

# TRADICIÓN

OCTOBER 2012

## REVISTA

HOME COUNTRY  
BOOKS FOR FIRST GRADERS  
THE MESCALERO BASKETMAKERS  
THROUGH A PHOTOGRAPHER'S EYE: BUSTOS  
LOS PINOS & THE MILITARY IN THE 1860s  
NEW MEXICO'S NAVAJO WARS, 1836-39  
NEW MEXICO'S CHILE KINGS: GARCIA & NAKAYAMA

# CHARLIE CARRILLO



SANTO BY CHARLIE CARRILLO  
AND  
POTTERY BY DEBBIE CARRILLO

STUDIO BY APPOINTMENT

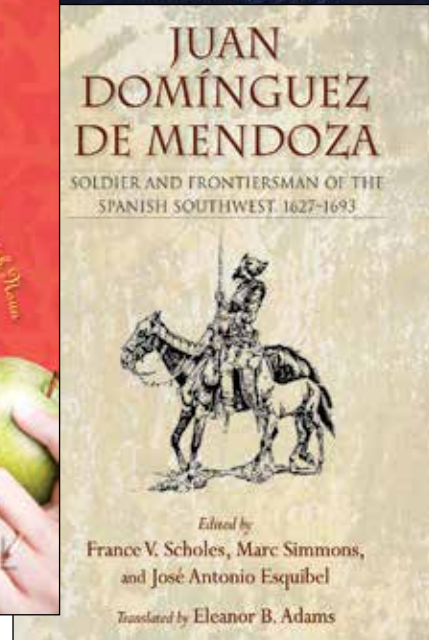
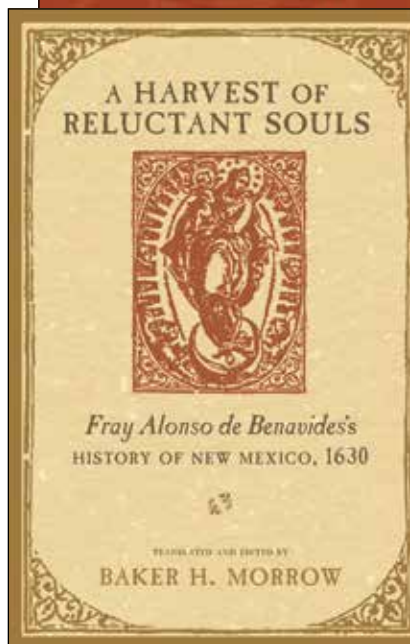
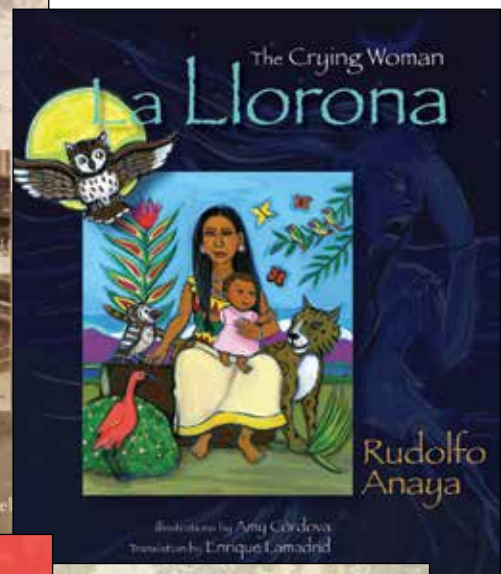
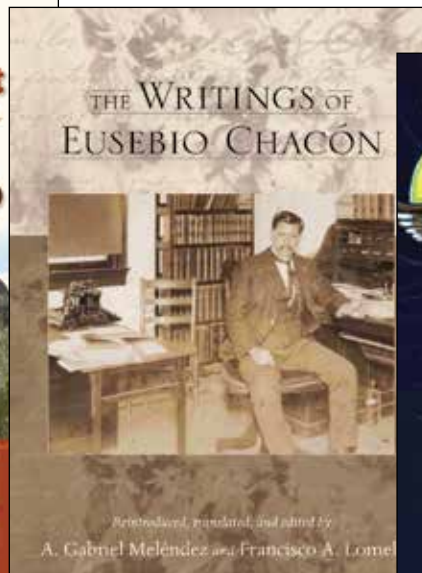
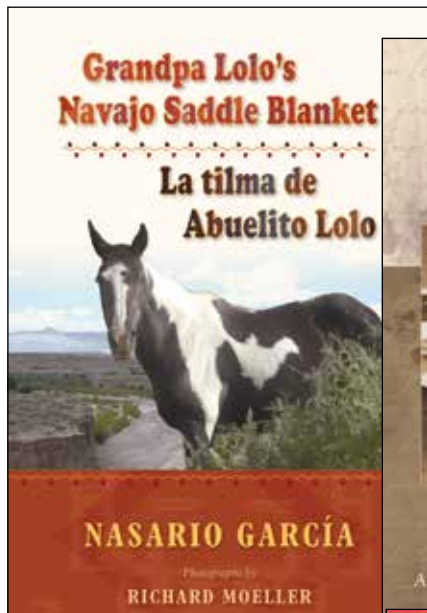
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# TRADICIÓN

FEATURING SOUTHWEST TRADITIONS,  
ART & CULTURE

OCTOBER 2012 VOLUME XVII, No. 3 (#59)  
ISSN 1093-0973

## PUBLISHERS/MANAGING EDITORS

Barbe Awalt Paul Rhetts

## CONTRIBUTORS

Francelle Alexander	Nikki Bustos
Rick Hendricks	Joan Jensen
Darlene Lizarraga	Bernadette Miera
Slim Randles	Robert Tórrez

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**505/344-9382 \* FAX 505/345-5129**

**Website: [www.nmsantos.com](http://www.nmsantos.com)**

**Email: [info@nmsantos.com](mailto:info@nmsantos.com)**

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FRONT COVER: *Old truck and adobe ruins.*

# TRADICIÓN

FEATURING SOUTHWEST TRADITIONS,  
ART & CULTURE

OCTOBER 2012 VOLUME XVII, No. 3 (#59)

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## The fine art of Pablita Velarde and Helen Hardin

On exhibit at Adobe  
Gallery in Santa Fe,  
NM, through No-  
vember 28th, 2012.

Right: Original Min-  
eral Earth Painting  
of "Rainbow God"



## HISPANIAE folk art of the americas

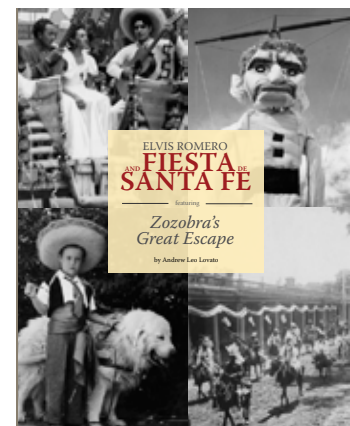
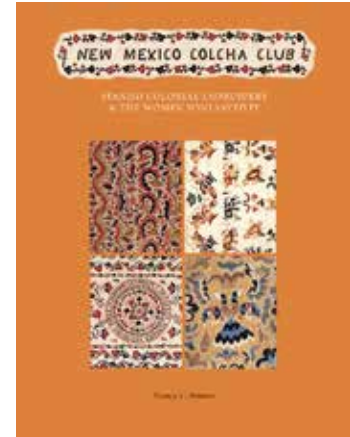


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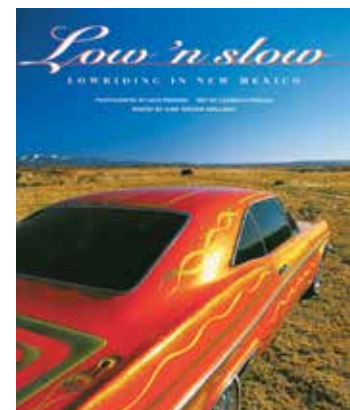
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## pensamientos de los editores

# Publishers' Message

The thankfully, cooler fall weather is bringing about a lot of changes. The first major change is at the National Hispanic Culture Center Foundation. Executive Director Clara Apodaca will leave as of November 1, and a new interim director will head the Foundation. This in the wake of renewed charges that money from New Mexico went to things it shouldn't and the Foundation still owes more than \$100,000 to pay back New Mexico. The money was supposed to go to the Torreon Mural expenses and promotion. NHCC has been plagued with cronyism, poor attendance, and questionable practices. All not good. Clara got on a lot of people's nerves and she ruled with an iron fist.

The new interim head of the NHCC Foundation is Julie Morgas Baca. She has a background with non-profits and government.

Another thing that really got under our skin was the buying of \$200,000 in books to give free to 1<sup>st</sup> graders. We love the idea that 1<sup>st</sup> graders get a free book to start off their school year. But these books were bought from publishers in Illinois and Arizona. Only a few books were bought from UNM Press and the Governor got on TV and said these books were twice as expensive as the others. Maybe they were twice as good? And why did the New Mexico Public Education Department have no idea that really good 1<sup>st</sup> grade level books are written and published in New Mexico? They sent out the notice of the sale to Sunstone Press and UNM Press in New Mexico and sort of forgot or didn't know to send out the notice to other New Mexico publishers. Isn't that the job of the NEW MEXICO PED to know what is published in New Mexico? They couldn't even send the notice the Museum of New Mexico Press, part of the New Mexico government. Sad! The New Mexico PED provided the notice sent out and the list of who they sent the notice to and what books were bought. Talk about dumb!

### Rudolfo's Hollyhocks

As we go into the holiday season we are publishing *How Hollyhocks Came to New Mexico* by Rudolfo Anaya with art by Santero Nick Otero and translation by Nasario Garcia. We are thrilled that this New Mexico book for kids has three award-winning New Mexico men involved (we say men but we always think of Nick as a kid). If we do say so, this is a beautiful book. It has been a pleasure to work with Rudy and we have to pinch ourselves when we see him because he is major in every sense of the word. He is a nice guy too. Rudy is already making noises about other books in the series. Great! And for subscribers there is such a deal to get the books - see page 16

If you will indulge, events for the book are:

Santa Fe Main Library - Sunday, November 25, 2-4pm, the Sunday after Thanksgiving and a benefit for the Santa Fe Friends of the Public Library.

Bookworks in Albuquerque - Saturday, December 8, 3pm.

Los Lunas Museum of Heritage & Art - Friday, December 14, 6pm.

### Corrales Author Fair

If you want to get a little of the holiday spirit and NOT go to a mall try the San Isidro Church in Corrales, Saturday, November 24, 1-5pm. This is their annual Author Fair and it gives you a chance to talk to authors and have them sign books. 'Tis The Season!

### Slim Randles & Forrest Fenn

Slim and Forrest were honored, Tuesday, October 16, at the Governor's Mansion in Santa Fe, receiving the 2012 Rounders Award presented by the New Mexico Department of Agriculture. The Award was named after Max Evans, another New Mexico treasure. See page 61 for more information.

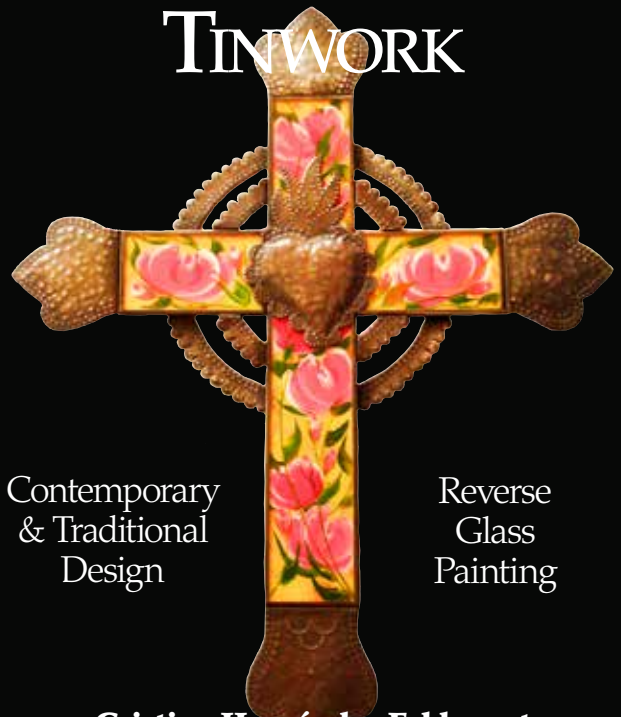
### Book Awards

We were honored with 13 Finalists Awards in the New Mexico & Arizona Book Awards and will wait with baited breath to see if we have any Winners.

We were sad to hear that there will not be Contemporary Hispanic Winter Market this year. Maybe next year when the economy improves.

We look forward to the holidays and the Heard Spanish Market, the Winter festivals and sales. It has been a hot year and we are ready to cool off!

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ON THE WEB:

**www.shopmuseum.com**  
**www.newmexicocreates.org**  
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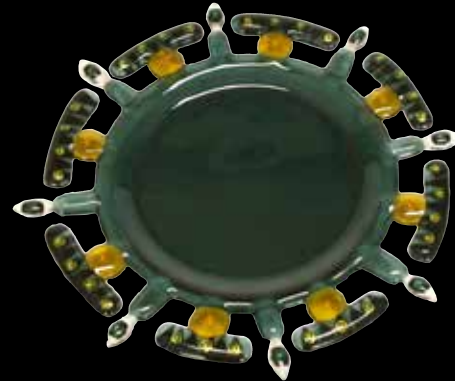
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# Exhibits & Events

**ALBUQUERQUE, NM**

**Through January 2013**

**WOVEN STORIES: NAVAJO WEAVERS**

Maxwell Museum. 505/277-4405.

**Through January 2013**

**CONTEMPORARY NAVAJO**

**PHOTOGRAPHERS: PRESENT TENSE**

Maxwell Museum. 505/277-4405.

**Through January 2014**

**STITCHING RESISTANCE: A HISTORY OF CHILEAN ARPILLERAS**

Nat'l Hispanic Cultural Center. 505/246-2261.

**Through January 2013**

**NUESTRAS MAESTRAS: THE LEGACY OF ABAD LUCERO**

Nat'l Hispanic Cultural Ctr. 505/246-2261.

**OROCOVIS, PR**

**December 17, 2012**

**29TH ENCUENTRO DE SANTEROS**

Orocovis, Puerto Rico

**PHOENIX, AZ**

**November 10-11, 2012**

**11TH ANNUAL SPANISH MARKET**

Heard Museum. 800/252-8344.

**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.

**Through November 1, 2012**

**NATIVE AMERICAN PORTRAITS**

Museum of NM History. 505/476-5200.

**Through December 24, 2012**

**TREASURES SELDOM SEEN**

NM Museum of Art. 505/476-5041


**Through February 20, 2013**

**ALTARED SPACES: SHRINES OF NM**

Museum of NM History. 505/476-5200.

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# Bernalillo County Centennial Hall Mural



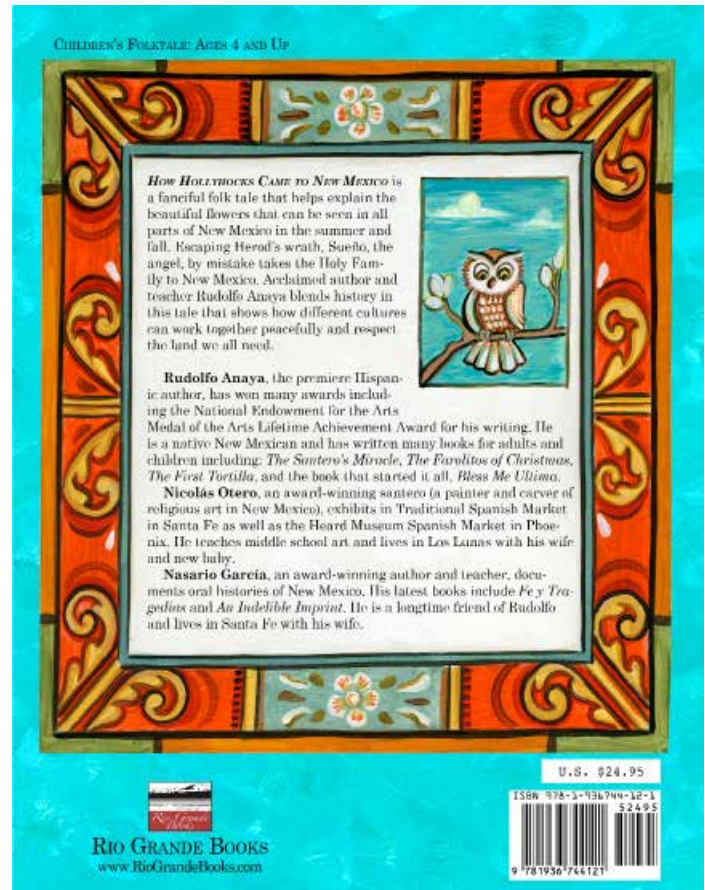
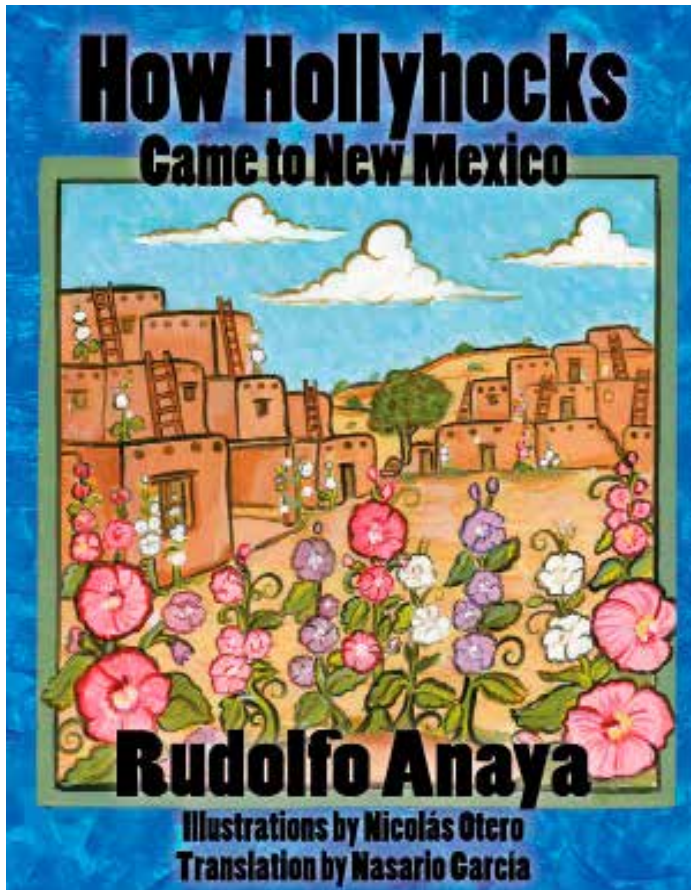
Bernalillo County, New Mexico, unveiled a new mural and photo exhibition in honor of the State's Centennial. The mural features historical scenes of life in Bernalillo County. It is open to the public at the City/County Government Center at 415 Tijeras NW in Albuquerque through October 31. The mural and exhibit is located on the 10th floor.





# A Special Deal for Subscribers

Rudolfo Anaya is getting ready to release his newest book — *How Hollyhocks Came to New Mexico*, a bilingual children's picture book — and we have a special just for our subscribers. Order your copy by November 25 and get a signed book, a packet of special hollyhock seeds, and FREE SHIPPING!

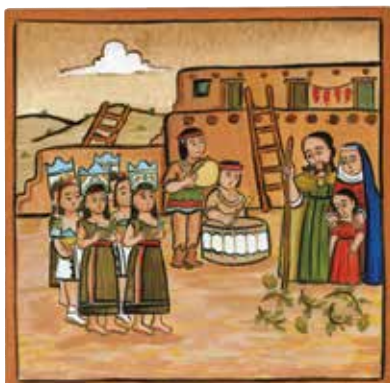


## “Meet, Greet & Sign” Book Events

November 25, 2012 — 2-4pm, Santa Fe Public Library, 145 Washington Ave, Santa Fe, NM

December 8, 2012 — 3-4:30pm, Bookworks, 4022 Rio Grande Blvd NW, Albuquerque, NM

December 14, 2012 — 6-8pm, Museum of Heritage & Arts, 251 Main St, Los Lunas, NM



# How Hollyhocks Came to New Mexico



by **Rudolfo Anaya**

with illustrations by **Nicolás Otero** and translation by **Nasario García**

47 pages 45 color illustrations; 8 x 10  
ISBN 978-1-936744-12-1 (\$24.95 hb)



*HOW HOLLYHOCKS CAME TO NEW MEXICO* is a fanciful folk tale that helps explain the beautiful flowers that can be seen in all parts of New Mexico in the summer and fall. Escaping Herod's wrath, Sueño, the angel, by mistake takes the Holy Family to New Mexico. Acclaimed author and teacher Rudolfo Anaya blends history in this tale that shows how different cultures can work together peacefully and respect the land we all need.

**Rudolfo Anaya**, the premiere Hispanic author, has won many awards including the National Endowment for the Arts Medal of the Arts Lifetime Achievement Award for his writing. He is a native New Mexican and has written many books for adults and children including: *The Santero's Miracle*, *The Farolitos of Christmas*, *The First Tortilla*, and the book that started it all, *Bless Me Ultima*.

**Nicolás Otero**, an award-winning santero (a painter and carver of religious art in New Mexico), exhibits in Traditional Spanish Market in Santa Fe as well as the Heard Museum Spanish Market in Phoenix. He teaches middle school art and lives in Los Lunas with his wife and new baby.

**Nasario García**, an award-winning author and teacher, documents oral histories of New Mexico. His latest books include *Fe y Tragedias* and *An Indelible Imprint*. He is a longtime friend of Rudolfo and lives in Santa Fe with his wife.

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For "Bosque"

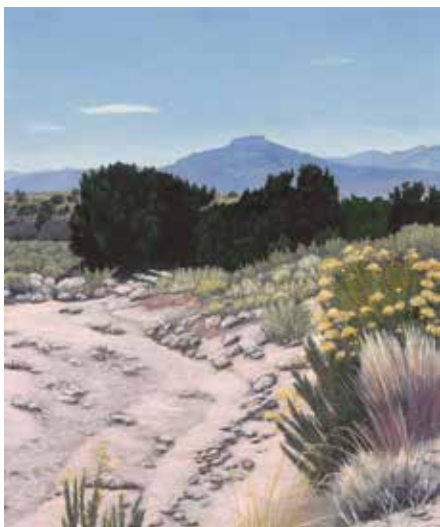
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# Honoring the best art

Each year, the best Hispanic art in New Mexico is honored at the State Fair. Here are the winners at the 2012 NM State Fair:

### OILS/ACRYLICS

Lorenzo	Leger	Yo No Se	1st
Eric Christo	Martinez	Pawn's Exit	2nd
Dominic D.	Montoya	Brotherhood never dies	3rd
Andrea	Camp Vargas	Noche de Fuego	HM
Ricardo	Chavez-Mendez	Dynamic Frogs	HM
Ricardo	Chavez-Mendez	Xiuhcoatl Fire Serpent	HM
Jerome	Garcia	Evertudote	HM
Eric Christo	Martinez	Mother's Nature	HM
Jim	Ramirez	Madonna Del Rio	HM
Manuel	Salas Jr.	Los Tres Valientes	HM
Helen L.	Snyder	Las Panaderas (The Bread Makers)	HM
Andy	Valdez	Long Gone	HM

### WATERCOLOR

David	Vega Chavez	Saint Michael's Church, Santa Fe	1st
Marlene	Bachicha/Roberts	Necropolis de Colon, Cuba	2nd
David	Vega Chavez	Virga Over Tierra Amarilla	3rd
David	Vega Chavez	Casa Espana	HM

### SCULPTURE

Anthony	Esparsen	The Quest	1st
Anthony	Esparsen	Portrait of a Vanishing Breed	2nd
Titus	Ortiz	Holy Family - Santa Familia	3rd
Arman	Barajas	Black Christ	HM
Billy	Kavanaugh	Love Song	HM
Victor	Lira	Fallen	HM
Raymond	Sandoval	Myan Chant	HM

### MIXED MEDIA

Jason	Younis y Delgado	La Alma in Tin	1st
Arthur	Lueras	Aztec Warrior	2nd
Jerry	Montoya	Imaculado Corazon de Maria	3rd
Gloria H.	Cruz	Highland Dancers	HM
Victor	Lira	Redemption	HM
Michaeline	Melendez	San Francisco	HM
Vicente	Telles	Cristo	HM
Regina	Zimmerman	Trinity	HM
Felicia	Montoya	Our Lady	HM

## MIXED MEDIA #2

Brent Jeffrey	Thomas	Afuera/Adentro	1st
Jon	Sanchez	Dama De La Flor	2nd
Tomas N.	Garcia	La Funcion de Ranchitos	3rd
Brent Jeffrey	Thomas	Estado	HM

## MIXED MEDIA #3

Anna	Rivera	The Birth of Creation	1st
Nathan	Maldonado	Prayer From Saipan	2nd
Ramon	Vega	Wrigley Field	3rd
Corrine	Armijo-Vialpando	First Chick	HM
Filomeno	Martinez	Carnuel	HM
Filomeno	Martinez	Bernalillo	HM

## PASTELS

Joseph P.	Vargas	Untitled Pastel Art	1st
Sylvia	Ortiz Domney	Indigo Crow and Poppies	2nd
Corrine	Armijo-Vialpando	Blue Agave	3rd

## PHOTOGRAPHY

Chris	Candelario	Renovacion de San Miguel	1st
Oscar	Lozoya	The Opportunist	2nd
Marlene	Bachicha/Roberts	Allure	3rd
Margaret S.	Cordova	Santuario de Chimayo	HM
Richard	Lujan	Church of St. Francis; Rancho de Taos	HM
Roberto	Montano	St. Francis Cathedral Basilica, Footprints Snow	HM
Nick	Munoz	La Sombra	HM

## TINWORK

Fred Ray	Lopez	The Rose	1st
Jerry	Montoya	San Francisco	2nd
Santos	De Los Angeles	Telyn Nicho	3rd
Virginia	Cobos Fritz	The Nativity	HM
Cristina	Hernandez Feldewert	Cristo Rey	HM
Fred Ray	Lopez	The Eagle	HM
Maria B.	Martinez	Monte Calvario	HM

## WEAVINGS

Yvonne	Ortiz-Ebelacker	Two Purple Mesas	1st
Paula	Roybal	Ojas	2nd
Paula	Roybal	Milagro	3rd
Yvonne	Ortiz-Ebelacker	Flores	HM
Alyssa	Romero	Colores de Chimayo	HM

## RETABLOS

Marie Antoinette Luna		El Milagro de San Francisco de Asissi	1st
Guadalupita	Ortiz	Nacimiento	2nd
Amanda	Griego	San Miguel	3rd

Onofre E.	Lucero	Nuestra Senora de la Luz	HM
Maria Elvira	Ortiz Y Garcia	San Francisco de Asis	HM
Felicia	Rodriguez	Our Lady of Sorrows	HM
Vicente	Telles	San Isidro	HM
Sean	Wells y Delgado	San Francisco	HM
Sean	Wells y Delgado	La Alma de Maria	HM

### **BULTOS**

Federico	Prudencio	Santa Librada	1st
Adan D.	Gonzales	San Gabriel	2nd
Carlos Jose	Otero	N. S. del Rosario	3rd
Ron	Martinez	Ascension De Jesus	HM
Ron	Martinez	Nuestra Senora De Guadalupe	HM
Carlos Jose	Otero	Cristo Crucificado	HM
Rodolfo	Parga	St. Francis	HM

### **STRAW APPLIQUE**

Cristina	Hernandez Feldewert	Arana	1st
Mel	Rivera	Sacred Heart Cross	2nd
Martha	Varoz Ewing	Via Crucis	3rd
Miguel	Strunk	La Luz de Dios	HM
Miguel	Strunk	Straw Applique Box	HM
Martha	Varoz Ewing	Flores En Mi Vida	HM

### **FOLK ART**

Michael	Tafoya	Australian Stock Whip	1st
Lee J.	Valdez	Cruz Bajo Arco	2nd
Gregory D.	Scargall	Zozobra Step Right Up	3rd
Richard S.	Martinez	San Francisco	HM
Stella	Aranda Miller	3 Faces of Eve	HM
Lee J.	Valdez	Cruz con Rosa	HM

### **METAL WORK**

Lorenzo	Espinoza	Silver Tongue Aqua Queen	1st
William	Casias	Michael	2nd
Keith	Garcia	San Francisco	3rd
John F.	Perea	Spring Day	HM
Norman Heath	Quiggle	Austn's Rose	HM

### **COLCHA WORK**

Annette	Gutierrez-Turk	Pajarito Flor	1st
Francine	Montoya	Our Lady of Guadalupe	3rd

### **TRADITIONAL FURNITURE**

Andrew	Garcia	Trastero	1st
Dorothy T.	Vigil	Autumn Sunrise Rocking Chair	2nd
Eddie	George	Dressing Table	3rd

Andrew	Garcia	Mesita	HM
Patrick	Leyba	Traditional Blanket Chest	HM

### **FINE CRAFT**

Adan	Ortega	Fiesta Sabroso	1st
Leah	Henriquez Ready	Firebird	2nd
Leah	Henriquez Ready	Tidepool	3rd
Philip	Lovato	Rainbow Kachina	HM
Graciela	Mestas	El Santo Nino	HM

### **JEWELRY**

Felipe	Rivera	Royalty	1st
Racheal	Roybal-Montoya	Ave Maria Rosary	2nd
Racheal	Roybal-Montoya	Cruz	3rd
Felipe & Onofre	Rivera	Sacred Heart of Mary & Jesus	HM
Larry	Sisneros	Silver/Onyx Necklace	HM

### **FIBER TEXTILE ART**

Peggy J.	Chavez	Mi Virgen Mi Santuario	1st
Peggy J.	Chavez	Flor y Canto: Una Vision - Abrazo Shawl	2nd
Peggy J.	Chavez	Tesoros De Mi Cultura: Warriors of Peace	3rd
Peggy J.	Chavez	Mi Sagrado Corazon: Abrazo Shawl	HM
Debbie	Sanchez	Dia de Los Muertos Quilt	HM

### **WOODWORKING**

Mark	Chavez	Mi Dios Mio	1st
Larry	Luna	Maya Royalty Cane	2nd
Sal	Nunez	Olive Wood Yeshua	3rd
Mark	Chavez	Chief Joseph	HM
John	De Jesus	La Valentina	HM
B.J.	Lesperance	Devil's Claw Crucifix	HM
Byron	Martinez	Amor, Vida y Afficion	HM
Julian H.	Romero	Craneo de Cornilargo	HM
Julian H.	Romero	Santo Duppy	HM

### **BEST OF SHOW AWARD - BULTO**

12 Jacob	Salazar	The Ascension of Christ	Best of Show
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### **TRADITION REVISTA AWARD OF EXCELLENCE**

Metal Work - John Perea, Angel in Bloom

### **BLOOD, SWEAT & TEARS AWARD - PRESENTED BY JACOB & JASON SALAZAR**

Bulto - Eric Gonzales, Life of Christ

**albuquerque**

# Santero Market









dallas

# Velasquez Exhibit Unites Prado and Meadows

As part of its multifaceted partnership with the Prado, the Meadows Museum will present the most important monographic exhibition devoted to Velázquez in the United States in more than two decades. On view September 16, 2012 – January 13, 2013, *Diego Velázquez: The Early Court Portraits* will explore the development and impact of Velázquez's work as the court portraitist for King Philip IV, one of history's most influential arts patrons and connoisseurs. The exhibition will

bring together key paintings from this period, including two early portraits of the King from the Meadows and Prado collections, united for the first time in four centuries. The exhibition is curated by one of the world's leading Velázquez scholars, Dr. Javier Portús, head of the Prado's Department of Spanish Painting until 1700. In the exhibition's accompanying catalogue, Dr. Portús states that the artist's first portrait of the king "may well be the work at the Meadows."



Diego Rodríguez de Silva y Velázquez (Spanish, 1599-1660), *Portrait of King Philip IV*, 1623-24. Oil on canvas. Meadows Museum, SMU, Dallas. Algor H. Meadows Collection, MM.67.23. Photo by Michael Bodycomb.



Diego Rodríguez de Silva y Velázquez (Spanish, 1599-1660), *Portrait of Don Pedro de Barberana*, c. 1631-33. Oil on canvas. Kimbell Art Museum, Fort Worth, AP 1981.14.



Diego Rodríguez de Silva y Velázquez (Spanish, 1599-1660), *Portrait of the Jester Calabazas*, c. 1631-32. Oil on canvas. The Cleveland Museum of Art, Cleveland, Leonard C. Hanna, Jr. Fund, 1965.15.

**santa fe**

# Storage Jars of Margaret Tafoya

Adobe Gallery (221 Canyon Road) will display a collection of pueblo pottery by the famous matriarch of Santa Clara Pueblo, Margaret Tafoya, and some of her children from November 9 to December 10, 2012. Primarily featured will be large storage jars made by Tafoya in the 1930s -1950s periods and smaller, but still large, jars made in the 1950s-1960s periods. Tafoya, following in the style of her famous mother, Sara Fina Tafoya, was one of the few potters capable of making very large black storage jars.



Margaret Tafoya Santa Clara Large Black Double Shoulder Bear Paw Jar

**santa fe**

# Hopi Katsina Dolls



Hopi Cottonwood Polimana (Butterfly Girl) Doll, circa 1930s

An exhibit of Hopi Katsina dolls spanning fifty years, from the 1930s to the 1980s, will be on display and for sale through December 31st, 2012 at Adobe Gallery, 221 Canyon Road. The Katsina dolls are representations of the Hopi Supernatural Gods and are made in doll form as presents from the Katsinas to the females of the pueblo. These presentations are made twice annually to every female of the village, the first one being at the first Katsina dance in mid-February and the second one made at the last Katsina dance of the season in mid-July. These dolls are retained by the females as educational items through which they learn the identity and function of the Hopi Katsinas. There will be no artist's reception.

# Hispanic & Spanish Market Awards

Awards were given at the 2012 Traditional Spanish Market and the Contemporary Hispanic Market in Santa Fe the end of July:

## **2012 Spanish Market Adult Awards**

**Grand Prize — Best of Show** Irvin L. Trujillo, Chimayó, weaving, Sembrando la Huerta

**Masters Award for Lifetime Achievement** Arlene Cisneros Sena, Santa Fe, retablos

**Altar Screens** First Place: Estrellita Carrillo-Garcia, Rio Rancho, Altar de Cristo

Second Place: Estrellita Carrillo-Garcia, Rio Rancho, Devotions of New Mexico

Honorable Artist: Shawna Chavez, Chimayó, The Seven Princes

**Bultos en Nicho** First Place: Felix A. Lopez, Española, El Apostol San Pedro

**Maria Hesch Memorial Award for Colcha Embroidery** First Place: Nina Arroyo Wood, Santa Fe, Puebla de Los Angeles

Second Place: Julia R. Gomez, Santa Fe, Alcatraces de Maria

Honorable Mention: Julia R. Gomez, Santa Fe, Cantaron Los Ruisenors

**Leonora Curtin Paloheimo Award for Excellence in Traditional Furniture** First Place: Andrew C. Garcia, Peñasco, Cathedral Hall Cabinet

Second Place: Ramón José López, Santa Fe, Regalos de Dios, Remedio y Semillas de la Curandera

Honorable Artist: Dorothy T. Vigil, El Rito, Autumn Sunrise

**Gesso Relief Award** Winner: José Armijo, Santa Cruz, Nuestra Señora de la Luz

**Innovations within Tradition Award** Winner: Marie Romero Cash, Santa Fe, Jesus Christ Superstar, painted bulto

**Large Retablos** First Place: Marie Sena, Albuquerque, San Procopio

Second Place: John M. Gallegos, San Jose, Los Misterios Dolorosos del Santo Rosario

Honorable Artist: Jose A. Lucero, Santa Fe, Our Lady of Guadalupe

**Mixed Media Award** Matthew Duran, Fairview, Our Mother's Beauty, furniture and precious metals

**Painted Bultos** First Place: Jean Anaya Moya, Galisteo, Santa Rita de Casia

Second Place: Adán Carriaga, Albuquerque, Santa Maria y Santo Niño de Atocha

Honorable Mention: Andrew Montoya, Albuquerque, La Conquistadora

**Painted Wood Relief Award** Joseph A. López, Española, San Juan Nepomuceno

**Pottery** First Place: Camilla Trujillo, Santa Cruz, Cuyamungue Floral Net

Second Place: Therese Tohtsoni-Prudencio, Albuquerque, Olla de Flor

Honorable Mention: Adán E. Ortega, Española, Sabroso

**Precious Metals** First Place: Racheal Roybal-Montoya, Española, Peineta

Second Place: Juan Lopez, Corrales, Santa Niño de Atocha

Honorable Mention: Lawrence Baca, Santa Fe, Rosario de Luz

**Revival Arts** First Place: Carlos Santistevan Jr., Denver, Nuestra Señora de Guadalupe, hide painting

Second Place: Ramón José López, Santa Fe, Cuatro Aparaciones de Nuestra Señora de Guadalupe, copper engraving

Honorable Mention: Carlos Santistevan Jr., Denver, San Juan Nepomuceno, hide painting

**Small Retablos** First Place: Nicolas Otero, Los Lunas, San Miguel

Second Place: Nicolas Otero, Los Lunas, The Crucifixion

Honorable Mention: Marie Sena, Albuquerque, Santa Maria y San José

**Diane & Sandy Besser Memorial Award for Straw Appliqué** First Place: Vicki Rodriguez, Santa Fe, Espiritu Infinito

Second Place: Martha Vároz Ewing, Santa Fe, Via Crucis

Honorable Mention: Craig Moya, Santa Fe, Untitled (Cross)

**Rodriguez Straw Appliqué Award** First Place: Jimmy E. Trujillo, Albuquerque, Cruz de San Pedro

Second Place: Martha Vároz Ewing, Santa Fe, Via Crucis

Honorable Mention: Diana Moya Lujan, Santa Fe, The Last Supper

**El Rancho de las Golondrinas Award for Excellence in Traditional Tinwork**

First Place: Kevin Burgess de Chavez, Albuquerque, Comb Painted Mirror

Second Place: Jimmy Madrid, Vallecitos, Mesilla Mirror

Honorable Mention: Cristina Hernandez Feldewert, Santa Fe, Cristo Rey

**Leo Salazar Memorial Award for Unpainted Bultos** First Place: Gloria Lopez Córdova, Cordova, Our Lady of Light

Second Place: Sabinita Lopez Ortiz, Cordova, Lady of Light

Honorable Mention: Carlos Barela, Rancho de Taos, Crucificado

**Unpainted Wood Relief Award** Patricio Chavez, Chimayó, Sagrado Corazon

**Excellence in Rio Grande Textiles — Weaving** First Place: Irvin L. Trujillo, Chimayó, Sembrando la Huerta

Second Place: Rita Padilla Haufmann, Tesuque, Rebozo Ikat

Honorable Mention: Lisa Trujillo, Chimayó, Mountain Tips

**Woodcarving Award** Carlos Santistevan Sr., Denver, La Resurreccion

## Special Awards

**Alan and Ann Vedder Award** Jimmy Madrid, Vallecitos, Mirror, tinwork

**Archbishop's Award** Joseph A. López, Española, San Juan Nepomuceno, painted wood relief

**Artist Collaboration Award** Matthew Duran, Fairview; Arturo Montaña, Abiquiú, God's Greatest Gift

**Bienvenidos Award** Brigida Montes, Denver, Santa Cruz, straw appliqué

**Boeckman Honorary Award for New Directions** Marie Romero Cash, Santa Fe, Jesus Christ Superstar, painted bulto

**E Boyd Memorial Award** Lisa Trujillo, Chimayó, Mountain Tips, weaving

**Curator's Choice Award** Nicolas Otero, Los Lunas, The Crucifixion, retablo

**Design Award** Jimmy Trujillo, Albuquerque, Cruz de San Pedro, straw appliqué

**Hispanic Heritage Award** Ramón José López, Santa Fe, Apariciones de Nuestra Señora de Guadalupe, copper engraving

**Jake O. Trujillo Award for Excellence in Weaving** Irvin L. Trujillo, Chimayó, Sembrando la Huerta

**Jose Dolores Lopez Memorial Award** Richard Prudencio, Albuquerque, Nicho de Niño

**La Lana Weaving Award** Karen V. Martinez, Chimayó, Saltillo Rio Grande

**Museum Purchase Award** Kevin Burgess de Chavez, Albuquerque, Comb Painted Mirror, tinwork

**Museum Purchase Award** Krissa Lopez, Española, Nuestra Señora de los Dolores, retablo

**Our Lady of Guadalupe Award** Carlos Santistevan Jr., Denver, Nuestra Señora de Guadalupe, hide painting

**Spanish Colonial Arts Society Director's Award** Joseph A. López, Española, San Juan Nepomuceno, painted wood relief

**Utilitarian Award** Therese Tohtsoni-Prudencio, Albuquerque, Olla de Flor, pottery

## **2012 Spanish Market Youth Awards**

**Grand Prize – Best of Show Youth Award** Marcos Ray Serna, 16, Rio Rancho, Our Lady of Guadalupe, painted bulto

**Best in Age 7-10** Joshua Perea Otero, 9, Albuquerque, Our Lady of St. John of the Lakes, painted bulto

**Best in Age 11-14** Salvador Carriaga Lambert, 14, Cedar Crest, Nuestra Señora de Dolores, painted bulto

**Best in Age 15-17** Marcos Ray Serna, 16, Rio Rancho, Our Lady of Guadalupe, painted bulto

**Precious Metals Award** Emily Baca, 16, Santa Fe, Peineta de Rosas

**Retablos Award** Jerome Herrera, 13, Santa Fe, San Isidro Labrador

**Straw Appliqué Award** Matthew Flores, 16, Santa Fe, Los Angeles y Santos

**Tinwork Award** Micaela Cordova, 14, San Cristobal, Santisima Trinidad

**Weaving & Colcha Embroidery Award** Megan Vigil, 14, Cundiyo, El Trabajo de la Jovencita Artista, weaving

**Woodcarving Award** Joshua Perea Otero, 9, Albuquerque, Cristo Crucificado, bulto

**Bienvenidos Award** Salvador Carriaga Lambert, 14, Cedar Crest, Nuestra Señora de Dolores, painted bulto

**Compadres Artesanos Award** Adriana Gonzales, 12; Liberty Gonzales, 10, Albuquerque, La Conquistadora Reredos, retablo

**Craftsman Award** Matthew Flores, 16, Santa Fe, Los Angeles y Santos, straw appliqué

**Creativity Award** Joseph Lujan, 11, Santa Fe, El Gallo de San Pedro, bulto

**Makes Me Smile Award** Nicolette Elisa Vigil, 12, Española, Jacob's Ladder, retablo

**St. Francis Cathedral Basilica Youth Award** Matthew Flores, 16, Santa Fe, Las Señoras, straw appliqué

**Utilitarian Award** Yolanda Prudencio, 8, Albuquerque, Chest of Roses, furniture

**Winter Market Poster Award** Matthew Flores, 16, Santa Fe, Las Señoras, straw appliqué

## **Contemporary Hispanic Market Awards**

### **Ceramics/Pottery**

Gilberto Olivas, Black Diamond

### **Fiber/Textiles**

Peggy Chavez, Mi Virgin Mi Santera

### **Jewelry-Precious**

Art Tafoyla, Humming Bird

### **Jewelry — Nonprecious**

Leah Henriquez-Ready, Corazon

### **Glass Art**

Evansaline Parros Sanford, Howling Wolf

### **Water Colors**

Robb Rael, Hats off to the Bull

### **Metal Work**

Eric Rivera, Kokopelli

### **Mixed Media**

Darlene Olivia McElroy, Celebration

### **Acrylic/Oil Paintings**

Carolyn Barela Mayberry, Dancing Poppies

### **Photography**

Melisa Dominguez, Hail Mary

**Sculpture**

Gilberto Romero, Flutter

**Furniture**

Eduardo Reyes, Saints and Sinners

**Printmaking/Hand Pulled**

Anna Maria Samaniego, Amalia

**Pastels**

Steve Reyes, Old Town — ABQ

**Best of Show**

James Roybal, Earth Born

**Best of Fine Craft**

Bernadette and Oscar Caraveo, Relicat

**Best of Fine Art**

Joey Montoya, Mi un Verdadero Amor

**Tradición Revista Award of Excellence**

Michelle Fernan, Heart of Beauty

**1st Time Exhibitor**

Anita Rodriguez, Quantun Curandero

**Woodworking**

Jason Salazar, The Repenting Demon

**Drawings**

Gabriel Cisneros, Pidiendo a Dios Regreso Casa

**De Colores Award**

James Roybal, Earth Born

**Inspiration Award**

Billy Kauanaugh, Save Me Lord

**1st Time Exhibitor**

Robert Sandoval, The Forgotten Heritage







# Navajo Saddle Blankets



Navajo Double Saddle Blanket  
circa 1900-10  
51 by 29.5 inches  
Courtesy Mark Sublette Medicine Man Gallery, Santa Fe,  
NM and Tucson, AZ



Navajo Double Saddle Blanket  
circa 1890  
58 by 38 inches  
Courtesy Mark Sublette Medicine Man Gallery, Santa Fe,  
NM and Tucson, AZ

Mark Sublette Medicine Man Gallery Santa Fe (602 Canyon Road) will be exhibiting a collection of antique Navajo Saddle Blankets, circa 1890-1930, including Germantowns, Single Saddles, Pictorials and Twills from December 14, 2012 to January 4, 2013.

# Basketry Treasured

Presented in honor of the state's centennial, *Basketry Treasured*, through June 1, 2013 at the Arizona State Museum, celebrates the ancient and abiding Arizona tradition of Native basketry. Five hundred stunning examples represent the staggering depth and breadth of the museum's collec-

tion, recently designated an American Treasure. O'odham, Apache, and Hopi voices enrich the exhibit's discussions of materials, technologies, traditions, and the many functions basketry has served and continues to serve in Native communities. Other stories tell of some of the early 20th century Ari-

zonans whose personal assemblages became the foundation of ASM's vast collection.

More information and a virtual walkthrough of *Basketry Treasured* here: [http://www.statemuseum.arizona.edu/exhibits/basketry\\_treasured/index.shtml](http://www.statemuseum.arizona.edu/exhibits/basketry_treasured/index.shtml)





*Opposite: An assortment of historic American Indian basketry, 1890s-1950s, from Arizona State Museum's permanent collections. Photo by Jannelle Weakly, courtesy Arizona State Museum.*

*Top: This Anasazi (Ancestral Pueblo) plaited ring basket, showing obvious signs of damage, is 800-1000 years old. Photo by Jannelle Weakly, courtesy Arizona State Museum.*

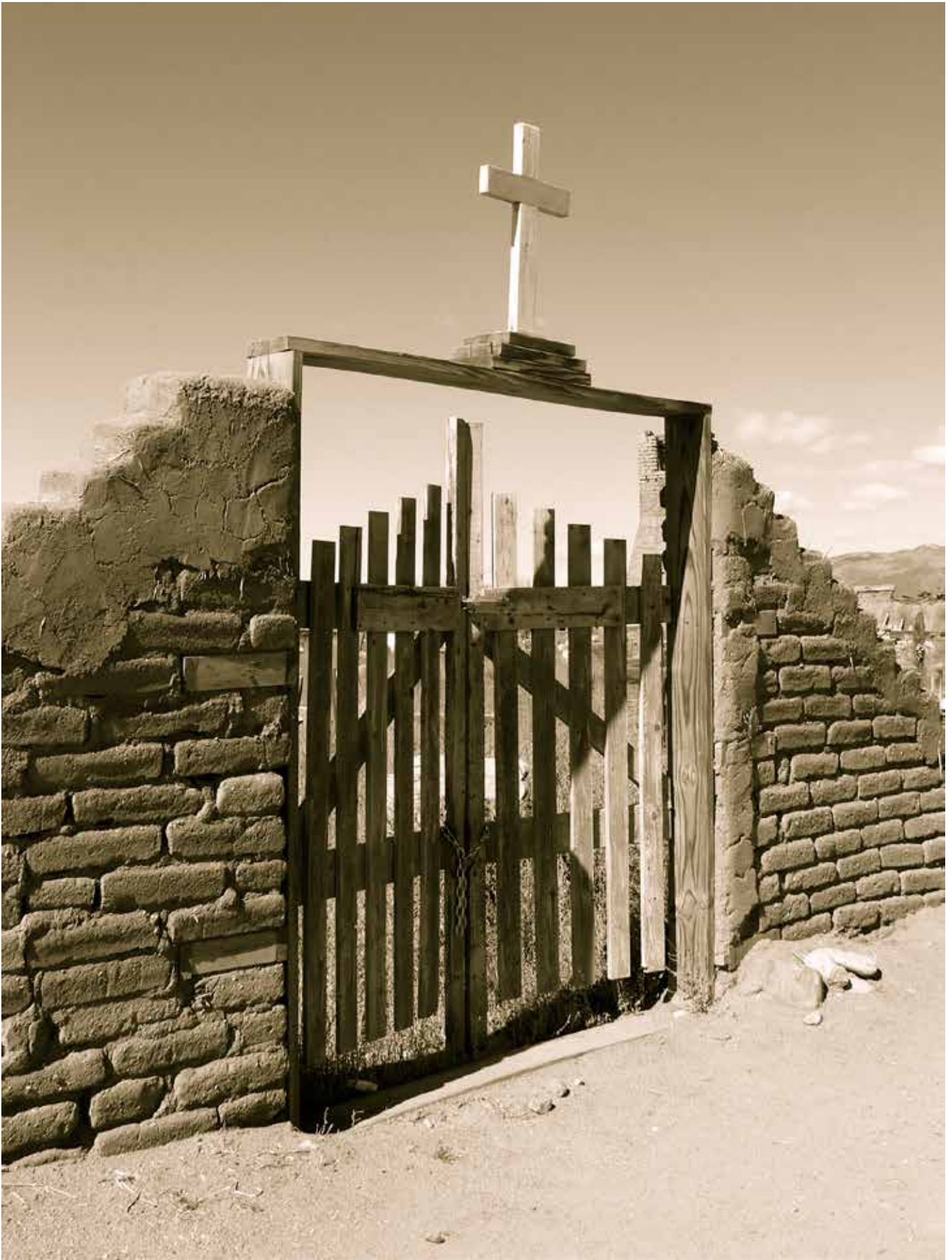
*Bottom left: A beautiful example of a Pima (Akimel O'dham) bowl basket, ca. 1900. Photo by Jannelle Weakly, courtesy Arizona State Museum. Bottom right: Hopi wicker bowl with eagle design, ca. 1960. Photo by Jannelle Weakly, courtesy Arizona State Museum.*

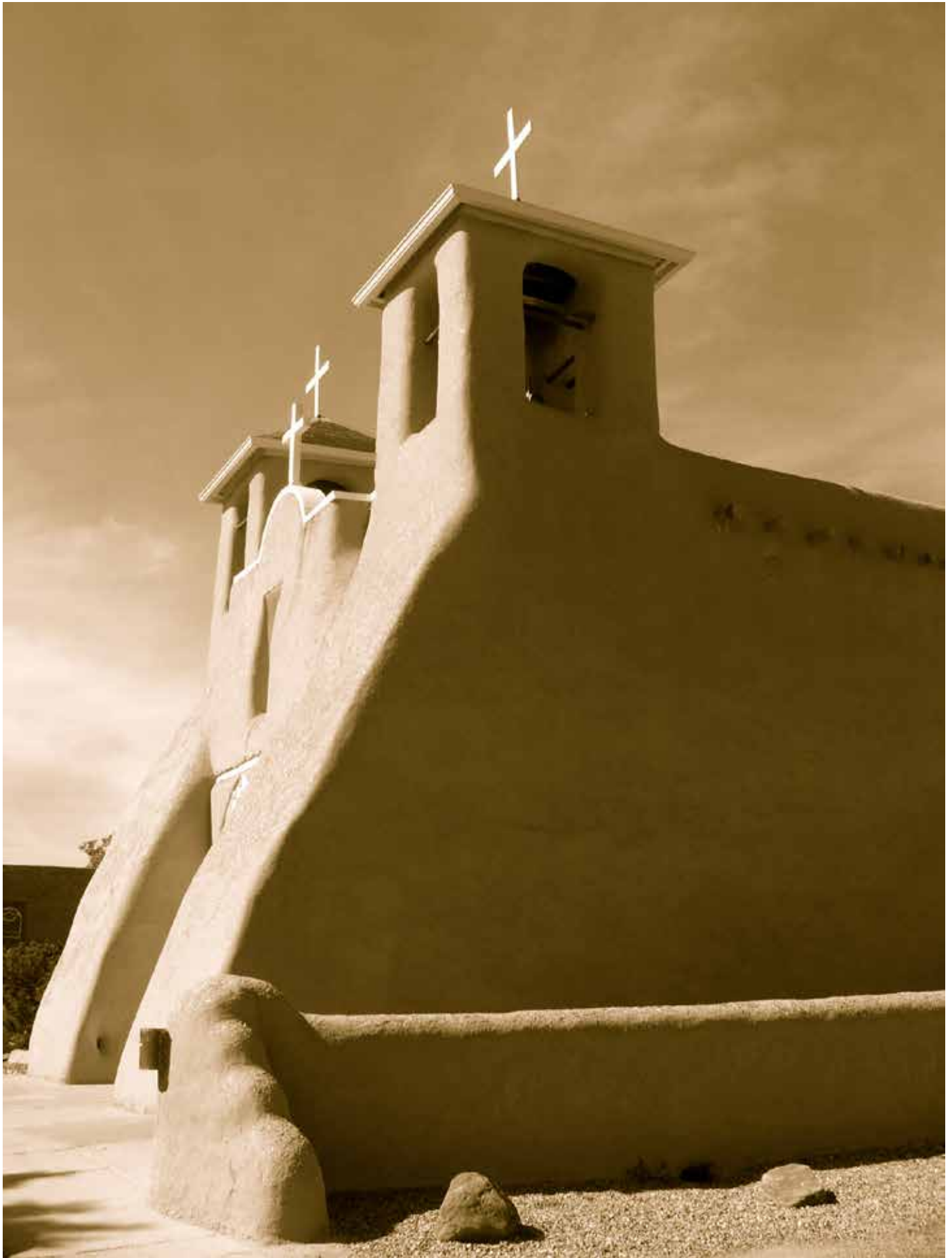
# Through A Photographer's Eye

*Tradición Revista* has asked a couple photographers to share with subscribers what they see in the Southwest. In this issue we share a portfolio from Nikki Bustos of Española. She is a regular exhibitor at Contemporary Hispanic Market in Santa Fe.













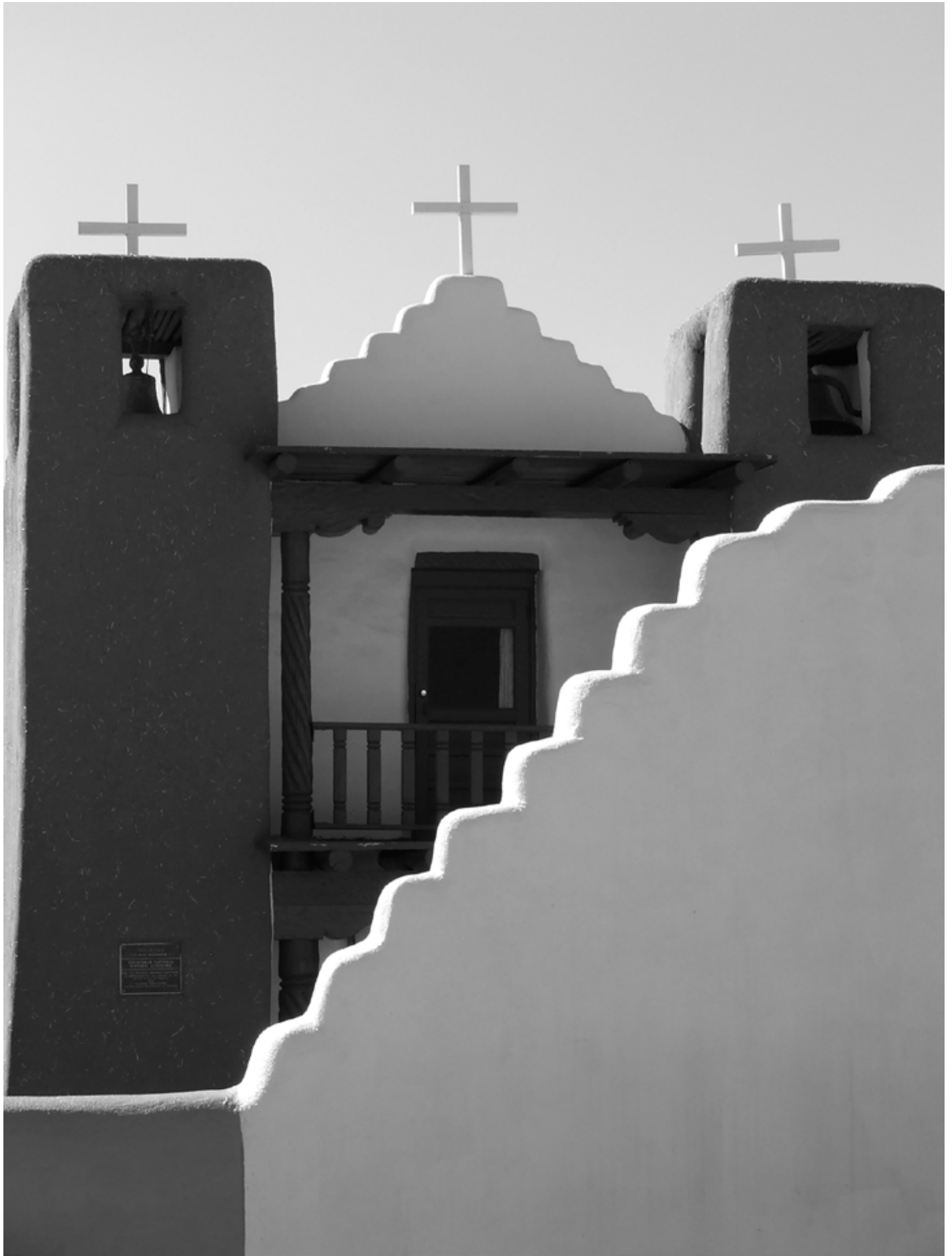




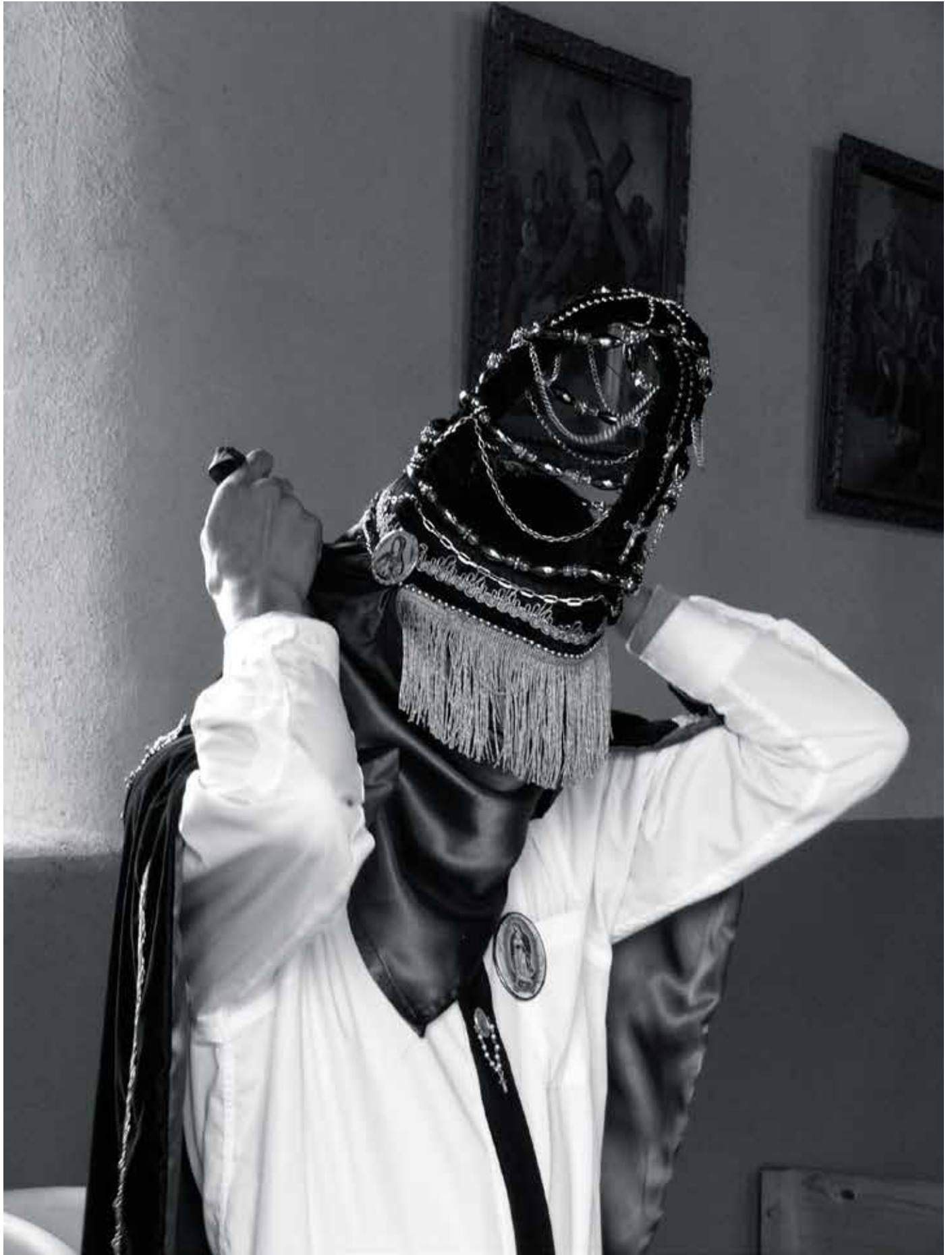














**Albuquerque Convention Center  
Albuquerque, New Mexico  
May 10-12, 2013**

The Southwest Book Fiesta will bring together authors, publishers and the reading public in a family-friendly community event at the Albuquerque Convention Center on May 10-12, 2013. The Book Fiesta focuses on both nationally-recognized as well as local Southwest authors. The mission is to recognize and encourage the literary accomplishments all across the Southwest, especially of authors in New Mexico and Arizona. The show is being organized by Sunbelt Shows, producer of the National Fiery Foods and Barbecue Show, with support from the largest book publishers in New Mexico and the New Mexico Book Co-op. In addition to over 200 vendors, readings and special author events will feature some of the best books and authors from the region.

Proceeds of the Book Fiesta will be donated to the New Mexico Library Foundation, the New Mexico Coalition for Literacy, and a yet-to-be-named organization in Arizona and will be used to promote literacy and reading programs in the region.

## Features

- 20,000+ attendees (projected)
- Over 300 author/publisher vendors
- Book talks with local and national authors
- Book-signings
- Family-oriented activities
- Workshops on writing & publishing
- Native American and Hispanic books
- Children's books
- Poetry
- Electronic books
- Hands-on demonstrations
- Celebrity chefs & cooking demonstrations
- Arts & crafts
- Food & entertainment

## Sponsors

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## Importance of books

- over \$16 billion are spent on books every year in the U.S.
- at least 35% of the U.S. population visits a bookstore at least once a month. In fact, Americans visit bookstores more often than any other type of store, except for the mass market chains such as Wal-Mart, Target, and Kmart.
- According to a Gallup poll, during any given week, 22% of American adults bought at least one book.
- e-book sales have been growing exponentially by as much as 177% per year.
- 53% of e-book readers say they now read more books than before.
- Based on Census data, almost 50% of New Mexicans and Arizonans could benefit from literacy programs.
- Usage of libraries in Arizona and New Mexico has been increasing by as much as 10% per year.
- Patrons of the Albuquerque Public Library checked out over 4.5 million books and magazines last year.
- Libraries in Tucson, Phoenix, and Albuquerque were visited over 21.6 million times last year!

## Other Book Festivals

- Baltimore Book Festival — 40,000 attendees, 100 exhibitors
- Texas Book Festival — 40,000 attendees, 200 author events
- Tucson Book Festival — 100,000 attendees, 250 exhibitors
- Los Angeles Book Festival — 140,000 attendees, 150 exhibitors
- Miami Book Festival — 200,000 attendees, 200 exhibitors

# One Nation One Year

a navajo photographer's

365-day journey into  
a world of discovery, life and hope

photos by  
Don James

TEXT BY KARYTH BECENTI  
ADDITIONAL EDITING BY LINDA PATRICKS, Editor in Chief of Albuquerque The Magazine

# 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.

## Rio Grande Books

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www.nmsantos.com



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The Albuquerque Museum/Casa San Ysidro is a Division of  
the Cultural Services Department of the City of Albuquerque.  
Richard J. Berry, Mayor

# Books for First Graders

by BARBE AWALT

The intent of the program to give a free book to a 1<sup>st</sup> grader was great. Governor Martinez of New Mexico, wanted to give every 1<sup>st</sup> grader a new book on their reading level. Books for any age kid are a long-lasting investment especially since it was recently revealed that many high school seniors in New Mexico, failed to pass a reading test to get their diplomas. But why were the books bought from a book publisher out of New Mexico? The question could be - well, they were award-winning books! Many, if not all book publishers in New Mexico also have award-winning books that would have been appropriate. The next question might be - we need to give away bilingual books. New Mexico publishers understand bilingual and have a lot of titles that fit the bill.

Well, maybe the people who bought the books don't read or as adults they have no idea what kids would read? They needed to talk to a librarian or teacher and specify you want to buy New Mexico books. If they didn't know what books to buy they could have looked on lists of what books won in the children's category such as the New Mexico Book Awards. The New Mexico Book Awards judge ONLY New Mexico books and this year added Arizona books because it was Arizona's Centennial too and the Arizona's publishers group that sponsored their book awards went belly-up.

\$200,000 was spent on 28,829 books. The money was designated by the New Mexico Legislature for the running of the New Mexico Department of Education and was left unspent and had to be allotted by July 1, 2012. UNM Press had five titles bought on the list. But Raven Tree Press in Illinois had 17 titles purchased like these totally New Mexico subjects: [A Sweater For Duncan](#) or [My Pal Victor](#) or [Nathan Saves Summer](#). UNM Press's titles were: [Tia's Tamales](#), [The Little Cow in Valle Grande](#), [Juan and the Jackalope](#), [Grandpa's Magic Tortilla](#), and [The Key to Grandpa's House](#). They are a little more New Mexican. Salina Bookshelf in Arizona has one title on the list: [The Navajo Year, Walk Through Many Seasons](#).

Illinois is not in New Mexico and frankly neither is Arizona. As much as I like Arizona book publishers I have never seen Arizona Governor Jan Brewer buy New Mexico books to give away. The powers to be could say they had to go to Arizona to buy a Navajo book but there are Navajo books published in New Mexico for kids.

The New Mexico Department of Education had to give up the purchase information as part of a "public records inspection." But they are protecting the name of the brain trust who told them to buy books outside of

New Mexico. They knew they had stepped in it. A notice called, "NM Public Education Department Seeking Children's Literature for Governor's Reading Book Initiative" was sent out in May, 2012, to eleven publishers. The Museum of New Mexico Press, part of New Mexico government, didn't even get the notice.

No one I have talked to got the notice except for UNM Press and Sunstone Press. The notice was so badly written that no publisher could comply with the specs so publishers who got the notice had to write the New Mexico Department of Education a counter offer. The Department of Education assumed that they could get 30,000 books - one title - and be done with it. No publisher in their right mind prints 30,000 kid's books so nobody had them.

The questions the Governor and New Mexico Department of education haven't answered are: why were New Mexico book publishers never sent the sale of books notice, why no local bookstores/sellers were given the notice so they could have stepped in, why was New Mexico tax money spent out of state when books are here, why was the New Mexico Centennial Children's Author and New Mexico Storyteller's books not good enough to buy? And why is information on the sale and the tax money used so hard to get?

There is also the question of reading level. The advertised books were supposed to be for 1<sup>st</sup> grade but on the publishers' websites many books are written for older children. So much for checking.

The Department of Education said they were time problems. Local publishers could have gotten books to them NEXT DAY saving shipping charges. I know that because I have gotten books to the Governor - NEXT DAY. They had to spend money and it wasn't theirs - it was tax money. The time problem was why they said they didn't tell anyone but they told nine publishers out of New Mexico. It makes no sense.

I personally tried scheduling a meeting four times with the Governor but her office threw the Department of Education under the bus and said they had to deal with it. So much for constituent concerns. The Governor did say on Channel 13 TV that they begrudgingly bought books from UNM Press so some of the money would stay in New Mexico even though their books were twice as expensive. Nice.

There is also the issue that New Mexico authors could have gone each day with the Governor to give 1<sup>st</sup> graders a better experience. But that would have meant another person who could have potentially stolen the photo op

from the Governor and we can't have that.

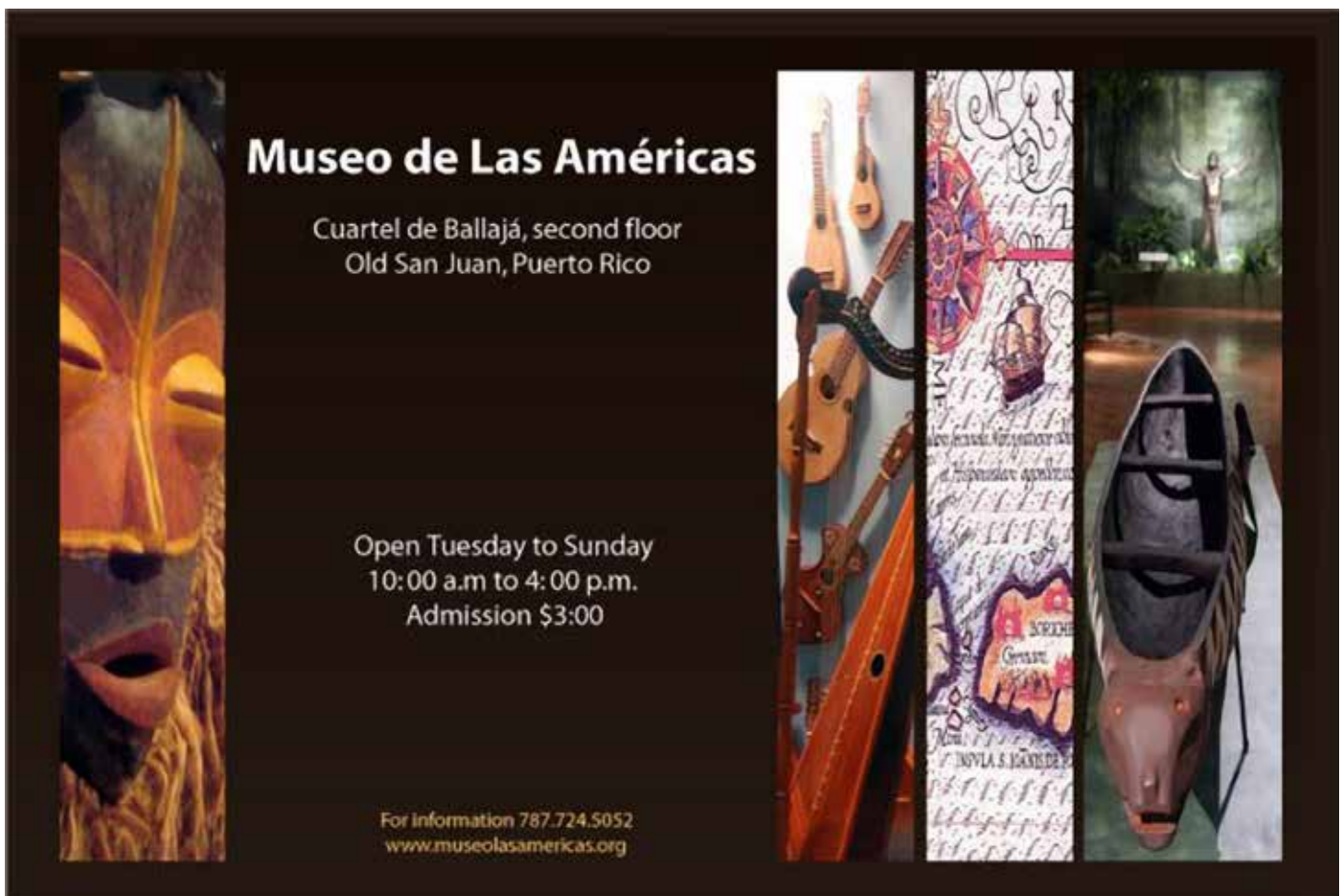
I believe the Governor is sharp but I do think this time the decisions made were by staffers who had little or no knowledge. That will be the downfall of the Governor - depending on people who drop the ball. (Look at the head of the Republican party in New Mexico and his racial statements or the trouble the Governor's Chief of Staff is in.) The whole question of spending New Mexico tax money out of state has risen before when New Mexico Tourism went to Texas for their tourism ads. The New Mexico Tourism Department currently has a Texas public relation firm heading up promotion. I also don't think the Governor or her staff has any idea that books are published in New Mexico except for UNM Press or Sunstone Press - there are over 79 New Mexican book publishers. New Mexico has a long tradition of writing great books with esteemed New Mexico authors writing great books for all ages. Maybe the Governors' staff needs to start reading.

I applaud the giving away of books and the promotion of reading. We can't say enough about how kids need to learn to love reading and kids need to start early. But the State of New Mexico slapped New Mexico book publishers and stores in the face when they decided New Mexico book publishers and stores weren't good enough. I wonder how much else is sourced out of state that could be done in New Mexico? We need to be proud of what

we have and keep our money in New Mexico. Politicians aren't proud of us. People are getting tired of sending their money out of New Mexico. Your tax money at work leaving New Mexico.

### Additional

The nightmare of trying to see the Governor: I have sent 3 emails to the press office - NADA. I have sent 4 online requests for a 15 minute meeting - NADA. I have called if you get no response like they tell you to on the website - NADA. Others have complained that they get no response and now I see why. DON'T EVER TRY TO SEE THE GOVERNOR! The Governor's Office did call a week later and referred me to the Public Information Officer - Larry Behrens. The only problem was I called him twice before but no return call. I told the Governor's person that and she said she needed to call him ASAP. Do you think they are confused? Eventually the Governor's gatekeeper washed her hands of the problem and said New Mexico Department of Education had to deal with the problem. Larry Behrens sent written answers to my questions when he couldn't schedule a meeting in a timely fashion. I invited Larry Behrens to come to the New Mexico Book Co-op lunch as our guest, and talk about why New Mexico book publishers were excluded - NADA. If this were an election year for the Governor someone would come.



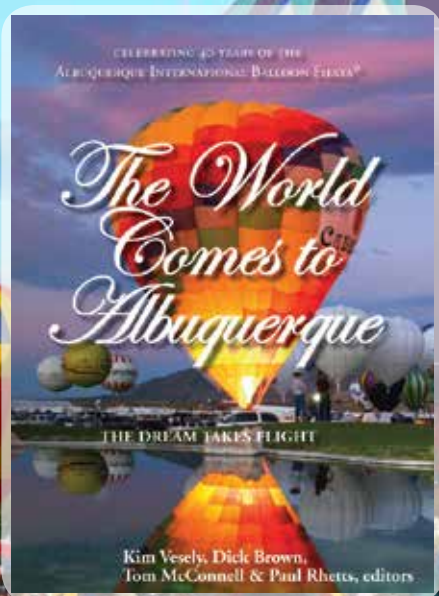
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# Home Country

*Slim Randles is one of our authors, having penned the award-winning A Cowboy's Guide to Growing Up Right and Home Country. Slim also writes a nationally syndicated column every week in over 250 newspapers with over 2.2 millions readers every week across the country. We are proud to be able to include some of his humor and inspirational ramblin's. Hope you like his take on things.*

The car pulled up in front of the sign that said "Fly Tying Love Center."

Marvin lifted the magnifying lenses above his head and got up from his fly-tying bench and walked to the front room. He looked out the window at the woman staring at his sign.

"Do you know her, Marge?"

"Mrs. Richardson. Ardis's mom.

She might have a first name but I don't know what it is."

Mrs. Richardson was admitted and smiled.

"Do love flies work for people my age?" she asked. "Because if they're just for kids, it won't do me any good, will it? Well, I was saying to Ardis just this morning, if you think a love fly will help me find a guy, maybe I should go over and see Marvin Pincus, that's what I told her and she said, 'Mother, that's a good idea. I know Marvin and Marjorie and they're really nice people.' Now wasn't that nice of her to say that? Of course it was. Well, Marvin, may I call you Marvin? Good. Well, Marvin, you see, ever since I lost Mr. Richardson ... he passed about 10 years ago now. You might have known him, worked down at the water company, and he was one of their best employees, too. Well, ever since he passed, I've been kind of lonely, you know? Of course you do. That's how you can help all these people with the love flies. So will you tie one for me? I was hoping you would. Where do you want me to sit?"

Marvin pointed to the green easy chair in the consulting room/fly tying parlor and excused himself for a



minute to retrieve something from the laundry room. Then he came back in and sat at his vise and began tying a larger than usual fly.

"... certainly I have Ardis, but she wants to have her own life, too, you know. You know those young folks, right? So here I am, ready to find someone and get your advice on finding the right man and getting that lucky love fly. I've heard you have done really well with other people, and this is really exciting for me. You don't talk much, do you? Well, that's not necessarily bad. Mr. Richardson didn't talk much, either. Sometimes he'd leave me little notes when he left for work, but when he was home he was awfully quiet. Talked with Ardis a lot, though. Never could figure that out. Men are strange, aren't they?"

Marvin held his hand up for silence, then handed her what look like a large bass bug tied on a wooden clothespin.

"That looks like a wooden clothespin..."

"It is," Marvin said, holding up his hand for silence again. "My sincere advice to you, Mrs. Richardson, is when you meet a good man, clip this fly to your ear lobe and it'll remind you to

just smile and not say anything."

§ § § § §

It was like buzzards circling the body.

The Jones kid, Randy, was out in the Mule Barn parking lot with the hood up on his car. He was staring down into it as a first-time parachutist would look out the airplane door. You never quite knew for sure what lay ahead.

"Looks like Randy's got problems," said Steve.

"Let's have a look," said Dud.

So coffee was left to get cold and the entire Supreme Court of All Things Mechanical – Steve, Dud, Doc, Herb and Dewey – trooped out to see what was going on.

They formed a powerful semi-circle of wisdom around the youth and his engine with folded arms and facial expressions that said, "It's okay, Kid. We're here."

Dewey spoke first. "Having trouble, Randy?"

"Won't start."

Doc, who has the most initials after his name, said, "Give it a try."

Randy ground the engine, but it wouldn't kick over.

"Stop! Stop!" Doc yelled. "Don't want to flood it."

All Doc knows about flooding is that the animals went on board, two by two.

"Randy, I think it's the solenoid," said Steve, looking wise.

"Doesn't have one, Steve," Randy said.

"Sure it does. All cars have solenoids."

"Not the new ones. Haven't made solenoids in years."

Steve's expression said, "Young punks, what do they know?" But his voice said, "Well, what do you know about that?"

"Need a jump?" Dewey asked.

"Got plenty of spark," Randy said.

Randy looked at the older men and then bent to the engine and smiled. His voice came floating up over the radiator. "Might be the junction fibrillator. Or it could be a malfunction of the Johnson switch. If I rerun the wire from the organ housing to the pump by-pass, that might get it done."

When Randy looked up, all the men had gone back in for coffee. He smiled and called Triple A on his cell phone.

§ § § § §

Steve finished the ride up the mountain on Ol' Snort and just sat there in the saddle, looking at his cabin for several minutes. Each board had been personally nailed in place, and the epicenter of his delight, of course, was the turret. After stabling Snort and feeding him, Steve went in, built a fire in the Home Comfort range's firebox, and then went up into the turret for a look at ... well, everything.

Down the long, timbered ridges to the valley below, and off to the hills on the other side of Lewis Creek, it was all there. Up here there were no worries about doctoring cattle or helping cows to calve. If a corral board fell down, well ... okay. The other guys could handle it. When he and Snort came up here, all that temporarily went away.

Steve climbed down and put the coffee pot on, swept up some wind-



borne dust that had invaded the place, and then went up the ladder again, this time with a cup of coffee.

The light of the late sun shining on Miller Pond, just out of town there, turned first a glassy brass, then a deeper purple as the world prepared to rest. The lights in the town appeared and he looked down and smiled. Behind each of those lights was a friend of his. In anyone's book, that's a smiling situation.

It wasn't easy finding this hole-up spot. He'd had a bunch of false starts before finding it. It's never easy. The real estate sales piranhas don't like to deal with them because – if it's a real hole-up spot – there's no money in it. Basically, if lots of people want it, it can't be a hole-up spot.

Steve considered writing a book once, but he didn't like words, so he revised that plan. He thought of painting a picture once, too, but the result looked worse than what's on the wall at Parent's Night in the second grade. His twelve chords on the guitar didn't lend itself to becoming a composer, either.

But these were the kinds of things a guy can do in a hole-up spot.

He smiled as he sipped his coffee in his turret, in his cabin on his hole-up spot, with his horse, Ol' Snort,

happily munching his supper out in his stable. If he ever decided to become artistic in any way, he now had the perfect place to do it. But sometimes it's enough just being a good cowboy and sipping coffee and smiling at the world.

§ § § § §

This is the polished time, the pinnacle of life. This is fall, when everything puts on its best for the world to see, and that makes it special.

The sultry heat of summer has passed, and in its place we have cool mornings when the tiny snap of winter's promise briefly touches our skin. There is a magic quality of light and feel in the air, and those of us who enjoy the outdoors know it's time to go to camp. In our genes, we know it's time to go to camp. It's time to be in the woods with rod and bow and gun and rediscover ourselves.

In town, it's time for the kids to be back in school, giving their mothers time to think about themselves for a while. The antlers of the deer have now been polished to a bone white at the tips and a rugged brown elsewhere. They are prime, as is their owner. It is fall. It is the polished time. The trees, as the sap shuts down in the leaves, share their gold and reds with

us and make commonplace scenes only a few weeks ago into magical tapestries of nature.

It is the time of finding a mate, of fighting for territory, of defining our lives. It is fall. And we know we must polish ourselves a little bit right now in order to fit in. We have to assess ourselves and ask what we can do to make our lives a little shinier, our hopes a little stronger, our promises to others more defined, more definite.

It is the time to let the fresh cool air fill our lungs and let us remember other falls, other campfires, other friends. Younger friends, as we were younger. And as the golden leaves fall in the late autumn breezes, it will be time once again to cherish our mates

and seek refuge from the winter wind.

§ § § §

To look at Herb Collins, you wouldn't think he was like that. A nicer, kinder guy you never met. But for one evening each year ... one little slice of time ... he's downright diabolical.

Every small town has one, of course. There is always that one person who takes Halloween to its extremes of horror and fantasy. We have Herb.

Everyone knows about his penchant for decoration. Ever since he retired, his yard and house has celebrated every holiday from Christmas to Grover Cleveland's wedding anniversary with great festoonation and an

increase in the electrical bill from all the lights.

But on Halloween, Herb goes plumb nuts. It's a good thing heart trouble is rare for the age group who go trick or treating, because Herb's yard is a veritable booby trap of pouncing ghosts, swooping bats that swing out of the trees, loud sound effects as witches pop straight out of the lawn in front of children and cackle, and porch-side demons that shriek and leap just as the kid reaches what he considers the safety of Herb's front porch.

It's a running of the gauntlet that only the bravest of the brave attempt. Herb says he hasn't had a four-year-old make it to the front door yet. But for the older kids, this is an annual challenge, and one by one they leave the safety of the sidewalk to do a broken-field run, often with screaming, until they hit the safety of the doorbell. Once that doorbell rings, they know, it's all over but the candy.

Ah, the candy! As if to make up for all the screaming and terror, Herb gives out dollar candy bars. Some kids have been known to carry them around for several days to show off before eating them.

"It gives the little guys something to shoot for," Herb says, laughing. "And the big guys get a different dose of demons every year so they aren't sure what to expect."

And Herb?

"I just have a lot of fun."

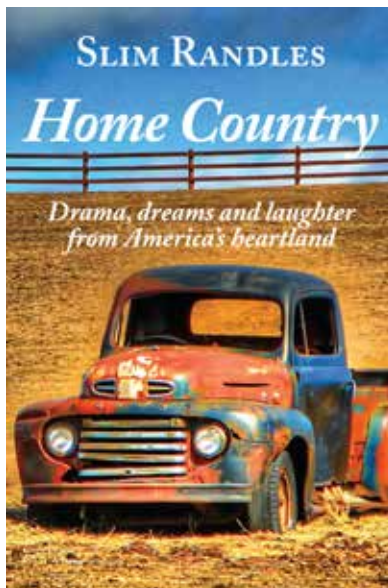
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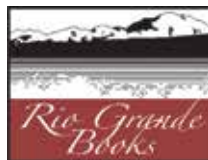
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*Slim Randles learned mule packing from Gene Burkhart and Slim Nivens. He learned mustanging and wild burro catching from Hap Pierce. He learned horse shoeing from Rocky Earick. He learned horse training from Dick Johnson and Joe Cabral. He learned 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.*

## The Rounders Reception at the New Mexico Governor's Mansion



*Secretary Witte and Governor Martinez honor Slim Randles with the Rounders Award. Max Evans is seen over Slim's shoulder.*

Slim Randles and Forrest Fenn received the Rounders Award from Secretary of Agriculture Jeff Witte with remarks by New Mexico Governor Susana Martínez. In attendance was Max Evan whose book and movie the Rounders Award was named after. The Rounders Award recognizes those who live, promote, or articulate the Western way of life.



*Slim Randles and Forrest Fenn have a few light moments with the crowd at the Rounders Awards ceremony.*



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# The Mescalero Basketmakers

by Joan M. Jensen

Sometime between 1891 and 1903, Martha Goss and her husband, Arthur, a chemistry professor who taught at the College of Agriculture and Mechanic Arts (now New Mexico State University), made the 110 mile trip east from Las Cruces, New Mexico, to the Mescalero Indian community. Mescalero, which means “people of the Mescal,” referred to their use of the Agave, or century plant, as a staple food. Their tribal territory in the early nineteenth century had stretched along the Pecos River from central New Mexico south into Coahuila, Mexico, but by the 1890s, most lived at the head of the Tularosa River Canyon in the Sacramento Mountains, on about 500,000 acres of land reserved for them by the United States government.

Arthur had purchased a camera and he took a photograph of Martha negotiating the purchase of one of the large woven trays offered by Mescalero women for sale to tourists. The two young women, astride their horse, squint into the sun as they negotiate with the carefully dressed middle-class tourist. The basket, a large coiled tray by its outline under the wrapping, was probably woven by one of the older women, but young women often took the baskets to the agency to look for tourists who might pay in cash instead of to the nearby store where they could only get credit. In 1904, the governor reported



*Fig. 1. Martha Goss negotiating purchase of a large basket tray with young Mescalero women on the Mescalero Reservation in New Mexico, ca. 1891-1903. HHUA: 03830020*

that Mescalero Apache had sold \$1,320 worth of “curios” that year. Basket-making, along with beadwork, accounted for most of these sales. Today these baskets are still little studied and scattered across the country in countless collections, only a few of which are identified as the work of Mescalero basketmakers. They remain a remarkable physical presence of the beautifully expressive culture of these Mescalero artists created amid difficult conditions in south central New Mexico.<sup>1</sup>

A caution to the reader of these images and words: they introduce us to Mescalero women through the eyes of the beholder. All im-

ages were framed by outsiders who happened to have cameras, and the words are based upon documents mainly written by officials and other Anglos who happened to share a space and time with individual Native people who lived on the Mescalero reservation at one particular time. Today, tourists still visit the Mescalero in southern New Mexico, although they most often come for the calm retreat at the Inn of the Mountain Gods, to golf, fish, or gamble at the casino. This history is a reminder of the first tourist industry created by the Mescalero in their successful effort to remain in their mountain homelands, a place of great beauty, but little economic

opportunity as the non-Native settlers and their government increasingly crowded around them. Making and selling baskets was one way women maintained and expanded cultural traditions as they sought to protect their families from the harsh realities of daily life in hostile conditions.<sup>2</sup>

## The Story of Datlih

Almer N. Blazer, who arrived as a ten-year-old to join his widowed father on the Mescalero reservation in 1877, must have been fascinated by the basket-makers, for he left a detailed description of basket-making. The account of a basket-maker he called Datlih, drafted in the 1930s and first published in 2000, was written after Blazer had been selling Mescalero baskets for thirty years. Blazer wanted to preserve a record of Mescalero culture and he devoted a long section to the work of Datlih. Women used baskets, wrote Blazer, in daily life, as stakes for gambling parties, and as trade at the store for colored beads and abalone shells. Traders often had several hundred dollars worth of baskets and beadwork, in part because they wanted the trust of the women to be able to buy buckskins and pelts from them. The women made small flared-top baskets, deep baskets with ornamental designs, light fine watertight jugs, quickly-made cold water jugs smeared with pine gum, and pack or burden baskets. According to tradition, he wrote, women could not make two ornamentations on baskets identical, and expert basket-makers enforced this rule.<sup>3</sup>

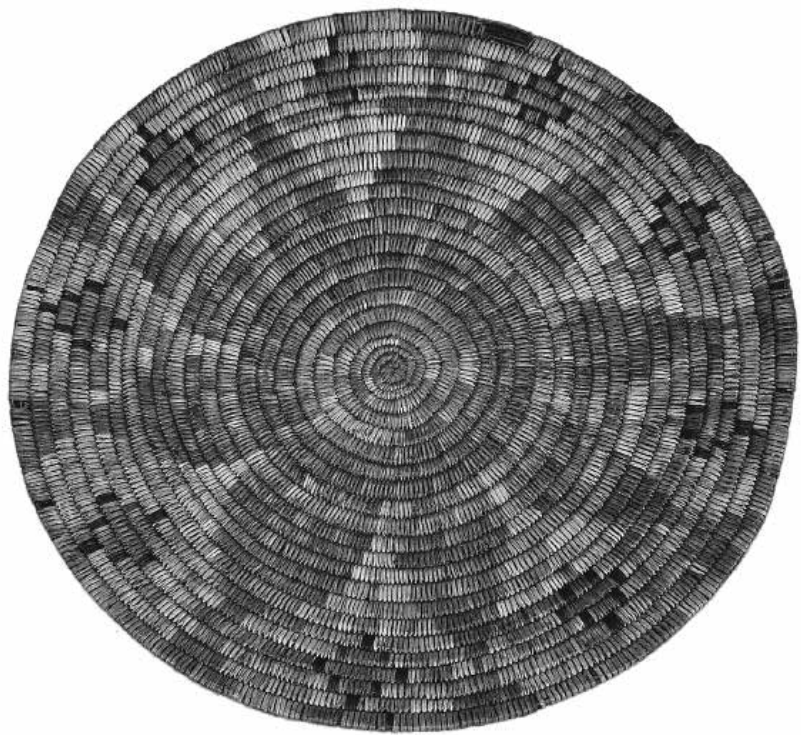


Fig. 2. This large basket tray measuring nineteen inches in diameter was typical of trays offered for sale by Mescalero basket weavers in the early twentieth century. The Paul W. Murdock Collection, New Mexico State University Museum. Accession number 60.1.164

Datlih was one of these experts who also made the very fine watertight jugs called *etsee*. Datlih gathered her materials for several months, stripped willow branches of bark and selected choice centers of palmilla leaves. She needed the longest even-sized willows for perfect work, free from knots or buds and not more than  $\frac{1}{4}$  inch thick to form the base. She found palmillas in the foothills of the Sacramento mountains at about 4,000 to 6,000 feet of altitude. She chose fully mature, but not decayed leaves for the *etsees*. Color, age, and seasoning of the leaf and the position on the plant were all important in choosing the palmilla leaves. The plants grew slowly and the leaves grew from the apex of a head and matured each year. Each year the growth of the

leaves added to the previous ones in a skirt-like sheath. She recognized the light brown color as perfect for her work. After selecting and cutting the leaves, she stripped and divided the fibrous palmilla leaves into three strands of which only the center quadrangular part could be used for these water-tight jugs. The other two could be used for other baskets, but these water baskets had to be of the strongest possible fibers to make a perfect closure at every stitch. Once prepared, she kept the materials saturated in water to ensure pliability of materials, especially so the pulp between the fibers of the strands would be pressed out to fill completely the opening made for their passage through the willow strands.<sup>4</sup>

Weaving began with willows split



*Fig. 3. Two Mescalero basket weavers display their wares in this undated photograph from around 1900. The weaver on the left holds a large basket tray while the woman on the right holds a water bottle, probably pitch-covered to make it waterproof. RGHC: 01100039*

for a short distance and halves split again to form four thin slices. The sliced portion was then wrapped tightly with a strand of palmilla and the wrapped end bent into a close coil by stitches passed through the wrappings to make a solid disk. Round on round of the willow was enclosed in the tightly drawn stitches by opening a small hole with an awl at the edge of the disk and passing the strand to the inside so the surplus pulp remained there to be later scraped to a smooth surface, while only the fibers of the strand

remained on the outside. By holding the wands, she could produce the desired curve for the body of the jar. These fine jugs were so treasured that they could be traded for a large tipi or even a horse.<sup>5</sup>

### **Turn of the Century Basketry**

The earliest account of trade in Mescalero baskets comes from 1881, when observers reported that Mescalero women traded beautiful willow baskets to Mexican orchardists for peaches and grapes. Women

were already trading baskets for cash when they could. By the turn of the century, far more baskets were being made for trade to outsiders. While women kept the finest baskets and used them prominently in coming-of-age ceremonies for young women, they offered for sale water jugs covered with piñon pitch to make them waterproof and decorated trays. For daily use women increasingly used metal pans and buckets, except for burden baskets to carry large loads, although many of these were also offered for purchase to outsiders.<sup>6</sup>

Women continued to produce both coiled and woven baskets of different shapes and graphic design elements. After the Chiricahua women joined the reservation in 1913, it is difficult to distinguish between the types of baskets that may have been produced by different bands. In fact, traditions probably mingled much earlier. Still, early twentieth century baskets labeled as Mescalero, show a few distinguishing characteristics. Their women-in-designs tend to be primarily geometric, yellow with red or red-brown to outline the design element. The tray remained the most popular baskets traded or offered for sale. Stars, triangles, and diamond designs embellished the wide shallow trays. Surviving trays were often over fourteen inches in diameters, some over sixteen inches, and few even twenty or twenty-three inches. By the turn of the century, when Martha Goss visited Mescalero, women were already posing with their best wares. While their names were not attached to these photographs, the size and care with which

the women made their finest baskets were evident. Gradually, techniques did change because materials were more frequently difficult to obtain. Yucca was still usually used for sewing, but sumac was later substituted for willow in coils. Efforts to date the evolution of Mescalero trade baskets are still underway.<sup>7</sup>

Women kept special “medicine baskets” to use in the coming of age ceremonies held for young women. In fact, without these “medicine baskets”, the opening rituals could not be performed. During the public ceremony, young women used baskets to carry eagle feathers and to bring fruit with which they broke their fasts. Government officials tried to suppress such traditional rituals for young women during some periods, but the Mescalero people maintained this central ritual in private until they could once again hold it publicly. Photographs from 1913 show women dressed in elaborate fringed and beaded buckskin outfits, indicating that the ceremonies could once again be held publicly. “Medicine baskets” were thus a continuous presence at Mescalero, although they became so scarce in later years that women had to borrow them from each other.<sup>8</sup>

## The “Curio” Trade

By the end of the nineteenth century, Native artwork had become a part of non-Native life. Nostalgia for their own perceived “primitive” past, the taste for exotic cultures, glorification of a rural past – all formed part of the impetus for this trade. At one end were the collectors who had long ago begun to rob,



*Fig. 4. Mescalero weaver with closeup of her art, ca. 1891-1903. Her baskets were usually of two rod construction, woven of willow and yucca in three colors. Weavers varied the pattern of each basket. HHUA 03830026.*

buy, and commission art by the finest Native artists. At the other end was the trade in large quantities of smaller, more quickly produced pieces called “curios.” Native women produced these items for traders who might take items on commission, offer credit for other items, or purchase items outright when a woman needed ready cash. This market existed all over the country. Native basket-makers and beadworkers studied this market, often reducing the size of hand-crafted items, substituting easily available materials for dwindling supplies of some native plants, and developing techniques to produce more quickly the items that tourists desired. Although soldiers had been some of the first collectors of Mescalero women’s handwork, an increase in women tourists at the turn of the century brought a new demand for basketry and beadwork.<sup>9</sup>

Stores near the agency had always taken some handwork in trade, but the first licensed trader on the reservation was J. H. Blazer, who opened his sawmill in the 1860s and had a general store by 1874. In 1881 the store was already ordering seed beads for the women. When Blazer died in 1898, his son Almer took over the business and, as women produced more work and visitors to the reservation bought more, Blazer advertised equally hay, grain, flour and feed, general merchandise, and “Indian curios,” now considered as art. Blazer officially established his curio business in 1902, listing curios as being collected for bills, and by January 1905, he had over \$350 worth of items on consignment.<sup>10</sup>

In 1895 trader Buck Prude established a store at nearby Ruidoso Junction, a few miles from Mescalero. After 1902 Prude also received a license to trade on the Mescalero



Fig. 5. Young Mescalero women dressed carefully for their coming-of-age ceremony, about 1912. Female kin constructed their outfits of tanned deerskin, beaded, and fringed. Special ceremonial baskets were essential to the ceremony. They held sacred objects and were placed in special symbolic ways. RGHC: 01100013

Reservation where he opened a store at White Tail, in the northern part of the reservation. Taking coiled and twined baskets in trade for food, such as sugar and molasses, potatoes, and seeds, Prude developed a thriving business as well. A photograph from the early twentieth century shows Buck and son, Andrew, with baskets adorning the front of his Ruidoso store and Mes-

calero women patrons and suppliers.<sup>11</sup>

By far the biggest outlet for Mescalero baskets was the Lester Company of Mesilla Park, a small community south of Las Cruces, near the College. Lester, a British businessman, took a job at the College in 1891. While acting as librarian, administrator, and instructor, Lester also started a part-time mail-order

curio business. By 1906 the business had grown so splendidly that Lester resigned to devote his full time to what had once been simply a sideline. Operating out of a store near the Atchison, Topeka and Santa Fe depot in Las Cruces, Lester's catalogs offered everything from Mexican textiles to baskets and pottery created by Native artisans, much of it obtained through dealers in Santa Fe and Arizona. His illustrated catalog from 1906 showed an array of Mescalero baskets. Along with necked water bottles, deep baskets, and what he called "waste basket size baskets," Lester offered shallow bowl baskets up to twenty-four inches in diameter. All were coiled, all contained geometrical designs, with prices set by size from two to nine dollars. He lowered the prices in 1909 due to the poor economy but the business survived until 1925 when Lester closed down his business and retired to California.<sup>12</sup>

During the 1920s as the market for baskets dwindled, production also declined. When government agents arrived in Mescalero in the 1930s to decide what industries might be promoted there, they found very few women still making baskets. According to the McNatts, local husband and wife traders who had opened their store at Mescalero in the 1920s, there was a market for baskets, even more than for beadwork which some Mescalero women still created, but the market was for miniature baskets that could sell for a dollar or less, not the older large baskets. Amelia Chonseka was still making these beautiful baskets, one agent reported, and younger women were still interested in

learning to weave baskets, but most lacked the skill. Even women doing beadwork, like Ruby Fatt, who was selling to one trader, wanted to learn basketry. Hattie Poxmark's mother still made a few baskets, but she felt the Oklahoma trader she dealt with did not give her a square deal. If the prices were better, she would make more, she said. Another woman was receiving only twenty-five cents for her dolls with cradles. She made them only when she really needed additional cash. Other women suggested that a store on the reservation that could offer better prices for basket weavers would be good. Many of the women interviewed said they wanted to learn basket-making, which they could combine with truck gardening and other work at home. They needed good markets, fair prices, and assistance in organizing these enterprises, and the hiring of the few skilled basket weavers to teach others.<sup>13</sup>

So while the desire to make and sell baskets remained, the teaching of skills had declined. This was undoubtedly due to the way in which the government had changed the teaching of young Mescalero girls. During the early years of the century, the government replaced reservation day schools with boarding schools. Day schools had taught some basket-making, but young women sent to Phoenix or Albuquerque to study were encouraged to earn wages, usually at household work, not to perfect skills for small businesses. A few of the young women enjoyed working in the city and wanted to return to it, but most wanted to stay close to home to care for children and elders. The



Fig. 6. The store of trader A. B. "Buck" Prude at Ruidoso Junction, a few miles east of the Mescalero Reservation. Women stand in front of the store while their baskets adorn the outside wall of the building where they traded for needed household items. Prude opened this store in 1895 and was licensed to open a trading post store at Mescalero in 1902. Andrew Prude, shown in foreground as a boy, took over the store and trading post in 1917. In 1944 he sold his store and stock and moved to California. RGHC: 01100028



Fig. 8. United States Army soldier stands with rifle and bayonet raised as he stands over Native women prisoners at Bosque Redondo, near Fort Sumner in northern New Mexico, 1866. These appear to be Navajo women who had just arrived while Mescalero women were already imprisoned there. Almost 500 Mescalero were interned there. U. S. Army Signal Corps Collection Photograph from RGHC MS 249.

government did set up this type of micro-business among other tribes through the Indian Arts and Crafts Board. Where markets were already well-established, and women still had basket-weaving skills, such as among the women of the Papago

nation in Arizona, the government encourage their work. At Mescalero, however, officials ignored the desires of the women and decided instead on a program to hire women to eradicate gophers and prairie dogs.<sup>14</sup>

## Mescalero Apache Baskets

Another form of the coiled basket, and famous for its very fine handiwork and great durability. Woven by the Mescalero Apache Indians of New Mexico. The designs are pleasing, and are woven from the different natural colors of the yucca fibre, which is used. Rich and pleasing in effect.



Mescalero Apache Baskets

- |                   |  |        |
|-------------------|--|--------|
| No. 1             | <i>Waste Basket</i> Size—Handsome baskets that will last a lifetime; in a useful shape; choice designs.<br>Size about 13 inches high. Each.....  | \$5.00 |
| No. 2             | <i>Necked Baskets</i> —Unique in shape and of the finest handiwork. Size 12 to 13 inches high. Each.....   | \$5.00 |
| No. 3, 4, 5 and 6 | Various sizes and patterns in shallow bowl baskets. Handsome for mantel and wall decorations. Made in the best designs produced by the Apaches. A wide range in sizes.<br>Size 8 to 10 inches in diameter; as illustrated by No. 5. Each.....                                  | \$1.00 |
|                   | Size 10 to 12 inches in diameter; Each.....  | 1.50   |
|                   | Size 14 to 16 inches in diameter; as illustrated by Nos. 4 and 6. Each.....  | 2.50   |
|                   | Size 16 to 18 inches in diameter; as illustrated by No. 3. Each.....   | 3.00   |
|                   | Size 20 to 24 inches in diameter; not illustrated. The finest specimens made. Each.....  | 6.00   |
| No. 7             | <i>Water Bottle Basket</i> —A different weave from the others in the illustration, but made by the same weavers. Similar to the water bottles used by the Apaches before being coated with pitch; an interesting type.<br>Size about 10 inches high; as illustrated. Each..... | \$2.00 |
| No. 8             | <i>Fine Deep Basket</i> —The best weave and designs. Size 8 to 10 inches wide; as illustrated. Each.....   | \$2.50 |

## Miscellaneous Indian Baskets

We group here representative types of a number of different Indian baskets, made by tribes not represented in other illustrated groups. They include some remarkably interesting specimens, all of which are priced very moderately.

Nos. 1 and 2 *Zuñi Indian Baskets*—The illustration shows the two different forms in which these baskets are made for us by the Zuñis. We purchase practically the entire output of this little tribe, as the baskets are moderate in price, well made, useful, and excellent value.

- |       |  |        |
|-------|--|--------|
| No. 1 | Size 10 to 12 inches in diameter; as illustrated on page 71. Each..... | \$1.00 |
| No. 2 | Size 12 to 15 inches in diameter; as illustrated on page 71. Each..... | 1.00   |

*All prices in this Catalogue include delivery charges prepaid.*

Fig. 7. Lester Company of Las Cruces advertised eight different styles of Mescalero Apache baskets in its 1906 catalog. The largest and finest tray or "bowl" baskets, twenty-six inches in diameter, sold for \$6. HHUA: Francis Lester Papers.



Fig. 9. Twin sisters married to leader Santana unhappily face the camera as they are forced to pose for this first photograph taken at Mescalero about 1876 during a small pox epidemic. They died of smallpox shortly after. RGHC: 01100018



Fig. 11. In 1905 a group of Lipan Apache women with leader Magoosh arrived from Mexico. Hounded out of Texas some Lipan women joined Mexican-American communities while these few took refuge in Mexico. The records indicate eleven women and children came north escorted by the Catholic priest from Tularosa, Father Migeon, who also served as missionary to the Mescalero. RGHC: 011000221

Even more damaging was that the government embarked upon a policy of breaking up the extended domestic families where daughters remained close to mothers and grandmothers. In these small family groups, women lived separately with their husbands, but cooked together and shared other family tasks. The government wanted to build new houses away from these female-centered families and scatter individual families in on their isolated units of land. With the older settlement patterns, micro-businesses might have had a chance to survive as they continued to do among Navajo weavers. Separated from family groups, there was little hope for a major revival of basket-

making. Mescalero were able to establish their own cooperative store to sell arts and crafts after the Reorganization Act of 1934 put business in the hands of the Mescaleros. At the first Mescalero Fair in 1936, a few women won prizes for their basketry skills. Mary Noche, Lucy Mookem, Mrs. Fatty, Mrs. Covey all made baskets, but male occupations, such as cattle raising and lumbering, received most government support and encouragement.<sup>15</sup>

### **The Women Are Angry: Photographing**

Baskets are one way to trace the success of Mescalero women at maintaining traditions and helping their families survive during hard

times. Photographs are another. Curio-hungry non-Native consumers asked for photographs as well as curios, but many Native women refused to allow their photographs to be "taken." Native uses of the camera varied depending on area and the customs of the local tribe. In the Northwest, where images of elders were in demand for commemorative ceremonies, groups such as the Makah sometimes asked visitors to "take" their photographs. In Wisconsin, where the Ho-Chunk developed a thriving trade in beadwork, a few bead-workers sat for studio photographs, but consistently refused to allow even well-known traders to visit their communities to photograph because some mem-



Fig. 10. In July of 1889 Mescalero women and children who had been imprisoned by the United States Army in Alabama arrived to rejoin their kinswomen on the reservation. This photograph may have been of these women as they seem to all be dressed in similar blankets of the type provided by the United States government. RGHC: 01100085



Fig. 12. Women gather at the commissary to collect rations in the 1890s. The government provided rations until 1899 when women were deprived of rations so that they would produce baskets for sale on the market. These basket sales kept many families from starvation. RGHC: 110.7.3.18



*Fig. 15. Maria, married to Hot Springs Apache Agustin, posed formally for an unknown photographer about 1910. The basket at her side is of an older type, not usually offered for sale. Her dignified demeanor conveys the pride and power of Apache women elders. RGHC: 110.7.7.55*



*Fig. 16. This young Mescalero woman smiles confidently at photographer Arthur Goss. By the time Goss arrived in the 1890s, the women seem to be comfortable dealing with outsiders who purchased their baskets and, typically, liked to document their visit. HHUA: 03830019*



*Fig. 14. This unidentified woman elder allowed Arthur Goss to photograph her. Elder women were powerful shapers of culture who resisted attempts of agents to control their families and suffered harsh penalties for doing so. HHUA: 03830025*

bers did not wish it. Elsewhere, among the Cherokee for example, Native women were already taking their own photographs.<sup>16</sup>

Women at Mescalero did not welcome the first photographers. The earliest photographs were coerced. They had good reason not to trust those who pointed their cameras at them. Mescalero women experienced difficult times during the fifty years following the 1874 treaty that established their right to occupy a small part of their homelands. During the 1860s they had been brutally confined to the Bosque Redondo, a desolate and unhealthy place near Fort Sumner, under army guard, “a place of suffering” as both Navajo and Mescalero descendants remembered. When the Bosque Redondo Memorial at Fort Sumner was dedicated in 2005 to the memory of the internment there of both Mescalero and Navajo people, Ellyn

Bigrope represented the Mescalero Apache tribe. She told the assembled crowd, “The Mescalero Apaches are a proud and forgiving people who do not like to dwell on past misfortunes.” But, outsiders need to know something of those misfortunes during the decades after the Mescalero Apache escaped from Bosque Redondo. It was a period of strife as women, their children, and the men of their families were imprisoned and confined to the reservation. During these years massacres occurred as they became prey to citizen and soldier alike. In 1880 after they had assembled near the agency, troops were ordered to take Mescalero guns, the only means to obtain wild game at the time, and their horses, which were essential for hunting and gathering food. In this attack, women and children were again surrounded by soldiers and placed in a filthy horse corral.

The army then sent the confiscated horses to Fort Sumner. That attack outraged even some citizens in Las Cruces who passed resolutions complaining about the activities of the military and calling for the removal of the colonel in charge. For nine long months troops occupied the Mescalero community. This was a time of extreme lawlessness in southern New Mexico when some citizens blamed every outrage on Natives, and as one agent reported to Washington, considered the property of Native people as theirs for the taking.<sup>17</sup>

Little wonder, then, that women would resist the efforts to dominate their lives and worried about how to protect their families. Their concern with death was evident from the first documented visit by an itinerant photographer to the reservation in 1876. The agency was still at Blazer’s mill that year and Blazer, a doctor, was trying to stem the ravages of smallpox that had been brought into the reservation. He was disinfecting and fumigating, and trying to keep his employees and Mescaleros healthy. Blazer had the photographer take some pictures of his employees and offered to have photographs of Mescaleros taken as well. They declined firmly. Even Chief Santana, who considered having his picture taken at first, refused when he was fitted with the head restraint necessary for the long exposures of negatives. He said the Indians thought they would die if photographed but he ordered his two young wives to pose nevertheless. They did so unwillingly. Within a few months both Chief Santana and the two



*Fig. 13. Women of a domestic extended family gather to cook a meal in the early twentieth century. Women still preferred to live in their canvas teepees, using brush wickiups for temporary summer lodging. Each individual family had separate lodging, but women gathered, processed, and cooked food together. Grandmothers, the center of these extended families, cared for and trained children, and often clashed with government officials who attempted to change their way of life. RGHC: 97-018-0022.*

young women were dead. Blazer had helped Santana survive a smallpox attack, but then, after surviving smallpox, the weakened Santana died of pneumonia. The two young women died of smallpox soon after the photograph was taken. During the 1880s conflict continued on and off the reservation as small bands of Apache continued to escape from reservations in Arizona and New Mexico. Until the 1890s most Mescalero refused to be photographed.

One coerced photograph of a group of women had scrawled across the back: "The women were angry."<sup>18</sup>

The Mescalero reservation became a place to put other groups, as the army attempted to clear the area of remaining free Apaches. The Jicarillas spent 1883 to 1887 at Mescalero. In 1889, eleven women, one man, and some children returned to Mescalero after being confined in Florida and then Mount Vernon Barracks in Alabama. In 1904

the government allowed over thirty-seven Lipan survivors, mostly women, to move north from Mexico to Mescalero. In 1913 almost 200 Chiricahua who had gone from Mount Vernon to Fort Sill asked to return to New Mexico and settled eighteen miles north of the agency. Through all these changes the number of original Apache settled at Mescalero declined.<sup>19</sup>

## Waiting for Rations



*Fig. 17. Two young women astride their horse. The woman at the back seems not to mind Arthur Goss with his camera raised. She smiles and is relaxed. HHUA: 03830019*

Birthing and raising children was difficult during these desperate times. Feeding their families remained a primary concern for the women. By the 1880s men were either in prison or deprived of their rifles for hunting. Encroaching settlers hunted out wild game. During the years from 1855 to 1874 women had collected some rations at nearby Fort Stanton, but they always went there reluctantly, fearing that they might be imprisoned or even killed. In 1870 the government had provided Mescalero women with thousands of yards of cloth along

with needles, pins, and thread which the women quickly fashioned into clothing for their families. Women raised a little corn, but when they used it to brew *tútibai* (a weak corn beer), the army put a stop to it. Fearing that women might use rations of corn for brewing, they issued them less nutritious flour instead. The government had no formal treaty obligation to provide rations but promised regular rations when the hungry Mescaleros agreed to stay on the reservation in 1874. Mescalero women were to receive weekly rations of beef, flour, coffee, sugar,

baking powder, as well as clothing, cooking utensils, and blankets. By 1890 the women would gather Sunday mornings at the commissary at Mescalero. Cattle were brought in from Las Cruces, butchered, and given out. At least the beef was fresh most of the time and the women gradually accepted it as a substitute for the wild venison they had butchered themselves and brought home from the hunt. The women continued to gather wild plants and to grow some crops.<sup>20</sup>

Women already knew that refusing to obey the agent might be

followed by swift reprisals. During an 1886 showdown with the agent over sending children to the new government boarding school, women had learned how far agents might go in controlling their actions. Grandmothers, who had the responsibility for child care and teaching, kept the children home. When children did not show up at school, the agent ordered the Indian police to seize them. Three police refused their commands, but the other reluctantly rounded up the children. Unashamed, the agent reported to Washington that the children who were captured like “wild rabbits” were “almost out of their wits with fright” and the women were “loud in their lamentations.” The agent also demanded that the children be forced to stay at the school year round. Although parents and grandparents could visit the children while in school, they could no longer live with them. One result was that many of the families chose to remain close to the agency boarding house so that they could visit. Other women remained stubbornly resistant to forced changes in their life styles. While subsequent agents lamented their opposition, most did little to coerce them into change.<sup>21</sup>

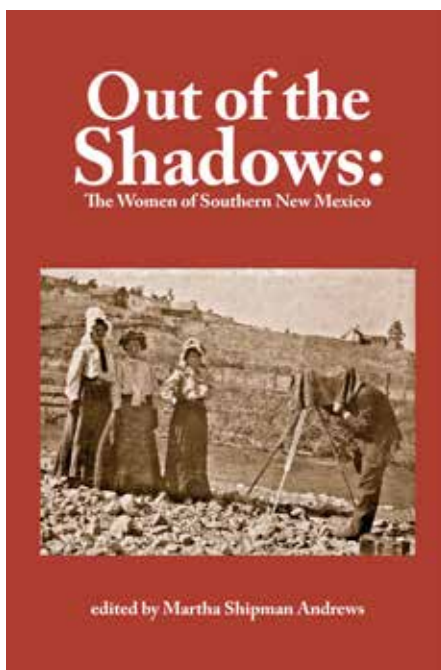
In December of 1895 Lt. V. E. Stottler took over as agent. Impatient with the reluctance of Mescalero to adopt settler life-styles, and with a dictatorial mind set, Stottler attempted to push through a new regime. Men must cut their hair, children must be in school, families must live in cabins instead of their tipis. When the people refused to follow his instructions, he came to

the conclusion that the older women of the tribe – grandmothers and mothers-in-laws, he called them – were making most of the trouble. They continued to make tipis their homes, objected especially to sending daughters to school, and objected to men’s short hair. Stottler called the men “henpecked” for listening to the women. The old women were, he continued “a power that is like a rock against which lawful authority beats in vain...if the agent encounters the ill will of these women his trouble will begin.” In order to make changes, the agent would have to reduce the women “to the ranks.” If they interfered, he warned, they would be arrested and put to hard labor.<sup>22</sup>

Stottler proceeded to punish the grandmothers. He jailed the grandmothers and cut off their food sup-

plies. He told the women that as long as the United States “footed the bills” for supplies, women would not be consulted about their wishes. He termed his own policy the use of “repression and force.” He ordered grandmothers to cease organizing and encouraging the coming-of-age ceremonies for young women, punished women who continued to make *tútibai*, and ordered all women to live in houses. He did recognize the women as “natural gardeners and farmers” and encouraged women who lived alone to increase their vegetable gardens. But Stottler used “pinching off” rations mainly as a means to reduce the power of women and to control them. He believed it worked. Stottler, in a parting shot at the women as he retired in June of 1898, ordered all rations be cut off as of July 1, 1899. Dr. Walter Luttrell, on his brief watch as successor, actually cut them off. Only a few of the aged women could still draw rations. When the first field matron arrived among the Mescalero in 1901, she reported them “miserably poor,” living with few rations on tiny farms and keeping their families from starvation through the sale of “curios.”<sup>23</sup>

Agent James Carroll, who served from 1899 to 1914, seemed to have caused fewer conflicts than Stottler, but conditions remained hard and the women elders continued their stubborn resistance. They insisted on living in tipis. In 1914 as Carroll left office, he repeated the lament of the previous agents. A great many tribal members, he wrote, “notably the old women, have determined that they will never – no, never – abandon their nomadic habits.” He



*This essay is excerpted from Out of the Shadows: The Women of Southern New Mexico, published in collaboration with the New Mexico State University Library. The book can be ordered from Rio Grande Books or online at Amazon.com.*

called them “a millstone around the neck” of the tribe. To discourage women from farming and to push men to farm, he even collected all the remaining ponies in 1903 and replaced them with draft horses. The population continued to decrease. In 1905 there were only 425 Mescaleros still living on the reservation.<sup>24</sup>

Stottler’s policy of reducing rations was meant specifically to block the power of the women. But his policy was also linked to his desire to force the women to sell their baskets on the market to support themselves. He noted in his 1897 report that the women were “fine basket-makers,” but that none were on sale outside the reservation, despite the constant demand for them. Cutting off rations, he believed, would be an incentive to make more baskets. His tactic of starving the women into production resulted in severe stress on the household food supply, but the baskets did save families from starvation as Stottler envisioned.<sup>25</sup>

## The Message of the Baskets

The making and selling of baskets allowed Mescalero women to survive, but also to continue to resist the attempts of agents to break their power and the matrilineal family patterns they preferred. Their baskets, in turn, and the few photographs that remain from that time, help us understand how the women preserved their culture through these difficult times. Art historians often try to interpret the meaning of baskets. Did they contain symbols of special significance

to the Native women who wove them? Perhaps they did, but the survival of the baskets themselves have come to symbolize the survival of Native cultures. As an exhibit of Native basketry held in Seattle in 2000 explained, basket makers were culture bearers because baskets were entwined with people’s lives, hence the title of that exhibit, “Entwined With Life.”<sup>26</sup>

Many Mescalero baskets have been preserved, some at the Mescalero cultural center. The Mescalero people brought precious examples from their collection to the Bosque Redondo Memorial when it was dedicated in the summer of 2005. Of the thousands of baskets woven by Mescalero women during the difficult years of the late nineteenth and early twentieth centuries, many are now scattered in other museum collections. New Mexico State University Museum has only two but the Anthropological Museum and the Centennial Museum in El Paso each have collections of over twenty. Albuquerque and Santa Fe museums each have a few. Others are scattered much farther afield. Duke Museum of Natural History and Culture has a coiled basket tray from the 1890s. Pomona College Museum of Art treasures a willow stem, yucca leaf tray dated about 1905.<sup>27</sup>

## The Eye of the Beholder

Eventually, Mescalero elders agreed to allow photographers to preserve their images. And these images testify to the strength and determination of the women. One is

a studio portrait, labeled as “Maria, 1910.” It shows her seated proudly, a basket by her side. A second, more informal photograph, probably taken about the same time, shows a woman elder on a hillside.

A photograph taken between 1891 and 1903 by Goss, shows the promise of the future: two young women astride their horse, no longer angry at the photographer but willing to show their joy and comfort as horsewomen. This photograph shows young women who would carry on the traditions of the elder women. Angry, proud, or joyous, the women of Mescalero embedded their culture within themselves and recreated it in their baskets and their lives.

## Endnotes

- 1 Arthur Goss Family Photographs, MS 0383, Rio Grande Historical Collections, New Mexico State University. Hereafter cited as RGHC, NMSU.
- 2 Lyn Kidder, “Inn of the Mountain Gods,” *American Indian* 7.1 (Spring 2006): 36-7, 39-40. The reservation is 200 miles south of Santa Fe, New Mexico, and 140 miles northeast of El Paso, Texas.
- 3 Almer N. Blazer, *Santana: War Chief of the Mescalero Apache*, edited by A. R. Pruitt (Taos, N.M.: Dog Soldier Press, 1999), 188-96
- 4 Blazer, *Santana*, 192-6.
- 5 Blazer, *Santana*, 192
- 6 Clara Lee Tanner, *Apache Indian Baskets* (Tucson, Arizona: University of Arizona Press, 1982), 161
- 7 Tanner, *Apache Indian Baskets*, 160-1, 167, 172.
- 8 Sherry Robinson, *Apache Voices: Their Stories of Survival as Told to Eve Ball* (Albuquerque: University of New Mexico Press, 2000), 172

- 9 Jonathan Batkin, "Tourism is Over-rated: Pueblo Pottery and the Early Curio Trade, 1880-1910," in *Unpacking Culture: Art and Commodity in Colonial and Post-Colonial Worlds*, eds. Ruth B. Phillips and Christopher Steiner (Berkeley: University of California Press, 1999), 282-97.
- 10 See documents J. H. Blazer to J. J. Brown, Omaha, Nebraska, December 1881, Box 2, Blazer Papers. Box 7, Folder 5, has Journal 1 May 1902 - 1 January 1903; Box 8, Folder 1, refers to the "curio" business. MS 110. Blazer Family Papers, RGHC, NMSU.
- 11 Ruth K. Hall, "Last of the Apache Traders." *New Mexico Magazine* (February, 1961), 14-17, 39. Written by Andrew's daughter who misidentified photograph of store as 1869. The Ruidoso store was not established until 1895.
- 12 Lester Company Catalog, 1906, MS 199, RGHC, NMSU. Jonathan Batkin, "Some Early Curio Dealers in New Mexico," *American Indian Art* 23.3 (Summer 1998), 68-81
- 13 See interviews with the McNatts by Katherine D. Edmunds, 4 September 1936, and Ruth D. Kolling, "Women's Work," 1 October 1936, U. S. Soil Conservation, Mescalero, Box 28, MS 190, RGHC, NMSU. Kolling gives the reasons women wanted to learn and engage in the basket-making trade.
- 14 Robert Fay Schrader, *The Indian Arts and Crafts Board: An Aspect of New Deal Indian Policy* (Albuquerque: University of New Mexico Press, 1893), 141-215. Anthropologists had fewer examples of Mescalero baskets and their makers and earlier commentators had not agreed on the quality of the women's skills. Otis Tufton Mason, for example, in *American Indian Basketry* (New York: Dover, 1988. Reprint of 1904 edition), 465-7, praised the "surprising adaptation of the shades of the material to form an artistic design," while George Wharton James, *Indian Basketry* (New York: Dover, 1972. Reprint of 1909 edition), 64 called them "coarse and crude, in color neither striking nor harmonious." Terry Reynolds, "Catching Rodents or How to be Consumers: Contradiction in Economic Transformation Programs Directed Towards Native American Women," unpublished paper delivered at the Western Social Science Association, Denver, Colorado, April 27, 1988, described the New Deal Mescalero project and provided me with a copy.
- 15 Morris E. Opler, "Report on Observations at the Mescalero Reservation." U.S. Soil Conservation, Mescalero, Box 28, MS 190, RGHC, NMSU. His report was later published in *Papers in Anthropology* 16.2 (Fall 1975), 5-24.
- 16 Makah discussed in Joan M. Jensen, "Native American Women Photographers as Storytellers." M. A. Thesis, New Mexico State University, 2000), 13-30. Joan M. Jensen, *Calling This Place Home: Women on the Wisconsin Border, 1850-1925* (St. Paul: Minnesota Historical Society, 2006), 72-81, discusses Ho-Chunk.
- 17 Bigrope's comments quoted in Ben Moffett, "Hwééldi, the Place of Suffering." *El Palacio*, 12. Copies of the agents' reports from 1879 to 1901 are in the Blazer Collection, RGHC, NMSU, MS 110, Box 18.
- 18 Blazer, *Santana*, 33 identifies photographs as 1870, but a note on 234 says the smallpox epidemic occurred in 1876, that an itinerant photographer arrived about that time, and that after the image was taken, the two women died of smallpox, 238. It seems likely that the photograph was not taken until 1876. Blazer later wrote that his first photograph of the mill dated from 1880.
- 19 C. L. Sonnichsen, *The Mescalero Apaches* (Norman: University of Oklahoma Press, 1982), 253 discusses new groups. Most books on Mescalero are about Chiracahua Apache Indians who seemed much more willing to be photographed and give interviews with outsiders than the older Mescaleros.
- 20 Comments are from copies of agent reports for 1879, 1886, 1888, 1891, 1901, in Blazer Collection, RGHC, NMSU, MS 110, Box 18. The extensive materials supplied to the Mescalero in 1871 are listed in Alfred B. Thomas, *The Mescalero Apache, 1853-1874* (New York: Garland, 1974 reprint), 202.
- 21 U. S. Department of the Interior, *Commissioner of Indian Affairs Reports, 1886* (Washington: GPO, 1886), 199.
- 22 Stottler is discussed in Sonnichsen, *Mescalero Apaches*, 245-50. Quotes are from U. S. Bureau of Indian Affairs, *Report of the Commissioner of Indian Affairs Reports* from Mescalero Agent, Stottler, 1895, 214; 1896, 210; and 1897, 192.
- 23 U. S. Bureau of Indian Affairs, *Report of the Commissioner of Indian Affairs, 1896*, 210 for gardeners; 1897, 192 for "pinching off" rations. The Department of the Interior, *Annual Reports, 1900* (Washington: GPO, 1900), 689 showed the Mescalero no longer receiving bi-weekly rations. The policy was to reduce rations as far as practical and leave the individual agency to decide how many rations to distribute. Comments by the field matron in U. S. Bureau of Indian Affairs, *Report of the Commissioner of Indian Affairs, 1901* (Washington: GPO, 1901), 283.
- 24 Carroll's policies in Sonnichsen, *Mescalero Apaches*, 253-9.
- 25 U. S. Bureau of Indian Affairs, *Report of the Commissioner of Indian Affairs, 1897*, 193.
- 26 The exhibit, "Entwined With Life" shown at the Burke Museum in Seattle, Washington, from 2000-2001, is available on their webpage.
- 27 The author has underway an inventory of Mescalero baskets in various collections.

# Out of the Shadows

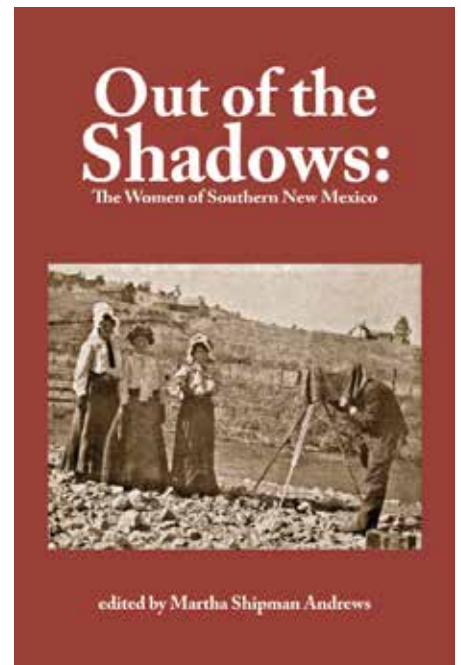
FINALIST, 2012 NM Book Awards

## The Women of Southern New Mexico edited by Martha Shipman Andrews

218 pages; 6 x 9 pb ISBN 978-1-890689-82-7 \$17.95

The Wild West of New Mexico, with Billy the Kid, Pat Garrett, Geronimo, and the U. S. Cavalry center stage, is so powerful and entertaining a myth in the popular imagination that the lives and contributions of New Mexico's women — especially those of Southern New Mexico — have been largely overlooked.

Visual images provide a particularly evocative means of examining the dark spaces behind the overshadowing Western myths so dominated by the concerns and exploits of men. The extensive photograph collections of the Rio Grande Historical Collections and the Hobson-Huntsinger University Archives of the New Mexico State University Library's Archives and Special Collections Department give witness to the experiences of women as they helped to settle the mountains and deserts of New Mexico between 1880 and 1920. Photographs from these collections capture the unexpected: the self-reliance of women ranchers, the craftsmanship and industry of Native American women, the comfortable lives of a prominent Hispanic mercantile family, and the opportunities for women created by educational institutions. The accompanying essays by noted scholars and archivists have found the lives of women in southern New Mexico to be not full of endless toil and deprivation but rather, in the words of young Mildred Barnes from the mining community of Lake Valley, "delightful, exciting, and filled with a sense of abundance."



### ABOUT THE EDITOR

**Martha Shipman Andrews** is University Archivist and associate professor at New Mexico State University, Las Cruces. She is current editor of the *Southern New Mexico Historical Review*. She edited *The Whole Damned World: New Mexico Aggies at War: 1941-1945*, recipient of two 2009 New Mexico Book Awards and the Centennial Award as one of the "100 Best Books of New Mexico."

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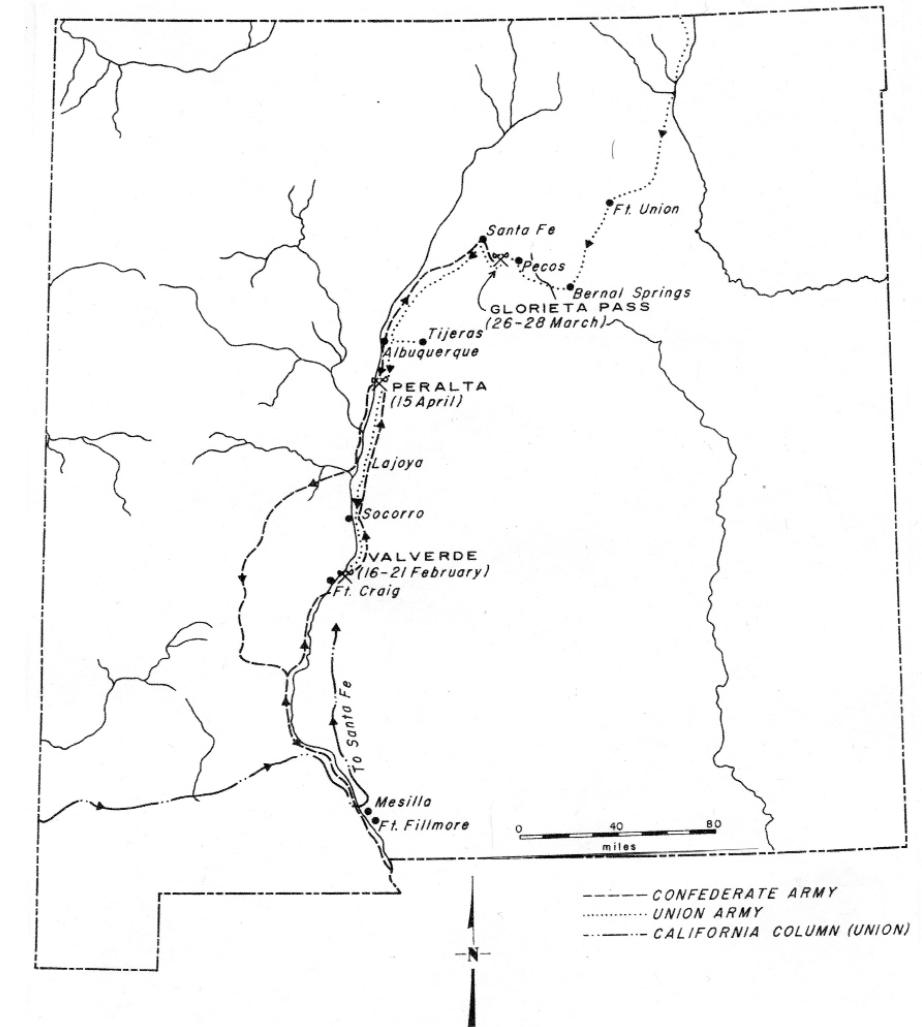
# Los Pinos & the Military in the 1860s

by FRANCELLE ALEXANDER

By January of 1862 with Henry Connelly as governor and General Edward R.S. Canby as commander of the Military District of Santa Fe, the territory of New Mexico was safely on the Union side. Connelly held broad general powers to protect New Mexico from the Confederates, and Union men held the majority in the legislature, where they recently had repealed the act providing for the protection of slave property.<sup>1</sup> However, the Confederate forces, hoping to easily secure New Mexico, were moving up the Rio Grande Valley from Texas. The old *hacienda* at Los Pinos was to be part of the military operations in the Rio Grande Valley and would suffer considerable damage as a result. Later, more damage occurred to Los Pinos when it was used first as a military supply depot, then as a staging area for the Navajo campaign, and finally as a forwarding post for Navajo prisoners enroute to Bosque Redondo.<sup>2</sup> The military and the new people who passed through impacted the local area at many levels, particularly at the economic level, but also socially and culturally. Meanwhile, during much of the 1860s the Chavez/Connelly family lived in Santa Fe and Las Vegas, not at Los Pinos.

## Battle of Peralta

Although in late February of 1862 the Texans under Brigadier General H. H. Sibley claimed vic-



## Military Operations during the Civil War, 1862

Map by Warren Beck and Inez Haase in *Historical Atlas of New Mexico*, University of Oklahoma Press, Norman, 1969. Reprinted by permission of the publisher. All rights reserved.

tory over the Union troops at the Battle of Valverde in the southern Rio Grande Valley, the Confederates failed to capture the federal stores at the nearby Fort Craig. Increasingly short of supplies, Sibley's Confederate troops were forced to confiscate food and other supplies from villagers as they marched up the

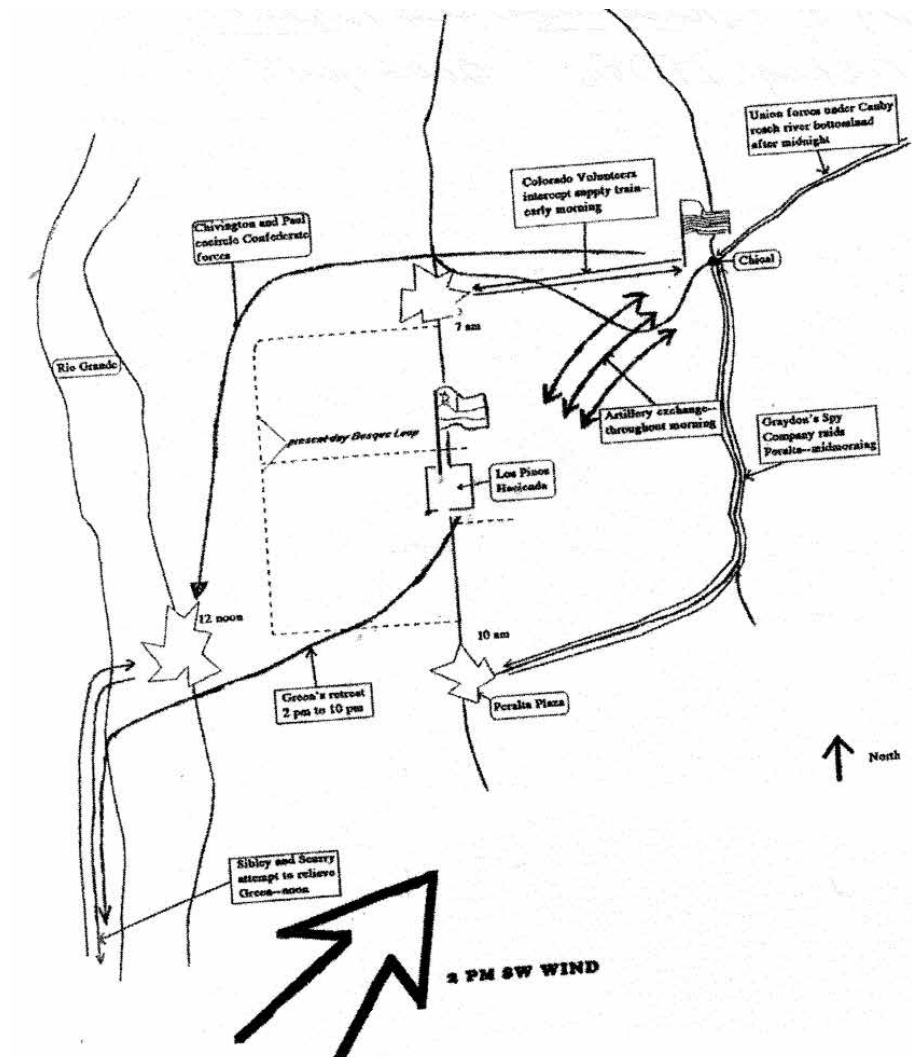
Rio Grande Valley.<sup>3</sup> Governor Connelly, after witnessing the fighting at Valverde, rode north to Los Pinos, where he distributed from his store much of his cattle, merchandise, and equipment to the people of the Peralta area to prevent seizure by Confederate forces.<sup>4</sup>

Moving north, Sibley's hungry

men cleaned out Albuquerque and Santa Fe of all food and supplies, and Sibley established a Confederate government in Santa Fe. The Confederate troops then advanced eastward toward Fort Union, the military supply center for the Southwest.<sup>5</sup> Meanwhile, Connelly with his troops and territorial government escaped to Las Vegas and Fort Union. As the Confederates moved out of Santa Fe, the combined Union forces and the Colorado Volunteers engaged Sibley and his army at Glorieta Pass between Santa Fe and Las Vegas in battle for three days, March 26–28, 1862. The significance of this battle as a victory for either side has been variously interpreted, but it was here that Sibley finally realized that his campaign to capture New Mexico was lost and that to save his army, one that was critically short of food and ammunition, he had to evacuate from New Mexico.<sup>6</sup>

Moving south down the Rio Grande Valley, Sibley with the largest number of his troops was able to ford the river at Albuquerque and progress down the west bank, but because of the quicksand, the part of the Confederate troops with the artillery and baggage under Colonel Green could not cross. The Confederate army then divided into two columns and marched south to Valencia County with Sibley on the west bank and Green on the east bank. By the evening of April 13, 1862, Green reached Spruce Baird's ranch about seven miles south of Albuquerque.<sup>7</sup>

The next day, as the part of the Confederate troops under Green moved south again, they had dif-



### The Battle of Peralta, April 15, 1862

Map by John Taylor in *Dejad al los Niños Venir a Mi: A History of Our Lady of Guadalupe in Peralta*. LPD Press, Los Ranchos, 2005. Reprinted by permission of the author. All rights reserved.

ficulty with the loose sand on the east road that caused the heavily burdened column to become widely separated into loose units.<sup>8</sup> Reaching the deserted *hacienda* of Los Pinos at nightfall on April 14, Green halted and decided to camp there for the night, hoping to cross the Rio Grande in the morning. His plan was that all the stragglers would catch up during the night and then after crossing at the ford near Peralta, he and his troops could rejoin Sibley's other

forces.<sup>9</sup> Knowing that the *hacienda* belonged to Governor Connelly, the troops proceeded to pillage the residence, including the ample liquor supply.<sup>10</sup> Meanwhile, unknown to Green and his men, Colonel Canby was leading the united Union forces, numbering 2,300 men, out of Tijeras Canyon and southwestward along an old road that crossed present-day Kirtland Air Force Base and the Isleta Reservation. Exhausted by marching thirty-six miles, the Union forces camped within a mile

of Los Pinos at 3:00 A.M. on April 15. Canby and his Union men could hear the Texans celebrating their departure from New Mexico. Lt. J. M. Bell, a Union artilleryist, recorded the following:

The sounds of the fandango carried into the morning hours...[along with] the hilarious shout of some over-excited participant. All was merry at a feast within the dark outline of the town, just growing visible in the gloomy light of approaching day. There we lay in the restrained excitement of the situation....<sup>11</sup>

After a night of celebrating, the Confederate troops were caught totally by surprise in the early morning when the stillness was shattered by the sounds of the Union guns. Lieutenant Bell could “imagine the hurrying to and fro in that little Mexican town, the terror of the quick transition from the hilarities of the night to the sternness of the day.”<sup>12</sup> Although his troops were anxious for an engagement and victory, Canby did not mount a full attack because he felt that the position of the Texas troops was too strong to be easily captured. The ditch banks and low adobe walls that enclosed the fields around the *hacienda* provided strong fortifications. In addition, several Confederate cannons were placed in the maze of fields, and a battery was positioned in the steeple of the Los Pinos chapel as well.<sup>13</sup>

Attention was diverted briefly from a possible attack on the *hacienda* when part of a Confederate supply train, including a howitzer,

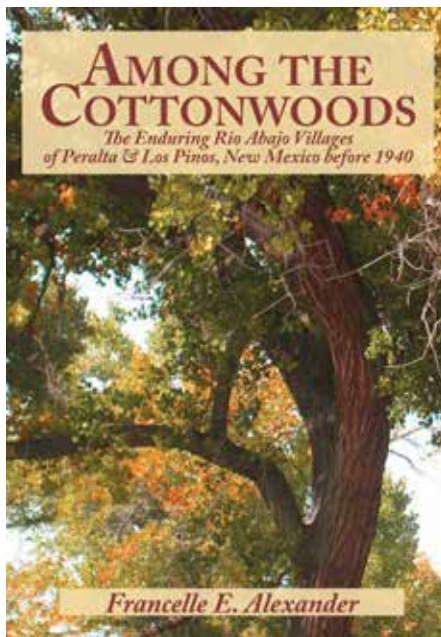
seven wagons and seventy mules, approached Peralta from Albuquerque. In the skirmish several men on both sides were killed, but the Union troops captured the wagons and turned the howitzer on its former owners.<sup>14</sup> As the Colorado Volunteers returned from the capture of the wagons and guns, a group of New Mexico Volunteers dashed into Peralta, fired a few shots, and returned to the Union lines northeast of Los Pinos. The Union troops then took the offensive as described in the following:

Canby then opened a furious artillery fire on the Texans around the governor’s house. The cannonade looked and sounded grand, especially the firing of a large twenty-four-pounder howitzer; but the soft ground and adobe walls absorbed much of the im-

pact of shot and shells. The Texans were not hurt, and Green responded with a barrage of his own, killing two of Canby’s soldiers and several draft animals, but other wise accomplished little.<sup>15</sup>

Although Canby did not continue the sustained direct attack, at midday he sent a unit around to the north and west of Peralta to prevent reinforcements coming from Sibley. These men came across some of Sibley’s men, and several skirmishes occurred. “Marching south near present-day West Bosque Loop, they turned back a relief column that Sibley led, just as it was emerging from an icy river crossing.”<sup>16</sup> Sibley had been marching his troops south from Los Lunas that day when a courier from Peralta informed him that Green had been attacked. Sibley had then turned his troops around and was returning when his troops met some of Canby’s men.<sup>17</sup> After the skirmish on the present day West Bosque Loop, Sibley did not make any further attempt to unite with Green and crossed to west side of the river, leaving the relief forces to guard the ford over which they had just passed.

During a lull in the firing in the afternoon, the men on both sides ate and slept. In the words of Private Ovando Hollister of the Union Colorado Volunteers, “It was the most harmless battle on record. We lay around on the ground in line of the battle asleep.”<sup>18</sup> The battle had reached an impasse. “Sibley’s failure to relieve the isolated Texans left them in a precarious position at Los Pinos. Outnumbered and out-



*This essay is excerpted from Among the Cottonwoods by Francelle Alexander. The book can be ordered from Rio Grande Books or online at Amazon.com.*

gunned, Green stuck to his position in and around Governor Connelly's mansion and fields.<sup>19</sup> The Texans only hoped to last until night when they could withdraw safely from the battle at Peralta.

A favorite story about the battle at Peralta that day is the one that involves Father Ralliere from the Tomé Church and his group of choir and altar boys. As the battle dragged on during that day, Father Ralliere and the boys are believed to have climbed the Cerro de Tomé to watch the battle, but, it is highly unlikely that the group could have seen anything but smoke from that distance. However, for some people, it was Father Ralliere and his boys that changed the course of the battle:

On the peak they spent the entire day singing the litanies—the Rosary, hymns, and chants. It is said that Father Ralliere looked like Moses and that the devotions of his little group swung the victory for the Union.<sup>20</sup>

The prayers may have helped because unexpectedly in the middle of the afternoon a severe sandstorm ended the battle. One Union soldier described the storm as “one solid cloud of moving sand and dust in which one could scarcely breathe,” and a Texas soldier remembered that “the wind was blowing clouds of dust through the town and obscuring the view in every direction.”<sup>21</sup> The storm lasted until dark, and at that time the Confederates withdrew with difficulty to the west side of the Rio Grande at Los Lunas. “Late that night the last Texans, wet,

cold, hungry, and sleepy, straggled into Los Lunas on their way out of New Mexico.”<sup>22</sup> Below Los Lunas, Sibley's troops burned more of their heavy baggage.<sup>23</sup>

Behind the departing Texans, Los Pinos was in shambles from the Union artillery fire and the occupation of the Confederate forces. Ditch bridges, field enclosures, and outbuildings were heavily damaged, and the nearby cottonwood groves shattered. Some of the damage to old *hacienda* and its contents appeared to have been deliberate vandalism. Many of the possessions of the Chavez/Connelly family were destroyed or stolen. Sometime during the looting of the *hacienda*, the saber that Mariano Chavez had carried when he was governor of New Mexico was taken. Many years later J. Placido Romero, who once had lived and worked at Los Pinos, sent the saber to the L. Bradford Prince, Governor of New Mexico (1889–1893) and historian. Romero told Prince in a letter, “I took it [the saber] away from a Texan when they [the Confederates] ransacked the house of Gov. Connelly at the battle of Los Pinos in 1862.”<sup>24</sup> Connelly later described his losses in a letter to Secretary of State William H. Seward. “My own house, 90 miles from Santa Fe, was despoiled of its entire contents, including a valuable stock of goods, together with everything in the way of subsistence.”<sup>25</sup>

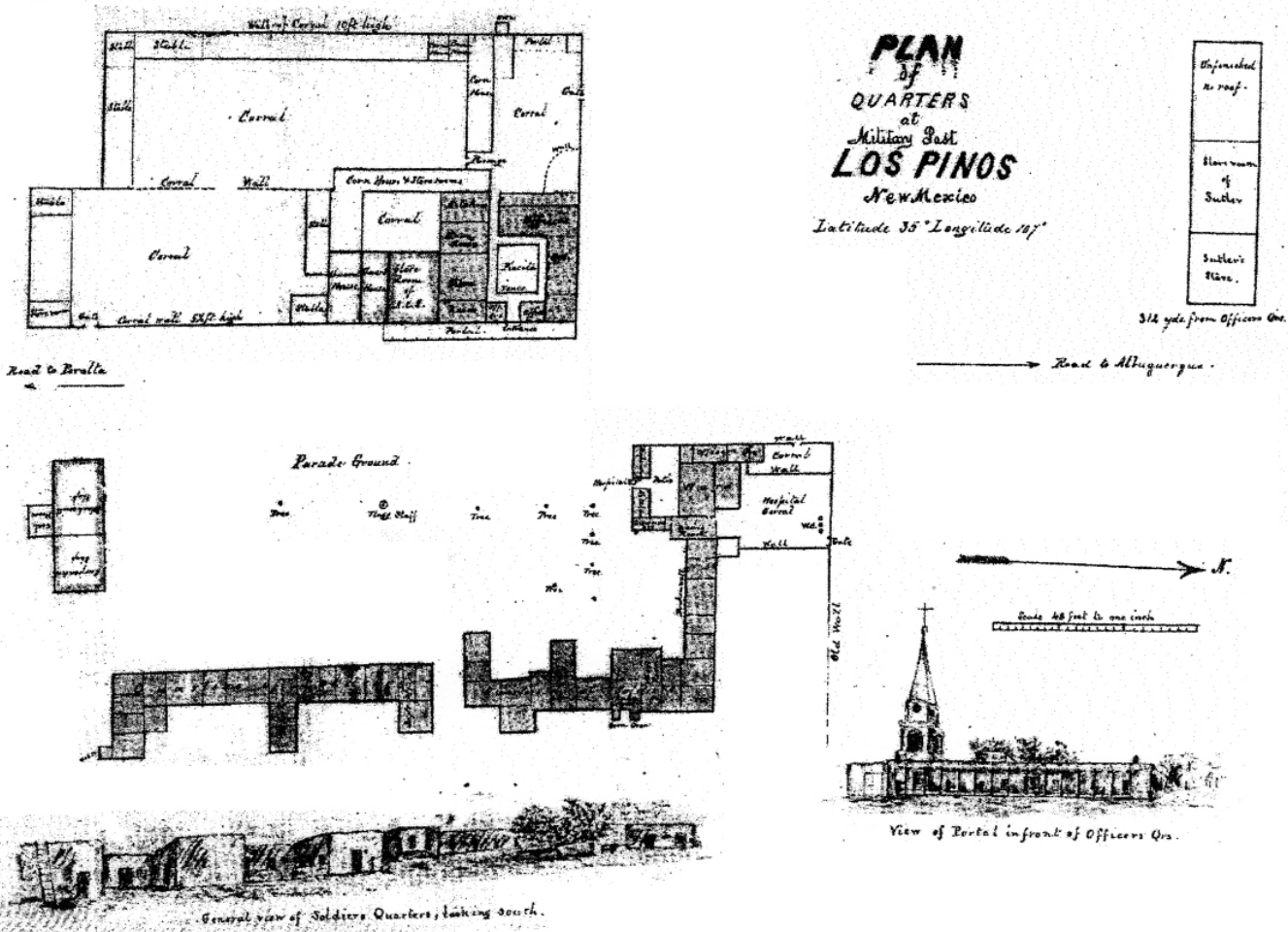
Canby had not shelled Peralta with its two miles of adobe buildings, fields, cottonwoods, and irrigation ditches, but several houses in Peralta were damaged by artillery fire that passed over its intended targets.<sup>26</sup> Union cavalrymen no-

ticed one such dwelling as they rode through the village following the Confederate withdrawal. Dismounting to inspect the damage, a Third Cavalry officer found a whiskey bottle and three half-filled glasses on a recently vacated table inside the house. A twelve-pounder-solid shot apparently had penetrated the adobe wall near the table, and the partakers of the whiskey had taken to their heels. The cavalrymen first finished what was left of the liquor and then scoured the village for any remaining Texans. They found only several wounded Southerners who had been left in a nearby makeshift hospital.<sup>27</sup>

Although the Union forces followed Sibley and his troops, the miserable Confederates were allowed to withdraw without further incident. As a result, Canby was criticized for not capturing the Confederate troops, but he had no way to feed and supply the Confederate troops if he had captured them.<sup>28</sup> Despite some close calls during the battle, the loss of men was minimal for both the Confederate and Union forces. In many ways the battle was not a significant one other than it was the last Civil War battle in New Mexico. The Middle Rio Grande Valley, however, had suffered extensive damage from Sibley and his troops—livestock lost, families uprooted, and personal property destroyed.<sup>29</sup>

## Military Depot

After the Confederates withdrew from all of New Mexico, the military found that there was a need to rebuild depot buildings, improve transportation, and replenish stores.



### Plan of quarters at the military post of Los Pinos, New Mexico

Photo taken in the period 1863-1866. Old Military Records, National Archives, Washington, D.C.

<sup>30</sup> After a study of the situation, Captain Herbert M. Enos of the Quartermaster Department submitted a report to Canby in which he presented Los Pinos as a desirable site for a military depot rather than Albuquerque. The advantages that Los Pinos offered included the grove of cottonwoods that would provide a supply of fuel and the corn that could be raised at Los Pinos. The third advantage was that a ferry could be established near Los Pinos that during high water would be superior to Albuquerque. Although additional buildings would be needed, there were enough for

immediate occupancy. Another probable reason, but not stated, for establishing the supply depot at Los Pinos was that Canby wanted to repay Connelly for the damages that he had incurred. The rent for Los Pinos over five years would almost equal the \$30,000 in damages that Connelly had incurred.<sup>31</sup>

In May of 1862, the U.S. government leased Los Pinos from Governor Henry Connelly and his stepsons, José Francisco and José Bonifacio Chavez.<sup>32</sup> The Army also obtained the right to cut and use wood and brush growing on the property, and in May of 1862 the

quartermaster rented the farmland on Los Pinos for one-third of the crop. When the Army moved into Los Pinos the property included the San José chapel, a ten-room house, another dwelling house (which the Army used as a hospital), two rows of buildings (used as company quarters), one building measuring sixteen feet by fifty feet (used for shops), four small buildings (three used as stables and one as a carpenter's shop), and a small gristmill.<sup>33</sup>

Since 496 enlisted men were at Los Pinos by October 31, 1862, the old *hacienda* was not adequate as a post, particularly the facilities



### **Soldiers' quarters & adjutants' office at Los Pinos Encampment, NM**

*Photo taken by the U.S. Army Signal Corps. (Photo courtesy of Palace of the Governors Photo Archives, MNM/DCA #001697)*

for the enlisted men, and these facilities were not significantly improved during the time that the military leased Los Pinos.<sup>34</sup> At first with some minor work, a mess hall was created, and few new buildings were begun. Part of the reluctance of the Army to construct additional facilities was a stipulation in the lease that that any improvements that might be made would revert to the owners at the end of the lease.<sup>35</sup> Most importantly, Canby, as commander of the military department of New Mexico, had been replaced by James H. Carleton. Fearing that there was no authorization to build

on private property or looking for an excuse, Carleton halted all construction at Los Pinos. One large storehouse was never completed although \$6,000 had been spent to start it. In 1864 part of this structure was being used as a sutter's store, but much of the building was vacant.<sup>36</sup>

Primarily because of inadequate housing, poor food and unsanitary conditions, life at the Los Pinos for soldiers was difficult.<sup>37</sup> Food stores of meat and flour were usually of low quality and quickly deteriorated in the primitive storage conditions. Fresh vegetables were often lacking in the diet of soldiers, which un-

dermined their health, but at times nutrition improved from local sources. It is known that at least one local farmer, Ventura Toledo from Peralta, visited the post to sell farm products. Also, a garden was planted on the post. In July of 1864 a new post surgeon, Dr. John Downing reported the most prevalent diseases were gonorrhoea, syphilis, diarrhea, and miasmatic fever.<sup>38</sup> He attributed some of the diseases to the five or six acres at the edge of the post that were covered with water from heavy rains and overflowing *acequias*. He also had concerns about the drinking water that was often

contaminated by human waste and decomposing animals. Some changes were made to improve hygiene on the post, but little improved significantly. However, soldiers who were afflicted with these and other diseases were housed in a well-ventilated and lighted hospital with eleven beds. A few men met death: two accidental shootings by other soldiers, one murder by a local resident, and three others died more quietly of lung fever or "softening of the brain."<sup>39</sup> All were buried in the cemetery on post.

Despite these conditions, soldiers found life at the post agreeable at times, and some reported it even pleasant with some diversions on post and locally.<sup>40</sup> A store on post provided the necessities and a few luxuries, and many soldiers were also drawn to Peralta to spend their paychecks. "We have fine amusements out here. There is a little town about half a mile from the Post where we have dances almost every night. The Mexican gals are very gay."<sup>41</sup> Alcohol was available at Peralta, and some soldiers were court-martialed for drunkenness; however, other soldiers belonged to temperance organizations on post. No doubt at times rowdy soldiers had some of the usual difficulties that soldiers often have with the local population of the area near a military post.

Although the military post at Los Pinos caused problems for the local population, it also brought increased opportunities for employment in some years, as well as cash for supplies.<sup>42</sup> An advertisement in the *Santa Fe Weekly Gazette* called for fifty "American" teamsters to

drive oxen for the military depot at the rate of \$25 per month and a daily ration. Masons, painters, plasterers, and laborers were hired, as well as four carpenters at the rate of \$50 per month, a superintendent of laborers at \$30 per month, and a superintendent of mechanics at \$60 per month. Laborers and teamsters, some of whom were Hispanics, received the standard ration per day and \$25 per month in pay.<sup>43</sup> After Carleton halted construction, fewer civilians were employed on the post, leaving only some laundresses. Only one local civilian was on the payroll in February of 1863, and he was hired at \$60 per month to search nearby villages for stolen government property.<sup>44</sup> The hiring of this agent was precipitated by an incident in 1862 in which twenty wagons of government supplies had been discovered in Isleta under poorly explained circumstances.<sup>45</sup>

During the Navajo Campaign the Army had to hire additional civilians as artisans and laborers so that soldiers could be released for other assignments.<sup>46</sup> However, in the last years the number of civilian employees was reduced. Only a few lists of civilian employees have been found, but in one list, dated July of 1865, ten of the twenty-one employees for that month were Hispanics. One Hispanic employee, Juan Chavez, the chief boatman, received a salary of \$75 per month, which made him the third highest paid employee on the post, but a year later, when the Army was about to abandon Los Pinos, civilians in charge of the boat received only \$20 per month.<sup>47</sup> Other employees in 1865 were herders, laborers, and teamsters. However,

by January of 1866 the number of workers was reduced further from six to three.<sup>48</sup> When there were fewer civilians employed, drills were often suspended because the soldiers had many other duties, including policing the grounds, cleaning corrals, cutting wood, and hauling coal from the mountains. Some soldiers with certain skills received additional pay for extra duty, such as blacksmiths, clerks, carpenters, teamsters, ferryboat operators, and herders.<sup>49</sup>

When civilians were employed at the post, the wages paid were far above what laborers and *peones* were paid in the area, and the stresses created in the social/economic structure of the area can be seen in one incident that was reported.<sup>50</sup> The depot guard, Lieutenant Robert H. Hall, had predicted that the *ricos* would have to pay their labor more or they "would lose their *peones*." Hall, perhaps others as well, was convinced that rich Hispanics fostered ill feeling against the government because of the higher wages paid on post. Later, Hall blamed the *ricos* for instigating the ugly disturbance that occurred in Peralta on June 15, 1862. In this situation, a group assaulted "whites" and yelled, "Kill the Yankees." Having received a message that a mob was attempting to kill all the white men in town, Hall went to investigate but found most of the crowd had dispersed; however, he did capture one of the ringleaders who had a pistol. Two Hispanics, Hall reported, had been beaten by a gang, one because he cooked for an Anglo and the other because he was a teamster at the

post. Although this incident may have been an isolated one, it may be indicative of problems that were under the surface in the community. Now labor could not be obtained as cheaply by the *ricos*, and local residents had to contend with “outsiders” on an every day basis.

In addition, local residents at times had other types of conflicts with the military authorities, who were exacting and unjust at times.<sup>51</sup> In 1864 Ventura Toledo was arrested and put in the guardhouse for crossing an *acequia* rather than coming by the main road, and the Armijo family had a dispute about ownership of a mule. Even the powerful Antonio José Otero, who owned lands adjacent to the post, was rebuked for allowing his *acequias* to overflow. Otero was warned that unless he took measures to drain away the excess water and to prevent overflows in the future, that the post commander would “shut the water off from [Otero’s] *acequia* and not allow it to run through the post any longer.” Although local people may have resented the restrictive measures, some steps were taken by the military to protect the resources of Los Pinos, including forbidding citizens to take firewood from the military reserve or to graze animals on the property.

Despite all the social strains, the area benefited tremendously from the government contracts. Generally, the Army tried to acquire as many supplies as possible from local sources. One military report stated that “probably more wheat, corn, and beans are produced within a radius of 20 miles from this post [Los Pinos] than in any other

portion of the upper valley of the Rio Grande....”<sup>52</sup> Feed for animals, like the mules on the post, were important purchases that benefited the local people because many small contractors were used in addition to the larger suppliers. Although the bills for feed alone exceeded several thousand dollars per month, many of the suppliers were not identified in the records.<sup>53</sup> The few who were named were usually wealthy Hispanic suppliers like Santiago Baca, son-in-law of Salvador Armijo of Albuquerque.<sup>54</sup>

Another improvement during this time that benefited the economy of Peralta was the construction of a ferry across the Rio Grande.<sup>55</sup> Peralta had always been considered a good crossing place, but no ferry had been ever been built. At first a rope or flying ferry was attempted, but the sand banks and the ever-shifting channel made this type of crossing impossible. Next, two flat-bottomed ferry boats were brought in by Enos, the quartermaster at Los Pinos. These government ferryboats were used for the transport of supplies across the river to replenish the depleted storehouses of various forts, and within a few weeks three million pounds of supplies had been transferred to the west bank.

In the summer of 1862, when Carleton assumed command of troops in New Mexico, a new chief quartermaster, Captain John C. McFerran, was appointed. As a conscientious officer, McFerran, in an effort to reduce government costs, had Enos, now the assistant quartermaster of the department, break up the depot at Los Pinos and transport most of the supplies to Fort

Craig, Albuquerque and Fort Wingate.<sup>56</sup> Shortly after Carleton had assumed command of the department, Connelly had left New Mexico to seek medical attention, and news of the change in the status of Los Pinos apparently did not reach him until after the depot had been dismantled.<sup>57</sup> In mid-January of 1863 Connelly wrote Carleton from St. Louis expressing his concern about attempts “among interested persons to change the Government Depot [from Los Pinos] to Albuquerque.”<sup>58</sup> Carleton replied that the governor’s letter was “the first intelligence or hint of such a movement which I have heard.” Less than reassuring, Carleton went on to promise that the government would not abandon Connelly’s property before Connelly could return to New Mexico. Despite what he was writing to Connelly, Carleton believed that the rent being paid to Connelly was exorbitant, and a short time later Carleton wrote to Quartermaster General Montgomery C. Meigs questioning whether the contract for Los Pinos should continue. Los Pinos might have been returned at this time to the Chavez/Connelly family except now the Los Pinos post acquired a new importance in the Indian campaigns, causing Carleton to drop the matter.<sup>59</sup>

## Receiving Center for the Navajos

When the Confederates were gone, Connelly addressed the long-standing problem of Indian depredations in New Mexico that had increased while the military and government had been preoccupied.

Carleton had arrived too late with his California Volunteers to participate in the Civil War battles in New Mexico. However, Carleton with the idle California Column persuaded or concurred with Connelly on the need to wage war first on the Apaches and then the Navajos. Both men were now determined to solve the problem permanently. Several years earlier in 1859, Connelly had made his position clear on the Indian problem when he spoke both for the other outraged citizens and his own personal interest, particularly his supply trains that carried tons of flour to Fort Defiance. Connelly called for a war of extermination against the Navajos and cited a long list of raids, murders, and robberies.<sup>60</sup> Connelly also reported to the Legislative Assembly that the "Navajos occupy the finest grazing districts within our limits and ... infest a mining region..."<sup>61</sup> Connelly persuaded the reluctant Kit Carson to take the command, and José Francisco Chavez, Connelly's stepson, was appointed second in command.<sup>62</sup> In September of 1862 Carleton told Carson:

If any Indians desire to give themselves up, they will be received and sent to Fort Wingate with a request from that post that they be sent to Los Pinos. No Navajo Indians of either sex, or of any age, will be retained at Fort Canby, as servants, or in any capacity whatever; all must go to Bosque Redondo. You are right in believing that I do not wish to have those destroyed who are willing to come in.... There is to

be no other alternative, but this say to them, 'Go to the Bosque Redondo, or we will pursue and destroy you. We will not make any peace with you on any other terms. You have deceived us too often, and robbed and murdered our people too long, to trust you again at large in your own country....' As winter approaches, you will have better luck.<sup>63</sup>

In the fall of 1862, for defense against Navajo raiders, four companies of the First New Mexico Volunteers under the command of Connelly's stepson, Colonel. J. Francisco Chavez, were ordered west of the Rio Grande Valley to Ojo del Gallo near the lands of the Navajos to erect the first Fort Wingate.<sup>64</sup> The green recruits worked all through the winter and the next summer, fighting as well as constructing the fort with buildings of adobe surrounded by a wooden stockade. The troops under Chavez also patrolled from the Rio Grande to the Gila River but were spread too thin to alleviate the Navajo raids on the pueblos and isolated Spanish settlements. In the early summer of 1863, under Carleton's orders, Colonel Chavez held a council with Navajo chiefs at Fort Wingate and urged the Navajos to come to terms by July 20.<sup>65</sup>

Meanwhile, Kit Carson had been commanded to prepare for the war against the Navajos who failed to surrender at Fort Wingate.<sup>66</sup> Under Carson's command was the First Regiment of the New Mexico Volunteers, consisting of twenty-seven officers and 726 enlisted men, some

regulars from Fort Union, and a few officers and soldiers from the California Column. In June of 1863 the regiment assembled at Los Pinos with Carleton present to oversee their departure, and friends and relatives said their farewells to the troops.<sup>67</sup> Juan Perea of Bernalillo sent 2,000 head of sheep to Los Pinos to supply the troops as they moved into Navajo country.<sup>68</sup>

Other soldiers at Los Pinos had been given orders by Carleton to scout the country east of the Rio Grande from Abo Pass to Tijeras canyon, all along the eastern slope of the Manzano Mountains. In November of 1863 the troops from Los Pinos did recover one hundred head of cattle that had been stolen from Valencia but never saw the Indians who had stolen the cattle.<sup>69</sup> On August 3, 1863, Carleton sent another letter to Captain Samuel Archer at Los Pinos, ordering him and his troops to head off and kill any Indian who might try to escape from troops in the north who were scouting the Sandia and Manzano mountains:

Send a company of infantry from your post to scour the country thoroughly from Abo Pass northwardly along the eastern slope of the Manzano mountains to Tijeras canyon. The troops will not go into any towns lying east of the Manzano mountains, but will be instructed to kill every Navajo or Apache Indian large enough to bear arms. No women or children shall be killed: these will be captured and held until fur-

ther orders.... It is believed that in the fastnesses of those mountains are many of these Indians. They will doubtless be found well up toward or at the crest of the ridge. There are points along the western base where there is water which can be reached by wagons with rations from time to time. The subsistence to be carried in the mountain will be bacon, flour, sugar and coffee. These will be carried by the men in haversacks, and by a few pack mules from one point to another, where a wagon can reach the base of the mountains, as the command progresses northward.<sup>70</sup>

The quartermaster at Los Pinos had the difficult assignment of supplying all the troops in the military operations against the Navajos.<sup>71</sup> To meet these needs, the military purchased grain from valley farmers and forwarded it to Carson at Fort Canby, and the military also arranged to winter at Los Pinos a large number of unserviceable horses and mules belonging to Fort Canby and Fort Wingate.<sup>72</sup> Then came the more formidable task of providing a receiving center for Navajo prisoners on their way to the Bosque Redondo. The Navajos being taken to Bosque Redondo reservation moved along several routes including a wagon road that had been established in the early fall of 1863. This road ran from Fort Canby to Fort Wingate, to Cubero, past Laguna and then across the Rio Grande to Los Pinos before go-



**Navajo woman and infant at Bosque Redondo, New Mexico, 1864-1868**

*Photo from John Gaw Meem Collection (Library of Congress Prints and Photographs Division, Washington, D.C. #cph 3b44450 from #LC-USZ62-98366)*

ing on to the Bosque Redondo by several routes.<sup>73</sup> In late November of 1863 the first Navajo prisoners (39) were brought to Los Pinos.<sup>74</sup> Carleton had instructed the commanding officer at Los Pinos to have the Navajos who were brought in “carefully guarded and kindly treated while they are at post. They will be fed on bread and meat, and occasionally are to have some sugar and coffee.”<sup>75</sup>

The reports made at the time the Navajos moved through the Los Pinos area reveal much about past relationships with the Navajos over

the years.<sup>76</sup> As one group of Navajos passed through Isleta Pueblo under the command of Rafael Chacon, Navajo women, who had been taken captive previously, were recognized. These Navajo women, who were living at Isleta, wanted to go to the reservation with their people. Don Antonio José Otero, who was the Indian Agent at the time, became involved when the owners of the captive women protested these women leaving. Because they were agents of the government, both Chacon and Otero were sworn to protect the captives, and the women

were allowed to rejoin their tribe. Another incident also occurred in the area while the group under Chacon was camped near Peralta. It was reported that some local people had attempted to buy Indian children as slaves:

...about a dozen of the rich men of the area came and offered me [Chacon] three hundred dollars for the little boy and girl Indians. A Navajo who spoke Spanish, and who was called El Chi, told me to sell them: that he could select there about one hundred who did not have parents or that no one would feel sorry for, and the largest part were not Navajos. I reprimanded the Indian and dispatched those miserable buyers, giving them the gate.<sup>77</sup>

During the winter of 1863–1864, with their crops destroyed by Carleton's orders, the Navajos began to surrender in large numbers.<sup>78</sup> By the end of February 1864, 2,019 Indians had arrived at Los Pinos on their way to Bosque Redondo, including the 1,445 who were there at that time waiting for transportation. Accompanying this group of Navajos were 300 or 400 sheep and goats, as well as 200 horses.<sup>79</sup> On March 4 1864, more than 2,000 Indians arrived with 3,000 sheep and 473 horses, and in April a group of 720 completely destitute Indians were brought to Los Pinos.<sup>80</sup> Los Pinos was unable to care, even minimally, for the large number of Indians who needed provisions before going on. Soon the facilities were completely overtaxed as well. Damage was done

to the fields and woods that would take years to replenish, and sanitation became critical as the fields and *acequias* were contaminated by human and animal waste.

Despite the toll taken on the area as the thousands of Indians traveled through it, there was also some economic gain by the local people. Again, many of the local farmers benefited because the Army purchased many food supplies locally, including all of the grain that could be acquired in the Rio Grande Valley. Quartermasters at Los Pinos, Albuquerque, and Santa Fe also purchased coarse Mexican blankets from local merchants for about two dollars each, as well as supplies of *gerga*, (the coarse woolen cloth) which were made into blankets.<sup>81</sup> Although the Indians walked, the supplies had to be transported. Transporting goods offered other opportunities to local people, and at first many of the freighters were from the Rio Grande Valley. However, because many of these local freighters charged exorbitant rates, they lost the Army's business.<sup>82</sup>

Although many Navajos spent only two or three days at Los Pinos before continuing on their journey, others remained much longer under difficult circumstances.<sup>83</sup> No matter how long the Indian prisoners were at Los Pinos there was no shelter for them. The camp was some distance from the post proper and usually a strong guard was placed over the Indian camp to keep civilians away. In February of 1864, a group of 1,375 Navajos arrived at Los Pinos under escort and camped for sixteen days with minimal assistance.<sup>84</sup> In late July of 1864 more

than 1,200 Navajo people, were encamped about three-quarters of a mile north of the post near an *acequia* from which they probably obtained drinking and cooking water. This group of Indians, like most of the groups, arrived with livestock, in this case 357 horses, nineteen mules, and about 2,000 sheep. Most likely the Indians turned their stock loose in nearby cornfields.

## Controversy and the Return of Los Pinos

By December 31, 1864, Navajos living on the Bosque Redondo reservation numbered 8,354, and almost all of them had passed through Los Pinos.<sup>85</sup> By this time the opposition to the policies of Carleton and Connelly had permeated to every level of New Mexico politics. As the number of Navajos who were forced to go to the Bosque Redondo grew and their plight worsened, criticism of the reservation plan had become more vocal. By 1864 both Carleton and Connelly were under attack in the newspapers.<sup>86</sup> Connelly tried to defend the reservation plan, but his popularity was not sufficient to stop the attacks.<sup>87</sup> Connelly's support of Carleton was questioned, and also his ownership of Indian servants was rebuked as seen in the following letter from a Santa Fe legislator to the Secretary of War:

For three years has it been our shame to see daily, often hourly, issuing from the Govt. House (the Palacio) the family of Governor Connelly wending their way on the plaza to divine service escorted by three or

four Navajo slaves that have been stolen in raids upon defenseless Indian villages and bought and sold and held as property....<sup>88</sup>

The controversy gained in momentum when the crop failure of 1865 (a disastrous year for agriculture in New Mexico) worsened the condition of the Navajos at Bosque Redondo, leaving hunger, starvation, and death for many.<sup>89</sup> The War Department found that the reservation too rapidly depleted funds and was anxious to extricate itself from the experiment, although some in the military felt that Carleton had not done a bad job.<sup>90</sup> Previously a supporter of Carleton, the *Santa Fe New Mexican* newspaper claimed racial, religious, and political prejudice on Carleton's part and soon was calling for Carleton's removal.<sup>91</sup> Within the Chavez/Connelly family there was also deep division on the Bosque Redondo issue.<sup>81</sup> In the congressional delegate election of 1865, Connelly's stepson, J. Francisco Chavez opposed Carleton's candidate, Francisco Perea, with an anti-reservation campaign. After the election in which Chavez defeated Carleton's candidate, Carleton was more determined than ever to withdraw troops from Los Pinos. Los Pinos, however, functioned fully for another twelve months following the election.<sup>92</sup>

As part of the opposition in January of 1866, the legislature presented a memorial to the Secretary of War condemning Carleton and demanding an inquiry. That year Carleton was finally removed from his position, but it would take another year to undo his program.<sup>93</sup> Car-

leton's reservation plan at Bosque Redondo had been a failure in every way except that it had ended the war with the Navajos. In 1867 the Navajos were allowed to begin returning to their homes, but as a broken people. By 1868 the Navajos had been reduced to half of their number in 1863.<sup>94</sup>

Previously, New Mexico had learned on February 16, 1866, that three top territorial officials were to be removed: Governor Henry Connelly, a supporter of Carleton, and two opponents of Carleton's policies, Chief Justice Kirby Benedict and Territorial Secretary, William F. Army.<sup>95</sup> Connelly's term in office ended on July 16, 1866, and shortly after leaving office, Connelly died on August 12, 1866, in Santa Fe from the effects of an overdose of an opiate taken to induce sleep.<sup>96</sup> Connelly had been ill for a number of years and had returned a number of times to the States for medical treatment.<sup>97</sup> In 1863 he had gone east for surgery, and although he had hoped to recover fully, his medical problems continued and ultimately contributed to his death.<sup>98</sup> In the summer of 1866, Bishop Lamy performed the funeral service in the Cathedral of Santa Fe, and Connelly was buried in the San Rosario Cemetery in Santa Fe.<sup>99</sup> At Connelly's request most of his statues of saints were donated to the Isleta Catholic Church.<sup>100</sup>

As with any political figure who holds office during a difficult time, the assessments of that person and any of his/her accomplishments are mixed. A Santa Fe newspaper once described Connelly in the following way:

Gov. Connelly is constantly at his post, and ever zealous in the discharge of his trust; all know the amiability and geniality of his temper, disposition and manners. With all this, when the time comes for determination and inflexibility, as the phrase is, 'he is there.' He is no meddler, does not attempt to usurp nor embarrass the official function and duties of others.... He harmonizes and sympathizes with all capable and faithful public officers and men of whatever department....<sup>101</sup>

Bancroft, more critical, wrote that Connelly "was a weak man, of good intentions, who, notwithstanding his loyal sentiments, made no very brilliant record as a 'war' governor."<sup>102</sup> One of Connelly's biographers, Calvin Horn more sympathetically credits Connelly as being governor at very critical and difficult period in New Mexico history and despite constantly dealing with a war and a difficult Indian campaign, Connelly addressed other challenges, leaving the territory more stable than when he assumed the position of governor. In addition, Horn felt that Connelly was forward thinking and an early supporter of education and the development of industry.<sup>103</sup>

After the last of the Navajos had passed through Los Pinos on the way to Bosque Redondo, the military at Los Pinos withdrew slowly and finally returned the property.<sup>104</sup> In 1865 the troops at Los Pinos had consisted of fifty-three enlisted men and three officers, but then several companies of California Volun-

teers arrived, raising the numbers to seven officers and 151 enlisted men. However, when the California Volunteers left or were mustered out in the fall of 1866, the military post at Los Pinos was broken up. A picket of two non-commissioned officers and twelve men was sent from Albuquerque to guard public stores and to maintain the premises until the lease expired. On April 22, 1867, after the picket at Los Pinos had been withdrawn, the Los Pinos property was returned to Dolores Perea de Connelly and her family. The last action of the Army was to remove the bodies of the deceased soldiers in 1870.

When Dolores and the Chavez/Connelly family returned to Los Pinos, they found that the old *hacienda* had suffered considerable damage during the years it had been used as a military post and receiving center for the Navajos. The condition of the old *hacienda* was probably worse than the dismal assessment that a commander of the fort had given in June of 1866:

The storehouses, quarters, and stables are built of adobe with dirt roofs and are old and in a very dilapidated condition; so much so that when the annual rains commence (about 20<sup>th</sup> July) there is great danger that many of them will fall down of their own weight, besides being poor protection to the public stores....<sup>105</sup>

Even before the military returned the property there was concern about the misuse that the property had suffered.<sup>106</sup> Earlier, two lawyers, Merrill Ashurst and Stephen

B. Elkins, had presented a petition to Carleton on behalf of Connelly's widow and her two sons requesting that a board of officers ascertain the amount of wood that Navajos had destroyed while they were encamped at Los Pinos. The petition claimed that the lease authorization was given for troops to use the wood on the property, not thousands of encamped Indians. With timber scarce, the family wanted compensation. A board did meet at Los Pinos under Carleton's orders, but no information on what occurred has been found.

When the Connelly/Chavez family returned to Los Pinos, Dolores's son, José Bonifacio Chavez, assisted his mother to continue to press claims for damages at Los Pinos.<sup>107</sup> In a letter dated July 11, 1867, José Bonifacio wrote to Col. Herbert M. Enos, who at that time was the chief quartermaster for the District of New Mexico, stating that "the principal house and outhouses were in a most dilapidated condition, and presented rather the appearance of ruins than habitable places." Nevertheless, the owners were willing to accept this as "the natural wear of the lease," but they wanted reimbursement for a small water-driven gristmill, worth five or six thousand dollars, which Chavez alleged the government had received in fine running order. Enos rejected the claim because the government's position was that the mill had never been used to any extent and that its poor condition was due to the elements. No record of compensation has been found.

All the residents of the local area, not only the *hacienda* at Los Pinos,

had been changed by the presence of the military in the 1860s. The damage to property was obvious, but also there had been the opportunity for jobs with wages and money to be made from supplying the military. Although the area would rebuild and continue some of its former economic activities, including agricultural products, livestock, and milling, the villages had changed—the "heyday" was over. During the 1860s the Peralta/Los Pinos area moved away from the trade and activity of the Santa Fe/Chihuahua Trail to filling military contracts for food and forage. For a time Los Pinos was the site of a military depot/receiving center, and then by the late 1860s Los Pinos/Peralta became a much quieter farming and ranching village. Slowly, the changes that had begun when the Americans entered Santa Fe were becoming more evident and would be increasingly so in the later decades of the nineteenth century.

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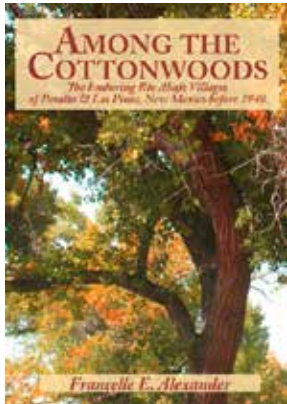
# Among the Cottonwoods

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### ABOUT THE AUTHOR

Francelle Alexander is a native New Mexican, having grown up in Albuquerque, both the South Valley and the North Valley. She attended UNM where she earned her B.A. and M.A. After a career in the Albuquerque Public Schools, she lived and worked overseas. For almost ten years, she was able to travel and study villages in Asia and Europe. Upon returning from abroad, she began extensive research on the villages of Peralta and Los Pinos (now Bosque Farms).

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# New Mexico's Navajo Wars, 1836-1839

by ROBERT J. TÓRREZ

Relations with hostile frontier tribes consumed New Mexico during the Mexican period, 1821 to 1846. A review of the civil and military records in the *Mexican Archives of New Mexico, 1821-1846*, reveals a tragic and seemingly endless cycle of raids, retaliatory campaigns, peace negotiations, and broken treaties. This cycle of hostilities is best exemplified by the records of the little-known Navajo campaigns that took place between 1836 and 1839.

The late 1830s in New Mexico were a period of almost constant warfare with the Navajo. The Mexican Archives of New Mexico for this period have an extraordinary number of reports and correspondence regarding raids on the settlements along New Mexico's vast frontier and subsequent campaigns against various tribes. Few of these reports are more dramatic than those of the campaigns organized against the Navajo by Governor Albino Pérez in the fall of 1836 and winter of 1837 and subsequent conflict that continued unabated for the remainder of that decade.

When Governor Pérez submitted his report on the recently concluded 1836 campaign to the *comandante general* in Chihuahua, he was certain that the campaign had inflicted so many casualties and so much damage to the various Navajo settlements, or *rancherías*, that they would be unable to muster any effective raiding forces for some time

to come. Pérez was wrong. Despite his optimistic prediction, the Navajo apparently resumed raiding almost immediately. By late November 1836, the governor was busy organizing another campaign. He hoped to gather at least one thousand militia for the campaign, despite the general lack of resources available to finance and equip such a large force. His plan was to deliver a decisive blow when the Navajo least expected it—in the winter. “I will not accept peace until I have punished them severely,” Pérez wrote, “in order to make them understand that while New Mexicans are humble in peace, they can enthusiastically wage war on their enemies.”<sup>1</sup>

Pérez left Santa Fe on 9 December 1836 and marched to Cubero, where he was joined by forces that had gathered from throughout the territory. The force of 750 men who answered the muster at Cubero was smaller than Pérez had hoped, but still significant under the circumstances. He divided the men into five companies. The first was placed under command of Julian Tenorio of Albuquerque; the second under Fernando Aragón of Sandia; the third under José Martínez of Bernalillo; the fourth under José Francisco Vigil of San Juan, and the fifth under José Gonzales of Taos. (One wonders if this may be the José Gonzales that assumed the governorship after Pérez was killed in the Revolt of 1837.

The expedition left Cubero on

17 December and arrived at Zuñi on the 24<sup>th</sup>. From Zuñi a number of operations were directed into the Navajo country that destroyed several *rancherías*, took a number of prisoners and captured several thousand livestock. Pérez reported that in these actions, two of his citizen soldiers were wounded. One of these, José Sebastián, later died.

By 12 January 1837, the expedition was sweeping towards the Navajo encampments at Cañon de Chelly in eastern Arizona where Pérez felt he could deliver a decisive military blow. That night, however, a severe snowstorm brought the campaign to an abrupt halt. When the snow lifted, freezing temperatures killed a number of livestock. Fearing they would lose the remaining horses and pack animals, the commanders reluctantly decided to break off the expedition and began their difficult trek back to the warmth and safety of their homes.

While the details of the military aspects of this campaign are interesting, the most fascinating elements of the expedition are the extraordinary hardships suffered by the troops. Governor Pérez' report makes it clear that much of the campaign was waged in extremely cold weather and deep snows. Between Cubero and Zuñi, the horses were breaking trail in snow up to their chests so that the pack animals and the infantry could pass. During the action in which José Sebastián was mortally wounded, fifty-four

men suffered from varying degrees of frostbite, and Juan Lueras lost two fingers of his left hand. In another action, 140 of the men suffered frostbite of the hand and feet, while one lost an ear and three toes.

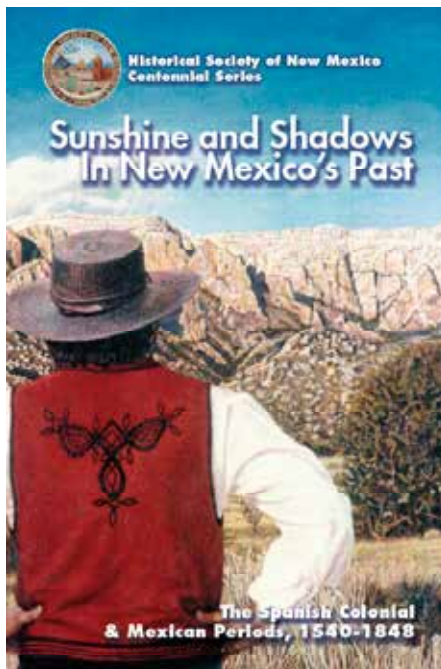
The hardships endured by the citizen militia was exceeded only by the suffering of the Navajo. In addition to the Navajo killed and captured, Governor Pérez reported he had dispersed numerous *rancherías*, depriving them of shelter and exposing them to the extreme weather. He felt that more Navajo had died as a result of this subsequent exposure than had been casualties during the armed encounters of the campaign itself.<sup>2</sup>

The governor concluded that although the campaign had failed to completely defeat the Navajo and eliminate them as a threat to frontier settlements, their efforts had partially succeeded. He noted that two days after arriving in Santa Fe, four Navajo delegates came into the capitol seeking peace negotiations. If these had succeeded in achieving even a short respite of hostilities, the suffering of both sides during the expeditions of 1836-37 might not have been in vain.

But peace was not forthcoming. Sporadic raiding continued through the winter and spring of 1837. However, just as Pérez contemplated another concerted campaign against the Navajo, New Mexico was thrown into the turmoil of the Revolt of 1837 in which Pérez and a number of officials of his administration were killed. It is possible that the physical and financial hardships imposed on New Mexi-

co's citizen soldiers by the preceding campaigns were a significant factor in the opposition that developed against the Pérez administration in the spring of 1837.

It was not until late summer 1838, following Pérez's demise and the end of the Revolt of 1837 that New Mexico was able to muster the energy and resources to respond to the Navajo raids that continued throughout 1837 and 1838. In addition to the militia, Governor Manuel Armijo could now count on the reinforcements provided by the Vera Cruz squadron that had been sent to New Mexico to assist in suppression of the 1837 insurrection. A total of 978 men, including 130 soldiers of the Santa Fe *presidio* and Vera Cruz squadrons, left Jémez on or about 13 September. For nearly



*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.*

three weeks, these forces conducted operations south to the Gila, where they concluded the campaign with a pitched battle with the Navajo and some allied Apache.<sup>3</sup>

Governor Armijo's memorandum of 6 November 1838 ordered the following statement be inserted into the *ojas de servicio*, or service records, of the officers and men who participated in the recently concluded Navajo campaign. The statement effectively provides an official summary of what the campaign accomplished. Each entry would note the particular officer or soldier had participated in the campaign that:

during the months of September and October of 1838, achieved the death of seventy-eight warriors, imprisonment of fifty-six individuals of both sexes, the rescue of one of our captives, capture of 226 horses and mules (*vestias*), 2,060 sheep, 160 *gamusas*, six *serapes*, all their personal property as well as destroyed or captured 1,600 *costales* of corn.<sup>4</sup>

Once again, the campaign brought about no lasting respite from Navajo raids and by early December 1838, another campaign was being organized. On 9 December expedition commander Pedro León Luján departed from Santo Tomás de Abiquiú with fourteen soldiers of the Santa Fe *presidio* and 248 militia from the northern New Mexico communities of Abiquiú, Santa Cruz de la Cañada, Chama, Taos, Ojo Caliente, San Juan, San Yldefonso, Trampas and Rito Colorado. Luján's journal of the cam-

paign indicates they were in the field more than two weeks and had at least one major clash with the Navajo on 21 December.<sup>5</sup>

In the early spring of 1839 several of the principal Navajo chiefs, or *capitancillos*, as they were often called, sent representatives to Jémez to ask the Mexican government for a meeting to consider a negotiated peace. The correspondence regarding initial arrangements for such a meeting identified six principal Navajo chiefs among those seeking peace negotiations – Narbona, Chato, Calletano, el Barbón, el Guero, and Facundo.

The following weeks witnessed a frenzied exchange of letters and orders regarding the proposed negotiations. Governor Armijo expressed a guarded optimism when he reported to his superiors in Chihuahua that the successful blows they had administered to the Navajo in recent years may have prompted the chiefs to seek peace and that, as an act of good faith, he had suspended all planned actions against them. He added, however, that if the Navajo did not come in this time to negotiate a treaty as promised, he would conduct another campaign against them as soon as the subsequent American trading caravan arrived and funds became available.<sup>6</sup>

In late April, Armijo began issuing orders designed to guarantee protection for the Navajo envoys and to demonstrate his good faith towards the impending negotiations. He ordered that when envoys or representatives of the Navajo were encountered, they were to be well-treated and escorted to Jémez where the negotiations were to be

held. By 26 April, several Navajo had arrived at Jémez and two of these were selected to travel to Santa Fe and meet with Governor Armijo. Details of their meeting with Armijo are not extant, but Calletano, one of the *capitancillos* mentioned earlier, may have been one of the initial envoys because one report noted that “his people” could be in Santa Fe to meet on 27 or 28 May. It must have been at this time that 15 July was selected to meet for the actual peace negotiations at Jémez.<sup>7</sup>

In late June, Governor Armijo’s communications with the prefects of the northern and southern districts advised he would be at Jémez on 14 July and that he expected to be escorted to the meeting with the Navajo by the “most utilitarian and respectable persons” of the territory. Northern prefect Juan Andres Archuleta was ordered to name fifty men from Abiquiú and el Rito and proceed with them to meet Armijo under command of Captain Pedro León Luján. Southern prefect Antonio Sandoval was likewise to name thirty of his district’s most prominent citizens. The order from Armijo specified that these representatives of the *rio abajo* should include “the Chaves, Oteros and Pereas” because they would be among those who would benefit most from successful peace negotiations,<sup>8</sup> no doubt because their flocks were primary targets of Navajo raids.

The list of those named to attend the peace negotiations has not survived, but the meeting was held as scheduled on 15 July 1839. A draft of the treaty is found in the Governor’s Papers of the Mexican Archives of New Mexico. According

to Governor Armijo’s report to his superiors in Mexico, the treaty consisted of seven principal sections:

1. That there would be peace and commerce between Navajo and the citizens of New Mexico, Chihuahua, and Sonora.

2. To demonstrate their good faith, the Navajo chiefs agreed to turn over all the Mexican captives they had because these had been taken forcibly from the camps where they were watching their livestock. The Navajo captives held by the New Mexicans could remain “amongst us” because they were acquired by means of “honorable warfare and purchase.”

3. The principal leaders of the Navajo agreed to do everything in their power to see that their people would not disturb the peace and order of the citizens of New Mexico.

4. All commerce within the Department was to be regulated in the same manner as it was before the current outbreak of hostilities.

5. The Navajo agreed to turn over to Mexican authorities any Navajo who killed a herder for proper punishment by Mexican authorities. If a Navajo was killed, the herder would pay his family the customary price and be punished according to the law.

6. If a Navajo captive held by New Mexicans escaped his captors and returned to Navajo territory, he would remain free.

7. If a common enemy threatened an invasion, each side was obligated to resist the invasion or at least warn the other by sending word to the frontier at Ceboyeta or Jemez.<sup>9</sup>

By 5 August of that year, copies of the treaty were being circu-

lated throughout New Mexico. The expected and long-sought peace, however, did not materialize. By the middle of September, northern prefect Juan Andrés Archuleta was advising local officials in his jurisdiction that the Navajo chief Narbona had informed authorities in Jémez that “his countrymen” had declared a state of war with the Mexicans. A party of two hundred warriors was expected to raid the Rio Puerco very soon.<sup>10</sup> Subsequent reports show clearly that the peace treaty of 15 July was never seriously implemented. It is not clear which of the treaty conditions may have prompted either of the parties to resume hostilities. Regardless, on 1 October, Governor Armijo advised his prefects to notify all the inhabitants of the territory that war with the Navajo had been officially renewed and to begin preparations for a campaign against them.

On 18 October, Juan Andrés Archuleta reported a force of 485 men, 253 mounted and 232 on foot, had been organized and in the field. Two hundred and twenty-eight of the men carried firearms and the remainder equipped with the principal militia armaments of the period – bows, arrows and lances. The force was composed entirely from the Rio Arriba, or northern jurisdiction:

- Santa Fe: 7
- San Miguel del Bado: 22
- San Juan: 71
- Trampas: 48
- San Fernando de Taos: 47
- Rito: 46
- Santa Clara: 59
- Ranchos de Taos: 66
- Abiquiú: 57

Santa Cruz de la Cañada: 66

The report and journal of operations of this latest Navajo campaign shows these men were in the field for nearly two months.<sup>11</sup>

This newest outbreak of hostilities led to the usual tragedies. As Archuleta’s October–December 1839 campaign against the Navajo wound down, the Navajo took the offensive and conducted a raid on the Belen region in which sixteen woodcutters were killed. The massacre of these woodcutters was brought to my attention by Dr. Oswald Baca of Tomé, who has conducted one of the most fascinating and informative long-term research projects related to New Mexico’s history. For a number of years, Dr. Baca has painstakingly analyzed the burial records of the Belen parish and extracted the causes of death that parish priests often entered in the burial records. Among them are several dozen persons who are listed as having been killed by Indians.

Some years ago, Dr. Baca mentioned a series of sixteen burials performed at Belen by Father Rafael Ortiz on 4 December 1839. Each burial entry notes they received ecclesiastical burial but not the last rites of the Church because they were “killed by the enemy Navajo.”<sup>12</sup> These sixteen consecutive entries constitute one of the largest groups of New Mexicans killed in a single encounter with Indians in the nineteenth century. The individuals were all men, residents of Belen and nearby Sausal. What could have led to the deaths of so many individuals?

A series of documents in the

Mexican Archives of New Mexico manages to shed some light on the circumstances surrounding these burials. These consist of a series of letters from Governor Manuel Armijo to Antonio Sandoval, Prefect of the Second (Rio Abajo), District of New Mexico. In the initial letter of this exchange, dated 10 December 1839, Governor Armijo chastised Sandoval for “the disgraceful events which have occurred in several places under your charge and which have taken place because of the persistent failure to observe orders I have repeatedly sent you.” Armijo reminded Sandoval of the standing orders that communities throughout New Mexico were to be on alert for the hostile tribes that constantly raided along the frontier. He told Sandoval to remind local authorities in the region that no one was to be allowed to graze their livestock in “*la otra banda*,” or the other bank of the river. The letter does not specify if that meant the west side of the Rio Grande or the Rio Puerco, located further west. He had also ordered that “*leñeros*,” or woodcutters, of the region were to confine their activities to the hills and *bosques* on the east side of this unnamed river.

Then the letter finally gets to the point. Armijo states that by having allowed a group of *leñeros* to cross the river in violation of these orders, Juan Antonio Torres, the *jues de paz* from Belen, was personally responsible for the deaths of the sixteen men. He ordered Sandoval to immediately arrest Torres and send him to Santa Fe to account for his actions.

Two weeks later, Armijo again

wrote to Sandoval and informed him that Torres was being released and exonerated of any responsibility in the deaths of the sixteen men. Instead, he noted that the *amos*, or masters, of the individuals killed were to be held personally responsible. It was they who had ordered their *mosos*, or servants, to cut wood on the west side of the river and sent the poorly armed party into hostile territory with no effective means to defend themselves. They also apparently did so without the knowledge or permission of the *jues de paz*. Armijo sent Sandoval a list of the individuals he identified as responsible for these actions and ordered him to fine each of them twelve pesos. He was then to distribute the money among the widows and families of those who had been killed. The fines were to be imposed without exception and the individuals on the list were also to pay for the burials and any other expenses incurred by Father Ortiz. Unfortunately, the list Armijo says he sent has not survived. It would have been interesting to see what names were on it, and to compare these with the names we normally associate as having been the principal *patrones* of the *rio abajo*.

While these letters shed some light on the circumstances that led to the deaths of the sixteen men buried at Belen on 4 December 1839, one cannot help but wonder how far twelve pesos went in those days; or whether the families of the men buried that sad day (Francisco Paddilla, Toribio Pino, Jesús Rael, Juan Pino, José Rafael Chaves and his brother José Gabriel, Juan and Rafael Alderete, Matias Mireles, Jesús

María Ribera, José María Montoya, Francisco Jaramillo, José Antonio Benavides, Juan José Jaramillo, José María Sanches and Juan Belasques) felt it was just compensation for the tragic loss they incurred.<sup>13</sup>

As another round of hostilities wound down during early 1840, the Navajo again sent emissaries to discuss another peace treaty. However, these efforts also came to naught. By late September 1840, Governor Armijo had organized another campaign, opening another chapter in the tragic and seemingly endless cycle of war with the Navajo that continued even into the first decades of New Mexico's territorial period.

## Endnotes

- 1 Albino Pérez to *Comandante General*, Chihuahua (hereafter cited as CG), 8 December 1836. Mexican Archives of New Mexico (hereafter cited as MANM): 1835 Governors Records, Letterbook, #65. Microfilm roll 19, frame 687 (19/687). New Mexico State Records Center and Archives, Santa Fe, New Mexico (hereafter cited as NMSRCA).
- 2 Albino Pérez to C. G., 16 February 1837. MANM: 1835 Governors Records, Letterbook, #67 (19/690).
- 3 Manuel Armijo to C. G., 25 November 1838. MANM: 1838 Governors Papers, Letterbook, # 33 (24/1272).
- 4 Manuel Armijo, Memorandum, 6 November 1838. MANM: 1838 Governors Papers (24/1272).
- 5 Pedro León Luján, report of men and arms, 7 December 1838. MANM: 1836 Military Papers (25/767); Diary of the campaign of Pedro Leon Luján, 9-26 December 1838. MANM: 1839 Governors Papers (26/576).
- 6 Governor and *comandante principal* to CG, MANM: 1838 Governors Papers, Letterbook, # 46 & # 48

- (24/1293).
- 7 Sender Collection #224 & # 231. NMSRCA.
- 8 Secretary of Government to Juan Andrés Archuleta and Antonio Sandoval, 28 June 1839. MANM: 1839 Governors Papers, Letterbook (26/480). While a list of those attending has apparently not survived, we have some indication that at least one of the members of the prominent Pino family attended. In a letter rejecting an appointment as the *defensor*, or defense attorney in an ongoing murder case, Manuel Doroteo Pino explained that he could not accept the appointment because he was in the midst of preparations for an upcoming campaign to negotiate a peace treaty with the Navajo. Manuel Doroteo Pino to *jues de paz* José Francisco Ortiz, 12 July 1839. MANM: 1838 Judicial Proceedings (25/123). It should be noted that the numbers listed by Archuleta do not add up to the 485 men he reported.
- 9 Transcript of Navajo Treaty, 15 July 1839. MANM: 1839 Governors Papers (26/540).
- 10 Juan Andrés Archuleta to José M. Ortiz, 17 September 1839. MANM: 1839 Communications of Local Officials (26/593).
- 11 Juan Andres Archuleta, "*estado que manifiesta la fuerza* (status of forces)," 18 October 1839 and Juan Andrés Archuleta, report and journal of operations, 17 October–7 December 1839. MANM: 1839 Military Records (26/1109).
- 12 Archives of the Archdiocese of Santa Fe, BUR-7, Belen. Microfilm Roll 35.
- 13 Robert J. Tórrrez, "A Massacre in the Rio Abajo," *Round the Roundhouse* (26 August–23 September 1999): 6.

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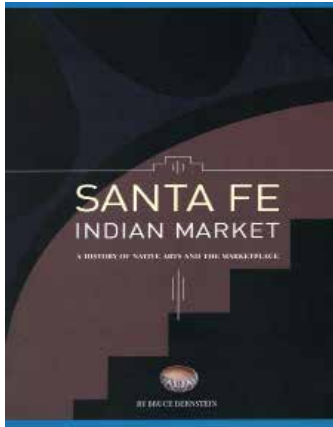
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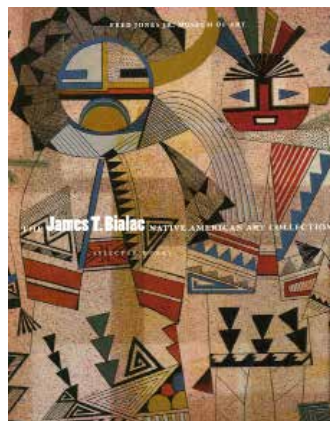
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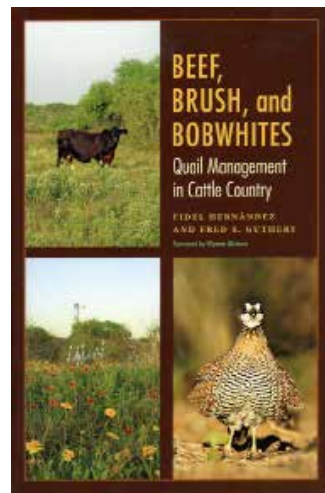
**Santa Fe Indian Market: A History of Native Arts and the Marketplace by Bruce Bernstein. Published in 2012 by Museum of New Mexico Press, softback, color & B & W, 152 pages, \$29.95, ISBN M 978-0-89013-548-8.**

It is so important to document parts of our New Mexican history and, take it from me having done a book on Traditional Spanish Market and Contemporary Hispanic Market, I should know. Years from now it will be more difficult to get this information. Dr. Bruce Bernstein had great access to get this information – he is the Executive Director for SWIA the sponsor of Indian Market. This is a beautiful book full of archival posters, newsletters, photos and facts that put the Market into context. It also has stories about the people of Market and that is priceless. It is a must for anyone who has gone to



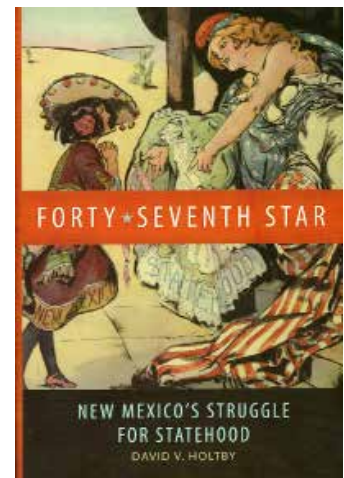
**The James T. Bialac Native American Art Collection edited by Mark Andrew White. Published in 2012 by University of Oklahoma Press, paperback (but also comes in hardback), \$29.95, full color with 187 photos, 223 pages, ISBN 978-0-8061-4304-0.**

This is a beautiful book with many treasures of paintings (traditional and contemporary), pottery, weaving, jewelry, fetishes, artifacts, sculptures and more. The collection at the Fred Jones Jr. Museum of Art was given in 2010 with over 4,000 pieces. The collection has Navajo art, Pueblo art, Great Plains art, Hopi art, and many other tribes. It is considered



**Beef, Brush, and Bobwhites: Quail Management in Cattle Country by Fidel Hernandez & Fred S. Gathery. Published in 2012 by Texas A & M Press, Flexbound (sort of a softback on steroids), \$24.95, 245 pages, color photos & maps, ISBN 978-1-60344-475-0.**

I have eaten quail and they are yummy. This book is for someone truly in need or interested in the subject. It is a bible to someone who has quail on the cow ranch. It is also a very good looking book. If you know some-

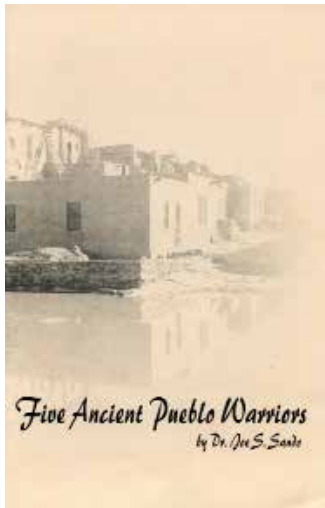


one who has a ranch and loves quail get it. All kidding aside quail are a good natural resource that can rival chickens.

**Red Dog – Blue Dog: When Pooches Get Political by Chuck Sambuchino. Published in 2012 by Running Press, hardback, full color with many photos, 144 pages, \$12, ISBN 978-0-7624-4639-1.**

Yes, let's get it out of the way – this is NOT a New Mexico book. BUT, Travelin' Jack, the New Mexico Tourism reporter, is in the book five times so..... This is a very cute book for the election and for dog lovers it barks! There are all breeds and my favorite (besides Jack) is the Shar Pei on the cover. It is also a nice gift book for dogs on your list.

**Forty Seventh Star: New Mexico's Struggle for Statehood by David**

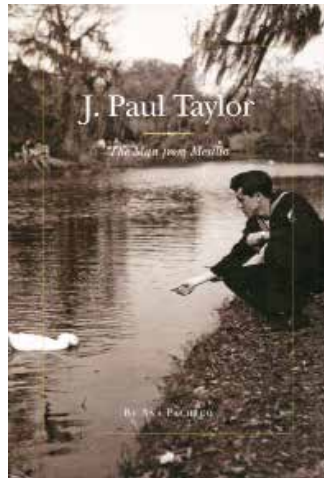


**V. Holtby. Published in 2012, University of Oklahoma Press, hard-back, 384 pages, 39 illustrations & map, \$29.95, ISBN 978-0-8061-4282-1.**

This is a very scholarly version of New Mexico's Statehood but history buffs will love it. This book clearly investigates why it took 64 years to get New Mexico Statehood. Everybody did not want New Mexico to be a state and the ins and outs are interesting and reflect on today's problems. My one problem was the cover picture – yes it is New Mexican in flavor but it is not dynamic or sells the book. It is a book that all libraries in New Mexico should carry.

**Five Ancient Pueblo Warriors by Joe Sando. Published in 2012 by Minuteman Press, \$6.95, paperback, B&W, 34 pages.**

This is a little booklet that might be hard to find. I do you Minuteman Press on San Mateo will know where to find it and probably Indian Pueblo Cultural Center might have it.



Joe Sando was respected and loved by many and he knew about the historical figures of the Pueblos. Joe died last year but this is a short compilation of important figures: Popay, Bartolome de Ojeda, Joseph Naranjo, Sotero Ortiz, and Pablo Abeita.

**Barns: From The Land of Enchantment by Jerry R. Davis. Published in 2012 by Artemesia Publishing, paperback, \$17.99, B&W photos, 113 pages, ISBN 978-193292620-0.**

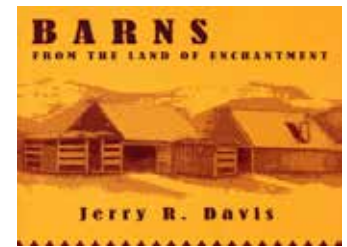
Jerry Davis' book on Michigan barns was so popular that New Mexico barns are highlighted in this book. There are drive-through barns, adobe barns, stone barns, metal-roofed barns, and the usual wood barns. There are even historic silos included in the book. Each entry has a page of the history of the barn and the area. All parts of New Mexico are in the book. There was even a barn right in Old Town Albuquerque – who knew? I have barns all around me and I appreciate that now I can know



a little more about each of them. This would be a great book for someone who wants to know more about barns and farms or someone who collects New Mexico history.

**J. Paul Taylor: The Man From Mesilla by Ana Pacheco. Published in 2012 by Museum of New Mexico Press, hard-back, \$24.95, Black & White and color photos, 116 pages, ISBN978-0-890135440.**

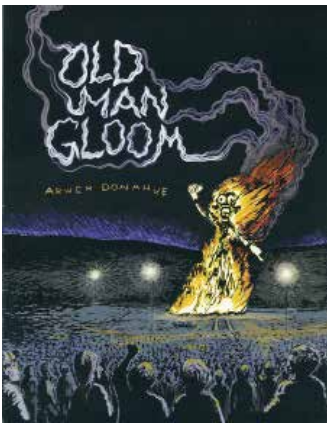
J. Paul Taylor is one of New Mexico's living legends. You may remember him as a New Mexico legislator or collector of world class art primarily from New Mexico but Taylor was also a teacher, head of the NEA in New Mexico, principal, and Associate Superintendent. Along with wife Mary, they bought a preserved a vast section of the Mesilla Plaza with a home and stores. The family history, background, and consequences of his many good works are eye opening. This is a fabulous book to remember and learn about a New Mexican who had



long-term influence on us all. This is a great effort to document a family and man who needed to be in the history books.

**Remembering Miss O'Keeffe: Stories From Abiquiu by Margaret Wood. Published in 2012 by Museum of New Mexico Press, hardback, 63 pages, black & White with many photos, ISBN 978-0-89013-546-4.**

There have been countless Georgia O'Keeffe books – almost as many as Billy The Kid. But they sell and people like them. These are the personal stories and photos of Margaret Wood who was a companion to the elderly Georgia starting in 1977. As a young girl, Margaret Wood had little experience and Georgia was not an easy person to cater to. This is a tale of a relationship, even though brief, and how two people can get along and what clicked between them. This is a good gift for a person who is interested in O'Keeffe, art, or New

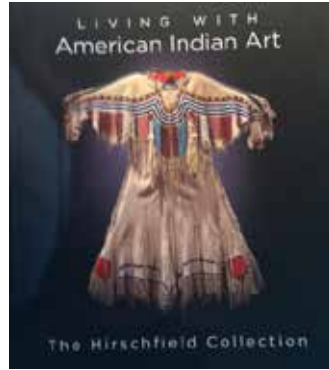


Mexico.

**Old Man Gloom by Arwen Donahue. Published in 2012. This is a comic book, \$12, 12 pages, full color, ISBN 978-1-105-41717-7.**

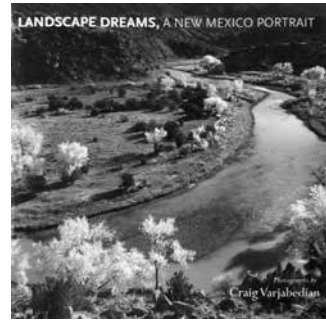
This is a really fun way for kids (or adults) to read and learn about Zozobra. The art is great and the comic book gives the story a contemporary feel. There are so many other aspects of New Mexico history that could be a comic book and maybe this is the way to get kids involved in history. BRAVO to the artist/author. This is a fresh way to see Old Man Gloom. Put it in a kid's Christmas stocking! You can find the comic at Page One, and Astro-Zombies in Albuquerque and in Santa Fe Collected Works and Garcia Street Books. It can also be ordered online at arwendonahue.com.

**Living With American Indian Art: The Hirschfield Collection by Alan J. Hirschfield with Terry Winchell. Published in 2012 by Gibbs Smith, hardback, \$75, full color**



**with many photos, 280 pages, ISBN 978-1-4236-0452-5.**

To say this is a beautiful book is an understatement. This book contains pictures of 100, never seen by the public, baskets, rugs, horse gear, embellished clothing, bags, photos, gun cases, cradles, kachinas, pottery, and much more. Alan Hirschfield was a former investment banker and President and CEO of Columbia Pictures and 20<sup>th</sup> Century Fox Films. He knows quality and can afford to pay for it in art and the book. The book also has personal stories of the art and collecting. The pictures by W. Garth Dowling are wonderful. Terry Winchell owns Fighting Bear Antiques in Jackson, Wyoming. There are pieces from many Native American tribes in the book. The proceeds from sales of the book will be donated to Intertribal Education & Community Center at Central Wyoming College adjacent to the Wind River Reservation. If someone on your gift list needs a beautiful book and they love Native American art and history, this is the book.

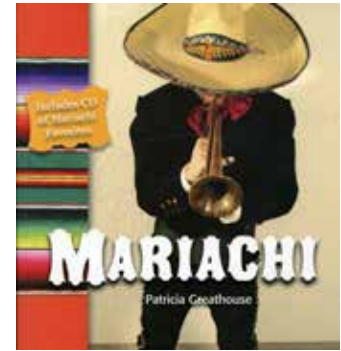


**Without Reservations: The Cartoons of Ricardo Caté. Published in 2012 by Gibbs Smith, paperback, \$9.99. 98 pages, B&W drawings, ISBN 978-1-4236-3009-8.**

Caté is Native American and lives on the Santo Domingo Pueblo in New Mexico. The cartoons were for the Santa Fe New Mexican and started in 2006. The cartoons make fun of the white man and Indian. They are very dry humor and we all have thought of a number of the subjects. For someone who likes to cartoon this is the perfect gift. For someone who enjoys the humor of Native Americans this is perfect.

**Outlaws & Lawmen: Great Short Stories from America's Newest Western Writers. Published in 2012 by La Frontera Publishing, paperback, 200 pages, \$18.95, B&W, ISBN 978-0-9785634-9-3.**

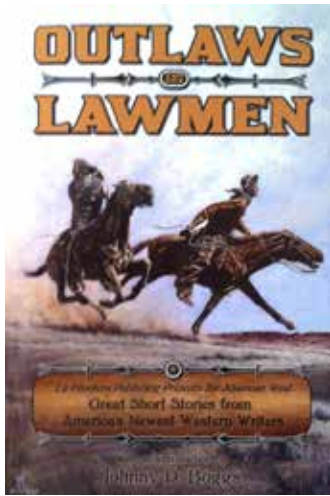
This is a collection of short stories about the traditional west and contemporary west. Some of the authors are Western Writ-



ers of America recognized writers and some are newbies. This is a great idea to have an anthology of writers and let them have at the subject. There the usual cattle rustlers, bank hold-ups, card games, sheriffs, and everything you would want in Western literature. But for the life of me I can't figure out why Johnny Boggs in on the back cover – largely with a bad photo – he just wrote the Introduction. That being said this would make a great gift for guys or those who love western tales.

**Landscape Dreams, A New Mexico Portrait, photographs by Craig Varjabedian. Published in 2012 by UNM Press, hardback, \$50, 140 pages, 106 halftones & 1 map, ISBN 978-0-8263-4879-1.**

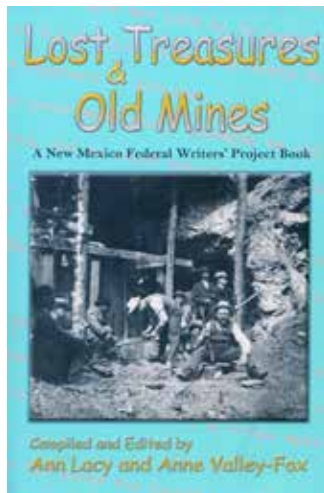
This book makes you want to grab a camera and some black and white film and take pictures of everything. What I can't figure out is things that should have color images like flowers, art, trees changing color are great in these B&W images. This book is so New Mexican and the images are stunning. Some



of the pictures of Craig's are older and some are new. There are a few images that were in Craig's other books and selfishly, I want more new ones – but that is just me. Saw those I want to see more. I know Craig and he has an artist's temperament but these photos show his skill with a camera. This is a large, coffee-table book that would be great for anyone to have as a holiday present and if you give it you are golden.

**Mariachi by Patricia Greathouse. Published in 2009 by Gibbs Smith, hardback, \$30, many color pictures, 176 pages, with a CD of mariachi music, ISBN 978-1-4236-0281-1.**

For fans of mariachi music this is the ultimate gift. You can read and listen to the music. Mariachi is party music. The book gives you background into some of the greats of the genre and the history of mariachi. The author played violin with Mariachi Azteca for nine years. She is a cooking reviewer and writes for the Santa Fe New Mexican. How many



books on music actually have a CD on the music?

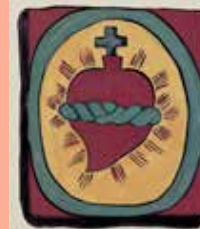
**Lost Treasures & Old Mines: A New Mexico Federal Writers' Project Book compiled and edited by Ann Lacy and Anne Valley-Fox. Published in 2012 by Sunstone Press, paperback, B&W with archival photos, 266 pages, \$26.95, ISBN 978-0-86534-820-2.**

This is the 3<sup>rd</sup> in the series of New Mexico Federal Writers' Project Books. This book has stories, archival photos, and accounts of the mines, miners, and the life in New Mexico in the early days of New Mexico. The stories are about sad and humorous incidents, lost mines, Native American treasures, gold, silver, turquoise, heists, railroads, and stagecoaches. It is a view into another era. A great gift especially for guys. The reading is easy, short, and a wonderful bedtime book.

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# A Moment in Time

## The Odyssey of New Mexico's Segesser Hide Paintings

edited by Thomas E. Chávez

Painted in New Mexico sometime in the first half of the eighteenth century, the two large works of art that have become known as the Segesser Hide Paintings were sent to Lucerne, Switzerland in 1758 by a Jesuit missionary. Rediscovered after World War II by a Swiss ethno-historian, the paintings returned to New Mexico in 1986.

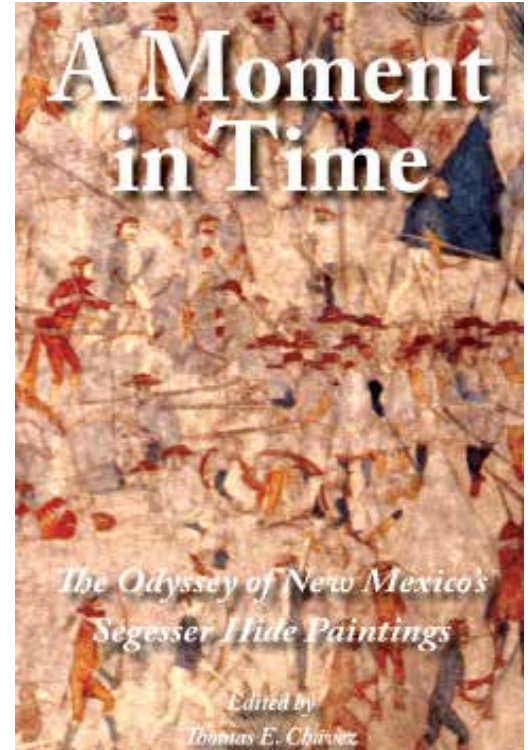
As works of art they are unique. As historical documents they are revealing. They are the most novel and important artifacts, if not works of art, of New Mexico's Colonial history. The history, intrigue, and inherent value of the Paintings has no bounds. Scholars have marveled over them.

This book is an anthology that brings together a sampling of those scholars who have seen and studied the Paintings. The information gleaned from the Paintings inspired them to think about history and art in different ways. Five of this book's authors have passed away, others continue to learn and share. The true value of the Segesser Paintings is that knowledge continues to radiate from them. This book is but a example of that benefit, an important contribution to New Mexico's Centennial.

### ABOUT THE EDITOR

**THOMAS E. CHÁVEZ** received his Ph. D. in History from the University of New Mexico. He served for twenty-one years as director of the Palace of the Governors in Santa Fe, New Mexico and retired as Executive Director of the National Hispanic Cultural Center. He has published nine books and many articles of history. He is a recipient of a Fulbright Research Fellowship and was recently awarded the Premio Fundación Xavier de Salas in Spain for his work promoting "understanding" between Spain and the United States.

352 pages 87 illustrations; 6 x 9  
ISBN 978-1-936744-04-6 (\$21.95 pb)



**The Segesser Hides are on permanent display at the Museum of New Mexico History in Santa Fe, New Mexico.**

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received by 11/25/12**

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# Contemporary Hispanic Market Artists

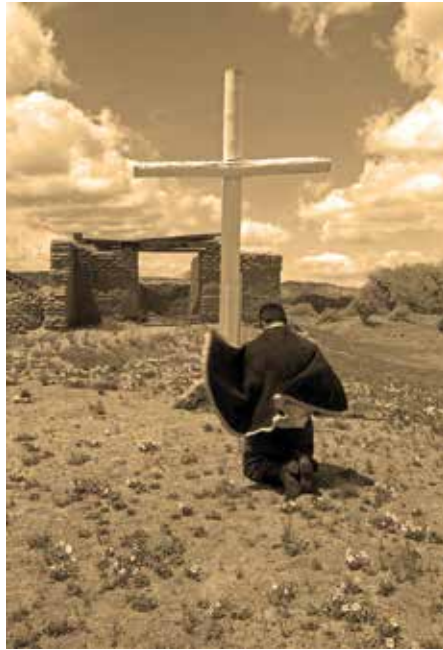
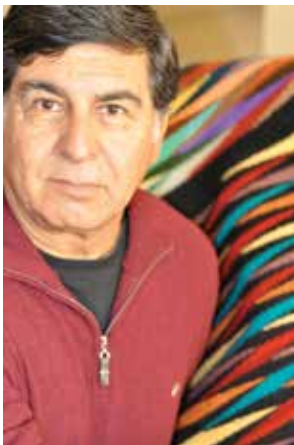
Contemporary Hispanic Market celebrated its 25th year last summer and almost 90 artists participated in a new book honoring this anniversary. The annual market is held each year on the last full weekend of July on Lincoln Street just off the Plaza in Santa Fe and a Winter Market which is held at the Santa Fe Convention Center on December 7-8. Featured here are six of the artists you can meet at the Market.



## DAVID GALLEGOS

David's mother, Eva Rael Gallegos, taught him weaving during the summer of 2002. She learned from her mother, Estrella Quintana Rael, in the 1930s.

The wool tapestry rugs are created on a Rio Grande walking loom. The rug designs and patterns are based on traditional Rio Grande weavings, but not limited to them. David seeks to expand on this heritage with contemporary weavings, using bright colors and varied designs from many sources. The weft wool is rug weight, colorfast and mothproofed; the warp is worsted wool. Most rugs are three feet by five feet and should be cleaned professionally.



## CAROLEE FRIDAY

Carolee predominantly uses a 35mm SLR camera and prints in a traditional darkroom using archival processes. However, she has recently discovered the artistic nuances of a digital SLR and the digital archival darkroom. She believes her Hispanic heritage and culture are vital to her art.



## MELECIO FRESQUEZ

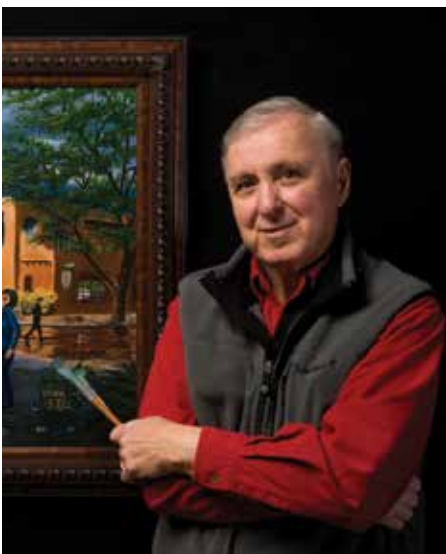
Upon retirement from a long successful career in pharmacy as owner/manager of Pueblo Drugs in Española, New Mexico, due to the development of muscular dystrophy, Melecio began his career as an artist in 1998. After experimenting in various mediums, water color painting and all aspects of woodwork "just felt right, like a natural fit for me." Today his endeavors are limited to smaller projects but his professionalism is evident in every piece. He prides himself in being the artist to have developed the technique of making collector quality segmented wood vases without the aid of a lathe. He feels God has blessed him with an equally rewarding career in art as he had in pharmacy.





## MANUEL FERNANDEZ

Neo's work has been inspired at times by Thomas Kinkade and Norman Rockwell. His work has more recently been leaning toward "luminous" paintings inspired by Dale Terbush. His work is in many private collections including the lounge area of La Fonda Hotel in Santa Fe. He was a practicing architect and for his retirement he picked up that paintbrush. He has been painting for the past 15 years doing landscapes and streetscapes in New Mexico.



## KEITH GARCIA

Keith Garcia was first introduced to contemporary art at the age of 16 in his welding class at Santa Fe High School. He furthered his interest in art when he worked under artist Ted Miller at Custom Knives. He spent eleven years with Ted shaping stainless steel and brass. After Ted moved away in 1992 Keith worked for and eventually became an owner of a motorcycle shop. During the transition he still had a strong connection to creating art and he now owns Santa Fe Metal Visions, where he creates one of a kind stainless steel vases and traditional style Santos using metal instead of wood.



## SCOTT GARCIA

This self-trained, award-winning santero and wood carver considers himself an artist and hopes to infect his two awesome boys with the artist bug even though they are artists in their own right. He did graduate with honors with an architectural degree. His work is whimsical with the point of impermanence. He carves muertes and saints.



# 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

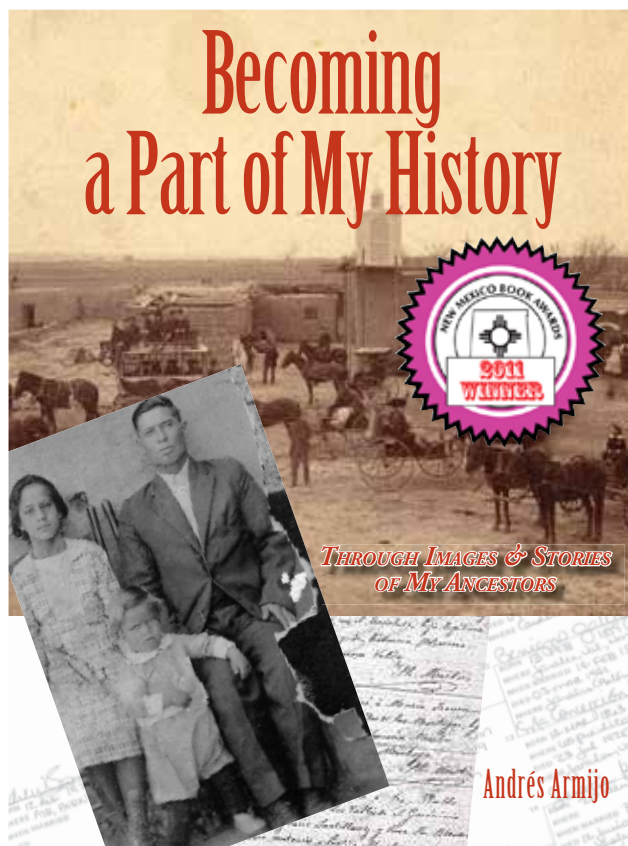
## BOOK REVIEW:

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

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# New Mexico's Chile Kings: Fabián García and Roy Nakayama

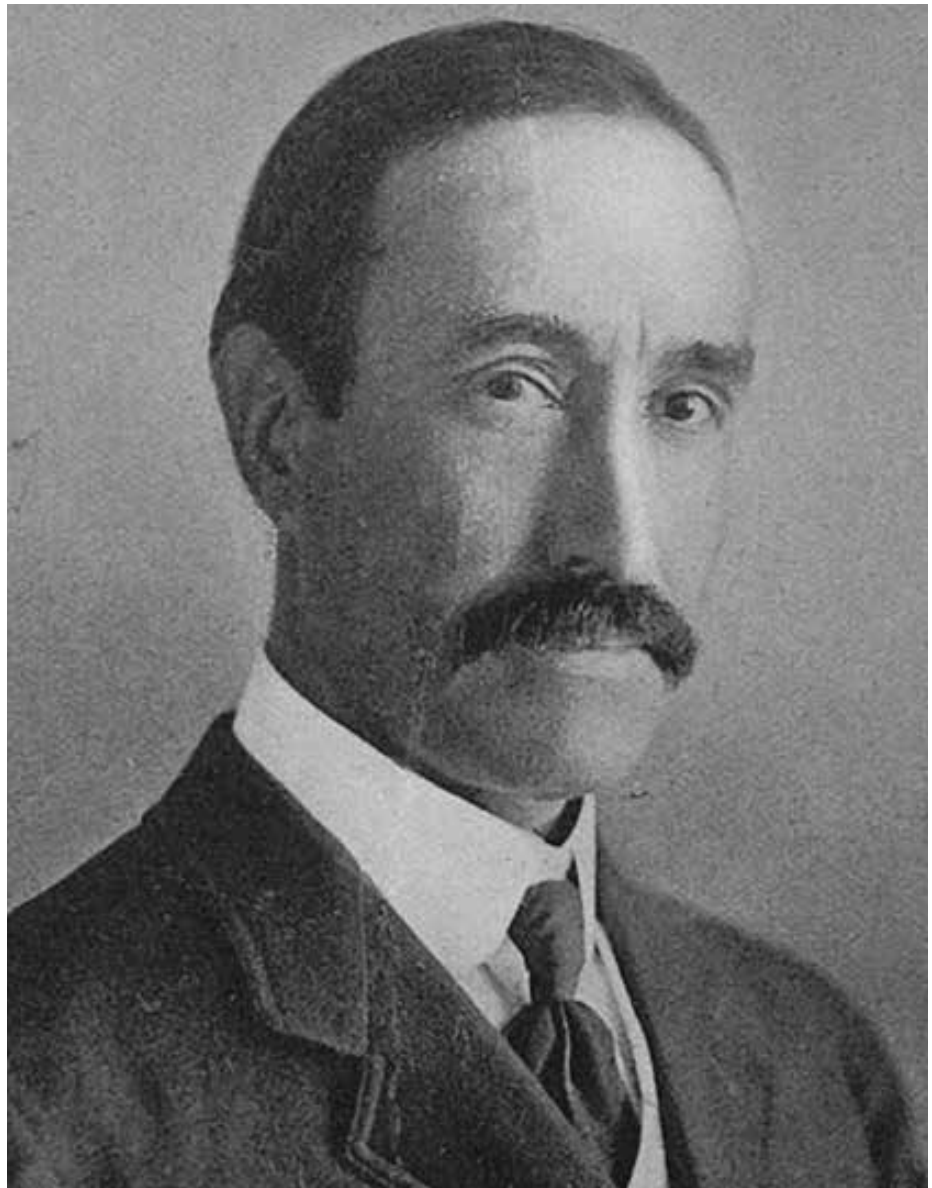
by Rick HENDRICKS

New Mexico is the only state in the United States that boasts a state question: “red or green?” While such a question may seem odd to outsiders, every New Mexican knows that this question refers to a preference of the state’s favorite food: chile. Indeed, chile has become central to the diet, culture, economy, and very identity of the state since at least 1913, the year following the achievement of statehood.

The indisputable dominance of a single food was made possible by the work of two devoted scientists working at New Mexico State University: Fabián García and Roy Nakayama. Separately, they developed new, increasingly popular and marketable varieties of chile. Together they richly deserve to be known as the “chile kings” of New Mexico.

## Fabián García

Fabián García was born in Chihuahua on January 20, 1871, to Ricardo García and Refugio Romero de García.<sup>1</sup> Orphaned of both parents soon after his birth, García moved to the Mimbres Valley in southwestern New Mexico with his paternal grandmother, Jacoba García, when he was two years old. Jacoba found work in the home of George Wilson and his wife in San Lorenzo in Grant County.<sup>2</sup> They later moved to the home of Mr. and Mrs. R. J. White in Georgetown, near Santa Rita. There he received his first schooling. He came to the Mesilla Valley in 1885 with his



*Fabián García*

grandmother who found employ with the Thomas Casad family. The Casads provided the opportunity and financial support for García to further his education through formal schooling. The fact that the Casad Orchard was one of the largest fruit-growing enterprises in the Mesilla Valley offered García prac-

tical experience working with orchard crops and the pests associated with them. Evidence of this experience is clear in his later research and writing. When Las Cruces College opened in 1888, García was said to have appeared with his McGuffey Reader in hand and sought admission.<sup>3</sup>

García became a naturalized citizen of the United States in 1889 when he was eighteen years old and began coursework at New Mexico College of Agriculture and Mechanic Arts in 1890. Although a slight young man, García played on the New Mexico A&M football team.<sup>4</sup> He was a member of the college's first graduating class in 1894, earning a bachelor's of science degree. García participated in the first Farmer's Institute, held in Las Cruces on January 2-4, 1896, where he gave a paper on meteorology. Upon graduating with his bachelor's degree, García became an assistant in agriculture. García did special graduate study at Cornell University during the 1899-1900 school year. Among the classes he took there were: Animal Industry, Dairy Husbandry, Evolution of Cultured Plants, Literature of Horticulture, and Propagation of Plants.<sup>5</sup>

In 1906 he earned a M. S. A. at New Mexico A&M. After earning his master's, García was named professor of horticulture and horticulturist at the experiment station. In his early years as an educator, García taught landscape gardening, olericulture, and pomology. Best known for his work in agriculture, García was also a keen entomologist. He often sent specimens to learned institutions around the United States, seeking information or adding to their collections. In 1907 a new American bee was named for him – *Nomada (Micronomada) garciana*.<sup>6</sup> The habitat of this bee was listed as the College Farm in Mesilla Park, where García had obtained a specimen on May 1, 1907.

Fabián married Julieta J. Ama-

dor on August 14, 1907. She was daughter of Martín Amador, one of the most prominent citizens of the Mesilla Valley.<sup>7</sup> In May 1908, García was preparing to build a house on land he owned facing the railroad depot by having a supply of adobes made.<sup>8</sup> As time went by, he acquired numerous pieces of property throughout Las Cruces and Mesilla Park.

García spent the first two weeks of October 1908 with his colleague J. D. Tinsley in Albuquerque where they were in charge of the Doña Ana County exhibit at the New Mexico Territorial Fair.<sup>9</sup> Tinsley was the vice-director of the New Mexico Agricultural Experiment Station in Las Cruces. García was often called upon to be a judge at such fairs and was frequently involved in preparing exhibits from the college.

Julieta gave birth to a son they named José. Their joy was to be short lived. José was born on May 4 and died on May 17, 1909. He is buried in the San José Cemetery in Las Cruces in the Amador plot on the south side of the mausoleum.

Beginning in January 1912, García participated with his colleagues at New Mexico A&M in the Cultural Train, a traveling demonstration of exhibits from the school that took a fifteen-day railroad excursion through New Mexico.<sup>10</sup> The aim of the Cultural Train was to promote better farming in New Mexico and to spread the idea that the children of today are the farmers of tomorrow. When the train stopped, farmers gathered to look at the exhibits and listen to lectures on best farming practices.

Another scholarly endeavor to

which García dedicated his time and energy was the editorial side of the publishing world. In 1912 he became editor on agriculture and horticulture for *The Mid-Continent Magazine*, which was based in Denver, Colorado.<sup>11</sup> In the 1920s he was listed as a staff specialist for a newspaper called the *Rio Grande Farmer*.<sup>12</sup> In addition to his editorial duties, García also contributed articles to both publications.

In 1913 García became director of the experiment station. The promotion made him the first Hispanic in the nation to lead a land-grant agricultural research station. In 1921 García released New Mexico No. 9, historically the most important chile cultivar because it was the first developed at New Mexico A&M and because it introduced a new pod type called New Mexico.<sup>13</sup> García had begun selecting for what would become the New Mexico pod by improving chiles grown locally in the Las Cruces area. Before García initiated his research, growers had no way to predict or control the size or heat of chile pods. García thought that milder chiles would appeal more to non-Hispanics and therefore increase consumption. He also sought to develop a chile characterized by "a fleshy, smooth, tapering, and shoulderless pod."<sup>14</sup> Such a chile would be easier to peel after roasting and to can. To accomplish his goal, García selected fourteen chile accessions growing in the Las Cruces area and by selection and hybridization began to eliminate lines with less desirable characteristics. After nine years of work during which some crops were largely lost to chile wilt, only New Mexico No.

9 remained. Although not as hot as most improved varieties, García judged New Mexico No. 9 to be hot enough.

Although García's professional life was thriving, his personal life was again touched by tragedy. Julieta Amador de García died at the home of her sister, Mrs. A. N. Daguerre, in El Paso on Sunday, December 5, 1920.<sup>15</sup> Although she was suffering from bronchitis and her condition was considered grave, her death came suddenly and unexpectedly. García never remarried, and his involvement in the activities of New Mexico A&M seemed to occupy most of his time.

In 1927 New Mexico A&M conferred an honorary doctorate of agriculture on García in recognition of his "outstanding work in developing New Mexico agriculture."<sup>16</sup> The U. S. Department of Agriculture invited García to participate in a trip to Mexico where he led a lecture course on agricultural education and education. In 1943 he received an honorary doctorate of science from the University of New Mexico.

At their meeting on March 24, 1945, the A&M Board of Regents retired García.<sup>17</sup> Dean John William Branson announced that the action was taken because of García's failing health. García had been ill for seven months with Parkinson's Disease and was receiving treatment at McBride Hospital in Las Cruces. When he was retired García was given emeritus status at the college. By formal resolution the experiment station's horticulture farm was given the name Fabián García Farm.

Fabián García died on August 6,

1948.<sup>18</sup> He is buried in the Masonic Cemetery in Las Cruces. His will provided \$89,000 to pay part of the \$400,000 cost of construction of a men's dormitory and provide scholarships to worthy Hispanic students that would enable them to live in the new dormitory. After subtracting the costs of liquidating his estate, the college realized between \$84,000 and \$85,000.<sup>19</sup> The new dormitory, Fabián García Memorial Hall, was dedicated on Monday, October 17, 1949.

Through his work at the experiment station, García was credited with having added to the economic value of New Mexico agriculture, particularly with his research and development of chile, sweet potatoes, pecans, yellow and white Grain onions, and improved varieties of cotton. He authored twenty experiment station bulletins and co-authored another fifteen with Joseph W. Rigney and Austin B. Fite. In addition he wrote numerous newspaper and magazine articles.

In 2005 the American Society for Horticultural Science Hall posthumously elected Fabián García to its Hall of Fame. His plaque at the society's headquarters in Alexandria, Virginia, reads "Dr. Fabian Garcia, a man of humble origins, but a gentleman of extraordinary achievements."<sup>20</sup>

### **Roy Minoru Nakayama**

Although the circumstances are unknown, Fabian García must have met the young man who was destined to carry on his legacy of chile research. That individual, Roy Minoru Nakayama, was born on September 11, 1923, to John K. and

Tome Nakayama, both of whom had been born in Japan. At the time of his birth, Roy was the fifth of seven children. He would eventually have one more sibling, bringing the total number of children to eight.<sup>21</sup> Roy's father was born Kaichiri Nakayama in 1879 in Toyama Prefecture, which is on the coast of the Sea of Japan on Honshu Island.<sup>22</sup> He left Japan in 1908 in search of opportunity. After arriving in Seattle, Kaichiri added John to his name. Partnering with a German immigrant named W. W. Peters, he relocated to a farm near Mitchell, Nebraska. After he was settled, John sent to Japan for Tome Miaguchi, the younger sister of his former traveling companion, to come to Nebraska to be his bride. When she arrived in 1915 Tome was twenty years old and sixteen years younger than John.<sup>23</sup> The daughter of a doctor, Tome was used to a life of privilege and status.

The first child of John and Tome Nakayama was a boy they named Carl, who was born in Nebraska. While working on the farm John injured his ribs, and after he healed was no longer able to tolerate the cold the Great Plains. So the family departed for southwest Texas to look over some land belonging to Peters. Near El Paso, Tome, who was expecting her second child, became seriously ill. Her long recovery required money, so John rented farmland that had belonged to the utopian community called Shalam Colony, eight miles north of Las Cruces. Roy was born there in what had been the Children's House.

By 1925, John had save enough money to purchase land, but he had to register it in Carl's name be-

cause the New Mexico alien land law (1918) and the Oriental Exclusion Act (1924) forbade foreign born Asians from owning land. John's original twenty-five-acre farm eventually grew to 105 acres and several hundred acres of leased land. When Carl turned twenty-one in March 1937, the Nakayama family finally owned their own land.

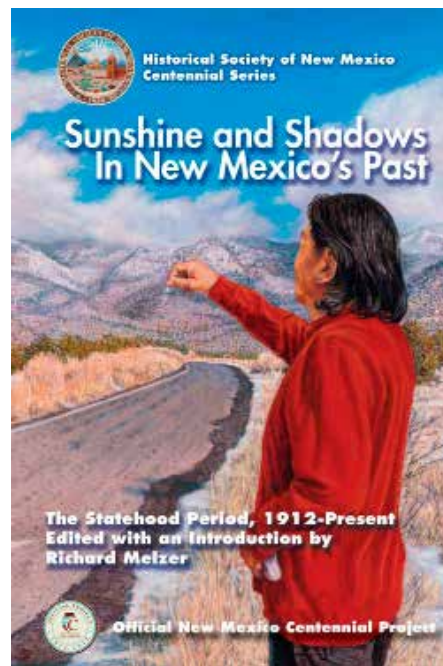
Roy enrolled in Las Cruces Union High in 1937 becoming the fifth Nakayama to attend the school. His best courses were vocational agriculture and those designed for members of the Future Farmers of America (FFA). His real passion during his high school years, however, was said to be tennis.<sup>24</sup> Still, Roy intended to be a farmer following in the footsteps of his father who operated a commercially successful truck farm in the Mesilla Valley.<sup>25</sup>

Athletics might have been his favorite pursuit, but livestock judging was what won him recognition in his teenage years. In February 1939 fifteen-year-old Roy was on the winning livestock judging team at the Southwestern Livestock Show in El Paso representing Las Cruces Union High School's FFA that took home the H. A. Tolbert Memorial trophy.<sup>26</sup> He participated on the school's livestock judging team that captured a state championship in 1939. Roy was one of five hundred FFA members gathered in Las Cruces for the annual convention in April 1939. He participated in judging dairy cows.<sup>27</sup>

Roy purchased two Rambouillet ewes in December 1939 and planned to gradually increase the size of his herd. Because of his interest in fine wool breeds he was

beginning with a breed that had its origins in the Spanish Merino.<sup>28</sup> Later in the month he took third place at the annual inter-class FFA livestock judging competition in Las Cruces and was awarded a gold-plated watch fob.<sup>29</sup> At the 1940 Southwestern Livestock Show in El Paso, again representing Las Cruces Union High School FFA, Roy exhibited in the category of fat lambs. Because Roy was on the winning team from the previous year, he was not eligible to compete in livestock judging.<sup>30</sup>

After high school Roy attended New Mexico College of Agriculture and Mechanic Arts (NMA&M) for two years.<sup>31</sup> In October 1942 he enlisted in the United States Army and was called to active duty in 1943.



*This essay is excerpted from Sunshine and Shadows in New Mexico's Past: The Statehood Period 1912-Present, published in collaboration with the Historical Society of New Mexico. The book can be ordered from Rio Grande Books or online at Amazon.com.*

While awaiting orders for assignment, Nakayama attended college at Sam Houston State Teachers College in Huntsville, Texas, for a year.

Company D, 159<sup>th</sup> Infantry Division left for Europe on September 28, 1944. Nakayama was a participant in the Battle of the Bulge, which began in mid-December 1944, where he was captured. He spent seven months in captivity before being liberated east of Wiesbaden, Germany. At the time of his liberation, Nakayama weighed only eighty-seven pounds. According to his wife, Rose, after his experience as a prisoner of war, Roy could never get warm or endure farm work.

Back in New Mexico, Nakayama decided to return to school but was refused admission on the grounds that he was Japanese. His former professors intervened on his behalf and demanded his admission to the college. Nakayama earned his B.S. in Botany from NMA & M in 1948. He began advanced studies at Iowa State College in the fall of 1948 and received his master's in plant pathology on August 26, 1950.<sup>32</sup> Nakayama remained enrolled through the fall semester of 1951. Apparently, he then went to work for the California State Department of Agriculture. He reenrolled in 1957 and continued graduate work until he received his doctorate in plant pathology from Iowa State University on February 27, 1960, although much of this time he was in Las Cruces and in the employ of NMA&M, having come back to the college in 1956.<sup>33</sup>

Nakayama taught intermediate and advanced classes in the horticulture department. In addition to his research in vegetable breeding,

he served as a consultant for the NMSU-US Agency for International Development joint program in Paraguay, setting up horticultural research and teaching programs at the University of Asunción.

Beyond his research and teaching activities, Nakayama was a sportsman. Playing to a fifteen handicap after only a year of serious play, he won a golf tournament in Las Cruces in July 1966.<sup>34</sup> Thereafter his name appeared on the sports pages with regularity. By the early 1970s, Herb Wimberly, the golf pro and manager of the NMSU golf course, commented that Roy Nakayama was “a winner in just about every tournament he enters.”<sup>35</sup> Roy Nakayama was also an accomplished bowler, as was Rose. During the 1970s his name frequently appeared in the newspaper among the bowling league results.<sup>36</sup> Nakayama also loved to fish.

One of Nakayama’s favorite activities was acting as one of the judges at the annual International Chili Society cooking competition. During the 1970s the event was often held at the Tropico Gold Mine near Rosamond, California, where Nakayama joined celebrities from the entertainment and sports world to judge chile cooking and eating contests.<sup>37</sup>

In 1975, Nakayama released a new chile cultivar called NuMex Big Jim, which is considered the world’s largest chile, averaging 7.68 inches in length and 1.89 inches in width. It is a little bit hotter than New Mexico 6-4, but not as hot as Sandia. Its large pods make NuMex Big Jim a favorite of home gardeners and chefs for making chile rellenos.<sup>38</sup>

In 1977 the Las Cruces Board of Realtors recognized Nakayama as its Citizen of the Year for having “contributed most to the betterment of the community in bringing recognition to the area and my affecting conditions directly related to community improvement. The realtors pointed out that Nakayama’s release of NuMex Big Jim in 1975 received coverage in the *New York Times* and *Time* magazine.<sup>39</sup> The United States doubled its consumption of chile products between 1974 and 1984. Much of the increase was a result of the release of new varieties by NMSU.<sup>40</sup>

In 1984, Nakayama and Dr. Frank Matta, superintendent of the NMSU Agricultural Science Center in Alcalde, released a new cultivar they called Española Improved.<sup>41</sup> The new cultivar was a result of a hybridization between Sandia and a Northern New Mexico strain of chile.

It is an early-maturing red chile cultivar (155 days). It was bred for earliness and adapted to the shorter growing season in north-central New Mexico. It produces long, smooth, fleshy fruit with broad shoulders tapering to a sharp point at the apex. This shape is common among native pod shapes in the area. The mature, dark green fruit of ‘Española Improved’ average 6.18 inches in length and 1.23 inches in width. Relatively high green pod yields, fruit size, and marketable characteristics (long, smooth pods) make it superior to native strains

for use as green chile. Fruit are also adapted for dry red products; its smooth, well-shaped pod dries well. It has high heat levels....

The new cultivar proved popular in the northeastern United States as well. People were reportedly growing it in pots in New York City apartment windows.<sup>42</sup>

Nakayama released NuMex R Naky, named it after his wife, Rose, in 1985. Its pedigree included Rio Grande 21, New Mexico 6-4, Bulgarian paprika, and an early-maturing native New Mexican type of chile. NuMex R Naky is used as a paprika cultivar in New Mexico because of its undetectable or low heat level.<sup>43</sup>

During his long career as an academic, Nakayama’s colleagues and former students noted his dedication to teaching. Even though the outside world knew him as Mr. Chile, Nakayama also dedicated much of his time to research on pecans. He is credited with developing two pecan types, Sullivan and Salopek.<sup>44</sup>

Dr. Roy M. Nakayama retired from NMSU in 1986. He died in Las Cruces on July 11, 1988, after having been hospitalized for an illness.<sup>45</sup> At the time of his death in 1988, Dr. John Mexal, associate professor in the agronomy and horticulture department at NMSU, estimated that Nakayama’s research was responsible for \$10 million of New Mexico’s annual income.<sup>46</sup>

## Endnotes

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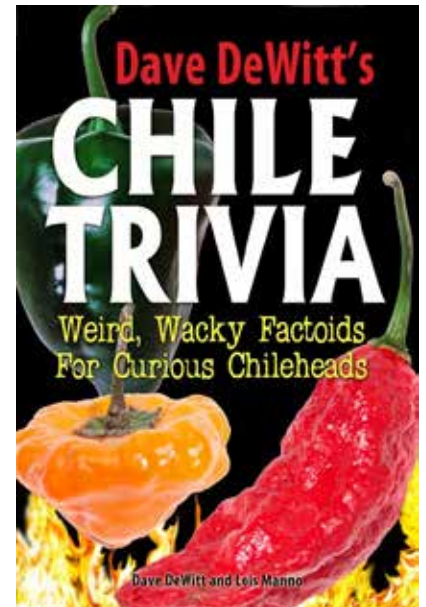
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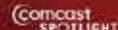
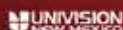


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