel Price continued his advance on Taos. On February 3rd, he marched through the settlement of Don Fernando and commenced an artillery barrage on the Pueblo of Taos, where the New Mexicans and their Indian allies had fortified themselves. Late the following morning, Price's troops began their assault on the pueblo along two fronts. The Americans managed to fight their way past the outer defenses, but were unable to dislodge the New Mexicans from the church of San Geronimo, whose massive adobe walls provided a large measure of protection from the artillery.

Finally, at 3:00 that afternoon of 4 February, the Americans wheeled the largest gun they had–a six pounder–to within sixty yards of the church, and began to batter the wall at a spot where an earlier attempt to chop through with axes had been beaten back. When the wall was breached, the cannon was brought up to point-blank range, and several rounds of grape shot were poured into the hole.

The onslaught was too much for the valiant but apparently outgunned defenders to resist, and a general retreat ensued as the Americans stormed through the breach. At this point several hundred Mexicans and Pueblo allies abandoned the pueblo and attempted to escape. According to several sources, Ceran St. Vrain's company was ordered to pursue those that fled and his men killed more than fifty before the survivors reached the safety of the nearby hills. Various sources estimate between 150 and 200 defenders died at the pueblo, bringing the total number of New Mexicans who died on the battlefields of northern New Mexico to nearly 300, although the actual number will likely never be known. Several dozen survivors were captured, including Pablo Montoya and Tomás Romero, who were identified as principal leaders in the insurrection. Romero was killed the following day, shot by a nervous guard while allegedly trying to escape.

The "Treason Trials"

On 6 February, Colonel Price convened a military court to try Pablo Montoya and several unnamed individuals for their part in the conflict. Three separate charges were lodged against Montoya. The first was that on 19 January 1847, the day Governor Bent was killed, Montoya "did... excite the Indians and Mexicans to rebellious conduct." Second, that on 25 January 1847, he had issued a proclamation "exciting the people to rebellion," and finally, that he had conspired to "rob United States wagons loaded with public funds."[14] While it is possible to interpret these charges as being synonymous with

treason, contrary to many published sources, the word "treason" does not appear in any of the charges brought against Pablo Montoya.

Justice was meted out quickly to Pablo Montoya. He was indicted, tried, convicted, and sentenced to hang, all in that first day of court. According to the death warrant issued by Colonel Price, Montoya was hanged on 7 February 1847, sometime between 11:00 in the morning and 2:00 that afternoon, "in the centre of the plaza" of Don Fernando.[15] The scant documentation does not explain what happened to the unnamed individuals who were to be court-martialed with Montoya.

Following Montoya's execution at Taos, the scene shifted to Santa Fe, where a grand jury was convened on 8 March. This jury, which was described by an observer as a "motley mixture—German, French, natives of the United States and Spaniards,"[16] returned indictments for "High Treason" against four men believed to be the principal leaders and organizers of what has come to be known as the "Revolt of 1847."

The first indictment in these "Treason Trials" was against Antonio María Trujillo of Los Luceros, a community located north of present-day San Juan Pueblo. The long and elegantly hand-written indictment charges that Trujillo, "withdrawing the allegiance, fidelity and obedience which every true and faithful citizen of the United States should and of right ought to bear towards the [government of the United States]… most wickedly and traitorously did levy and make war against the said government...."

On 12 March, Trujillo was tried and convicted of the charges, and four days later, he was sentenced to hang. Judge Joab Houghton's sentence is not only the earliest, but one of the most eloquent of the many such condemnations pronounced by New Mexico's territorial judiciary. One can imagine the hush that descended over the crowded courtroom as Judge Houghton addressed the condemned prisoner that stood before him:

> Your age and grey (sic) hairs have excited the sympathy of both the Court and the jury. Yet while each and all were not only willing but anxious that you should have every advantage placed at your disposal that their highly responsible duty under the law to their country would permit. Yet have you been found guilty of the crime alleged to your charge. It would appear that old age has not brought you wisdom nor purity or honesty of heart…. You have nourished bitterness and hatered (sic) in your soul. You have been found seconding the acts of a band of the most traitorous murderers that ever blackened with the recital of their deeds the annals of history.…

For such foul crimes, an enlightened and liberal jury have been compelled from the evidence...and by a sense of their stern but unmistakable duty, to find you guilty of treason against the government *under which you are a citizen* (emphasis added). And there only remains to the court the painful duty of passing upon you the sentence of the law, which is, that you be taken hence to prison, there to remain until Friday the 16th of April next and that at 2 o'clock in the afternoon of that day you be taken thence to the place of execution and there be hanged by the neck till you are dead! dead! dead! And may the Almighty God have mercy on your soul.

Trujillo's conviction and sentence seems to have sent a shock wave through the community. In the days following Trujillo's trial and conviction, the three other men indicted by the grand jury for treason, Pantaleón Archuleta of Los Luceros, Trinidad Barcelo of Santa Fe, and Pedro Vigil of Trampas, were also brought to trial for conspiring to wage war against the United States. However, these three trials resulted in hung juries, and by the time court adjourned in early May, charges against all three were dropped.[17]

The reason for this turn of events is unclear. It may be that the juries, after hearing the death sentence imposed upon Trujillo, no longer wanted to be part of any such further actions. It may also be that immediately following his conviction, Trujillo's attorney filed an appeal that questioned the authority of an American court to try a Mexican citizen for treason. Nevertheless, within days of Trujillo's conviction and sentence, many individuals, including judges, the United States District Attorney, and even members of the jury that convicted him, became convinced Trujillo was "a proper subject for the mercy of the government," and joined to support a petition to the President of the United States requesting a suspension of the sentence and pardon for Trujillo.[18]

There is no evidence, however, that Trujillo was either hanged or directly pardoned by President Polk. When Secretary of War William L. Marcy acknowledged it was probably not "proper use of the legal term" to convict Mexican citizens as traitors to the United States, he apparently authorized Colonel Sterling Price, as military governor, to use his own discretion as to whether Trujillo should be pardoned. A diligent search has found no primary evidence of Trujillo's execution (or of a burial that would have presumably followed such an execution). There is also no record of any official actions taken by Colonel Price in the matter, so all indications are that Price subsequently exercised the pardon informally and ordered Trujillo released.

The probability that Trujillo was not executed is supported by several histories of the period. Thomas Hart Benton, the long-serving Senator from Missouri who was in position to know these things, wrote that a pardon presented a quandary for President Polk because the court that convicted Trujillo clearly had "no jurisdiction for treason." A pardon would have meant the United States government supported "the legal-

ity of the condemnation" and if no pardon was issued and the execution proceeded, this action would "subject [Trujillo] to murder." According to Benton, a compromise was reached by which Trujillo was simply turned loose.[19] Twenty-five other persons being held prisoner in Santa Fe were also discharged at this time, according to one official, "for want of testimony to indict them for treason."[20]

Insurrectionists Tried for Murder

In the meantime, more than forty men, possibly the ones captured with Pablo Montoya that past February, were still being held prisoner at Taos. To deal with these, a civil court convened there on 5 April. Judge Charles Beaubien, whose son, José Narcisco Beaubien, was one of the men killed in Taos at the onset of the revolt on 19 January, was to preside. That first day, a grand jury convened with George Bent, brother of the recently assassinated governor, serving as foreman. Among the first indictments were Polio Salazar and Francisco "Rovali" [Ulibarri], who were determined to have exercised a leadership role in the insurrection and charged with "high treason" against the United States. On 7 April, Beaubien's court convicted Polio Salazar of treason and sentenced him to hang. Ironically, Francisco Ulibarri, the other person indicted with Salazar for treason, was acquitted of the charge a few days later. Ulibarri's acquittal and Antonio María Trujillo's earlier release gives Polio Salazar the dubious distinction of being the only person actually executed for treason as a result of the events which have become known as the "Treason Trials of 1847."

At least sixteen of the other prisoners held at Taos were somehow singled out and indicted for murder in the 19 January killing of Governor Bent and other American officials. On 7 April, the same day Polio Salazar was convicted of treason, five others–José Manuel García, Pedro Lucero, Juan Ramón Trujillo, Manuel Romero, and Isidro Romero–were convicted of the murder charge. All five were sentenced to hang with Salazar on 9 April. [21]

Official records provide no details of the 9 April executions that took the lives of Salazar and his five companions. Catholic Church burial records simply tell us that the Reverend Antonio José Martínez, the famous Padre Martínez of Taos, buried five of the six the same day they were hanged. The individual burial entries note that after receiving the last Sacraments of the Church, each "died by judicial sentence."[22]

The most complete account of the events of that fateful day of 9 April, comes from Lewis H. Garrard's book, *Wah-To-Yah and The Taos Trail*. Garrard's eyewitness story describes the last hours of the condemned men

and their final walk from the jail to a gallows erected on a field north of Don Fernando's plaza. As the prisoners and their military guard, which included Garrard, neared the gallows, a wagon was driven under a crossbeam that had been fastened to two upright poles. The six condemned men were positioned carefully on a thick plank placed across the rear of the wagon. The men were so close together, Garrard noted, "they touched." After the ropes were adjusted around their necks, each was allowed to say a few words to the sparse crowd that gathered. Garrard continues:

> The one sentenced for treason [Polio Salazar] showed a spirit of martyrdom worthy of the cause for which he died–the liberty of his country...his speech was firm asseverations of his own innocence, the unjustness of his trial, and the arbitrary conduct of his murderers. With a scowl, as the cap was pulled over his face, the last words he uttered between his gritting teeth were, *"Carajo, los Americanos"*....

After the condemned men bade each other farewell, the wagon was driven out from under them. Their bodies swayed back and forth, bumping against each other as they struggled against their bonds. As they slowly strangled to death, two of them managed to grasp hands, and, for a few moments, held on to each other in a desperate grip, until unconsciousness, and then death overtook them.[23] One wonders if these two were Manuel Antonio Romero and Isidro Antonio Romero. Burial records show they were both from the nearby mountain settlement of Los Dolores, and may have been cousins, if not brothers.[24]

On 12 April, three days after Padre Martínez buried Polio Salazar and his companions, the appalling spectacle of the executions and the continued condemnation of others prompted Martínez to send a runner to Santa Fe with two letters. The first was addressed to Manuel Álvarez, a prominent merchant and United States Consul at the capital. Padre Martínez informed Álvarez that Charles Beaubien, the presiding judge (whose son was among those killed on 19 January), seemed intent on killing everyone in Taos. Already, he noted, the events of the past months had deprived many households of their men, and if the executions continued there would soon be no one left to work and plant fields at this critical time of the year. With the dark specter of famine looming over the Taos Valley, Padre Martínez pleaded with Álvarez to accompany the runner when he delivered the other letter to Colonel Price, and do what he could to put a stop to the suffering at Taos.[25]

Padre Martínez' second letter was addressed to Colonel Price. It is a poignant appeal for mercy and a condemnation of the proceedings in Taos. Besides the trials being held in English because the prosecuting and defense attorneys did not speak Spanish, Martínez noted the juries which condemned those being tried were "a class of ignorant men...tainted with passion." The trials and executions at Taos, he concluded, no longer served any perceived need or desire for vengeance and justice, and had instead deteriorated into a "frightful spectacle" which was causing general discontent and resentment.[26] There is no record of Price's response, and the trials and executions at Taos continued.

The extant court records show there were ten additional convictions for murder before court adjourned at Taos. All ten received sentences of death by hanging. Nine of this group, Francisco Naranjo, José Gabriel Samora, Juan Domingo Martín, Juan Antonio Lucero, Manuel Sandoval, Rafael Tafoya, Juan Pacheco, Manuel Miera, and another identified only as El Cuervo, were sentenced to hang on 30 April. Juan Antonio Ávila was scheduled to hang on 7 May. Catholic Church burial records for Taos, however, confirm only the burials of Manuel Sandoval and Rafael Tafoya from this group.[27]

There is no extant official record of these final ten executions. However, William B. Drescher, one of the Missouri Volunteers who had enlisted in the U.S. Army and marched to New Mexico with General Kearny in August 1846, has left us his account of these events. Drescher was with Colonel Wilcox, who had been ordered to "see to the executions" of the nine men sentenced to hang on 30 April. His memoirs tell us the nine men consisted of five Indians from Taos and four Mexicans. He also writes that two gallows were erected for this occasion–a large one for the five Indians and a smaller one for the four Mexicans. The condemned men were loaded on wagons and, "with ropes around their necks," driven under the gallows. Drescher continues:

> The ropes [were] adjusted to gallows and the teams started forward – the gallows scrieked [sic] and the spirits of the unfortunate passed into that world where a merciful Judge reingnes [sic] ever.... You should have seen the poor wifes [sic] of the Indians hung–he heard their moans and observed their dispair [sic].[28]

Incomplete documentation makes it impossible to determine if Ávila was executed as scheduled on 7 May. However, there is no reason to believe he was spared the fate of those hanged before that date. If the hangings were carried out as scheduled, these last ten condemnations brought the total number of executions from the April 1847 Taos trials to seventeen.[29]

More Harsh Reprisals

With the closing of court at Taos on 24 April 1847, it appeared New Mexico's harsh introduction to American jurisprudence was over. But the summer of 1847 brought more tragedy. In early July 1847, military officials in Santa Fe were stunned when the bodies of a Lieutenant Brown and two enlisted men were discovered near Los Valles, a settlement now known as Los Valles

de San Agustín, about twenty miles south of Las Vegas. Brown and his men had been missing since late June, and suspicion immediately fell upon the residents of this isolated community. Warranted or not, reprisals were quick. On or about 6 July 1847, a detachment of U.S. troops descended on Los Valles and literally erased the community from the face of the earth. Within hours, at least six of Los Valles' townsmen lay dead, and nearly every building in the village destroyed. At least forty men were taken prisoner and marched to Santa Fe to stand trial for killing Lt. Brown and his men.[30]

On 26 July, Colonel Price convened a "drumhead court martial" to try those suspected of killing Lt. Brown and his men. The court transcript does not specify how it was determined which of the forty or so persons being held prisoner would stand trial for murder, but on 27 July, seven were singled out. The charge for all seven was the same, that

on or about the 29th of June 1847, at or near the town of Los Valles... [they did]... aid, abet, or assist in the killing or murder of Lieut. Brown... Private James McLanahan...[and]... Private Charles Quisenberg... in violation of the civil and military law governing the citizens of the United States and its territories.

Of this group, Manuel Alvarado was acquitted and presumably released, but the other six were convicted and sentenced to hang.[31] The executions of José Tomás Duran, George Rodríguez, Manual Saens, Pedro Martín, Carpio Martín, and Dionicio Martín were carried out on 3 August 1847. A witness noted that as the Los Valles men were hanged, all the church bells in Santa Fe "went into motion with the solemn knell." The burial entries of the Los Valles men note each died *"ejecutado por la justicia, en la tribulación de la orca."*[32] The tolling of Santa Fe's church bells sounded the end of the events we generally associate with the "Revolt" and "Treason Trials" of 1847.

During January and February 1847, three hundred or more New Mexicans were killed in the battles associated with the insurrection. Between February and August, survivors witnessed the conviction and execution of twenty-one of their countrymen for murder, one for treason, and another on the dubious charge of fomenting "rebellious conduct." The death of so many in so short a time provided an ample demonstration of General Kearny's early warning that armed resistance to the *Americanos* was futile.

The events of this traumatic period in New Mexico history carried serious implications. The ruins of the old San Geronimo Church where the insurrectionists took their last refuge still stand as evidence that the Pueblo of Taos incurred severe damage during the assault. The communities of Mora and Los Valles were in ruins, and the villages around Santa Cruz and along the valley of Embudo may have been deserted. Scores of men were dead and others were undoubtedly seriously impaired by wounds. Dozens of widows and possibly hundreds of orphans were left without proper care and support. What effect would this have had on familial relations throughout the territory? As Padre Martínez noted in his letter to Colonel Price, this great loss of men as spring approached certainly impacted the ability of several northern New Mexico communities to plant the crops needed for their subsistence. Perhaps some day an enterprising student will take a close look at the U. S. census for 1850 and see if there were an inordinate number of families headed by women in the counties of Rio Arriba, Taos, and Mora.

Consequences and Conclusions

It is also probable that the bells which tolled for the Los Valles group on 3 August, 1847, sounded severe consequences for the manner in which New Mexican juries subsequently approached their duties after New Mexico was formally annexed to the United States when the Treaty of Guadalupe-Hidalgo was signed in 1848. For several decades following the American occupation, New Mexico's territorial officials were often puzzled and frustrated by the difficulty with which courts obtained convictions in capital crimes. In 1857, New Mexico Governor Abraham Rencher described a "general unwillingness of local juries to find a verdict in favor of the death penalty."[33] In 1868, Judge Perry Brocchus also noted New Mexican juries' "natural and educational repugnance to convict for a crime punishable by death."[34] As late as 1886, Elisha V. Long, one of New Mexico's most noted jurists, commented in a letter to his wife that he was hearing a murder case in which he expected a verdict of guilty in the first degree. In territorial New Mexico, such a verdict carried a mandatory sentence of death by hanging, but, Judge Long noted, "the tender hearts of these Mexicans is likely to make it more merciful."[35]

Capital punishment was not unknown in New Mexico during the Spanish colonial and Mexican periods, but, contrary to popular belief, it was not common. The harsh introduction to American jurisprudence in 1847 seems to have lingered in the memory of New Mexicans. We may never know for certain why Mexican juries were reluctant to condemn men to death, but the reluctance described by early judges seems most apparent in the four counties–Santa Fe, Rio Arriba, Mora and Taos–the four counties that suffered the greatest impact of the "Revolt of 1847." Mora County, for example, had no legal executions during the entire territorial period, while Santa Fe had only two during the first forty years of American territorial government. It may be significant that these two Santa Fe executions, which took place in 1849 and 1860, involved individuals named Andrew Jackson Simms and Thaddeus Rogers. Santa Fe did not witness the execution of a Spanish surnamed person until 1895.[36] Taos, the site of the conflict's bloodiest battle and most ruthless

administration of justice, witnessed only one execution between 1848 and 1906—and that was for an 1864 conviction orchestrated by Kirby Benedict, arguably territorial New Mexico's most colorful judge.[37]

We know too little about the motives of the men who decided to take up arms against the *Americanos* in 1847. So far, the documentation shows only that many suffered terribly for having done so. We will have to wait until the documentary record uncovers more facts before deciding whether individual actions were based on patriotism, hate, fear, or some other reason. History has demonstrated that although it apparently took New Mexicans a long time to forget that the *Americanos* killed many of their forefathers, the descendants of these men, as a group, have remained steadfastly loyal to that same United States. Yet, history has, and continues to label those who participated in these tragic events of 1847 as rebels and traitors despite the belatedly acknowledged fact that the courts convened in Taos and Santa Fe had no authority to condemn Mexican citizens for treason against the United States.

This chapter cannot be intended as anything more than an introduction to the "revolt of 1847" and the subsequent "treason trials." Many questions await answers. The events of December 1846 and the conditions under which early plans for the revolt were discovered need further research. There are also numerous references to the Pueblo Indians of Taos who not only sided with and died alongside their New Mexican neighbors, but also may actually have been a primary force behind the revolt itself. Who were they, and what were their motives?

Questions apply not only to the individuals who participated and died in the insurrection, but to those who supported the new American government. What, for example, were the motives of the seven Spanish surnamed individuals who are listed in the muster of the volunteer company raised by Ceran St. Vrain. Two of these individuals, Nicolas Pino and Manuel Chávez, achieved prominence in the subsequent affairs of territorial New Mexico, and seem to be the same persons who were among those arrested as conspirators that previous December. What are the stories behind these developments? Did they serve willingly and fight against their fellow New Mexicans? Or is it as has been suggested by some sources—that they were forced to accompany St. Vrain so the Americans could keep an eye on them? What of the other men recruited by St. Vrain? St. Vrain was a naturalized Mexican citizen. Were other members of his company naturalized Mexican citizens? As such, why has history not counted them as traitors to their adopted country?

What, if any, was the connection between the abortive December 1846 plans for the insurrection and the Mexican troops defeated at Brazitos, south of present-day Las Cruces, on Christmas Day? How about the men who served on the various juries that convicted and condemned so many of their neighbors? We know their names, as they are named in the jury lists. And of some consequence, why was there no apparent material support for the insurrection from the Rio Abajo, or southern region of New Mexico?

It remains clear that our history books have treated the persons involved in these events anonymously, possibly in the hope that they remain so. Men of influence who wrote of these events soon after they occurred used derogatory terms to describe those who took up arms against the United States in January 1847. A newspaper report of a dance given by Colonel Price at the Palace of the Governors in Santa Fe on the first anniversary of the battle at Taos, described the occasion as a celebration of the "complete extinction of the band of murderers who under the pretense of patriotism killed and robbed so many defenseless innocents."[38] A. B. Dyer, writing about the trial and execution of the Los Valles group in August 1847, alluded to these men and New Mexicans in general, as "miserable, ignorant, deluded wretches," who did not dare disobey the orders of their superiors. "The authority which the *alcaldes* exercise over the people has been and is unbounded and completely despotic," Dyer continued, "and the mass of the people are so degraded, and have been so long under that kind of despotism, that they are wholly unfit to be citizens of a free government."[39] A generation later, Territorial Secretary William G. Ritch, in his eloquent eulogy of Donaciano Vigil, described the events leading up to the assassination of Governor Bent in January 1847. Ritch alluded to the "discontent and dissentions among the Pueblos and the more ignorant and vicious classes in remote districts."[40] More recently, Fray Angélico and Thomas Chávez dismissed these Mexican patriots as little more than "young hot-headed *caballeros* who had declined to swear allegiance to the new country.…"[41]

There are many more such characterizations of New Mexicans through the late nineteenth and early twentieth centuries, many of them used to justify New Mexico's many failures to achieve statehood. When painted with such vicious descriptions, no wonder these men quickly became and have remained undeserving of and bereft of any recognition or honor.

It may now be time to suggest that instead of the disgraceful anonymity in which these events have been held by history, we now dare to consider whether the events of December 1846 and January 1847 should even be called a "revolt." Would "insurrection" or "resistance" be more appropriate? If so, we must face the challenge of considering that the men (and yes, possibly even the women),[42] who died resisting the *Americano* invasion in those fateful days in 1847, should be worthy of being remembered and honored, not as rebels and traitors, but as Mexican patriots who died defending their country.

Endnotes

1. "Proclamation of General Kearny, of 31st July." Occupation of Mexican Territory. Message From The President of the United States, December 22, 1846 (House of Representatives Executive Document No. 19, 29th Congress, 2nd Session , 1846-1847), Serial No. 499, p. 19. Hereafter cited as House of Representatives Executive Document No. 19.
2. "Proclamación a los habitantes...," 22 August 1846. Twitchell #1113, microfilm roll 6, frame 119.Microfilm Edition of the Land Records of New Mexico: Spanish Archives of New Mexico, Series I (Santa Fe: New Mexico State Records Center and Archives, 1987). Hereafter cited as SANM I.
3. Ralph Emerson Twitchell, The History of the Military Occupation of New Mexico of the Territory of New Mexico From 1846 to 1851 (Chicago: Rio Grande Press, Inc., 1963): 75-77. The original document is in the William Gillette Ritch Papers (RI 241), Henry E. Huntington Library, San Marino, California. Translation from the original is by the author.
4. "Proclamación a los habitantes…," 22 August 1846. SANM I, #1113.
5. "Aviso al Publico," 3 (?) September 1846. Territorial Archives of New Mexico (TANM): Governors Papers, Donaciano Vigil. Microfilm roll 98.
6. "Appointment, by General Kearny, of civil officers," 22 September 1846. House of Representatives Executive Document No. 19, Doc. No. 23, p. 26. A printed version is also found in the Territorial Archives of New Mexico, Records of the Territorial Governors, 1846-1912: Stephen Watts Kearny, New Mexico State Records Center and Archives, Santa Fe, New Mexico Hereafter cited as NMSRCA.
7. Donaciano Vigil Collection, No. 124, New Mexico State Records Center and Archives, Santa Fe, New Mexico. The document is also found in the Microfilm Edition of the Territorial Archives of New Mexico, Records of the Territorial Governors, Microfilm roll 98.
8. Francisco Sarracino to Donaciano Vigil, 16 November 1846. Donaciano Vigil Collection, No. 129, NMSRCA.
9. No author noted, 5 December 1846. New York Daily Tribune, 3 March 1847, a reprint of the St. Louis Republican, 19 February 1847.
10. Charles Bent to James Buchanan , Secretary of State, 26 December 1846. "Insurrection Against the Military Government in New Mexico and California in 1847 and 1848." Senate Document 442, 56th Congress, 1st Session (Serial No. 3878), p. 6. Hereafter cited as "Insurrection…"
11. Judge Joab Houghton to U.S. Marshall Richard Dallam, 25 December 1846. U. S. District Court Records, Federal Records Center, Denver, Colorado. 1st. Judicial District, New Mexico, Criminal Case Files, 1847-1865.
12. Donaciano Vigil to James Buchanan, 16 February 1847; "Insurrection…," 6-7.
13. Sterling Price to Adjutant General of the Army, 15 February 1847; "Insurrection…", 8-13. Details of the campaign and battles are derived principally from Price's report and its supporting documents. The muster roll of St. Vrain's company is in the Territorial Archives of New Mexico, Records of the Adjutant General of the Territory, 1847-1911. It is also printed in House of Representatives Report 1435, 52nd Congress, 1st Session, 20 May 1892.
14. "Proceedings of a Drum Head Court Martial," (St. Louis, Missouri) Republican, 28 April 1847.
15. Daily Missouri Republican, 28 April 1847; Price to Adjutant General, 15 February 1847; "Insurrection...," p. 13; A.B. Dyer to Colonel George Talcott, 17 February 1847; Miscellaneous Records: Letters and Diaries, NMSRCA.
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No. 521), 24-7.

18. Donaciano Vigil to James Buchanan, 23 March 1847; "Insurrection...," 30-31.
19. Charles E. Magoon to The Secretary of War, 31 May 1900; "Insurrection…", 5. Details of the request for a presidential pardon for Trujillo are in W. L. Marcy to Sterling Price, 11 June 1847 and 26 June 1847. House of Representatives Executive Document 17, 31st Congress, Session 1 (Serial No. 573), 248-253. It should also be noted that the CIS Index to Presidential Executive Orders and Proclamations, Index by Personal Name, Part I: 30 April 1789 to 4 March 1921 (Washington D. C.: Information Service, Inc., 1987) has no listing for a presidential action on Trujillo; Thomas H. Benton, Thirty Years View..., 2 Vols. (New York: D. Appleton and Company, 1903), 2: 683; A similar conclusion is reached by John S. Jenkins, History of the War Between the United States and Mexico..., (Auburn: Derby and Miller, 1851): 331.
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33. Abraham Rencher to Howell Bobb, 30 November 1857, TANM, Governors Papers, Letterbook, 1853-1862, NMSRCA.
34. The Daily New Mexican (Santa Fe, New Mexico), 5 May 1868.
35. Elisha V. Long to Mrs. Long, 21 May 1886, E.V. Long Collection: Family Papers, Letters Sent, SRCA. Despite Judge Long's doubts, the jury in this case rendered a guilty verdict and sentenced Theodore Baker to hang. See Robert J. Tórrez, Myth of the Hanging Tree (Albuquerque: University of New Mexico Press, 2008): 71-80.
36. Jesús Vialpando and Feliciano Chávez were executed at Santa Fe on 19 November 1895. Robert J. Tórrez, "Executions in Territorial New Mexico." History File #17, NMSRCA.
37. Jesús María Martínez was executed at Taos on 13 May 1864. Robert J. Tórrez, "Rio Arriba's First Legal Hangings," Salsa (January 1993): 7-9.
38. "La Baile (sic)" El Republicano (Santa Fe Republican), 12 February 1848. These remarks were reported at a 5 February 1848 dance given by Price at Santa Fe in observation of the first anniversary of the battle at Taos.
39. A. B. Dyer to Talcott, 11 August 1847, NMSRCA.
40. William G. Ritch, Proclamation, 11 August 1877, Governors Executive Records, TANM, SRCA. Ritch's characterization was made as part of an eloquent memorial to Donaciano Vigil at the time of Vigil's death.
41. Fray Angélico Chávez and Thomas E. Chávez, Wake for A Fat Vicar (Albuquerque: LPD Press, 2004): 76.
42. The 17 July 1847 issue of the St. Louis (Mo.) Daily Republican carried a story of the battle at Taos which suggests possible casualties among the women who carried water to the defenders and cared for the wounded. The report noted "one old squaw" was shot and killed when she pointed a gun at the attacking American troops. She reportedly made "a complete summerset (sic)" as she fell from the rampart of the building on which she stood. Phillip St. George Cooke, a participant in the battle, writes in The Conquest of New Mexico and California (New York: G. P. Putman's Sons, 1878): 121: "In the heat of the assault, a dragoon was in the act of killing a woman, unrecognized by dress, similar to the man's, and both sexes wearing the hair long; in this extremity she saved her life by an act of the most conclusive personal exposure!"

Robert J. Tórrez is the former New Mexico State Historian and a past president of the Historical Society of New Mexico. An expert on the Spanish colonial and Mexican periods of New Mexico history, he has published many books and articles, including *Myth of the Hanging Tree: Stories of Crime and Punishment in Territorial New Mexico* (Albuquerque: University of New Mexico Press, 2008).

Fe y tragedias

Faith and Tragedies in Hispanic Villages of New Mexico
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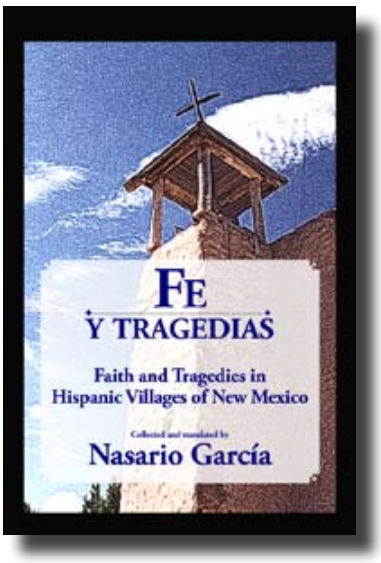

The stories of tragedy and sadness shared by old-timers (viejitos) in Fe y tragedias: Faith and Tragedy in Hispanic Villages of New Mexico are as diverse as the voices behind them. Each bilingual (Spanish and English) account personifies faith, fortitude, compassion, and buoyancy. Without these human attributes, people beset with tragedy would have succumbed to tragedy itself.

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Nasario García was born in Bernalillo, New Mexico and grew up in the Río Puerco Valley southeast of Chaco Canyon. He received his BA and MA degrees in Spanish and Portuguese from the University of New Mexico. While a doctoral student at the University of Granada, Spain he studied under the eminent linguist Dr. Manuel Alvar. García was awarded his Ph. D. in XIX century Spanish literature from the University of Pittsburgh. He began his teaching career at Chatham College in Pittsburgh and subsequently taught in Illinois, New Mexico and Colorado. At the University of Southern Colorado, he served as Assistant Vice President for Academic and Student Affairs as well as Dean of the School of Arts and Sciences.

For the past 30-plus years García has devoted his life to the preservation of Hispanic language, culture and folklore of New Mexico. He has authored/co-authored 21 books. Among them are—*Old Las Vegas: Hispanic Memories from the New Mexico Meadowlands* (Texas Tech University Press, 2005), winner of the Southwest Book Award; and *Brujerías: Stories of Witchcraft and the Supernatural in the American Southwest and Beyond* (Texas Tech University, 2007), Southwest Books of the Year and a 2008 finalist for the New Mexico Book Awards.

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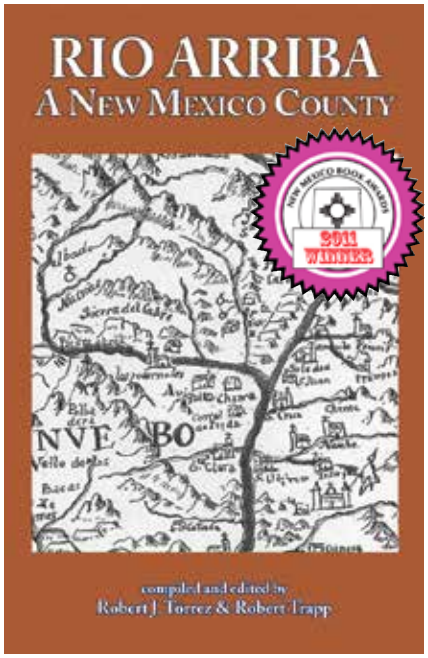

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ABOUT THE AUTHORS/EDITORS:

Robert J. Tórrez was born and raised in the northern Rio Arriba County community of Los Ojos and is a graduate of Tierra Amarilla High School. He received his undergraduate and graduate degrees from New Mexico Highlands University in Las Vegas and served as the New Mexico State Historian from 1987 until his retirement in December 2000. During the past four decades more than one hundred of his scholarly and popular articles on New Mexico history and culture have been published in numerous regional and national publications. He has also contributed to a dozen books, and since 1992, has written a monthly column, "Voices From the Past," for Round the Roundhouse. His recent books include UFOs Over Galisteo and Other Stories of New Mexico's History (University of New Mexico Press, 2004), New Mexico in 1876-1877, A Newspaperman's View (Rio Grande Books, 2007) and Myth of the Hanging Tree (University of New Mexico Press, 2008).

Robert Trapp is a native of the San Luis Valley in southern Colorado and a veteran newspaperman. He served with the Army Air Force in World War II and after the war attended the University of Colorado under the GI Bill. He worked on daily newspapers in Alamosa, Colorado; New Bern, North Carolina; Rock Springs, Wyoming and Great Falls, Montana. In 1956, he, his wife Ruth, also a journalist, and another couple started the Rio Grande Sun in Española and he has worked as an editor/publisher since. He and Ruth have three children and live in an old adobe in Sombrillo, a suburb of Española. Their son, Robert B. Trapp, currently is managing editor of the Sun.

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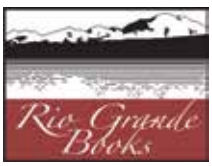

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Awalt & Rhetts Honored With Education Award

Barbe Awalt & Paul Rhetts, owners of LPD Press/Rio Grande Books, Tradicion Revista Magazine and authors of nine books on Hispanic art and culture of New Mexico, will be honored at the New Mexico Hispanic Cultural Preservation League's First Thanksgiving Banquet as the 2012 recipients of the Mille Santillanes Education Award. The banquet will be held at El Pinto Restaurant – 10500 4th St. NW in Albuquerque, on Saturday, April 21, at 6pm.

Awalt and Rhetts were selected because of their promotion and advocacy of Hispanic culture. Awalt and Rhetts also founded the New Mexico Book Co-op and the New Mexico Book Awards, now the New Mexico & Arizona Book Awards. They are also members of the planning committee for the Southwest Book Fiesta which will be at the Convention Center in May, 2013. The First Thanksgiving Banquet is in its 14th year. For more information on attending the banquet, contact S. Pauline Anaya 239-4335 or sanaya6@comcast.net.

Dueling Boundaries: Santa Fe County, Texas, and the Hot Summer of 1850

Michael Stevenson

When New Mexico became the 47th of the United States on January 6, 1912, it marked the end of a long and difficult journey begun with the occupation of New Mexico by General Stephen Watts Kearny and his American Army of the West in 1846. Other than the later Civil War years, perhaps the most tumultuous of these sixty-six years of struggle towards statehood were the first four, when New Mexico was under military government and at the same time involved in a bitter boundary dispute with the state of Texas. New Mexicans not only had to adjust to U. S. military governance and an influx of Anglo-Americans but also to the attempted Texas takeover of New Mexico lands, including Santa Fe, east of the Rio Grande. This political conflict over a disputed boundary came very close to an armed conflict, with the American Army committed to defending New Mexico against any Texas invasion. Such an invasion could easily have touched off the U. S. Civil War a decade before it actually occurred.

The story of these four years is complex, culminating in New Mexico becoming a United States Territory with the Compromise of 1850. There are some excellent books on the subject, particularly the authoritative and comprehensive *Texas, New Mexico and the Compromise of 1850*.[1] This chapter can only at best provide a summary narrative and note a few of the individuals involved, including those who were later to be in the first hundred members of the Historical Society of New Mexico in the 1859-1863 period.[2]

New Mexicans are often struck by the maps of this time and the earlier Texas Republic period (1836 to 1845) showing a Texas including all of New Mexico east of the Rio Grande and extending up into what is now Wyoming (see Figure 1).[3] The Texas claim to these lands was never recognized by Mexico, the United States, or, especially, New Mexicans, but the Texas Republic and, after annexation by the U. S., the state of Texas believed strongly that their claim was valid, strongly enough to threaten war. New Mexico east of the Rio Grande had never been considered in the Spanish Colonial period to be part of the province of Texas. Further, New Mexico as viewed by Spain even included much of what is now west Texas. The same was true of Mexico after its independence from Spain and up until the Texas revolution.[4]

So, how did this "greater Texas" claim come about? First, the Texas Republic claimed that the Treaty of Velasco (or Treaties, a public one and a secret one)gave Texas all the land to the "source of the Rio Grande." Both treaties were signed by General and President of Mexico Antonio López de Santa Anna when he was a prisoner of the Texans after

Figure 1: New Map of Texas, 1841 (original lithograph by Day and Haghe). Texas State Archives Map Number 0055, courtesy of the Texas State Library and Archive.

the Battle of San Jacinto. The treaties were later nullified by the Mexican government as being invalid due to Santa Anna's signing while in captivity. Beyond this, the public treaty did not address the boundary question, and even the secret treaty, did not say that Texas was to extend to the Rio Grande but rather not to extend beyond it. To quote, "A treaty of Commerce, Amity and limits will be established between Mexico and Texas. The territory of the latter *not to extend beyond* the Rio Bravo del Norte" (emphasis added).

There was also no hint that the reference to the Rio Grande included the great river all the way to its source, a location only vaguely, or not at all, understood at the time.[5] Despite this, in 1836 the First Congress of the Republic declared "the southern and western boundary of Texas to be the Rio Grande from its mouth to its source and thence a line due north to the forty-second parallel."[6]

Texas attempted to "develop" these boundaries at least as early as 1840 when three commissioners, William G. Dryden, John Rowland, and William Workman, were appointed to represent the Texas Republic in Santa Fe. This was followed by the ill-fated Santa Fe Expedition of 1841, in which Rowland was one of the members of the expedition shot and killed following the Texans being taken into captivity by New Mexican soldiers. The equally disastrous Mier Expedition of 1842, taking over this Mexican town on the south side of the Rio Grande, attempted to support the Texas claim to the disputed territory between the Nueces River and the Rio Grande. The Texas claims to eastern New Mexico, the 1841 Santa Fe Expedition, the later expeditions (particularly the Warfield expedition of 1843, which resulted in a number of New Mexican deaths after an attack on Mora), and Texas attempts to expand slavery into the west influenced strongly New Mexicans' antagonisms toward Texas.[7] Major Henry Kendrick, stationed in Santa Fe after the American occupation, said that New Mexicans only cared about three things, "Taxes, which they dislike; slavery, which they hate; and Texas, which they cordially abhor."[8]

Following the annexation of Texas and its simultaneous admission into the Union in December 1845, the expansionist President James K. Polk sent troops to the area between the Nueces River and Rio Grande in April 1846. The U. S.-Mexican War was then sparked by an April 24 engagement between Mexican and U. S. troops near what is now Brownsville, Texas. While the U. S. Army under Zachary Taylor was continuing its invasion into Mexico in the summer of 1846, Kearny marched his Army from Missouri down the Santa Fe Trail. Without resistance, Kearny took over New Mexico in a bloodless occupation, but only bloodless until the January 1847 assassination of the Kearny-appointed Governor Charles Bent in Taos, followed by the insurrection begun in Taos and put down by Sterling Price and the Army.

On August 15, 1846, from a balcony on the Las Vegas plaza, Kearny addressed an audience of New Mexicans likely having trouble comprehending him when he said "We come amongst you as friends, not enemies; as protectors, not as conquerors." A few days later in Santa Fe, he told a similar group that it was his intention "to establish in this Department a civil government, on a republican basis, similar to those of our own states" and that "you are now American citizens." Then on August 22 he issued a proclamation that he would hold "the Department with its original boundaries (on both sides of the Del Norte) as a part of the United States, under the name of the Territory of New Mexico."[9]

No doubt Kearny exceeded his authority in these statements, leading to false expectations in New Mexico and later "clarifications" by the Washington government. For example, Secretary of War William L. Marcy said in a letter dated January 11, 1847, to Frank Blair, the New Mexico Attorney General appointed by Kearny, "The territory conquered by our arms does not become, by the mere act of conquest, a permanent part of the United States, and the inhabitants of such territory are not to the full extent of the term, citizens of the United States."[10]

Meanwhile, James P. Henderson, the first governor of the state of Texas, protested the United State's actions in New Mexico if they were to interfere with the Texas claims. In a letter dated January 4, 1847, to President Polk's Secretary of State James Buchanan, Henderson said that Texas would not object to the establishment of a U. S. Territorial government provided that Texas "may exercise her right [to New Mexico east of the Rio Grande] whenever she regards it expedient." Polk replied that the situation was only temporary and would end when a treaty was in place to end the war with Mexico. The Texans were mollified, thinking that Polk's words meant they would quickly "regain" control of their New Mexican lands.[11] Polk was not at this point ready to support New Mexican statehood, nor possibly even official Territorial status. However, even if they were aware of Polk's feelings and his correspondence to Texas, New Mexicans did not take seriously the Texas claim to eastern New Mexico. After all, Kearny had been clear that he and his Army were holding a New Mexico that had its original boundaries.

Kearny had also called for a legislative assembly to be held in Santa Fe. In response to this call, Civil Governor Donaciano Vigil, who had been appointed by Kearny after the assassination of Governor Bent, issued a circular on July 1, 1847, calling for the election of a legislative assembly. This assembly, meeting in December of 1847, was the first of four significant assemblies and conventions supporting New Mexico's struggles for statehood in the pre-territorial period under the U. S. military government.

When it met in December, the "Legislative Assembly of 1847" called for laws modeled after other states.

The principal topic at the assembly was annexation to the United States, and the final bill asked for an election for delegates to an annexation convention. Antonio Sandoval was President of the seven-member Legislative Council, and William Angney was Speaker of the twenty-one-member House of Representatives. This bicameral assembly with the upper house labeled the Council was to be mirrored in the subsequent pre-Territorial conventions and then throughout the Territorial period. Many of the assemblymen continued in similar roles into the Territorial period.[12]

Legislative Assembly
Under the Military Government,
Commencing December 6, 1847

Members of Council
President--Antonio Sandoval, of Bernalillo County
Clerk--Henry Henrie
Doorkeeper--James Hubble
Central District--Jose Francisco Baca y Torres, José Andres Sandoval, Juan Tullis
North District--Nicolas Lucero, Pascual Martinez
South District--Antonio Sandoval, Juan Otero y Chavez

Members of the House
Speaker--William Z. Angney
Clerk--James Giddings,
Doorkeeper--E. J. Vaughn
Santa Fe County--Manuel Alvarez, W. Z. Angney, Antonio Maria Ortiz
Santa Ana County--Tomas C. de Baca, Jesus Sandoval
San Miguel del Bado County--Miguel Sanchez, Antonio Sais, Levi J. Keithlay
Rio Arriba County--José Roman Vigil, Jose Antonio Manzanares, Mariano Lucero
Taos County–José Martin, George Gold, Antonio José Ortiz
Bernalillo County--Juan Perea, Rafael Armijo y Mestas
Valencia County--Wm. Skinner, Juan Cruz Baca, Juan Cristoval Chaves, Rafael Luna, Juan Sanchez y Carillo

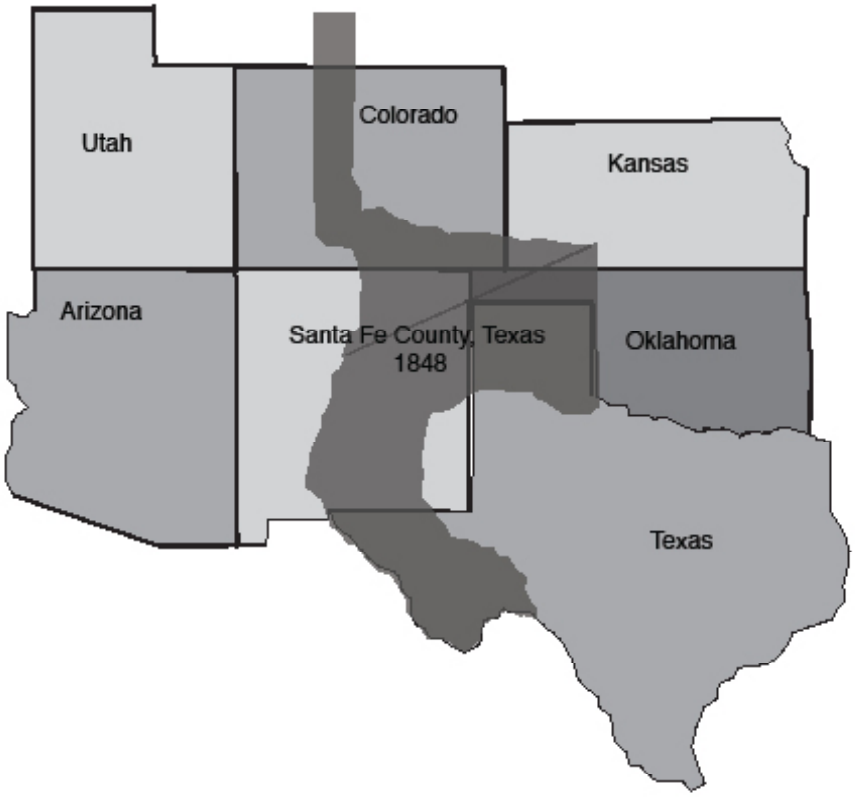

Figure 2: Santa Fe County, Texas, 1848. From Stegmaier, Texas, New Mexico, and the Compromise of 1850*, 28, with shading added.*

A notable feature of this assembly was Governor Vigil's address and its call for education as an essential element of democracy:

If it (the will of the majority) will one day be the law of the land...the people must be enlightened and instructed that every man should be able to read.... All that the Legislature can do in the cause of education for the people is most earnestly pressed upon them....[13]

Texans, when they heard of this first New Mexico governmental assembly, reacted aggressively, believing that New Mexico's actions were the first step in a plot to "dismember" Texas, which it was in the sense of dismembering the Texas claim to a large part of New Mexico. The Texans then established a Santa Fe County, Texas (see Figure 2) and began an attempt to govern their new county.[14] Spruce Baird, an ambitious but not highly experienced Texas lawyer, was appointed in March 1848 to be the Texas judge of Santa Fe County, although he did not arrive until November of that year."[15]

Meanwhile, another New Mexico convention of delegates had met in Santa Fe in February 1848 hoping to make the case for official annexation to the United States. However, the military governor at the time, Colonel Sterling Price, made it clear to the delegates that New Mexico was already part of the United States and that he "was the only power that mattered."[16] Nevertheless, New Mexicans remained derisive of the Texas land claim, as the Santa Fe Republic said on July 24, 1848,

We are disposed to laugh at the complacency with which the governor and the Legislative Commission of Texas, in solemn-council assembled, advanced the preposterous claim, but we regret to state that the *smile* is not the only thing excited by a perusal of this strange document. *Contempt and pity!*

The Treaty of Guadalupe Hidalgo between the U. S. and Mexico then

went into effect in May (although this news did not reach New Mexico until July 19), making at least those New Mexicans who wished so to become American citizens. With the tacit approval of Major Benjamin Beall, who was acting as Military Governor following Price's departure in August, Governor Vigil called for another convention of elected delegates to be held. Perhaps expecting that their new status as citizens would allow them to come out from under the military government, the convention met in Santa Fe on October 10, 1848, with the new military governor, Colonel John Washington arriving that same day. Colonel Washington also assumed the duties of Civil Governor, and Donaciano Vigil's term in that role ended.[17]

This 1848 convention was contentious. Several members walked out initially, but, finally, Padre Antonio José Martinez from Taos was elected president as a unity figure, and the assembly continued.[18] One outcome of the convention was a petition to the U. S. Congress, which unequivocally stated the conventioneers' opposition (assuming the mantle of "the people") to Texas and slavery, among other points:

We the people of New Mexico, respectfully petition Congress for the speedy organization of a territorial civil government.

We respectfully but firmly protest against the dismemberment of our territory in favor of Texas....

We do not desire to have domestic slavery within our borders.

Signed,
Antonio J. Martinez, President
Donaciano Vigil
Elias P. West
Francisco Saracino
Juan Perea
Gregorio Vigil
Antonio Sais
Ramon Luna
Santiago Archuleta
Charles Beaubien
James H. Quinn
Manuel A. Otero
José Pley [19]

Texas Judge Spruce Baird finally came to Santa Fe in November 1848 to begin his assignment, but was greeted with considerable suspicion if not disdain. A writer in the *Santa Fe Republican,* presumably the editor, Oliver Hovey, noted even before Baird's arrival that New Mexicans had not believed "for a moment that Texas had any serious intention of attempting to legislate for New Mexico." The writer went on to say that "there is not even a loafer in the Territory that would submit his claim to the decision of such a judge, nor even a New Mexican dog."[20] Baird was then held off from performing his Texas duties by opposition from Colonel John Washington, who told Baird that he would not turn over any jurisdiction to him unless ordered to do so. At some point in this period Colonel Washington did receive ambiguous orders from Secretary of War Marcy directing him to maintain his government but also to honor any Texas attempts to establish jurisdiction. Whatever the intent of these orders, Washington held firm against Baird.[21]

With the ascension of Zachary Taylor to the Presidency in March 1849, New Mexicans then began their next step, that of holding a convention to develop a new constitution. In leading up to this 1849 convention, New Mexico *politicos* began dividing into two factions, the Territorialists, led by Joab Houghton, and the Statehooders, led by Manuel Alvarez and Richard Weightman.[22] Interestingly, the Territorialists at this point seemed to have support of most native Hispanic leaders, despite that statehood would have allowed election of officials by a large Hispanic majority.[23]

***

Richard Weightman was to be the most active member of the statehood faction. Another influential Statehooder and, later, the first Territorial governor of New Mexico, James Calhoun, had been sent by President Taylor as the U. S. Indian Agent, arriving in July 1849, perhaps with instructions from Taylor to support the statehood movement.[24]

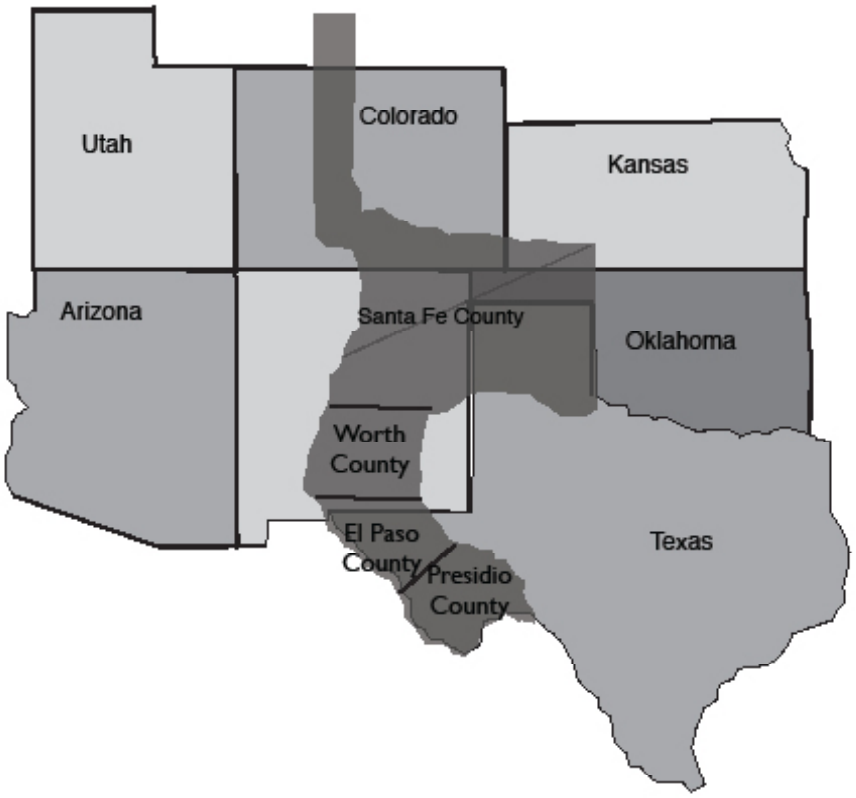

Figure 3: The Four Texas Counties of New Mexico, 1849. From Stegmaier, Texas, New Mexico, and the Compromise of 1850.

Joab Houghton, appointed in 1846 by Kearny to be one of three New Mexico judges (and the Chief Judge), had presided at the Taos insurrection trials in 1847. Unfortunately, he was an engineer and not a lawyer and, as the *Santa Fe New Mexican* said later, "his appointment to the bench is but another evidence that those not bred in the law should not be entrusted with its administration."[25]

In addition to their political struggles, Houghton was roundly criticized by Richard Weightman for his legal shortcomings, which led to a great deal of rancor between the two, and on September 9, 1849, a challenge from Houghton to Weightman, who said "Sir: In consequence of slanderous words used by you...I demand of you an unequivocal retraction of such slanders, or the satisfaction due from one gentleman to another." Weightman accepted Houghton's challenge and vowed to meet him immediately. In the duel, held that day, Weightman fired the first shot, and Houghton, who was largely deaf (perhaps explaining some of his courtroom eccentricities) did not hear the shot. Weightman then told him to fire, but Houghton refused. Both lived to fight another day.[26]

In the run-up to the next New Mexico assembly, the Constitutional Convention of September 1849, Governor James Calhoun managed to bring the Territorialists and Statehooders together. Calhoun was likely acting on what was direction from President Taylor, a strong supporter of statehood for New Mexico. This Convention was primarily focused on gaining territorial status for New Mexico and pleading with Congress to address its problems. Part of the incentive for New Mexicans was a desire to end military rule by whatever mechanism was necessary.

The assembly was, as recorded, "A convention of Delegates elected by the people of New Mexico, presenting a plan for a civil government of said Territory of New Mexico, and asking the action of Congress theron," who said, "We the people of New Mexico, in convention assembled... urge upon the supreme government a redress of our grievances...."

Again, Padre Martinez presided over the convention, which was dominated by the Territorialists. Like the earlier assemblies, this one included several of those who later were among the founding members of the Historical Society of New Mexico, as indicated in bold in the list below.[27]

Constitutional Convention of 1849

Antonio José Martinez, President
James Quinn, Secretary
Manuel Armijo y Mestas
Ambrosio Armijo y Ortiz
Dr. Joseph Nangle
Salvador Lucero
Gregorio Vigil
Manuel Antonio Baca
Miguel Montoya
Francisco Tomás Baca
Manuel Alvarez
E. Vaudry Deroin
William Angney
Ceran St. Vrain
Antoine Leroux
Juan José Sanchez
William Curtis Skinner
Mariano Silva
Antonio José Otero
Manuel Antonio Otero

Texas again reacted aggressively, this time by dividing Santa Fe county into four (see Figure 3), with the idea of organizing the counties separately. Texas newspaper articles and letters from passionate Texans began to stir up Texas "resistance," and newspapers in other areas supported them. For example, one writer in the *St. Louis Republican* called for Texas to crush the rebellion. At the same time, some Texas papers called for moderation.[28] In a late 1849 session, Texas legislators urged military action. Texas Congressman Volney Howard, in a letter published by the *Washington (D. C.) Union* on January 3, 1850, said that Texas would defend its claim to Santa Fe County "to the last rifle." In another letter, this published in the *Galveston News* on March 11, 1850, Howard urged Texas to capture Santa Fe by force. Nevertheless, Texas Governor Peter Hansborough Bell, who had been elected in November 1849, called for moderation.[29]

Meanwhile, the very capable Robert Neighbors was sent to organize Santa Fe and the other three "Texas" counties in New Mexico. Neighbors had been not only a forward-looking and compassionate Indian Agent in Texas, but he had also pioneered a San Antonio-El Paso wagon route in 1849.[30] He succeeded in organizing El Paso County (which included the Doña Ana community) with a largely Anglo administration, but only at the expense of alienating "Mexican" citizens by land grabs in Doña Ana, these through no fault of Neighbors. Probably as a result, La Mesilla was founded on the then Mexican side of the Rio Grande by Doña Ana expatriates.[31]

A major factor in the ensuing events was the presence and influence of Colonel George McCall, a West Point graduate (1822), hero of the Mexican war, and friend of President Taylor. McCall was sent on an inspection tour of the Army forces in New Mexico during 1850, but he was also ordered by Secretary of War Crawford to at the least not stand in the way of those wishing to establish statehood for New Mexico. He may also have had secret orders from Taylor to be even more aggressive in supporting statehood than indicated by Crawford's instructions and to report back to Taylor through the President's secretary and son-in-law, William Bliss.[32]

McCall was an astute observer of not only natural and military resources, as shown in his reports, but also the political scene.[33] After arriving in Santa Fe on March 11, 1850, he said in a letter back to Bliss (and presumably, President Taylor),

Arriving here, I found politics the rage, engrossing the attention of all classes of people; the territorial party high in the ascendant the state party down. The latter had lost the printing press, & the former had got possession of it. Indeed the State party

which from all accounts possessed no influence beyond the precincts of the town, evidently exercised so little within those limits that to a mere looker-on, who from sympathy alone felt any solicitude to see N. Mexico present herself for admission into the Union as a state, the prospect would have seemed less indeed.[34]

McCall clearly saw that Houghton's territorial faction was much stronger than the statehood faction of Weightman and Alvarez. He then convinced Houghton to attempt to compromise with Weightman, despite Houghton' personal animosity towards Weightman. Not long after this the Territorialists transformed themselves completely into Statehooders with the aim of achieving statehood in the short term, clearly a goal of President Taylor.

In the midst of this, Robert Neighbors arrived in Santa Fe on April 7, 1850, to organize the county after his success in organizing El Paso County. However, after assessing the hostility towards him and his mission, Neighbors went back to Texas, in the process writing a letter to Governor Bell saying that military force would be required to organize Santa Fe County for Texas.[35]

At this point military Governor John Munroe called for the election of delegates to a new convention aimed at developing a state, as opposed to a territorial, constitution to expedite the process of gaining statehood. The twenty-one delegates elected and meeting in May 1850 were largely from the Houghton group, despite this group's earlier focus on New Mexico becoming a territory. After some bickering, the convention approved what could have been the first New Mexico state constitution, if Taylor's desires had been met by the Congress and New Mexico had indeed become a state at this early juncture. The constitution was written largely by Houghton and said, in part,

We, the people of New Mexico, in order to establish Justice, promote the welfare, and secure the blessings of Liberty to ourselves and to our posterity...do ordain and establish the following Constitution or form of Government, and do mutually agree with each other to form ourselves into a free and independent State, by the name of the State of New Mexico, with the following limits and boundaries....[36]

These boundaries were spelled out and are shown in Figure 4. In an additional message, also written by Houghton, the convention rejected slavery in no uncertain terms, as had the earlier 1849 assembly, saying, "slavery in New Mexico is naturally impracticable, and [is]...a moral, social, and political evil....with its general evil tendencies, we have unanimously agreed to reject it...." (Again, the signers included several who were later members of the Historical Society of New Mexico (in bold in the list below.).

State Constitutional Convention of 1850

James Quinn, President
Donaciano Vigil, Secretary
Robert Cary, Secretary
Joab Houghton
Antonio José Otero
Ceran St. Vrain
Murray Tuley
José Manuel Gallegos
José María Martinez
Geoge Gold
Jose Antonio Manzanares
Jose Pablo Gallegos
Thomas S. J. Johnson
Francisco Ortiz y Delgado
Levi Keithley
Juan Perea
Charles Overman
Juan Antonio Baca y Pino
Ramon Luna

The new "state" constitution was adopted by a public vote in June. Also in this election Henry Connelly and Manuel Alvarez were elected Governor and Lieutenant Governor respectively, Richard Weightman and Francis A. Cunningham Senators, and William Meservey the lone representative to

Figure 4: New Mexico Boundaries from the State Constitution of 1850, drawn by the author.

the U. S. House of Representatives. This was a surprising victory of the Alvarez/Weightman faction over the Houghton group. In any case, Colonel Munroe was not willing to give up any power to these elected officials.[37]

In parallel with this New Mexico election, in June and July rallies began to be held across Texas calling for the use of force against New Mexico. In July, Governor Bell asked six Texas militia leaders to enroll one hundred men each to march to New Mexico no later than September 1. He then called for a special legislative session on August 12 to help prepare for "military movement" on Santa Fe. Most counties in Texas passed resolutions calling for military action.[38]

In the August 12 session, Governor Bell said that Texas must assert its rights. A joint legislative committee affirmed this and called for troops to be raised (3000 were recommended) for a military expedition to New Mexico. The legislature then introduced and debated a "war bill," which passed the Texas House on August 31.[39]

The U. S. Army in New Mexico would undoubtedly have resisted strongly any Texas invasion. President Taylor and Congress had authorized building up Army levels to enable sending more troops to the West in the early summer of 1850, ostensibly for "Indian fighting" but in reality more for defending New Mexico against the state of Texas, if necessary. Taylor reportedly told northern Congressmen "Texas will not get New Mexico"and was also quoted as saying "the whole business (with Texas) is infamous and must be put down."[40]

Taylor's support along with the new state constitution could well have led to statehood for New Mexico in 1850, although it likely would have led to an armed confrontation with Texas, supported by other pro-slavery states. However, this was not to be. In early July, the President became ill after spending hours celebrating July 4 at the Washington Monument on an extremely hot day. Taylor died on July 9, to the great surprise of all.[41] Although Vice-president Fillmore had supported Taylor and statehood for New Mexico, he was more cautious than the old soldier. Nevertheless, after Fillmore becoming President on Taylor's death, his government prepared for a possible Texas invasion of New Mexico, directing Colonel Munroe to be prepared to fight.[42]

Following up on a request by Taylor before he died, General Winfield Scott, the acting Secretary of War, estimated in July that up to two thousand troops could be available in New Mexico by fall. He also sent an order to Colonel Munroe on August 6 to "protect the people of New Mexico...and repel force by force," in case of any military invasion from Texas. To back this up, he saw to it that hundreds of troops were recruited in the east and sent to New Mexico beginning in July, although the first 249, about half of the original number of their group due to losses from disease and other causes, did not reach Santa Fe until September and October.[43] Even without the additional troops, the U. S. Army forces in New Mexico were substantial. Following Colonel McCall's inspections of the eleven military posts in the Ninth Military Department (New Mexico and the El Paso area) from August 31 (Santa Fe) to October 14 (San Elizario), he estimated a total of 1,737 troops present as of September 30, 1850.[44] These numbers did not include the large number of civilians supporting the troops. For example, the 1850 Santa Fe census, taken in December 1850, shows a total of about 240 soldiers at the Santa Fe Post and 210 associated civilians.[45]

During this period the growing tensions between New Mexico and Texas were mirrored in Congress. Congress was roughly divided into four groups, Northern Whigs (and Free Soilers), Northern Democrats, Southern Whigs, and Southern Democrats. The Northern Whig clique was very anti-slavery, the Southern Democrats were at least equally pro-slavery, albeit some more moderate than others, and the Northern Democrats and Southern Whigs were in a north-south spectrum in between. Generally, the Northerners were more inclined toward New Mexico statehood and the Southerners against, largely on the basis that New Mexico would be a "free" state. This also became intertwined with the possible admission of other territories and, overall, an upset of the Missouri Compromise, which had held for three decades.[46]

In the session of 1850, with the House at a stalemate, the Senate tried to move forward with statehood legislation for California, New Mexico and Utah. The so-called "heroic trio" of Senators Henry Clay (of Kentucky and a moderate), Daniel Webster (of Massachusetts and anti-slavery), and John Calhoun (of South Carolina and adamantly pro-slavery) were still dominant leaders, although all were aging and ailing.

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Henry Clay, respected by all, though often opposed by Southerners, first introduced his attempt at compromise on January 29, 1850. In a later speech on February 5, 1850, supporting his resolutions, Clay expressed his thoughts on eastern New Mexico becoming part of Texas, echoing the viewpoint of most New Mexicans, saying "...there is a feeling approximating to abhorrence, on the part of the people of New Mexico, of any union with Texas." Sen. Rusk of Texas (a protege of John C. Calhoun from Rusk's family's South Carolina days but a moderate) responded, with "Only on the part of office-holders, office seekers, and those they could influence."

Clay, then, to general laughter, said "Well, that may be; and I am afraid that New Mexico is not the only place where office-holders and office-seekers compose the majority of the population of the country." Clay followed this with a reading of the New Mexico 1849 Convention's proclamation. Clay's speech lasted almost a day and a half (he spoke for five hours total in this period). He

covered other related issues, including California statehood, slavery in DC, and fugitive slaves, but he also expressed his strong feeling that "in my own opinion...Texas has not a good title to any portion of what is called New Mexico."[47]

A number of competing plans began to be submitted as legislation, one of the first being that of Missouri's Senator Thomas Hart Benton, a supporter of New Mexico perhaps largely because of his and Missouri's concerns that Texas wanted to establish a southern competitor to the Santa Fe Trail. His plan left Texas as two slave states, a major consideration if California and New Mexico, along with Utah, were to come in as free states.[48]

Senator Henry Foote, of Mississippi but a moderate, had a similar thought, but kept all of the disputed New Mexico land in Texas, honoring the Texas claim to eastern New Mexico. Daniel Webster, despite his anti-slavery viewpoint, offered up an even more intricate possibility, which could have allowed three slave states. None of these proposals worked in the growingly bitter climate of the Senate.

A very ill Senator Calhoun countered all these proposals on March 4 in a speech that had to be read by a fellow Senator, with Calhoun sitting beside him. Calhoun said that if the northern states were unwilling to reconcile their differences with the South, then "on the broad principle of justice and duty, say so; and let the States we both represent agree to separate and part in peace." This was perhaps the first open admission in the Senate that disunion might be an outcome of the disputes over admission of the western Territories, to the dismay of many of his colleagues.[49]

On March 7, Daniel Webster followed with a three-hour speech addressing slavery in general and the new Western territories. Among other things, he said, noting the impracticality of slavery in California and New Mexico,

I hold slavery to be excluded from those territories by...the law of nature, of physical geography. Both California and New Mexico are destined to be free, so far as they are settled at all, which...especially in New Mexico will be very little for a great length of time.

And later in the speech, to counter Calhoun: "Peaceable secession! ...Why, sir, our ancestors...would reproach us...and cry out "Shame upon us!"[50]

Abolitionists also cried out against Calhoun's March 4th speech, with William Lloyd Garrison writing in his newspaper, *The Liberator,* on March 15, 1850: "But where or what is the heart of John C. Calhoun? Who has felt its warmth? Who can testify to its pulsation? Who perceives in it any vitality? There is no blood in him; he is as cold as a corpse."[51]

As if to punctuate Garrison's words, Calhoun died on March 31, his passing marked by an outpouring of respect from both supporters and opponents. Even without Calhoun's fiery words continuing, debate in the Senate remained so intense that at one point Senator Foote, thinking he was about to be attacked, drew a pistol on Thomas Hart Benton of Missouri and had to be restrained. With affairs in the Senate remaining very heated and with the death of Calhoun, several new plans aimed at a compromise were proposed, including one by Senator Stephen Douglas of Illinois and another by a "Committee of 13" chaired by Henry Clay. These plans showed New Mexico's territory as being much like that of its original boundaries under Spain and Mexico, and, while not accepted at that point, showed some progress at reaching a mutual agreement among the different groups.

Meanwhile, the war fervor in Texas began to wane. There were still many moderates in Texas calling for a peaceful resolution, particularly some of the cooler heads who realized there was no money to pay for raising a military force to attack New Mexico, especially with pressure from the holders of bonds left over from the Texas Republic. Back in Washington, the "Pearce" bill, to be the basis of the ultimate 1850 compromise, had passed the U.S. Senate on August 9. This bill, sponsored by Senator Pearce of Maryland (Senate Bill 307), established the Texas-New Mexico boundary more or less as at present and authorized Federal payments to Texas of $10,000,000 to help pay off the debts of the Texas Republic. Although this news did not reach Austin until August 19, word of its passing likely cooled the ardor of the Texas warhawks.[52] The moderates in the Texas Senate were able to defeat a House passed war bill on September 2, and the legislature adjourned on September 6, with no actions taken to support an invasion of New Mexico.[53]

A new bill (Senate Bill 170), creating the Territory of New Mexico and giving New Mexico's citizens the option of deciding on slavery, came up on August 13. An amendment by Senator Stephen Douglas defined the full boundaries of New Mexico Territory, including what is now Arizona and much of southern Colorado (see Figure 5). After this was passed by the Senate and sent to the House, Senate Bill 307 was amended in the House to include the provisions of Senate Bill 170. The amended bill was then passed by the House on September 6. The Senate approved the House changes and President Fillmore signed the final bill on September 9, thus making "New Mexico Territory" the law of the land. California was granted statehood and Utah territorial status on the same day. The Texas legislature accepted the boundary compromise on November 25, and war was averted, New Mexico came under a civilian rather than military government, and the hot summer of 1850 was finally over.[54]

Epilogue

James Calhoun, appointed by President Fillmore, was inaugurated as the first official Territorial Governor in March 1851.[55] and the first session of the Territorial Assembly convened in Santa Fe on June 2,

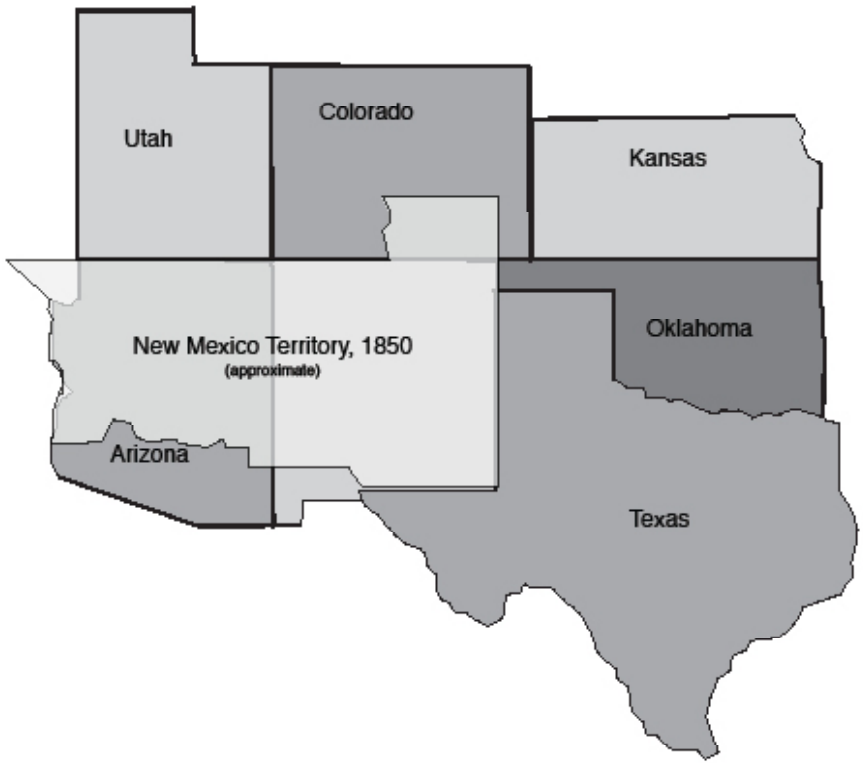

Figure 5: New Mexico Territory, 1850, drawn by the author.

1851. Padre Martinez served as the President of the Council and Theodore Wheaton, also of Taos County, as the Speaker of the House.[56] Spruce Baird served as a representative from Bernalillo County. Richard Weightman was elected as the first official Territorial Delegate to the U. S. Congress in July 1851.

Many of those involved in the pre-Territorial politics, such as Baird, stayed active for the next decade. On December 15, 1859, a "number of gentlemen" met at the Old Palace in Santa Fe and began organizing the Historical Society of New Mexico. Among the one hundred members of the Society in the time between its founding and its Civil War adjournment *sine die* in 1863 were many who had played an active part in the politics of the pre-Territorial period. These included Ambrosio Armijo, Merrill Ashurst, Spruce Baird, Charles Blumner, James L. Collins, José Manuel Gallegos, James Giddings, Joab Houghton, Oliver Hovey, Joseph Nangle, Antonio José Otero, Juan Estevan Perea, Ceran St. Vrain, and Donaciano Vigil.

Endnotes

1 Mark J. Stegmaier, *Texas, New Mexico, and the Compromise of 1850: Boundary Dispute and Sectional Crisis* (Kent, Ohio: The Kent State University Press, 1996). Another excellent book on the subject, particularly on the Congressional process during 1850 is that of John C. Waugh, *On the Brink of Civil War: The Compromise of 1850 and How It Changed the Course of American History* (Wilmington, Delaware: Scholarly Resources, Inc., 2003). For the complete story of New Mexico's path to statehood, a standard reference is Robert W. Larson, *New Mexico's Quest for Statehood, 1840-1912* (Albuquerque: University of New Mexico Press, 1968). For an excellent comparative study of the statehood processes for Colorado, Utah, New Mexico, and Arizona, see Howard Roberts Lamar, *The Far Southwest, 1846-1912* (New Haven: Yale University Press, 1966). For an excellent account written before statehood, see also L. Bradford Prince, *New Mexico's Struggle for Statehood: Sixty Years of Effort to Obtain Self Government* (Santa Fe: The New Mexican Printing Company, 1910), also available in a facsimile edition (Santa Fe: The Sunstone Press, 2010).

2 The minutes of the early period (1859-1863) of the Historical Society of New Mexico, with much additional information on the founding members, are in Lansing B. Bloom, "Historical Society Minutes," *New Mexico Historical Review*, vol. 18, nos. 3 and 4 (1943). Also see Michael G. Stevenson, "The First Generation of the Historical Society of New Mexico, 1859-1863," *La Crónica de Nuevo México*, no. 70 (January 2006).

3 "New Map of Texas/1841," Texas State Archives Map Number 0055, downloaded on October 1, 2010 from www.tsl.state.tx.us/exhibits/annexation/part2/map0055.html, courtesy of the Texas State Library and Archives.

4 For example, see http://www.emersonkent.com/map_archive/mexico_1786.htm. last accessed October 4, 2010.

5 The map shown in Figure 1 has both the Arkansas River and Rio Grande headwaters very close together and well above 41 degrees latitude, which would put them in today's Wyoming.

6 The Handbook of Texas Online is a readily available source for Texas history in general. For the Treaties of Velasco, see http://www.tshaonline.org/handbook/online/articles/TT/mgt5.html, last accessed October 4, 2010.

7 The original source for most descriptions of the 1841 Expedition is George W. Kendall, *Narrative of the Texan Santa Fe Expedition* (New York and London: Wiley & Putnam, 1844). The story of this and later expeditions is told in Ralph E. Twitchell, *The Leading Facts of New Mexico History*, vol. II, facsimile edition of original 1912 edition (Santa Fe: Sunstone Press, 2007): 69-90.

8 Quoted in Stegmaier, *Texas, New*

Mexico, and the Compromise of 1850, 66.

9 Kearney's words spoken to these assemblies in Las Vegas and Santa Fe and his subsequent proclamation issued in Santa Fe are reported in a number of sources, including several by Ralph E. Twitchell, such as *The Leading Facts of New Mexico History,* vol. II, 206-207, 209-210, n 146, and 211-212, n 148, respectively.

10 Sister Mary Loyola, *The American Occupation of New Mexico, 1821-1852,* Historical Society of New Mexico Publications in History, vol. 8 (Albuquerque: University of New Mexico Press, 1939). This letter is also quoted in the *Santa Fe Republican,* September 6, 1848, where Marcy makes it plain that the political rights of New Mexico "can only be acquired by the action of Congress."

11 William C. Binkley "The Question of Texan Jurisdiction in New Mexico Under the United States, 1848-1850," *The Southwestern Historical Quarterly,* vol. 26 (July 1920): no. 1, 3-4.

12 The report of this assembly and a list of members are given in William G. Ritch, compiler, *The New Mexico Blue Book, 1882,* facsimile of the first edition (Albuquerque: University of New Mexico Press, 1968). The names are listed here with spellings as in the original document. This first *Blue Book* also contains lists of the members of all the Territorial Assemblies from 1851 through 1880.

13 This part of Donaciano Vigil's address is quoted in Ritch, *The New Mexico Blue Book, 1882,* 98-99, and in Twitchell, *The Leading Facts of New Mexico History,* vol. 2, 265, n 190. The full address, which was very businesslike, was printed in the *Santa Fe Republican,* December 12, 1847. Vigil was an extraordinary figure in New Mexico history. For more information see the article by Paul Kraemer in this volume.

14 This map is from Stegmaier, *Texas, New Mexico, and the Compromise of 1850,* 28, modified slightly for this publication.

15 Morris F. Taylor, "Spruce McCoy Baird, From Texas Agent to New Mexico Official, 1848-1860," *New Mexico Historical Review,* vol. 53 (January 1978): 39-58. See also the fascinating, albeit self-serving, 1848 - 1849 letters from Baird to Texas Secretary of State Washington D. Miller presented in William C. Binkley, "Reports from a Texan Agent in New Mexico, 1849," in Charles W. Hackett, ed. *New Spain and the Anglo-American West, Historical Contributions Presented to Herbert Eugene Bolton* (Los Angeles: private printing, 1932): 157-83. Despite his having served as a "Texan Agent," Baird became New Mexico's Attorney General in 1860 and was one of the founding members of the Historical Society of New Mexico. He then left to serve as a Confederate officer, but came back to New Mexico after the Civil War.

16 Stegmaier, *Texas, New Mexico, and the Compromise of 1850,* 32.

17 Twitchell, *The Leading Facts of New Mexico History, v*ol. 2, 267, n 192.

18 Stegmaier, *Texas, New Mexico, and the Compromise of 1850,* 34. Thomas E. Chávez in *Manuel Alvarez, 1794-1856, A Southwestern Biography* (Niwot: The University Press of Colorado, 1990) also provides an excellent narrative of the political dealings associated with the 1848 and subsequent assemblies.

19 Twitchell, *The Leading Facts of New Mexico History,* vol. 2, 267, n 192. The convention's opposition to slavery did not include servitude in the peonage system of New Mexico nor involuntary servitude of Indian captives. The former topic is covered in Alvin R. Sunseri, *Seeds of Discord, New Mexico in the Aftermath of the American Conquest, 1846-1861* (Chicago: the Nelson Press, 1979): 38-42, and the latter in great detail in James F. Brooks, *Captives and Cousins, Slavery, Kinship, and Community in the Southwest Borderlands* (Chapel Hill: University of North Carolina Press, 2002).

20 *The Santa Fe Republican,* October 29, 1848.

21 Stegmaier, *Texas, New Mexico, and the Compromise of 1850,* 37-38.

22 Manuel Alvarez, born in Spain, took on both Mexican and U. S. citizenship at times and served for a period as a U. S. consul in Santa Fe, as described in Chávez, *Manuel Alvarez, 1794 - 1856, A Southwestern Biography.* Chavez notes that the statehood and territorial factions were loose and had supporters moving back and forth at times.

23 Stegmaier, *Texas, New Mexico, and the Compromise of 1850,* 37-38.

24 W. W. H. Davis, *El Gringo, New Mexico and Her People* (Lincoln: University of Nebraska Press, 1982, reproduced from the first edition by Harper and Brothers, 1857): 111, is apparently the only source claiming directly that Calhoun had these orders from Taylor.

25 Quoted in Twitchell, *The Leading Facts of New Mexico History,* vol. 2, 399, n 324.

26 Weightman had first come to New Mexico with Kearny's Army of the West. In 1854 Weightman killed the famous Santa Fe trail rider, F. X. Aubry, with a knife in a bar fight in Santa Fe. He was acquitted for this on the basis of self-defense, with Spruce Baird being one of his attorneys. Weightman, a Colonel in the Confederate Army, was killed in the 1861 battle of Wilson's Creek in the Civil War. Weightman is reported on favorably in Ralph E. Twitchell, *The Military Occupation of the Territory of New Mexico, 1846 - 1851* (facsimile edition of the original 1909 edition, Santa Fe: Sunstone Press, 2007): 383-94.

27 The proceedings of the 1849 convention can be found in the *Journal of New Mexico Convention of Delegates to Recommend a Plan of Civil Government, September, 1949,* Historical Society of New Mexico No. 10 (Santa Fe: The New Mexican Printing Company, 1907).

28 Stegmaier, *Texas, New Mexico, and the Compromise of 1850,* 56.

29 Stegmaier, *Texas, New Mexico, and the Compromise of 1850,* 93 and 102. Bell had been elected over the previous governor, George Wood, due to the former's being perceived as more supportive of Texas' claim to New Mexico lands. Despite this, he was cautious in pursuing military action.

30 *Handbook of Texas Online,* http://www.tshaonline.org/handbook/online/articles/NN/upnse.html, last accessed October 7, 2010.

31 Stegmaier, *Texas, New Mexico, and the Compromise of 1850,* 70-74. This area, along with much other southern New Mexico territory was part of the later Gadsden Purchase.

32 Stegmaier, *Texas, New Mexico, and the Compromise of 1850,* 75.

33 George A. McCall, *New Mexico in 1850: A Military View*, Robert W. Frazer, ed. (Norman: University of Oklahoma Press, 1968).

34 Robert W. Larson, *New Mexico's Quest for Statehood, 1840-1912,* 30.

35 Stegmaier, *Texas, New Mexico, and the Compromise of 1850,* 80.

36 *Constitution of the State of New Mexico, 1850,* reprinted from the original in the Library of Congress, intro. by Jack Rittenhouse (Santa Fe: Stagecoach Press, 1968).

37 Twitchell, *The Leading Facts of New Mexico History,* vol. 2, 274-77, including n 198-200. Also Benjamin Read, *An Illustrated History of New Mexico,* English translation by Eleuterio Baca (Santa Fe: The New Mexican Printing Company, 1912): 461, includes the complete text of the letter Colonel Munroe sent to New Mexico officials telling them "that the state government of the State of New Mexico has no legal existence till New Mexico is admitted into the union...."

38 Stegmaier, *Texas, New Mexico, and the Compromise of 1850,* 239-42.

39 Stegmaier, *Texas, New Mexico, and the Compromise of 1850,* 254.

40 Stegmaier, *Texas, New Mexico, and the Compromise of 1850,* 222. The latter quote is from a letter from Alfred Pleasanton who, as a young lieutenant about to depart for New Mexico, happened to have a conversation with the president.

41 See, for example, John C. Waugh, *On the Brink of Civil War: The Compromise of 1850 and How It Changed the Course of American History* (Wilmington, Delaware: Scholarly Rescources, 2003): 163-67. Taylor's death was attributed to a "bilious fever," or cholera.

42 Robert W. Larson, *New Mexico's Quest for Statehood, 1840-1912,* 50.

43 Stegmaier, *Texas, New Mexico, and the Compromise of 1850,* 221-28, gives a detailed account of the recruitment and deployment of the units sent to New Mexico.

44 George A. McCall, *New Mexico in 1850: A Military View,* 184.

45 1850 Federal Census; Santa Fe County, New Mexico Territory.

46 Stegmaier, *Texas, New Mexico, and the Compromise of 1850,* 221-28, identifies the positions of many key Senate and House members as the Congress met in January 1850.

47 "Speech of Mr. Clay of Kentucky, In the Senate of the United States, February 5 and 6, 1850," *Congressional Globe, Senate, 31st Congress, 1st Session,* 115-27, available at http://memory.loc.gov/cgi-bin/ampage?collId=llcg&fileName=024/llcg024.db&recNum=146, last accessed October 9, 2010.

48 In addition to describing the proposals, Stegmaier, *Texas, New Mexico, and the Compromise of 1850,* provides maps of the various proposals, including Benton's, 94, Foote's, 96, Webster's, 106, and Douglas-McClernand's, 110.

49 *Congressional Globe, Senate, 31st Congress, 1st Session,* 451-55, available at http://memory.loc.gov/cgi-bin/ampage?collId=llcg&fileName=022/llcg022.db&recNum=538, last accessed October 9, 2010.

50 "Mr. Webster's Speech In the Senate of the United Sates, March 7, 1850, on the Slavery Compromise," available at http://memory.loc.gov/cgi-bin/ampage?collId=rbaapc&fileName=33100//rbaapc33100.b&recNum=13&itemLink=r?ammem/rbaapcbib:@field(NUMBER+@od1(rbaapc+33100))&linkText=0, last accessed October 9, 2010

51 William Lloyd Garrison, "John C. Calhoun, Daniel Webster, and the Compromise of 1850," *The Liberator,* Mar. 15, 1850, available at http://fair-use.org/the-liberator/1850/03/15/john-c-calhoun-daniel-webster-and-the-compromise-of-1850, last accessed October 9, 2010.

52 Stegmaier, *Texas, New Mexico, and the Compromise of 1850,* 248.

53 Stegmaier, *Texas, New Mexico, and the Compromise of 1850,* 250-59.

54 Summarized in Robert W. Larson, *New Mexico's Quest for Statehood, 1840-1912,* 56. For a more detailed account of the Congressional battles, see Stegmaier, *Texas, New Mexico, and the Compromise of 1850,* 280-94

55 Twitchell, *The Leading Facts of New Mexico History,* vol. 2, 283.

56 Ritch, *The New Mexico Blue Book, 1882,* 100-01.

Michael Stevenson is currently the President of the Historical Society of New Mexico. He is also a member and Secretary of the Museum of New Mexico Board of Regents. He received a Ph.D. in 1968 from the University of Texas at Austin, and retired from Los Alamos National Laboratory in 1993 as Associate Director for Energy and Environment. He is a student of New Mexico and Spanish Colonial history, most recently focusing on the intertwined history of the Historical Society of New Mexico and the Museum of New Mexico. His chapters in the current volume originally appeared in the Historical Society of New Mexico's La Crónica de Nuevo México.

10th Annual National Latino Writers Conference

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Contemporary Hispanic Market Artists

Contemporary Hispanic Market celebrated its 25th year last summer and almost 90 artists participated in a new book honoring this anniversary. The annual market is held each year on the last full weekend of July on Lincoln Street just off the Plaza in Santa Fe and a Winter Market which is held at the Santa Fe Convention Center on December 9-10. Featured here are six of the artists you can meet at the Market.

Patricia A. Baca

Patricia paints landscapes, still life, florals, portraits and figurative studies. She works primarily from photographs she has taken herself. For landscapes, Patricia allows the paint's flow and light brush strokes to suggest areas of foliage. When painting portraits, she concentrates on the expression in the eyes of the person, and makes the portrait as exact as possible working from photographs. There is a story that goes with each person that Patricia paints, about how she met them, and got their permission to photograph and paint the portrait.

Michael M. Blanco

Michael was influenced as a child with the Southwest's beautiful scenery. He marvels and what God has given and he has tried to capture that beauty in his art. He is a self-taught artist who works in a number of media. The area around Taos provides him with a wealth of inspiration and subjects.

Sandra Duran-Wilson

Sandra calls herself an abstract college painter. Science is the inspiration for her work. She grew up on the Border of Mexico with her physician father, artist relatives, and the wild desert outdoors.

Susana W. Erling

Susana's original inspiration for her art came from her childhood in Chile. In 1982 she was selected to travel to Mexico for six weeks and study art. She was a member of the "Chicago Ten," a group of female artists who met and supported each other to create art while holding full-time jobs. She exhibited in 2002 at the Flat Iron Building's Wicker Park Gallery in Chicago. She is now retired from teaching but works in her art full time.

Eloise Marie Estrada

Eloise creates "story boxes" using a variety of materials. The boxes are painted in acrylics and the figures are made in clay. The boxes are wood. They are whimsical, have embellishments, and are conversation pieces in addition to being works of art.

Anthony Fernandez

Tony is a staple of Contemporary Hispanic Market. He was a committee member and a volunteer for ten years and now is in Market as an artist. Tony's art is how he sees the world around him, the timelessness of human nature, the many lives and cultures where he has lived, and just being a modern day Hispano in an old world. His work is in collections in Santa Fe, Malibu, and Newport Beach both in California. Tony is a Board member of Contemporary Hispanic Market.

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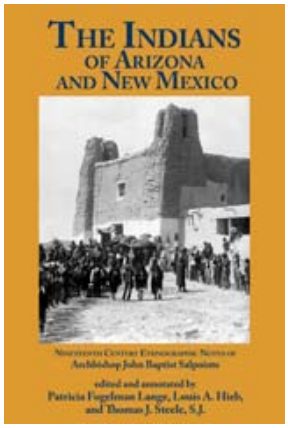
The Indians of Arizona & New Mexico

Nineteenth Century Ethnographic Notes of Archbishop John Baptiste Salpointe

Edited and Annotated by Patricia Fogelman Lange, Louis A. Hieb, and Thomas J. Steele, S.J.

392 pages 26 illustrations; 6 x 9 ISBN 978-1-890689-57-5 ($19.95) (Trade paper)



This volume describes the little-known world of John Baptist Salpointe, successor to Archbishop Lamy and the second Archbishop of Santa Fe, who worked among Indian tribes in both Arizona and New Mexico during the tumultuous final years of the frontier between 1860-1898. All of his impressions and accumulated knowledge of Indian/White relations over this thirty-plus-year period are vividly described in his varied vignettes enhanced by the editors through extensive annotations contributing to a broader historical background for the reader. Portrayed here is the growth of this church dignitary from a young French priest who volunteered to live in the desolate Southwest to a resourceful man of strong will and determination as he encouraged the expansion of parishes, created religious schools, hospitals, and parishes, attended Indian ceremonies, and collected tribal statistics, tribal history, and folk tales from informants. This book will have special historical appeal to those readers interested in the frontier, Church philosophy, and Indian tribes of Arizona and New Mexico.

ABOUT THE EDITORS

Patricia Fogelman Lange, a Research Associate at the Laboratory of Anthropology Museum of Indian Art and Culture, Santa Fe, is the author of *Pueblo Pottery Figurines: The Expression of Cultural Perceptions in Clay* as well as a number of articles on Southwestern art and culture. **Louis A. Hieb**, a specialist in Hopi studies, vernacular architecture, comparative historiography and the history of photography in the Southwest, was head of Special Collections in The University of Arizona Library and director of the Center for Southwest Research at the University of New Mexico. **Thomas J. Steele, S. J.**, a professor at Regis University and the University of New Mexico, has been active researcher of the religious culture of the people of the Southwest and is the author of numerous books on the religious art of New Mexico.

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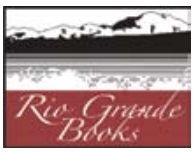

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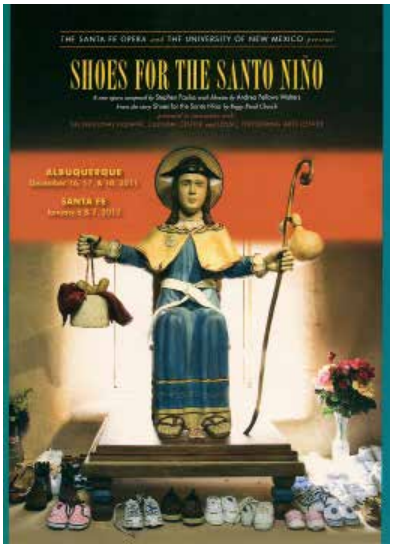
They Made One Of Our Books into the Centennial Opera: Shoes For The Santo Niño

By Barbe Awalt



Most book publishers long for their book to be made into a movie or a TV show. Small publishers can hope that their book is bought by a big publisher for increased distribution and fame. No one could every hope that their children's book would be turned into an opera. Much less turned into the "People's Opera for the Centennial of New Mexico" but *Shoes for the Santo Niño* was.

The whole honor sort of snuck up on us. The children's opera was produced by the University of New Mexico Children's Chorus and Santa Fe Opera. You would think someone producing the opera would have contacted us but we are still waiting. They did want money from us but we think we were like anyone else who was solicited. The book, while they were working on the opera, won the 2010 New Mexico Book Award for a children's book. It also won the Pablita Velarde Award from the Historical Society of New Mexico.

Shoes for the Santo Niño was released in 2009. It was written by Peggy Pond Church about thirty years ago but it was put in a box and when she moved it was forgotten. The story was brought to us by Kathleen Church (Peggy's daughter-in-law) and Sharon Snyder from Los Alamos. Kathleen had unsuccessfully taken it to another local publisher and it just sat without any decision. She pulled it and brought it to us. Peggy Pond Church had written a number of award-winning books for adults and we were thrilled to have her on our authors' list.

Right away we said it had merit and insisted it had to be bilingual. Corina Santistevan and Yolanda Romero translated the story. Then we insisted that local santero Charlie Carrillo had to illustrate it. Charlie is probably one of the experts in Santo Niño and his daughter is named Atocha. He has collected Santo Niño's for decades. But working with Charlie is like working with lightening – he has no concept of deadlines, sizes, or anything else. But he can paint.

We were first aware that the opera was a go when Dorothy Massey of Collected Works called us to order a massive number of books to sell at the Lensic Theater when the opera played there for the New Mexico Birthday weekend – January 6 &7. Unfortunately, the National Hispanic Cultural Center couldn't figure out how to sell books. So the book wasn't there – not even in their gift shop.

The old Lensic Theater was a fitting setting for the opera. There was not a seat to be had and I heard it was sold out for the other four productions both at the Lensic and the National Hispanic Cultural Center. The opera was only about 40 minutes and something that kids would love.

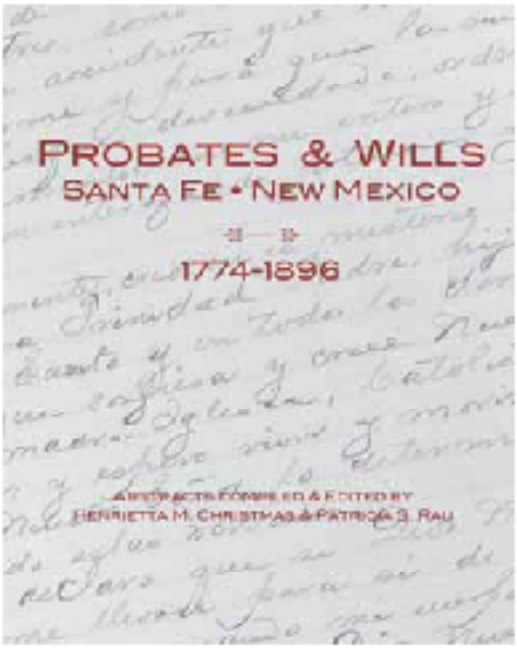
Shoes For The Santo Niño is a great gift for the people and students of New Mexico to celebrate the Centennial. The people need an opera for the Centennial and a cute local story, that children will enjoy, fits the bill. This was a present to us all and a good idea. Maybe Peggy Pond Church will be the subject of the kids to look up and learn more. Maybe Peggy is smiling on us all to celebrate the Centennial. It does make us understand the concept of the book was better than the film or in our case the opera.

Probates & Wills, Santa Fe: 1774-1896

compiled and edited by Henrietta M. Christmas & Patricia S. Rau

128 pages; 8 x 10 pb ISBN 978-1-936744-06-0 $18.95

Containing abstracts of wills from 1774 – 1896, this book covers three governmental time periods in the history of New Mexico – Colonial, Mexican, and Territorial. The early Colonial Spaniards made their wills in a more elaborate fashion, as compared to the Mexican Period of New Mexico which showed less flourish but still maintain the same detail; and Territorial wills which left out more of the religious pieces, but kept the minor details of their estates. These abstracts are from Book "E" of the Santa Fe County, New Mexico, Probate and Will Books, located at the New Mexico State Records Center and Archives in Santa Fe, New Mexico.



The earliest wills were probated much later from 1877-1897, as their families needed to deed property in their own names. The represent a broad range of wealth, such as the deceased person's house, land, and animals, to personal property which could be clothing, jewelry, weapons, etc. Items used for day-to-day work play a large part in these wills. Women's rights were upheld in terms of property they owned and could pass on as inheritance to their children, as evidenced in these wills.

ABOUT THE AUTHORS

Henrietta Martinez Christmas retired in 1998 as a Corporate Human Resources Director while living in Boulder, Colorado. She has had a life-long interest in the history of New Mexico and spent many summers in Trementina where her maternal grandparents ranched and heard many of their family stories told year after year.

Born and raised in northern New Mexico, she has written over 100 articles for genealogical journals and several family genealogy books relating to New Mexico's people and their history. She contributed to *Sunshine and Shadow*, co-authored *The Early Pojoaque Valley, Labradores, Jornaleros y Artesanos* and *Early Settlers of La Cienega*, authored *Military Records ~ Colonial New Mexico, Notas y Revistas (Notes and Musters), The Santa Fe Presidio Soldiers – Their Donation to the American Revolution* and helped to extract and transcribe various books for genealogical societies. Her latest book, *Chaperito: Land Grant, Parish & Ghost Town*, was published in 2009.

Patricia Sanchez Rau retired as Benefits Administrator from the William Wrigley Jr. Company in Chicago in 1999. A native Coloradoan, she and her husband Rudy moved to Colorado Springs after they both retired. Growing up in small towns, her mother's interest in family history was passed on as they travelled on the Chili Line Railroad to visit relatives in Santa Cruz de la Cañada. Their journeys and time spent together made those families come alive.

With her interest in genealogy, she became a frequent contributor to various Genealogical Society Journals in both New Mexico and Colorado. After meeting Henrietta, they began collaborating on various research and writing projects. They have co-authored *Early Settlers of La Cienega* and *The Early Pojoaque Valley, Labradores, Jornaleros y Artesanos*. Pat researched and compiled *The Nicolas Ortiz Family of New Mexico*.

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by Don Bullis

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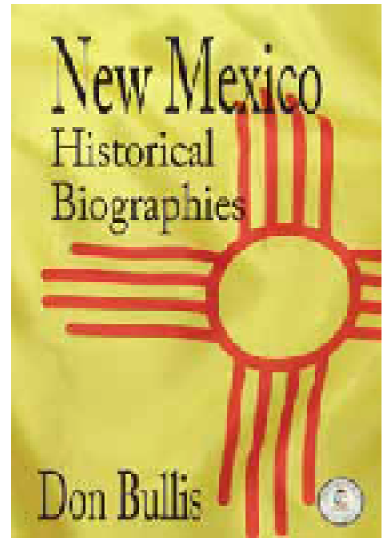
ISBN 978-1-890689-62-9 ($48.95 pb) 978-1-890689-87-2 ($62.95 hb)



New Mexico Historical Biographies is an encyclopedia of the people of New Mexico—the 47th State in the Union. It is a cross-section of people who have had an influence on life—and sometimes death—in the Land of Enchantment, from the time before the first Europeans arrived around 1540 until today. There are entries for over 1,500 people in New Mexico's history.

Possibly the most important book on New Mexico history since Ralph Emerson Twitchell — 100 years ago.

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The starting place for many people seeking to make the acquaintance of New Mexicans of yesteryear. I am almost certain everyone who reads it will learn something new about New Mexico history and enjoy immensely themselves in the bargain. —Rick Hendricks, *New Mexico State Historian*

This comprehensive anthology will prove to be invaluable to historians, history writers, and readers of all sorts. More than just biographies, it offers great reading for anyone interested in New Mexico history. One can turn to any page and find a great story, and it will be a rare reader or historian who can claim to have already known about all those represented. —Mike Stevenson, *President, Historical Society of New Mexico*

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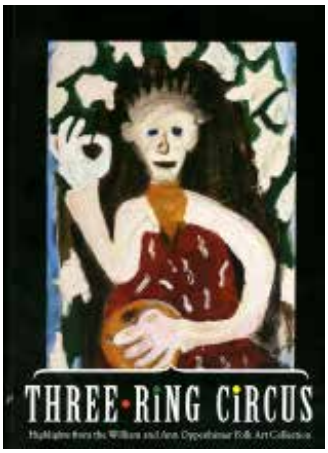
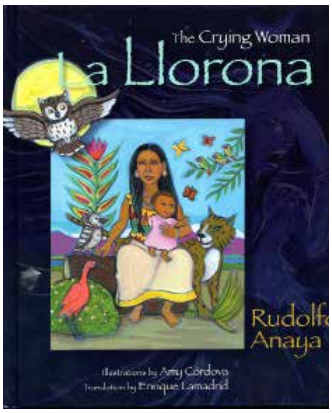


***Three Ring Circus: Highlights from the William & Ann Oppenhimer Folk Art Collection*. Released in 2011 by the Longwood Center for the Visual Arts, paperback, 161 pages, full color photos, $50, no ISBN.**

This book was a Christmas present by our good friend Nick Herrera. He signed his entry in the book and it was a wonderful idea. The book is a collection of folk artists from all over the country. There is Howard Finster from the South, Ron Rodriguez from Santa Fe, Jessie Cooper from Kentucky, Malcah Zeldis from the Bronx, John Martin from California, Leroy Archuleta from Tesuque, and many more prominent artists. The book's images jump off the pages and it is a fun read. The artists for the most part, have not gotten the respect that they deserve. If you want to learn about folk art in the USA this is a must read. Three Ring Circus was up until January 6, but they probably still have the book available. Call 434/395-2206 in Farmville (really!), or send $50 to LCVA at 129 North Main Street, Farmville, VA 23901 (checks made to Longwood University Foundation and Folk Art in the memo and the $50 covers shipping domestically) VA. The exhibit really should travel.

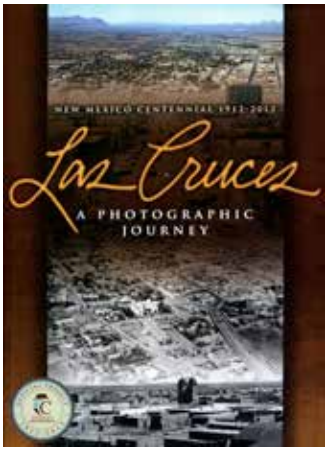


***La Llorona: The Crying Woman* by Rudolfo Anaya with translation by Enrique Lamadrid and illustrations by Amy Cordova. Published in 2011 by UNM Press, hardback, $19.95, full color, 43 pages, ISBN 978-0-8263-4460-1.**

This New Mexican folktale about the Crying Woman who seeks out children who don't behave is a classic. Rudolfo Anaya is also a classic. This is a perfect way to talk to children about mortality and issues of growing older. Bilingual is perfect for children to start a second language and the illustrations are perfect and colorful. If you didn't give this book to a child for Christmas make sure you get one for a birthday or just because.

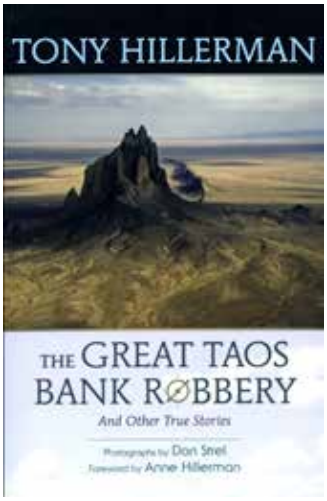
***The Oldest House in the USA/La Casa Más Antigua de los Estados Unidos* by Kat Aragon and illustrated by Mary Jo Madrid. Published in 2012 by Lectura Books, softback, $8.95, full color, 22 pages, ISBN 978-1-60448-016-0.**

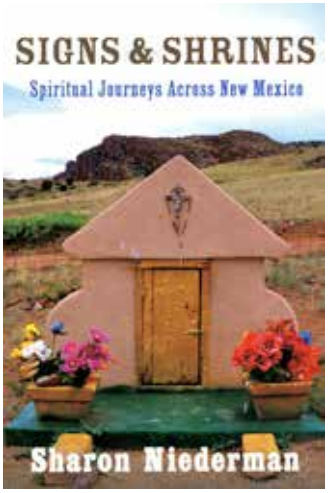
This is a sweet little book, bilingual, that any child will love. It helps them remember a trip to New Mexico or if they are lucky enough to live here they need their own New Mexico book. The illustrations are in many respects like a truly gifted child would paint. Our friend Mary Jo Madrid who co-makes santitos created the pictures. She is so new at this she didn't know what or where to sign the book! Sweet! A wonderful present for "just because."

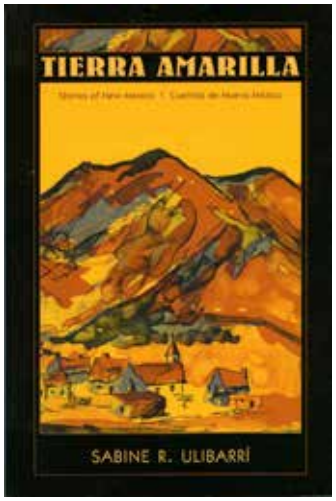


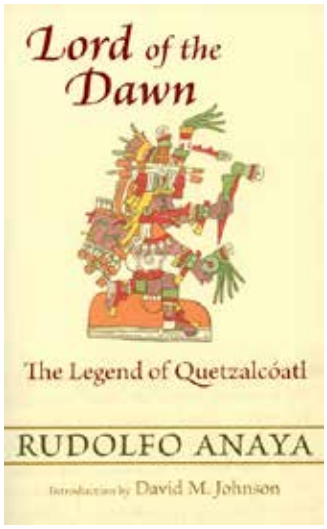
***Las Cruces: A Photographic Journey* edited by the Las Cruces Bulletin. Published by the Las Cruces Bulletin in 2012, hardback, 280 pages, many B&W and color photos, $60, ISBN 978-0-615-54517-2.**

This is a beautiful book. So often the southern part of New Mexico gets forgotten but the people there are not to be forgotten. They have a rich history that is a part of New Mexico and New Mexico's Centennial. The folks at the Las Cruces









Bulletin were smart enough to enlist the services and photo archives of New Mexico State University Library. The book covers good times and bad. It covers major events, the chile connection, and the way Las Cruces looked then and now. If you know very little about Las Cruces get this book. If you want to remember New Mexico's Centennial get this book. They are New Mexico in Las Cruces too!

***The Great Taos Train Robbery and Other True Stories* by Tony Hillerman, Foreword by Anne Hillerman, and Photographs by Don Strel. Published in 2012 by UNM Press, paperback, $15.95, 17 photos, B&W, 168 pages, ISBN 978-0-8263-5192-0.**

This is a classic! This was Tony Hillerman's third book before he got really famous with his Jim Chee and mystery series books. It is a refigured and re-issued book that everyone should have. We long for Tony! This is a collection of nine nonfiction stories from a journalist's eye. The central story is the true Taos bank robbery. If you are looking for something to get Dad or a brother or a husband for Father's Day this is perfect BUT frankly everybody will love it. It has the true flavor of New Mexico.

***Signs & Shrines: Spiritual Journeys Across New Mexico* by Sharon Niederman. Published in 2012 by Countryman Press, paperback, 256 pages, color photos, $19.95, ISBN 978-0-88150-908-3.**

The title of this book is a bit misleading because I thought it was spiritually based and it is really a great idea for a travel book with much more depth. This book takes the New Mexico image of being different, spiritual, and ancient and puts those places in this book. The usual and unusual take on a new meaning. This book also has places and events that may not be in the usual tourist book but rather places that the wanderer might want to know about. There are casinos, flea markets, chapels, ruins, parades, museums, and almost every city and village. One more travel book is ho-hum but this book has something more and I highly recommend it for friends coming to New Mexico. It will help them understand what New Mexico is about.

***Tierra Amarilla: Stories of New Mexico* by Sabine R. Ulibarri. Published in 2012 by UNM Press, paperback, $19.95, B&W, 200 pages, ISBN 978-0-8263-1438-3.**

This was first published in 1964 in Spanish and the new translation is by Erlinda Gonzales-Berry. This is a bilingual book. These are the charming stories and world of Sabine Ulibarri. Ulbarri is a native of Tierra Amarilla in Northern New Mexico on the way to Chama. I can see this book part of New Mexico history classes or Spanish language classes and required, supplemental reading.

***Lord of the Dawn* by Rudolfo Anaya. Published in 2012 by UNM Press, 168 pages, paperback, $19.95, B&W, ISBN 978-0-8263-5175-3.**

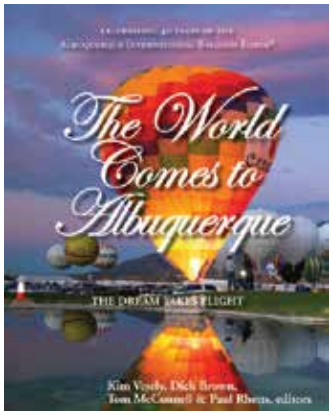
Rudolfo Anaya gives us the legend of Quetzalcóatl, the Plumed Serpent, of Mesoamerica. This is a must-have for those studying Mexico, the influences of Native American culture, and contemporary Hispanics in America. This book covers the spiritual role of the gods and their art, agriculture, knowledge, war and peace. My one problem with it is the cover looks like it was put together quickly and with little thought. That being said the cover has nothing to do with the content.

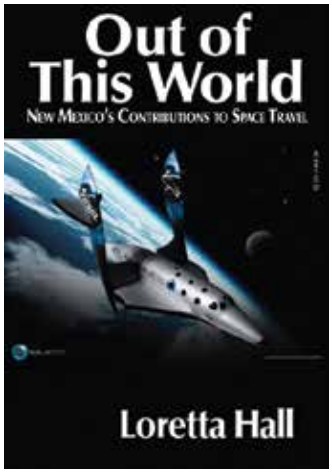
The Best Books of New Mexico:
The 5th Annual New Mexico Book Awards

In the 5th year of the New Mexico Book Awards the announced winners were widely diverse and a reflection of New Mexico's history and culture. This was also the year that two books were the best and they were vastly different in their subjects. Both books had a score that was a dead tie. *A Good Goodbye: Funeral Planning for Those Who Don't Plan to Die* and *The World Comes to Albuquerque: the 40th Anniversary International Balloon Fiesta* may reflect the population is aging and New Mexico is celebrating the biggest party in New Mexico.

Gail Rubin's *A Good Goodbye* is funeral planning with a different spin. This is a well- written and humorous look at what we are all facing. This little known book held it's own in the judging. Rubin takes a look at the last taboo and recommends planning a meaningful send-off, saving money, avoiding stress, preparing directives and even thank-you notes, green burials, and avoiding family conflict.

Another book that was honored with Best Book was *The World Comes to Albuquerque*, the celebration of 40 years of ballooning at the Balloon Fiesta and the history of ballooning in New Mexico. The book is timely because the late Sid Cutter, the father and founder of the Balloon Fiesta, died in May, and wrote two chapters in the book. The book is edited by Kim Vesely, Tom McConnell, Dick Brown, and Paul Rhetts and is published in collaboration with the Albuquerque International Balloon Fiesta. It is the official guide to the Fiesta.





The Best New Mexico Book was also a tie with two books and they were just a hair shy of the Best Book score: *Turquoise* by Joe and Dan Lowry with *Out of This World* by Loretta Hall. Both books reflect the history and culture of New Mexico. Turquoise is New Mexico's official gem and the book explores the history with text and wonderful photos. *Out of This World* documents the space history of New Mexico including the new Spaceport.

Three categories noted the passing of three great authors: Best Religious Book honors Father Thomas J. Steele and was sponsored by the Archdiocese of Santa Fe, and two Western History Awards honors books in Howard Bryan and Joe Sando's names. All three authors were prolific and contributed to the colorful literary history of New Mexico. *You Who Make The Sky Bend* won the Religious Book Award, while *All Trails Lead to Santa Fe* won the Howard Bryan Award and *N. Scott Momaday* and *Taos Pueblo & The Sacred Blue Lake* were tied for the Joe Sando Award.

There were two authors who won awards for two different books. Slim Randles won for *A Cowboy's Guide To Growing Up Right* and *Sweetgrass Mornings*. Slim is a New Mexico Breeze contributor. Dave DeWitt, The Pope of Peppers and co-founder of Albuquerque's Fiery Foods Show, won for *The Southwest Table* and *1001 Best Hot & Spicy Recipes* – tied himself for Winner in the Cooking Category.

A number of notable authors were also Winners in their categories: Anne Hillerman, Rudolfo Anaya, David Remely, Ana Baca of Bueno Foods, Jill Lane and Travelin' Jack, Gary Herron - event co-MC and reporter for the *Rio Rancho Observer,* Richard Melzer, and Melody Groves - outgoing President of Southwest Writers. Andres Armijo won Best First Book for *Becoming Part of My History.*

Publishers represented with winning books include: UNM Press, SAR Press, LPD Press/ Rio Grande Books, Gibbs Smith, St. Martin's Press, University of Oklahoma Press, Arcadia Publishing, Sunstone Press, Knopf Books, Chronicle Books, William Morrow, and many others. Some books were self published and held up to the scrutiny of judges making them more then suited to the challenge. Books are judged by readers, libraries, booksellers, and teachers all over New Mexico. Books from the awards entries are donated to libraries and literacy programs.

2011 New Mexico Book Award Winners

Children's Picture Book
Ana Baca
Tia's Tamales
University of New Mexico Press

Children's Activity Book (Tie)
Bruce, Hank and Tomi Jill Folk
Stasha Dog's Secret Dream
Petals & Pages Press

Lane, Jill
Travelin' Jack
Enchantment Lane Pubs

Young Readers (Tie)
Wright, Sandi
The Adventures of Santa Fe Sam
Art Academy de los Ninos

Martinez, Demeteria & Rosalee Montoya-Read
Grandpa's Magic Tortilla
University of New Mexico Press

Juvenile (Tie)
Cervantes, Jennifer
Tortilla Sun
Chronicle Books

Hauth, Katherine
What's for Dinner?
Charlesbridge

Young Adult (high school)
Avasthi, Swati
Split
Knopf Books

Poetry (Tie)
Golos, Veronica
Vocabulary of Silence
Red Hen Press

Renee Gregorio, Joan Logghe, & Miriam Sagan
Love & Death
Tres Chicas Books

Fiction, Adventure/drama (Tie)
Anaya, Rudolfo
Randy Lopez Goes Home
University of Oklahoma Press

Hinton, Lynne
Pie Town
William Morrow

Fiction, Historical
McDuffie, Susan
The Faerie Hills
Five Star Publishing

Fiction, Mystery/suspense
Barber, Christine
The Bone Fire
Minotaur Books

Fiction, Romance
Jones, Darynda
First Grave on the Right
St. Martin's Press

Fiction, Sci Fi & Fantasy
Corwell, David
Daily Flash 2011
Pill Hill Press

Fiction, Other
Campbell, Liza
The Dissemblers
Permanent Press

Anthology
Torrez, Robert
Rio Arriba: A New Mexico County
Rio Grande Books

Anthropology/Archaeology
Margaret Nelson & Michelle Hegmon
Mimbres Lives and Landscapes
SAR Press

Art & Photography
Kim Vesely, Dick Brown, Tom McConnell & Paul Rhetts
The World Comes to Albuquerque: Celebrating 40 Years of the Albuquerque International Balloon Fiesta
Rio Grande Books

Biography (Tie)
Miller, Darlis
Open Range
University of Oklahoma Press

Remley, David
Kit Carson
University of Oklahoma Press

Randles, Slim
Sweetgrass Mornings
University of New Mexico Press

Business (includes career)
Powers, Marianne
Doing the Right Thing
Quillrunner Publishing

Cooking (Tie)
DeWitt, Dave
The Southwest Table
Globe Pequot

DeWitt, Dave
1001 Best Hot & Spicy Recipes
Surrey Books

Gardening
Hillerman, Anne & Don Strel
Gardens of Santa Fe
Gibbs Smith

Gay/Lesbian (GLBT)
Bodin, Joanne
Walking Fish
Outskirts Press

Health
Dubois, William
Beyond Fingersticks
Red Blood Cell Books

History, New Mexico subject
Hall, Loretta
Out of this World: New Mexico & Space Travel
Rio Grande Books

Multi-cultural Subject
Shaphard, Bud
Chief Loco
University of Oklahoma Press

Nature/Environment (Tie)
Bello, Kyce
The Return of the River
Sunstone Press

Cartron, Jean-Luc
Raptors of New Mexico
University of New Mexico Press

New Age
Chernoff, Seth David
Manual for Living
Spirit Scope Publishing

New Mexico Centennial
Melzer, Richard
Sunshine & Shadows II
Rio Grande Books

Parenting/Family Issues
Rubin, Gail
A Good Goodbye: Funeral Planning for Those Who Do Not Plan to Die
Light Tree Press

Philosophy
Burch, Jack
The New Trinity
DeVorss & Company

Political/current events
Taggart, Vicki
Senator Pete Domenici's Legacy 2010
Rio Grande Books

Reference
Lowry, Joe Dan and Joe P.
Turquoise
Gibbs Smith

Religious (in honor of Father Thomas J. Steele, S.J.)
Sandlin, Lisa & Catherine Ferguson
You Who Make the Sky Bend
Pinyon Publishing

Science & Math
Kandasamy & Smarandache
Algebraic Structures Using Natural Class of Intervals
The Educational Publisher

Self-help (Tie)
Guyette, Susan
Zen Birding
O-Books

Randles, Slim
A Cowboy's Guide
Rio Grande Books

Travel
Groves, Melody
Hoist a Cold One: Historic Bars of the Southwest
University of New Mexico Press

Nonfiction, Other
Herron, Gary
Baseball in Albuquerque
Arcadia Publishing

First Book
Armijo, Andres
Becoming a Part of My History
Rio Grande Books

Howard Bryan Western History Award
Santa Fe 400th Anniversary
All Trails Lead to Santa Fe

Joe Sando Western History Award (Tie)
Phyllis Morgan
N. Scott Momaday

Marcia Keegan
Taos Pueblo & Its Sacred Blue Lake

Best New Mexico Book (Tie)
Loretta Hall
Out of this World: New Mexico's Contributions to Space Travel

Lowry, Joe Dan and Joe P.
Turquoise

Best of Show (Tie)
Rubin, Gail
A Good Goodbye: Funeral Planning for Those Who Do Not Plan to Die

Kim Vesely, Dick Brown, Tom McConnell & Paul Rhetts
The World Comes to Albuquerque: Celebrating 40 Years of the Albuquerque International Balloon Fiesta

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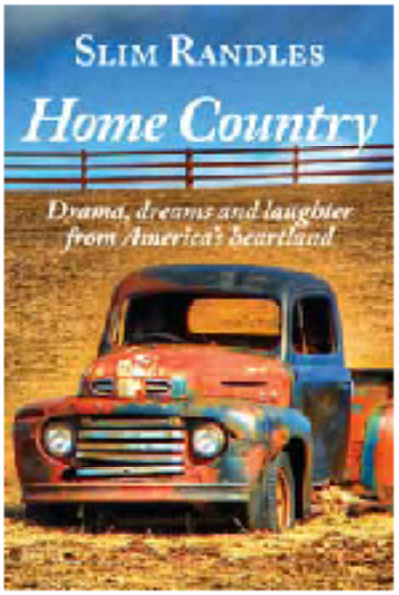
Slim Randles

Home Country: Drama, dreams, and laughter from America's heartland

200 pages; 6 x 9 pb ISBN 978-1-936744-03-9 $17.95



Home Country is not a place, but a state of mind. In this place Slim Randles is the recorder of everything – good and bad. Slim is a down home kinda guy with a sense of humor that often makes fun of himself. Slim would no sooner land a really big fish, or track a bear than tell a really great tale of his friends in the outdoors. Over 2 million people in 42 states read his Home Country weekly column in big and small newspapers.

Slim is an award-winning author and journalist who has seen it all and then some more. These are tales of real people with stories that will make you cry, laugh, and say, "I never thought of that!" Home Country is your home no matter where it is. Kick back and read the best stories of five years of Slim's Home Country columns. Take a minute to sip a lemonade, sit in the old rocker with your dog by your side, relax, and watch the sunset – you are home.

Slim Randles brings a lot to the table when he talks about America's heartland. A veteran outdoorsman and journalist, Slim shares the drama, dreams, and laughter we all feel in our everyday lives. All along the way, Slim uses his highly evolved sense of humor and seems to find a way to poke fun at his own daily life. This book is a collection of the best of Slim's wit and wisdom. Over 2 million readers of hometown newspapers in 42 states follow Slim on a weekly basis.

Just where is Home Country?

Home Country is not just a place, but a state of mind. It is a place where few doors are locked and laughter can be heard at all hours.

Home Country is the friendly philosophy counter down at the Mule Barn truck stop, where Doc and Bert and Dud and the rest of the world-dilemma-think-tank gather each morning over coffee to solve the world's problems and plan mischief.

Home Country is that swimming hole on Lewis Creek, where the children drop from the tire swing into the pool, making wet diamonds flash in the sun. And it is the old movie theater that has reverted to showing silent movies just to try to stay afloat in this age of DVD players.

Home Country is where young guys get moon-eyed over young girls who can't see them for sour grapes, but they all manage to live through it, and it is the place where Dewey the Accident Prone tries many different ways of earning a living to see if he can find one that doesn't cause too much harm.

Home Country is where Sarah runs the Read Me Now bookstore and has one special category called "Love and Other Fiction." It's the place where stories travel faster than electricity and laughter outruns the stories. It's a place where a potluck supper is a major and much-anticipated social event and where a stolen garden hose is reported in the local newspaper.

So just where is *Home Country*? It is here, in our hearts. It's a warm summer evening, a place by the fire in winter, a place of hope and love and sometimes tears, too. It's a place where we can be ourselves and kick off the shoes of care any time we want to — *It's home.*

ABOUT THE AUTHOR

Slim Randles learned mule packing from Gene Burkhart and Slim Nivens. He learned mustanging and wild burro catching from Hap Pierce. He learned horse shoeing from Rocky Barick. He learned horse training from Dick Johnson and Joe Cabral. He learned humility from the mules of the eastern High Sierra. For the last 40 years or so, he's written a lot of stuff, too, especially in his *Home Country* column, which is syndicated all across this country. He lives in Albuquerque, New Mexico, and in a small cabin in the middle of nowhere at the foot of the Manzano Mountains.

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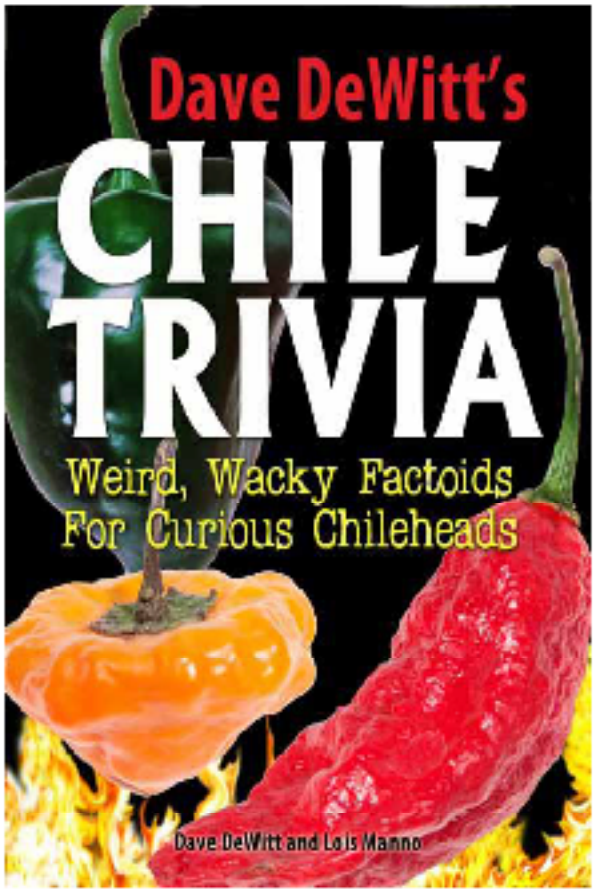
Dave DeWitt's Chile Trivia

Weird, Wacky Factoids for Curious Chileheads

by Dave DeWitt & Lois Manno

176 pages; 6 x 9 pb
70 Illustrations
ISBN 978-1-936744-00-8
$15.95

The world of the "Pope of Peppers" – Dave DeWitt, is hot, spicy, and filled with wacky trivia that those who worship peppers must know. Besides quizzes, resources, and many funny and informative factoids, there are also insights into Dave's travels and his encounters with celebrities like Martha Stewart, Paul Prudhomme, Ted Nugent, Kinky Friedman, Bobby Flay, Joe Perry, Gary Collins, Bryant Gumbel, Mark Miller, Alice Cooper, and even Zubin Mehta. There are chapters of anecdotes about the various regions all over the world where chile is used and enjoyed.



The 'Trinidad Scorpion' and the 'Bhut Jolokia the ghost pepper are the two hottest peppers in the world and Dave and Lois tell the amusing tales about them. People can't get enough of hot and that is why Dave's National Fiery Foods & Barbecue Show has, for 24 years, been the greatest trade show in New Mexico.

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March 11-13, 2012 — New England International Food Show, Convention Center, Boston, MA
March 14-18, 2012 — Boston Flower & Garden Show, Seaport World Trade Center, Boston, MA

Are you a chilehead?

UPCOMING EVENTS/SIGNINGS

Sunday, February 26, 2012	3pm, Signing, Bookworks, 4022 Rio Grande Blvd NW, Albuquerque, NM
Fri.-Sun., March 2-4, 2012	National Fiery Foods Show, Sandia Casino, Albuquerque, NM
Sunday, March 25, 2012	2pm, Signing, Page One Books, 11018 Montgomery NE, Albuquerque, NM
Saturday, July 14, 2012	11am, Signing, Lavender In the Village, 4920 Rio Grande Blvd NW, Los Ranchos, NM

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Alien Visitors

by Loretta Hall

The UFO museum is a few blocks from the Roswell Museum and Art Center, which features a large section devoted to Robert Goddard's rocket research.

For as long as people have dreamed of traveling into space, they have also speculated about beings from other planets visiting Earth. Just as New Mexico has provided the open space and sparse population for human space research, it has produced a good share of UFO reports. While the term *UFO* literally means *unidentified flying object*, popular culture usually confers on it the implication of *alien spacecraft*. An ABC News poll conducted at the beginning of the twenty-first century revealed that 25 percent of Americans believe in alien visits, although most of them acknowledge they have seen no proof.

A healthy debate continues between those who believe in the real possibility of incoming space traffic and those who are skeptical, primarily because of the lack of hard evidence. One of the most famous episodes, which still has proponents on both sides of the debate, occurred near Roswell in 1947. It is commonly known as the Roswell Incident.

The Roswell Incident

There are various accounts of the Roswell Incident, but the commonly told elements of the story are that a foreman working on a ranch northwest of Roswell heard a distant explosion during a severe thunderstorm on the night of July 4, 1947. When he rode his horse out the next morning to check the ranch animals and equipment for storm-related damage, he came upon an unusual sight. Scattered over an area approximately three-fourths of a mile long and hundreds of feet wide were a large number of fragments including metallic fabric and thin strips of wood-like plastic with strange properties. The metallic fabric, when crushed into a ball, would open back to its original shape, unwrinkled. The strips of wood-like material would not burn or melt when a flame was applied. Other metallic pieces found at the site were described as extraordinarily strong, resisting deformation even when struck with a sixteen-pound sledge hammer.

The foreman, Mac Brazel (pronounced like *frazzle*), collected several pieces of the debris and, two days later, showed them to the Roswell sheriff. Sheriff Wilcox called Intelligence Officer Jesse Marcel at the Roswell Army Air Field (RAAF). Brazel took Marcel to the field, where Marcel collected much of the debris. On July 8, RAAF officials issued a press release announcing the recovery of a "flying disk." In the meantime, Marcel took some of the debris to Fort Worth, Texas, and showed it to General Roger Ramey. On July 9, Ramey issued a contradictory press release, and the *Roswell Daily Record* reported that the debris was actually the remnants of a high-altitude weather balloon and its radar targets.

The *Roswell Daily Record's* stories about the incident on July 8 and July 9 carried the headlines "RAAF Captures Flying Saucer on Ranch in Roswell Region" and "Ramey Empties Roswell Saucer," respectively. The Roswell Incident faded. Between 1947 and 1969, the Air Force conducted Projects Sign, Grudge, and Blue Book, which were investigations to determine whether UFOs posed a threat to national security and to scientifically analyze data about UFO

Excerpted from "Out of This World," Rio Grande Books, by Loretta Hall, 2011.

sightings. None of those projects even mentioned the Roswell Incident in their reports.

The incident was brought back to life in 1978 when a UFO researcher happened to meet Marcel, who said he thought the Roswell debris was unearthly. In 1980, the *National Enquirer*, a sensationalist tabloid newspaper, picked up the story. Public curiosity and UFO researchers' interest began to grow. In 1989, the television series *Unsolved Mysteries* featured the Roswell Incident and invited witnesses to come forward and tell their stories. In 1991, researchers began to interview first-hand and second-hand witnesses about what they had seen more than forty years earlier. Mac Brazel had died in 1963 and was not available for interviews. Some other witnesses remembered seeing bodies of dead aliens at two other sites in southern New Mexico. Most of them charged that the government was hiding spacecraft wreckage and bodies. A film surfaced that appeared to show an autopsy being performed on an extraterrestrial being. The film caught the attention of Steve Schiff, a US Representative whose district included Roswell, and in 1994 he asked for a federal investigation of the incident.

Roswell Refuted

As custodian of all governmental records relating to the Roswell Incident, the Air Force conducted an exhaustive investigation. It issued a series of reports, culminating in the 1997 book *The Roswell Report: Case Closed*.

A major issue was the nature of the debris Brazel had found. The Air Force concluded that it was, indeed, remnants of a military balloon—but not a weather balloon. In 1945, the United States dropped two atomic bombs on Japan to end World War II. The Soviet Union was rushing to develop its own nuclear weapon capabilities. As the Cold War was beginning, the US government wanted to find a way to detect nuclear bomb tests or ballistic missile launches taking place in the Soviet Union. This could be accomplished by keeping a detector at a very high altitude for an extended period of time. Helium balloons offered that potential.

Between June 1947 and February 1949, more than a hundred high-altitude balloons were launched in Project Mogul. The balloons carried acoustical sensing devices to detect Soviet test explosions. More than half of the balloons were launched from Holloman Air Force Base (formerly Alamogordo Air Base) because of the area's sparse population and the fact that commercial air traffic was prohibited from flying over White Sands. The first launch consisted of a string of twenty-nine rubber weather balloons leading a trail of radar reflectors to enable tracking of the flight from the ground. The entire array was 650 feet long. During its six-hour flight, it reached an altitude of 58,000 feet. The Historical Branch of Holloman AFB reported that the balloon equipment was recovered east of Roswell.

Rubber balloons had a tendency to burst as the helium in them expanded at very high altitudes, so Project Mogul soon began using balloons made of polyethylene like those used in Projects Manhigh and Excelsior. The first launch of this type took place on July 3, 1947. It consisted of a string of ten 7-foot-diameter balloons leading a trail of radar reflectors. The reflectors consisted of three-dimensional, triangular arrays of thin, rigid metal. Holloman's Historical Branch reported that this first flight using the new balloon material was only partially successful. The flight lasted 195 minutes and reached an altitude of 18,500 feet. Recovery was reported as "unsuccessful."

Case Closed concluded that Brazel found the remnants of this balloon array. The materials looked strange to anyone not connected with Project Mogul, which was a highly secret operation (the United States did not want the Soviet Union to know it was monitoring their atomic weapons development). The Air Force could not release information about this secret activity, so it called the object a weather balloon. People who knew what weather balloons looked like dismissed this as a cover-up.

"As early as May 1948, polyethylene balloons coated or laminated with aluminum were flown from Holloman AFB and the surrounding area," *Case Closed* reported. "Beginning in August 1955, large numbers of these balloons were flown as targets in the development of radar guided air to air missiles. Various accounts of the 'Roswell Incident' often described thin, metal-like materials that when wadded into a ball, returned to their original shape. These accounts are consistent with the properties of polyethylene balloons laminated with aluminum."

As for the reports of alien bodies, the Air Force investigation concluded that the "bodies" described by witnesses were related to other programs, Projects High Dive and Excelsior. In those programs, anthropomorphic dummies were dropped from airplanes and balloons to help researchers develop equipment and procedures for parachuting from very high altitudes. The drops did not begin until 1953, but witnesses who claimed to have seen alien bodies were unable to say for sure when they saw them. Furthermore, several witnesses said the bodies looked like dummies or plastic dolls.

Some witnesses recalled seeing hairless bodies being carried on stretchers or laid in wood coffins. The Air Force investigators explained this in *Case Closed*: "The dummies were sometimes transported to and from off range locations in wooden shipping containers, similar to caskets, to prevent damage to fragile instruments mounted in and on the dummy. Also, canvas military stretchers and hospital gurneys were used (a procedure recommended by a dummy manufacturer) to move the dummies in the laboratory or retrieve dummies in the field after a test."

Witnesses recalled that when debris was discovered, Air Force personnel would come out and comb the area, collecting every scrap they could find. Some saw this as an

indication of government secrecy. Joe Kittinger had another explanation. "We were directed to remove as much of the material dropped by the balloon as possible," he said in an interview published in *Case Closed.* "Sometimes this was difficult because the balloon and payload would break apart and cover a large area. We collected the debris in these cases by 'fanning out' across a field until we had collected even very small portions of the payload and balloon. We were particularly careful to collect the large plastic balloons because cattle would ingest the material and the ranchers would file claims against the government."

The Air Force investigators documented rational explanations for all the flying saucer and alien sightings involved under the Roswell Incident umbrella. Skeptics thought the government concluding there was no cover-up was like the fox saying he was carefully guarding the hen house from carnivorous invaders.

The Roswell Image

The Roswell Incident continues to have believers and debunkers. Believers are intrigued by the possibilities of alien visitors but cannot produce conclusive, physical proof of their existence. Debunkers propose rational, earthly explanations for the events but cannot prove there has been no cover-up. A *CNN/Time Magazine* poll in 1997, the year *Case Closed* was published, found that nearly two-thirds of the respondents believed an alien craft crashed at Roswell in 1947. More recently, a 2008 poll by Scripps Howard News Service and Ohio University found that a third of adult Americans believe it is either very likely or somewhat likely that aliens from space have visited Earth.

This willingness, perhaps eagerness, to believe the extraterrestrial nature of events such as the Roswell Incident has brought attention and some economic stimulation to New Mexico. The International UFO Museum and Research Center opened in Roswell in 1992. By 2001, more than one million visitors had come to view the exhibits and use the research library. Globes on street lights near the museum are painted to look like alien faces. A McDonald's restaurant down the street is built to look like a flying saucer.

Recognizing the publicity potential, the New Mexico Department of Tourism ran an award-winning advertising campaign in 2007 featuring space aliens visiting the state, with the slogan "The Best Place in the Universe–New Mexico, Earth." The state followed up with a 2008 Tournament of Roses Parade float called "Passport to Our World and Beyond." It featured three aliens modeled after the typical Roswell Incident images–hairless round head that narrowed to a pointed chin, flat facial features, large almond-shaped eyes, and no ears. The float won the Grand Marshal's Trophy for excellence in creative concept and design.

Not Just Roswell

Three sites have generally been included in the so-called Roswell Incident–the debris field discovered by Mac Brazel, a site north of Roswell where a man saw what he thought was a crashed spaceship and several "bodies or dummies," and a site 175 miles northwest of Roswell, in the San Agustín Plains, where people claimed to have seen spacecraft wreckage, dead bodies, and a live alien. Because of the witnesses' vague recollections, the dates of these last two are unknown. However, many other UFO sightings have taken place in New Mexico, some of which were reviewed by Project Blue Book investigators.

After examining 12,618 reported sightings, Project Blue Book listed only about 600 as "unexplained" when it ended operations in early 1970. The list included locations from all over the world, including about 500 in the United States. At least twenty-eight of the unexplained sightings were in New Mexico. Only two states had more–Texas with forty-seven and California with thirty-nine. Both of those states have much larger populations than New Mexico and are larger in area. If aliens from outer space are, in fact, exploring the Earth, perhaps they are drawn to New Mexico for much the same reasons that human space researchers have been–sparse population, high elevation, and large expanses of flat terrain.

Trained Observers and UFOs

Skeptics may wonder about the credibility of those who report seeing UFOs. However, some sightings have been reported by technically adept, trained observers such as scientists, commercial and military pilots, and law enforcement officers. For example, one of Project Blue Book's unexplained phenomena was reported by a group of twelve security inspectors from the Atomic Energy Commission. Shortly before four o'clock on the afternoon of February 25, 1950, the group saw an object in the sky over Los Alamos, New Mexico. They described it as a silver cylinder with tapered ends and flashing lights. Some of the witnesses watched it for as little as three seconds, and others for as long as two minutes, during which time it changed its speed from fast to slow, changed directions, and at times fluttered and oscillated.

Another unexplained sighting took place in April 1949 near Arrey, New Mexico–about halfway between Hatch and Truth or Consequences. In midmorning, an experienced crew was preparing to launch a high-altitude balloon as part of Operation Skyhook, the Navy's secret counterpart to Project Mogul. Before the launch, the crew released a weather balloon to check the wind patterns. As they were watching the weather balloon, they saw an unusual elliptical object in the sky, higher than the weather balloon and traveling in a different direction. It moved rapidly across the sky, then abruptly turned upward and quickly moved out of sight. Charles Moore, one of the crew members, used a theodolite to track the object's movements for about a minute. His measurements

indicated that the object was 40 feet wide and 100 feet long, and its altitude was 35–55 miles. Astonishingly, its speed was 5–7 miles per second.

In August 1949, Clyde Tombaugh, his wife, and his mother-in-law shared a UFO sighting from Tombaugh's back yard in Las Cruces. About an hour before midnight, they were enjoying the view of a clear, star-filled sky. In his official statement reporting the incident, Tombaugh wrote, "suddenly I spied a geometrical group of faint bluish-green rectangles of light. . . . The group moved south-southeasterly, the individual rectangles became foreshortened, their space of formation smaller . . . and the intensity duller, fading from view at about 35 degrees above the horizon. Total time of visibility was about three seconds. I was too flabbergasted to count the number of rectangles of light, or to note some other features I wondered about later. There was no sound. I have done thousands of hours of night sky watching, but never saw a sight so strange as this."

This was one of three times Tombaugh saw UFOs. About 1955, he wrote to a UFO researcher named Len Stringfield that "I have seen three objects within the past seven years which defied any explanation of known phenomena, such as Venus, atmospheric optics, meteors, or planes. I am a professional, highly skilled observing astronomer." Tombaugh, like many other observers in New Mexico, saw green fireballs streaking across the sky. "I have seen three green fireballs which were unusual in behavior from scores of normal green fireballs," he wrote to Stringfield. "I think that several reputable scientists are being unscientific in refusing to entertain the possibility of extraterrestrial origin and nature."

National media attention on UFO sightings reached a peak in early 1952, when *Time* and *Life* magazines ran feature stories. "Have We Visitors from Space?", the *Life* article, described ten incidents of credible UFO observations. Fully half of them were in New Mexico. The fact that several of them involved respected scientists enhanced their credibility. The observations of Moore (an engineer who worked on Projects Mogul and Skyhook) and astronomer Tombaugh, described above, are two examples. Another incident described in the *Life* article involved Lincoln La Paz, who was director of the Institute of Meteoritics at the University of New Mexico.

Dr. La Paz asked *Life* not to print his name "for professional reasons," so the article described him only as "one of the U.S.'s top astronomers." However, other sources later identified him as the person who reported the sighting. On July 10, 1947, La Paz was driving in southeastern New Mexico, from Clovis to Clines Corners, along with his wife and two teenage daughters. The day was sunny, but turbulent clouds filled the sky to the west. Shortly before five o'clock in the afternoon, the family saw something strange as they looked ahead toward the clouds. "All four of us almost simultaneously became aware of a curious bright object almost motionless," La Paz told the *Life* reporter. He described the object as having "a sharp and firm regular outline, namely one of a smooth elliptical character much harder and sharper than the edges of the cloud-

lets. . . . [Its] wobbling motion served to set off the object as a rigid, if not solid body."

They watched the object for more than two and a half minutes as it hovered, disappeared into the clouds, quickly emerged at a much greater altitude, moved slowly across the sky, and finally disappeared into the clouds. Analyzing their observations, La Paz concluded that the object was 160–245 feet long, 65–100 feet thick, and 20–30 miles from the car. He estimated its horizontal speed as 120–180 miles per hour and its vertical speed as 600–900 miles per hour.

La Paz remained objective about the nature of UFOs. Following reports of mysterious yellow disks in the sky near Washington, DC, in 1952, La Paz told an Associated Press reporter that the disks were not mirages or distant planets. "Any suggestion that these come from the depths of space is fantastic," he said. "Their origin is Earth. The question is where on Earth."

Unavailable Information

Sightings by trained, objective observers lent credence to their reports of seemingly unexplainable phenomena. In some cases, information surfaced years later that provided compelling, terrestrial explanations. The case of a UFO report by Lonnie Zamora, a police officer in Socorro, is a good example. A little before six o'clock in the evening of April 24, 1964, Zamora was chasing a speeding car when he was distracted by a roar and a flame in the sky less than a mile away. Concerned that a dynamite shack in that area might have exploded, Zamora hurried to the scene. By the time he got there, the roar and flame had stopped, but he could see a shiny object on the ground.

"It looked, at first, like a car turned upside down," he wrote in his report. "I saw what appeared to be two legs of some type from the object to the ground. . . . The two 'legs' were at the bottom of the object, slanted outwards to the ground. The object might have been about three and a half feet from the ground at that time." Next to the object were two people wearing white coveralls. "These persons appeared normal in shape—but possibly they were small adults or large kids."

He lost sight of the object as he drove closer through the uneven terrain. When he saw it again, the two people were no longer visible. As he watched, the roar began again, and the aluminum-white object began to rise into the air above a column of light blue and orange flame. What he saw and heard so unnerved Zamora that he scrambled away from the rising object, bumping into his car with enough force to knock his glasses off his face. He ran about twenty-five feet and jumped over the top of a hill. "I had planned to continue running down the hill," he wrote. But when the roar stopped, he turned and looked at the rising object. At a height of 10–15 feet, it began to travel horizontally at a fast rate. Then, he wrote, "The object seemed to lift up slowly, and to 'get small' in the distance very fast. . . . It had no flame whatsoever as it was traveling over the ground, and no smoke or noise."

Other officers responded to Zamora's call for assistance. Where the object had stood, they found smoldering brush and grass. The ground showed three shallow, round indentations and four freshly dug, rectangular troughs about 6 inches wide, 16 inches long, and 2 inches deep.

Investigators were unable to come up with a satisfactory explanation for what Zamora saw. In 1975, Lieutenant Colonel Hector Quintanilla, who was head of Project Blue Book from 1963 until 1969, described his work on the project in the book *UFOs, an Air Force Dilemma*. Referring to the Socorro incident, he wrote, "I've always had some doubt about this case, even though it is the best documented case on record. In spite of the fact that I conducted the most thorough investigation that was humanly possible, the vehicle or stimulus that scared Zamora to the point of panic has never been found."

A plausible explanation did not surface until 1995. That is when Duke Gildenberg learned about special tests that had been conducted at White Sands around the time of Zamora's experience. The equipment being tested was a Surveyor lunar lander, an unmanned craft designed to land on the moon. In addition to filming the lunar surface with its television camera, the craft could use a remote-controlled shovel to dig a shallow trench and reveal the appearance of the lunar soil beneath the surface. Surveyor had three slanting legs, which ended in circular pads that matched the spacing of the circular indentations left at the Socorro site. The Socorro troughs were consistent with Surveyor's scooping shovels. Surveyor had three small rocket engines that enabled the craft to make in-flight course adjustments and slowed its descent for a soft landing. Test firing those engines could explain the smoldering vegetation Zamora's fellow officers saw.

Records show a Surveyor test flight scheduled for April 24, 1964. During the test, the lunar landing craft was attached to the side of a small, aluminum-white helicopter. The two-man helicopter crew wore white coveralls.

Although the Surveyor test presents a plausible explanation for the mysterious event, it has not been conclusively proven to be what Zamora saw. Some people believe, instead, that the whole thing was a prank staged by students from the local college. Others maintain that it was, indeed, an alien spacecraft.

PEPP Aeroshell

The most flying saucer-like object sent aloft over southeastern New Mexico in the years following the Socorro incident did not generate any UFO reports. Eight of the fifteen-foot-diameter PEPP (planetary entry parachute program) aeroshells were launched in 1966, 1967, and 1972, some by rocket and some by high-altitude balloon.

Strangely, the other-worldly vehicle was not even an object being evaluated for interplanetary travel.

Rather, it was a carrier designed to test various parachute systems that might be used for a soft landing in the thin atmosphere of Mars or Venus. After the rocket or balloon had reached an altitude of about 100,000 feet, the aeroshell's twelve rockets boosted an experimental parachute system to 140,000–160,000 feet at a high speed. This simulated the speed and air resistance that an unmanned craft would experience during a landing on one of Earth's sister planets. Then the aeroshell was jettisoned to crash to the ground, while the payload and parachute system it had carried drifted gently down to a soft landing.

To take advantage of the instrumentation at the White Sands Missile Range that could track the parachute and payload's descent, the aeroshells were launched from the Roswell Industrial Air Center (formerly the Roswell Army Air Field). "In appearance the Viking and Voyager probes could be mistaken for a flying saucer," Duke Gildenberg said in his interview published in *The Roswell Report: Case Closed*. "They were both unclassified highly publicized projects and I do not recall getting any UFO reports for these flights."

The last remaining PEPP aeroshell is on display at the White Sands Missile Range museum.

Alien Cowboys

Man first set foot on the moon in 1969, but during the 1970s an earthly (and earthy) phenomenon captured the attention of people across the United States and the federal government. Throughout the decade, reports poured in from Tennessee to Oregon that thousands of dead animals (mostly cattle, and some horses) were being found in puzzling circumstances. With little or no blood being spilled, their soft tissues–eyes, tongues, lips, genitalia, internal organs–had been removed with apparently surgical precision. In New Mexico alone, sixty-five cattle and six horse "mutilations" were reported between 1975 and early 1979. The problem seemed to be escalating–forty-nine of those seventy-one cases were reported in 1978.

To the general public, the statistics were intriguing, but to Western ranchers they were bottom line issues. The Gomez family, who raised cattle near Dulce, New Mexico, was particularly vocal and, perhaps, particularly hard hit. During the second half of the decade, they lost at least seventeen cattle to the phenomenon, and the financial consequences drove them out of business.

What was going on? Letters poured in to federal congressmen, and a US Senator from New Mexico responded. Harrison Schmitt, the last–and only scientist–astronaut to walk on the moon, asked the FBI to investigate the bizarre, economically harmful happenings. The agency had no authority to investigate isolated happenings on privately owned ranches, but fifteen of the mutilations had occurred on Indian land in New Mexico–seven on Santa Clara Pueblo and eight on the Jicarilla Apache reservation near Dulce. With jurisdiction confirmed, the FBI opened an investigation into those fifteen incidents, based on information collected at the time of the discoveries.

Around the country, interest in unexplained phenomena was still high. An unusually large number of strange sightings were reported in the Dulce area. Gabe Valdez, a New Mexico state police officer who reported that he saw landing tracks near the dead animals, said he saw unidentified objects in the sky every other night. "FBI Joins Investigation of Animal Mutilations Linked to UFOs," screamed a *National Enquirer* headline in mid-1979. Ultimately, the FBI investigators were stymied. They found no logical explanation for the mutilated carcasses, and closed the investigation.

At about the time the FBI investigation was winding down, an Arkansas sheriff responded to a rancher's report of two mutilated calves. The rancher donated a cow so the sheriff's department could conduct an experiment. The cow was killed by an overdose of tranquilizers and its carcass was left in a field. Observers watched the animal all night and into the next day. Eighteen hours after its death, flies and buzzards had eaten most of its exposed soft tissue and internal organs, leaving no pools of blood. As the day went on, severe bloating ripped the animal's skin apart in several places. Photographs confirmed that the skin tears and

The logo at Trementina Base dwarfs the road beside it.

the edges of the missing soft tissues looked the same as similar wounds on mutilated animals examined previously. This evidence, however, failed to convince those who believed the mutilations were the work of aliens, Satanists, or covert government operatives.

Dulce Doings

Not only was Dulce at the epicenter of the FBI investigation, but local residents often reported UFO sightings that coincided with discoveries of mutilated animals. A May 1980 incident near Cimarron, New Mexico, 175 miles to the east, would soon bring greater notoriety to Dulce.

Myrna Hansen was driving with her young son when they saw two strange aircraft. UFO investigator Paul Bennewitz, who operated an Albuquerque company that produced high-altitude testing equipment for the Air Force, interviewed Hansen. Then he arranged for a fellow UFO investigator, who was a psychologist, to hypnotize her and recover her memories of the experience. During the next three months, she described a harrowing adventure. She recalled seeing the UFOs carrying cattle away. Then she and her son were discovered and whisked away as well. Alien creatures took them to an underground compound, where she saw cattle being mutilated. The aliens subjected Hansen to a physical examination, and implanted small, metallic objects in her and in her son.

During his investigation of the abduction story, Bennewitz began to receive strange messages and visual images on his computer. He believed they were transmitted to him from the underground alien base. He learned the geographical coordinates of the base's location, which placed it underneath Archuleta Mesa, near Dulce. While visiting the area, he saw large UFOs, even photographing one as it entered the mesa. He said his investigation showed that the underground base was a scientific research laboratory jointly operated by the US military and extraterrestrial aliens.

Bennewitz's claims were widely rejected, but some believers perpetuated the story. Dulce Base became an important outpost in the government/alien conspiracy network. Reportedly, deep tunnels link it with other underground bases in New Mexico (including Sunspot, Carlsbad, and Los Alamos) and beyond—Colorado Springs and even Nevada's notorious Area 51.

The story had become so deeply entrenched that UFO researcher Norio Hayakawa organized the "Dulce Base: Fact or Fiction?" conference in March 2009. The conference, which was held in Dulce, attracted more than 100 attendees from as far away as Pennsylvania and Hawaii. Speakers included local and state police officers, several UFO researchers, and a member of the Gomez family who had lost their ranch because of cattle mutilations. The speakers presented a range of opinions. Some espoused the alien connection, but others claimed a secret base was being operated by the government with no alien involvement. Still others believed the happenings have been created by the government to divert attention from covert activities taking place in the surrounding area.

With no definitive proof, the debate continues.

Trementina Base

There may or may not be an underground facility near Dulce, but there certainly is one near Trementina, 45 miles east of Las Vegas, New Mexico. A highly secure vault, built by the Church of Spiritual Technology, houses archives of the writings of Scientology founder L. Ron Hubbard.

Preserving the writings of prominent people is not unusual, but the Scientologists have gone beyond normal measures. After touring the facility in 2005, Las Vegas (New Mexico) Police Chief Tim Gallegos told the *Albuquerque Journal* that Hubbard's books were reproduced in five different formats including engraved titanium or stainless steel plates and special paper pressure-sealed in titanium boxes. "It appeared to me that they were creating a time capsule," he said.

San Miguel County Sheriff Chris Najar, who took the same tour, told the *Journal*, "When they talk about preservation, they're not talking fifty years. They're talking 1,000 years."

Media interest in the facility was aroused, not by these extreme preservation methods, but by a large logo marked in the ground near the vault. The logo is that of the Church of Spiritual Technology, but the reason for its enormous size is unclear.

A *Washington Post* reporter interviewed people who had once belonged to the secretive Church of Scientology for a November 2005 article about the large logo. "Former Scientologists familiar with Hubbard's teachings on reincarnation say the symbol marks a 'return point' so loyal staff members know where they can find the founder's works when they travel here in the future from other places in the universe," the reporter concluded.

Michael Pattinson, a former Scientologist, appeared on the CNN program *360°* in December 2005. He told the host, Anderson Cooper, that the circles mark the location for reincarnated Scientologists coming from outer space. "I think they're not designed to be seen by human beings, but by alien beings," Pattinson said.

New Mexico and Extraterrestrial Phenomena

Along with its lengthy involvement with space-related research, New Mexico seems to have an unusually high level of perceived UFO activity. Peter White, a folklore expert at the University of New Mexico, suggested an explanation to an *Albuquerque Journal* reporter in 1999. He said, "I think that if belief in UFOs and aliens is a search for spiritual meaning and significance, or spiritual reality, it's very typical and it's very natural and logical that that would happen in New Mexico, because the history of New Mexico has been this search for spiritual values."

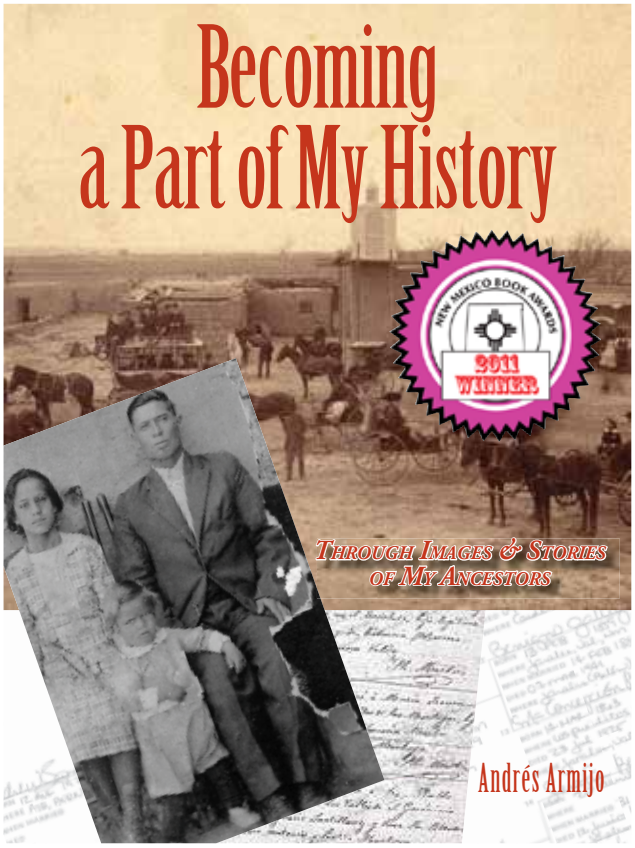
Becoming a Part of My History

Through Images & Stories of My Ancestors

by Andrés Armijo

68 pages 137 illustrations; 8½ x 11
ISBN 978-1-890689-75-9 ($29.95) (Trade paper)

A perfect model for anyone interested in knowing about themselves and their world through research into genealogy and photographic collections, this book is a personal journey into the author's past, but it is also a fascinating account of family life in New Mexico, neighborhoods in Albuquerque, the rites and rituals of Hispanos, how a family through the ages pictured itself, and how all this information and reflection enlightens the author. "Everything is Illuminated," while it educates and entertains the reader. This is an original and creative approach to personal and local history. This is a new take on the story of photography and genealogy as it focuses on the importance of the family.



ABOUT THE AUTHOR:

Beginning his career as a Spanish instructor at the University of New Mexico, Armijo has been on the UNM staff for the past fifteen years, working in academic programs. He has degrees in Spanish and Southwest Hispanic Studies.

COMMENTS ON THE BOOK:

Armijo's book is a new take on the story of photography in Nuevo México, the importance of familia. His critical exploration takes us beyond the snapshot to more fully understand it. The family album, and the shoeboxes of pictures, become a place where deep and compelling meanings can be found and recovered. Photographs that have been generally forgotten provide a unique window into the past. Armijo's book leads us into those images and helps us find new ways to examine the deeper meaning of New Mexico's rich visual history.—Miguel Gandert, Photographer and Professor of Communication and Journalism, University of New Mexico

One of the great truths in life is that to know what we've come from lets us know ourselves better and helps us determine where we're going. It is such a search that Andrés Armijo describes in *Becoming a Part of My History: Through Images and Stories of My Ancestors*. It is replete with charming anecdotes that remind us of our own family stories. It is enriched with photographs of several generations of family, a photographic genealogy rare in studies of one's ancestors. It can be enjoyed by anyone interested in their own and other families' histories. A gem of a book.—Nash Candelaria, novelist, short story writer

**2011 Best First Book,
New Mexico Book Awards**

BOOK REVIEW:

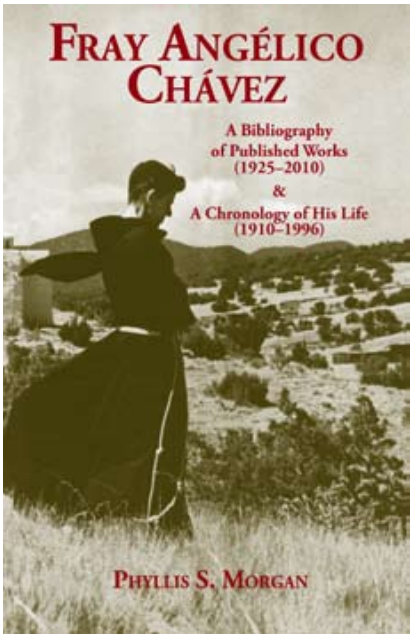
The text and photos in this book would be wonderful in demonstrating to students or adults how to research their family and present them in an interesting way. — ReadingNewMexico.com

Fray Angélico Chávez

A Bibliography of Published Works (1925-2010) & A Chronology of His Life (1910-1996)

by Phyllis S. Morgan

149 pages 6 illustrations; 6 x 9
ISBN 978-1-890689-15-5 ($16.95) (Trade paper)



New Mexico's first native-born Franciscan priest, Fray Angélico Chávez (1910-1996) was known as a prolific poet and historian, a literary and artistic figure, and an intellectual who played a vital role in Santa Fe's community of writers. Chávez is considered to be the most prolific U.S. Hispanic writer of the twentieth century. His knowledge of many aspects of New Mexico's history, the history of the Catholic Church in New Mexico, and related archival documents was unsurpassed. This is a bio-bibliography of his published works and works about him from 1925 to 2010 and a chronology of his life. This work is written, edited, and compiled by award-winning author Phyllis S. Morgan of Albuquerque.

ABOUT THE AUTHOR: Retired from a 40-year career as a reference and research librarian, educator, and information specialist, Phyllis S. Morgan is now an independent researcher and writer. She is the author of the award-winning bio-bibliographies *Marc Simmons of New Mexico: Maverick Historian* and *A Sense of Place: Rudolfo A. Anaya* (co-authored with Cesar A. González-T.). Morgan is also the author of an earlier bibliography (1980) of Fray Angélico's works.

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Apache Basketmaking

Claude Stephenson Ph.D; New Mexico State Folklorist

The Apache people of the American Southwest were once famous for their exquisite baskets originally constructed for household or ceremonial use. Before the tourism boom in the 1930s, Apaches made baskets for their own needs and uses. As a highly mobile society, they required baskets that were suited to travel and camp life. There were primarily three types of baskets that fit their lifestyle. The first was a shallow coilware bowl or platter, sometimes called a winnowing basket, that was used for food preparation and serving. The shallow winnowing basket was (and still is) also used for many ceremonial purposes. The second was the twined burden basket used to carry personal possessions and household items or for gathering food. The third was a twineware water jug or canteen lined with piñon pitch for waterproofing.

With the advent of the tourist trade, several Apache groups began constructing large ollas or basket versions of the large Pueblo jars used for water and seed storage. These continue to be made by the Western Apache and, although sometimes constructed in New Mexico, are not common here. Western Apache bands in Arizona were the most prolific makers during this tourism boom, but the Mescalero were also well known for their finely crafted burden baskets.

Both the Jicarilla Apaches of northern and the Mescalero of southern New Mexico historically made these primary types of baskets. However, their baskets are markedly different from each other and from the Western Apaches, in that purposes are the same but materials, shapes, and styles differ. Mescalero baskets are similar to traditional Western Apache baskets, but often incorporate different plant materials that are more readily available in New Mexico, such as yucca instead of willow, in their construction. Jicarilla baskets have been influenced by Plains Indian and Pueblo patterns, techniques, and materials, but still retain distinctive Apache characteristics.

The heart of the traditional Apache basket is the sumac plant. The split twigs of the sumac constitute the foundation of the basket. For a coilware basket, the Western Apache use a three-rod triangular sumac base while the Jicarilla typically use a five-rod base. Mescalero employ a vertically stacked threerod bundle of two sumac rods and bundled grasses or yucca fibers. These differences allow for easy identification of finished baskets by these groups.

Traditional Mescalero coilware baskets are also identifiable by their woven patterns.The most obvious and distinctive Mescalero trademark is a base design metaphor incorporating the number four.Whereas a Western or Jicarilla Apache basket may have a star with five or six points in the design, the Mescalero star will have four points.

Today, few if any, coilware baskets are being constructed at Mescalero. The burden basket is still found and there are a few makers left, primarily in the Kaydahzinne family. The Apache burden basket is a twilled basket that is mainly constructed of sumac and yucca or grass fibers, although other plants may be incorporated if these are scarce. The Mescalero burden basket usually has a buckskin bottom for added support and a buckskin fringe around the top on which small tin cone bells (or jingles) are attached. The San Carlos Apaches claim they began the tradition of the tin bells in the 1930s, but a Mescalero burden basket, from the 1880s, replete with buckskin and tin jingles, is part of the collection of the School of American Research.

Today, basketmaking is much more widespread on the Jicarilla Apache reservation than at Mescalero.The Jicarilla tribal government has been very supportive of the craft, offering classes since the 1960s, and there are many who practice basketmaking. One noted craftsperson is Lydia Pesata, awarded the New Mexico Governor's Award for Excellence in the Arts in 1993, who continues to teach basketmaking on the reservation. Coilware bowls are the most common items woven at Jicarilla although some burden baskets are made as well.

Very few Apache basketmakers continue to make pitch resin canteens and water jugs. Barbara Mauldin identifies one Jicarilla maker in her 1984 book. I have also heard unconfirmed reports that there are still one or two makers among the Western Apache. However, these Western Apache jugs are not constructed today to carry water but rather to ferment a traditional Apache corn beer called tulpai or tizwin that is still used by some groups for ceremonial purposes.

For more information on Apache baskets and their makers, read *Indian Basketmakers of the Southwest* by Larry Dalrymple, Museum of New Mexico Press, 2000, Santa Fe; *Traditions in Transition: Contemporary Basket Weaving of the Southwestern Indians*, by Barbara Mauldin, Museum of New Mexico Press, 1984, Santa Fe; or visit the Museum of Indian Arts and Culture in Santa Fe.

Claude Stephensen is the Folk Arts Coordinator for New Mexico Arts, a division of the New Mexico Department of Cultural Affairs. Reprinted with permission from ARTSpeak, *New Mexico Arts.*

Contemporary Hispanic Market: 25 Years

by Paul Rhetts and Barbe Awalt

182 pages 280 illustrations; 8½ x 8½ ISBN 978-1-890689-98-8 ($39.95 pb)

From humble beginnings with a few artists in the Palace of the Governor's courtyard in Santa Fe to the biggest contemporary Hispanic art show in the country, Contemporary Hispanic Market is celebrating its 25th Anniversary. Contemporary Hispanic Market is held on the last full weekend in July on Santa Fe's Lincoln Avenue, just off the historic Plaza and in December at the Santa Fe Community Convention Center. Contemporary Hispanic Market is run by artists for artists. As collectors attest, they have had beautiful results.

Contemporary Hispanic Market gives Hispanic artists a statewide public venue to show and sell their art. This is also a time for collectors, museum curators, or the newly curious to talk with the artist and find out more about them and their work. All kinds of art is displayed: furniture, paintings, jewelry, sculpture, mixed media, ceramics, devotional art, tinwork, drawing & pastels, photography, printmaking, fiber arts, and surprises like skateboards, tiles, glass art, Day of the Dead, recycled art, computer art, and much more. Contemporary Hispanic Market is changing quickly with customer's desires.

This is a collection of some of the artists of Contemporary Hispanic Market and their media. They want you to know who they are and the different things they are doing in the art world. They also want to celebrate what Contemporary Hispanic Market has grown into. Here is to twenty-five more colorful years!

WHAT PEOPLE ARE SAYING...

Since its inception 25 years ago, Contemporary Hispanic Market has provided a venue for the Hispano artists of New Mexico to present their work to a wide public demonstrating the cultural richness and diversity of expression that is so abundant in this community. Through this handsome volume we can all celebrate the accomplishment of its founders and recognize the immensity of talent that exists in our state. We offer kudos to the Market, the generations of artists and the editors of this book for enriching us with their efforts.—**Stuart A. Ashman**, *former Director of the New Mexico Museum of Art, the Museum of Spanish Colonial Art, and Cabinet Secretary for the New Mexico Department of Cultural Affairs*

Contemporary Hispanic Market in Santa Fe is a terrific opportunity every year to get to meet new voices with new visions, as well as check in with numerous acknowledged masters of contemporary art in the Southwest. This handy book is a great visual reference to many of these artists.—**Andrew Connors**, *Curator of Art, The Albuquerque Museum of Art and History*

This is the first all-inclusive book of Hispano/a artists who participate in Santa Fe's annual Contemporary Hispanic Market. It fills in a much overlooked void in the realm of contemporary Hispanic artists in New Mexico. Including background and current information on each artist (sometimes down to how many pets they live with), and color images, this book is a delight. Veteran collectors and newcomers alike will enjoy the insightful, reader-friendly format.—**Nicolasa Chávez**, *Curator of Contemporary Hispanic Art, Museum of International Folk Art*

Finalist, 2011 New Mexico Book Awards

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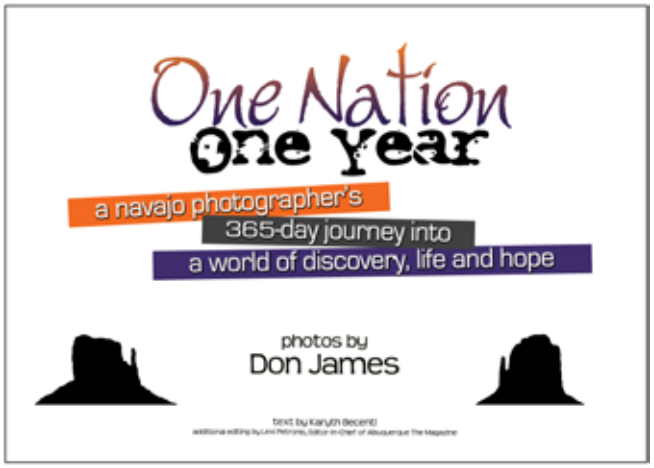

One Nation One Year

a navajo photographer's 365-day journey into a world of discovery, life and hope
Photographs by Don James
with text by Karyth Becenti

128 pages 213 illustrations; 14 x 10
ISBN 978-1-890689-99-5 ($24.99) (Trade paper)

2010 Best New Mexico Book, New Mexico Book Awards

"One Nation, One Year" is a photographic journey that transcends borders, languages, distance, time, and cultural barriers. For one year, Navajo photographer Don James drove from one side of the Navajo Nation to the other documenting arts, traditions, sports, and people. He travelled by dirt road, horseback, on foot—even as a hitchhiker— for more than 10,000 miles and took over 105,000 photographs. The Navajo Nation and its people have been extensively photographed over the last century, but never from the eye of one of its own. Because he's native, and knows the land and people, James embarks on a journey to show the world a different view of his culture, through his eyes and his Nikon lens. His understanding of the Navajo gives us a glimpse at a people previously off-limits to outsiders. Edited by Navajo writer Karyth Becenti, the narrative that accompanies the images are succinct and enlightening, offering the viewer the chance to at once see the Navajo people and feel a small piece of their lives.

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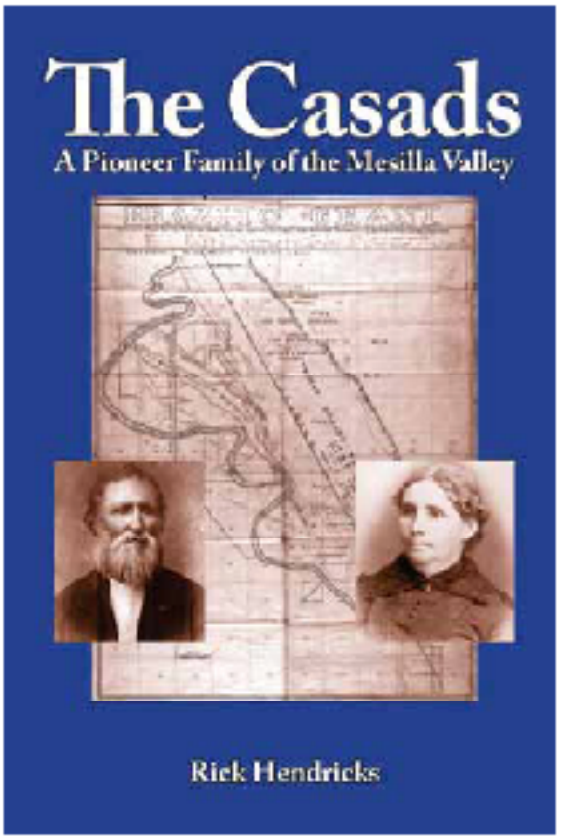
The Casads

A Pioneer Family of the Mesilla Valley

by Rick Hendricks

218 pages; 6 x 9 pb 20 Illustrations
ISBN 978-1-936744-02-2 $17.95

This book is a history of the Casad family that traces its movement from Ohio to New Mexico by way of Illinois, Missouri, Kansas, and California. The principal family members are Thomas Casad and his second wife, Sarah Van Winkle Casad, along with their numerous children. The book relates one family's experience with agriculture, coal mining, and milling on the Illinois prairie, where Thomas founded the town of Summerfield in St. Clair County, and its migration west as far as Kansas. There, Thomas Casad killed a man and became a fugitive from justice fleeing with his family to southern California by way of the Isthmus of Panama. This rash act also cost him a considerable fortune. After settling near Santa Ana, Casad built the first two-story home in Orange County. As he had been everywhere he lived, Thomas Casad was a very active Mason in California. Trouble with a neighbor led to a precipitous flight to the southwest where a snowstorm halted the family in New Mexico. His hasty departure also resulted in the loss of another substantial fortune.



The Casads settled in Mesilla and, in short order, Thomas Casad was recognized as one of the leading agriculturalists in southern New Mexico. Casad is credited with the introduction of large-scale production of alfalfa in the region and improving local livestock. He was a newspaper editor and columnist specializing in spreading innovative agricultural techniques. He also was a noted miller in Doña Ana and Chamberino. His purchase of almost 10,000 acres of the Brazito made him one of the largest landowners in the Mesilla Valley. Because he died intestate, his estate became embroiled in a twenty-year struggle to settle title to this Spanish land grant.

ABOUT THE AUTHOR

Rick Hendricks received a B.A. in Latin American History from the University of North Carolina-Chapel Hill and a Ph.D. in Ibero American History from the University of New Mexico where he was an editor on the Vargas Project, a long-term, historical editing project dedicated to the transcription, translation, annotation, and publication of the papers of Governor Diego de Vargas. Hendricks then worked in the Archives and Special Collections Department at New Mexico State University and taught classes in Latin American history in the History Department. He is currently the New Mexico State Historian in Santa Fe, New Mexico.

The author or co-author of numerous books, articles, and book chapters, Hendricks' most recent published projects include *New Mexico in 1801: The Priests Report* (Rio Grande Books, 2008) and *The Witches of Abiquiú: The Governor, the Priest, the Genízaro Indians, and the Devil* (University of New Mexico Press, 2006) with Malcolm Ebright. He is currently at work on two projects related to Church history: a biography of Antonio Severo Borrajo, a Spanish priest from Galicia who accompanied Bishop Jean Baptiste Lamy to New Mexico and later settled in the El Paso del Norte area, and a study of the ecclesiastical visitation of Juan Bautista Ladrón del Niño de Guevara to New Mexico in the second decade of the nineteenth century.

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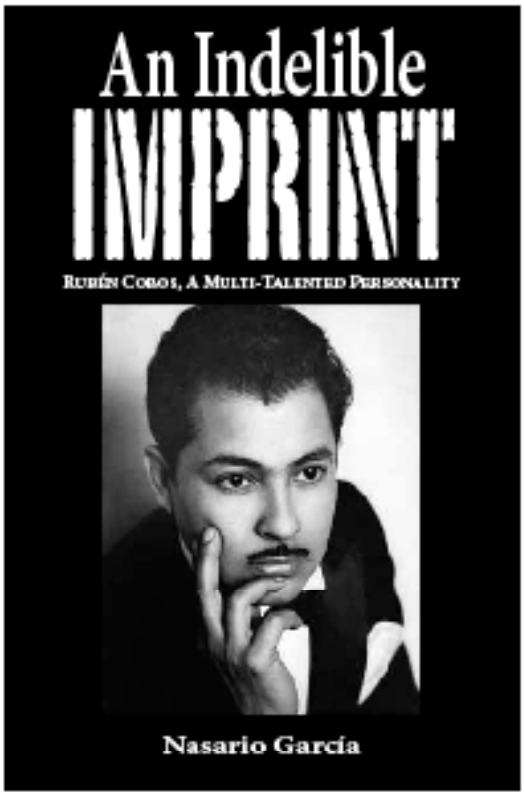

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About the Author/Editor

Nasario García was born in Bernalillo, New Mexico, and grew up in the Río Puerco Valley southeast of Chaco Canyon. He received his BA and MA degrees in Spanish and Portuguese from the University of New Mexico and his Ph.D. from the University of Pittsburgh. He began his teaching career at Chatham College in Pittsburgh and subsequently taught in Illinois, New Mexico and Colorado. He served as president of the New Mexico Folklore Society.

For the past 30-plus years García has devoted his life to the preservation of Hispanic language, culture and folklore of New Mexico. He has authored/co-authored 23 books.

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