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Bernardo de Gálvez (1746-1786)

Spanish Hero of the American Revolution

by Miguel Angel Fernandez de Mazarambroz Bernabeu

Bernardo de Gálvez was born on July 23, 1746, in Macharaviaya, a mountain village in the province of Málaga, Spain, the son of Matías and Josepha Madrid y Gallardo de Gálvez. During his lifetime his family was one of the most distinguished in the royal service of Spain. Following family tradition, Bernardo chose a military career. In 1762 he served as a lieutenant in a war with Portugal, after which he was promoted to captain in the Regiment of La Coruña. He arrived in New Spain for the first time as a part of the entourage of his uncle, José de Gálvez Gallardo, who undertook an inspection tour of the viceroyalty of New Spain.

In 1769 Gálvez was commissioned to go to the northern frontier of New Spain, where he soon became commandant of military forces in Nueva Vizcaya and Sonora. He led several major expeditions against Apaches, whose depredations seriously crippled the economy of the region. During campaigns along the Pecos and Gila rivers in 1770-71, he was wounded twice but gained military experience that proved invaluable a few years later. The name Paso de Gálvez was given to a crossing on the Pecos River where Gálvez led his troops to victory in a fight with the Apaches.

Gálvez returned to Spain in 1772 and spent the next three years in France, where he enrolled in the Regiment of Cantabria to perfect himself in military science and learned the French language and culture. In 1775 he returned to Spain and was assigned to the Regiment of Seville. As captain of infantry under Alejandro O'Reilly, he participated in a failed attack on Algiers and suffered another wound. In recompense, he was promoted to the rank of lieutenant colonel and attached to the Military School of Ávila. In 1776 he was transferred to the faraway province of Louisiana and promoted to colonel of the Louisiana Regiment. On January 1, 1777, he succeeded Luis de Unzaga as governor of

Louisiana.

Before Spain entered the American Revolutionary War, Gálvez did much to aid the American patriots. He corresponded directly with Patrick Henry, Thomas Jefferson, and Charles Henry Lee, personally received their emissaries, Oliver Pollock and Capt. George Gibson, and responded to their pleas by securing the port of New Orleans so that only American, Spanish, and French ships could move up and down the Mississippi River. Over the river, a veritable lifeline, great amounts of arms, ammunition, military supplies, and money were delivered to the embattled American forces under George Washington and George Rogers Clark. Spain formally declared war against Great Britain on June 21, 1779, and King Carlos III commissioned Gálvez to raise a force of men and conduct a campaign against the British along the Mississippi River and the Gulf Coast. In order to feed his troops, Gálvez sent an emissary, Francisco García, with a letter to Texas governor Domingo Cabello y Robles requesting the delivery of Texas cattle to Spanish forces in Louisiana. Accordingly, between 1779 and 1782, 10,000 cattle were rounded up on ranches belonging to citizens and missions of Bexar and La Bahía. From Presidio La Bahía, the assembly point, Texas rancheros and their vaqueros trailed these herds to Nacogdoches, Natchitoches, and Opelousas for distribution to Gálvez's forces. Providing escorts for these herds were soldiers from Presidio San Antonio de Bexar, Presidio La Bahía, and El Fuerte del Cíbolo, and several hundred horses were also sent along for artillery and cavalry purposes. Fueled in part by Texas beef, Gálvez, with 1,400 men, took to the field in the fall of 1779 and defeated the British in battles at Manchac, Baton Rouge, and Natchez. On March 14, 1780, after a month-long siege with land and sea forces,

Gálvez, with over 2,000 men, captured the British stronghold of Fort Charlotte at Mobile. The climax of the Gulf Coast campaign occurred the following year when Gálvez directed a joint land-sea attack on Pensacola, the British capital of West Florida. He commanded more than 7,000 men in the two-month siege of Fort George in Pensacola before its capture on May 10, 1781. On May 8, 1782, Gálvez and his Spanish forces captured the British naval base at New Providence in the Bahamas. He was busy preparing for a grand campaign against Jamaica when peace negotiations ended the war. After the fighting, Gálvez helped draft the terms of treaty that ended the war, and he was cited by the American Congress for his aid during the conflict.

After the peace accords in April 1783, General Gálvez, accompanied by his wife, the former Marie Felice de Saint-Maxent Estrehan of New Orleans, and two infant children, returned to Spain for a brief rest. In October 1784 he was recalled to America to serve as captain-general and governor of Cuba. Early in 1785 he was appointed viceroy of New Spain to succeed his father, who had died on November 3, 1784. Gálvez and his family moved to Mexico City, which was in the throes of famine and disease. He became endeared to the people of Mexico City by opening up not only the resources of the government but also his personal fortune to help the populace through the difficult times. Two of his main achievements as viceroy were the start of the reconstruction of the Castle of Chapultepec, today a showplace for the Mexican nation, and the completion of the Cathedral of Mexico, the largest cathedral in the western hemisphere.

Gálvez died of an illness on November 30, 1786. His body was buried next to his father's crypt in the wall of the Church of San Fernando. His heart was



Bernardo de Gálvez
(1746-1786)

placed in an urn and reposed in the Cathedral of Mexico. On December 12, eight days after his funeral, his widow gave birth to another child. In 1778 San Bernardo, a Taovayan village on the Red River, was named in honor of Gálvez, then the governor of Louisiana. While he was viceroy of New Spain Gálvez ordered José de Evia's survey of the Gulf Coast; the mapmaker named the biggest bay on the Texas coast Bahía de Galvezton, a name later altered to Galveston. On November 30, 1986, forty members of the orders of the Granaderos and Damas de Gálvez from Texas, in conjunction with the Sociedad Mexicana de Amigos de España, placed a bronze plaque on Gálvez's crypt to honor the life and deeds of this great Spanish hero of the American Revolution.

~MAFMB

Miguel Angel Fernandez de Mazarambroz Bernabeu, Consul General of Spain in Mexico, Ministry of Foreign Affairs, Kingdom of Spain, presented the above talk at St. Mary's University, San Antonio, Texas, on July 29, 2014, at the university's auditorium. Panels of the Conde de Gálvez were displayed at the reception following the talk while Baroque music was played in the foyer.

Notes on Body Count and other Practices Associated With Campaigns in Spanish and Mexican Period New Mexico

by Robert J. Tórriz

Even after more than thirty years of doing research in the Spanish and Mexican period archives of New Mexico, I continue to be amazed at the information I extract from these venerable manuscript collections.

Among these many subjects of particular interest, I have come across numerous reports of military campaigns and raids carried out by the Spanish and Mexicans as well as their allied Pueblos. In fact, records relative of the stormy relationship and seemingly endless conflict between the Spanish and Mexican governments and the various tribes that surrounded the New Mexican frontier may constitute the largest single type of record in the Spanish and Mexican Archives of New Mexico. Consider the hundreds of reports of raids received by Spanish and Mexican officials and the ensuing

paperwork such reports generated. Consider the responses, call to arms, reports of reprisals, the ensuing *juntas de guerra*, orders issued to muster the militia and collect the resources for subsequent campaigns, campaign orders, reports and correspondence from field commanders, and of course, appeals and reports to superior government in Mexico. Add to this the countless documents that describe subsequent peace negotiations, details of subsequent relationships, and of course, the deterioration of these relations, resumption of hostilities, and the opening of another cycle of raids and responses. Then add to this the hundreds of entries in the burial records of the Catholic Archdiocese of Santa Fe that note victims of Indian raids and casualties of war. There exists here an extraordinary source of historical information that remains

relatively untapped.

Elements of some of these documents and reports quite frankly provide what can only be described as body counts from which the success of a military campaign was measured. The age-old adage about "War is Hell" is apparent in the seemingly endless and constant conflicts between the various tribes along the borderlands of New Spain and the Spanish and Mexican governments. The contrast between the Spanish government's efforts to conduct "just wars" and what actually happened is often startling. One cannot help but wonder, for example, of the campaign orders issued by New Mexico governor Joseph Salazar y Villaseñor to the *maese de campo Roque Madrid* following the *plaza de armas* held at San Juan de los Caballeros (now Ohkay Owingeh) in late 1709. The instructions remind Madrid of

the serious nature of the campaign they were to undertake but also that they were to conduct the upcoming campaign as Christians and that as circumstances allowed, the men were to pray the rosary every night. Madrid was also to caution his men not to allow the accompanying Christian Indians to conduct their "abominable ceremonies," in which they danced with the scalps taken from their enemies a practice described as early as 1630 by Fray Alonso de Benavides in his Memorial of 1630.

I have no doubt there are earlier references to what I will call "body count" but the first such reference I have found in the Spanish Archives of New Mexico is from reports of the battle between the forces of the re-colonizer Diego de Vargas with the Tewas at the Pueblo of Santa

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New Mexico History Conference, Albuquerque, Embassy Suites Hotel, May 7-9, 2015

Body Count and other Practices ... (continued from page 1)

Clara in July 1696 during what is often called the second Pueblo Revolt. In the battle, Naranjo, the Tewa leader, was killed and the soldiers decapitated him and sent the head to Diego de Vargas as proof of Naranjo's death. The report also indicated the allied Indians from the Pueblo of Pecos took one of Naranjo's hands and carried it back to their pueblo.

Official instructions regarding the issue of body count and Indians taken captive in war are reflected in the tenor of the *bandos* issued by Caballero de Croix in 1780 that placed a bounty on enemy warriors and reviewed the participant's rights to spoils of war. In addition to allowing militia and allied Indians to retain captured livestock, weapons, crops, hides and other property, the edicts offered a hefty bounty that ranged from twenty to one hundred pesos per head in two separate bands issued that year. The bounty would be paid to any soldier, *vecino* (Spanish citizen), or Indian who captured or killed an enemy warrior - specifically for "each head of a warrior or for each one they bring in alive." The assumption is that the heads had to be brought in to collect the bounty and it was not deemed important if the bodies were not attached to the heads.

In the meantime, forms of body (or head) count show up in other documentation. In 1787, Governor Jacobo Ugarte y Loyola remitted a report of a campaign against the Apache in southwest New Mexico. The expedition of troops from the presidio, or garrison in Santa Fe was led by Antonio Guerrero, and accompanied by Comanche and other unidentified Indian allies. Reports of the campaign show that in at least two encounters with the Apache in July of that year, four warriors, three women and one child were killed and two women, two young girls and seven children were taken captive. The report indicates Guerrero had turned over the eleven captives to Governor Ugarte y Loyola, along with the ears of those killed. The report is not specific if that included the ears of the women and children as well as those of the warriors.

Heads as body count also show up in a 1791 report by Governor Fernando de la Concha. On June 1 of that year, Concha reported a battle had taken place between a party of Nattage Apache at an outpost near the Pueblo of Isleta, which was located in the middle Rio Grande Valley. The report says the Apache had apparently surprised a group of Isleta men on some type of lookout or scouting assignment. The Isleta responded with an aggressive and successful pursuit that killed four of the raiders. Concha reported the Isleta men had brought the heads of the four Apache to him as proof. There is no indication whether the bounty offered by Caballero de Croix in 1780 was still in effect and paid to the Isleta warriors.

The cutting off of ears seems to have been standard practice although I have not found a document that actually orders or authorizes the practice. However, that this practice was common, if not officially sanctioned, is indicated by other documents of the period. In the summer of 1795, in which Pedro de Nava acknowledged Governor Concha's report from Captain Miguel Canuelas of another Apache campaign to the Sierra de Magdalena in southeast New Mexico, Canuelas reported they had killed five Indians and captured one woman. Nava indicated he had no reason to doubt Canuelas, but suggested he should have submitted the ears of those killed in order to verify his claim.

Subsequent reports show a continuation of the practice of submitting ears to verify kills during campaigns of 1789.

The journal of events for the fall of 1789 shows the return of Francisco Xavier Uranga at El Paso del Norte from a successful campaign with sixty-nine Apache captives of both sexes as well as twenty-two pairs of ears.

1799: An extract of the dairy of events for early 1799 notes a raid by unspecified Indians on the horse herd at Ojo Caliente. The alcalde of Rio Arriba organized an expedition of thirty men who tracked the raiders for sixteen days, attacked them, recovered the stolen horses and killed two of the raiders. The ears of the dead raiders were remitted with the report as proof;

1802: The alcalde mayor of Alameda reported the Indians of the Pueblo of Sandia had gone to hunt in the Sierra of

Sandia and encountered two Apache men and one woman, whom they killed and submitted the ears of the three as proof;

1803: The alcalde mayor of Laguna reported an expedition to the Sierra de Datil, where they killed three Apache women and one warrior, whose ears were remitted as proof. They also captured a boy about eight years old and a large number of buckskins among the spoils taken;

1803: Later that fall, the teniente alcalde de Peña Blanca sent an Indian from the Pueblo of Santo Domingo to Santa Fe to deliver a pair of ears from an Apache they had encountered and killed during a routine patrol of the area;

1805: Antonio Narbona reported to Governor Chacón on the January 17 battle with the Navajo at Cañon de Chelli. He notes that the cabo Baltasar Rivera was on his way to Santa Fe to deliver eighty-four sets of ears from the Navajo killed in the battle. The report also notes that ninety Navajo were actually killed but that the person in charge of collecting the ears had lost the others.

1821: 23 October 1821, a date that is technically in the Mexican period, Juan Armijo's diary and report of a campaign from Sebolleta against the Navajo, shows he remitted four pairs of ears as proof of some of the Navajo they killed.

It is clear that this barbaric practice remained common through much of the Spanish period. But before we comment on how cruel the Spanish and pueblos were towards the Navajo and Apache, note that the Europeans were capable of the same barbarity against their own. Recall, for example the ears taken from deserters of Juan de Oñate's colony soon after the colonization of New Mexico in 1598 and further exemplified by the 1811 reports of Spanish government actions against the leaders of the Hidalgo and Allende insurgencies of this period. The standing orders sent out to the provincial governors indicate that after trial, the heads of the principal rebel leaders were to be sent to the towns where they "committed their crimes" and their heads displayed as a deterrent.

Native American Practices:

That said about Spanish practices regarding heads and ears, this brings me to some notes on practices of the Indians themselves, which will bring us to the issue of scalps. Among the interesting topics extracted from these types of reports are a variety of comments about some of the less than civilized, if not outright barbaric acts that Native American tribes practiced against each other. There are not many of these in the documentary record, I have already mentioned earlier of the Pueblos utilizing the scalps of their enemies in their ceremonial dances.

Fray Francisco Atanacio Dominguez provides us with a vivid account of the scalp dance in his report of the missions of 1776. Fray Dominguez tells us that when the Pueblos kill an enemy, they removed the hair, sometimes along with the ears, quite often even before the enemy is dead. They do this, he says, as "a token of victory, and they dance with it to avenge after a fashion the grievances suffered." When a successful war party returned with one or more scalps, they sent a messenger to the pueblo with news so that the people would come out to meet the war party at a distance from the pueblo to conduct a greeting ceremony in which the warrior or warriors who brought in the scalp was honored with an elaborate ritual. The women, in Dominguez' words, enacted "unseemly demonstrations" in which they scornfully "touch their private parts with the scalp..." After a ceremony and dancing that lasted for hours, they proceeded to the pueblo, where they first entered the mission church, for what Dominguez presumed, "as if to give thanks" before they returned to the plaza and placed the scalps at a site where they keep the old ones. The celebration continued into the night and often through the next day. The new scalps are placed on a long pole in the middle of the plaza along with the old ones and the dance continued, often for as long as three days.

Several other reports of the period describe scalping and other Native American practices. In a report dated May 20, 1786, which Francisco Xavier Ortiz submitted to Governor Juan Bautista de Anza on the expedition he conducted to the Comanche territory, he noted having seen a child among them, who was scalped, apparently by the Pawnee, but

had survived. The report is not clear if the child was Comanche or from another tribe.

A July 12, 1791 report from Governor Concha to the Viceroy Conde de Revilla Gigedo describes a vigorous campaign the Navajo had conducted against the Gila. He indicated that the Navajo interpreter, Francisco Garcia, who had accompanied the Navajo, reported they had killed and captured sixty-one Gila between April 8 and June 21. Chacon's report contains numerous platitudes towards the then allied Navajo. He described them as "industrious, with a multitude of livestock of all types..."

"They till the soil in the same manner we do," he wrote, "and they do not live exposed to the inclemency [of the weather] as do other gentile tribes. They dress rather better than our own Pueblos, and each one has his own house or jacal with a small torreon of rock close by, which serves as a look-out from which to guard their fields and the security of their families if they are raided by their enemies. That said, Chacon also reported what he called "the barbarous custom" of the Navajo to "sacrifice" captured adult males and keeping only captured children to raise them in the capacity of adopted children, or "*criados*." Concha does not specify what he meant by sacrifice - the possibilities that come to mind range from simple execution of the adult Gila men to them being literally "sacrificed" in some ceremonial fashion.

Spanish government disapproval of this Navajo "custom" is noted in Pedro de Nava's response to Concha's report. Nava suggested that while the Navajo should be encouraged to undertake campaigns against the Gila because in fact, these campaigns served the Spanish well. However, Nava suggested the Navajo be discouraged from this "odious and inhuman custom," of "sacrifice." Instead, Nava suggested these captives should instead be rescued by offering the Navajo a fair price for each prisoner in hopes this would "reform" such Navajo practices.

This brings us to a short discussion of the Spanish and Mexican practice of acquiring and raising Indian children in their homes. These children are described in the historical record as *captivos*, *criados*, *adoptivos*, and *genizaros*, among other terms. While it is generally thought that captive children were taken during raids of Indian villages, the reality is that most were acquired through an official process called a *rescate*.

Rescate is a form of the Spanish word for ransom. These were regulated opportunities to trade with the various Indian tribes along the frontier. "*En rescate*" became the term used for the legal acquisition of captive Indian children and women from Indians that had themselves taken them from other tribal groups. The term must have been applied quite early in colonial New Mexico and apparently was an established practice since the seventeenth century. The reason these trade opportunities were allowed to take place is spelled out by the Spanish government in various decrees of the period. The policy can be summarized into three basic reasons. First, it encouraged allied tribes to raid tribes that were not at peace with the Spanish; second, it was felt that ransoming minor children held captive by tribes saved their lives and made them utilitarian citizens; and third, the practice prevented these children from returning to their tribes and consequently, reduced the number of the enemies.

Captive Indian children bring raised in Spanish or Mexican households is a fascinating topic that must wait for another time and place. However, the topic of body count must include the fact that the campaigns often took live captives. The often violent and contentious relationship between the Spanish, its Pueblos, and the nomadic tribes that surrounded the province provide many examples of the capture of Apache and other non-Christian, or gentile, tribal groups as prisoners of war and their sale into slavery.

Among the many documents in our own Spanish Archives of New Mexico that tell us about these relationships is one dated in 1714. In this wonderfully preserved manuscript, Governor Juan Ignacio Flores Mogollón tells of the capture and disposition of two men, three women, and two children of the Faraone Apache. In August of that year, Sebastián de Vargas, the alcalde mayor of the Pueblo of Pecos, appeared before Governor Flores Mogollón with seven captives in custody. Through an interpreter, the captives were

interrogated about their business at the pueblo. While it is difficult to determine what their real purpose was, some testified they had come on orders of their chief to see if the pueblo wanted to conduct some trade. But the inconsistencies in their testimony led the interrogators to conclude they were probably spying for a larger group that intended to raid the pueblo.

Pecos officials indicated the Faraones regularly came down from the Sandia Mountains to steal horses and livestock from the neighboring pueblos and ranches, often under the pretext of peaceful trade. Since they often used these occasions to spy and plan their robberies, the residents of Pecos had determined to kill these captives outright but were prevented from doing so by the alcalde mayor.

At the conclusion of the proceedings, Governor Flores Mogollón concluded that the captive Faraones were notorious and well-known thieves who had killed Pecos residents in the past. The wording of the document makes it difficult to determine if the evidence pointed directly to the captives themselves or the Faraones in general, but it is clear that these seven individuals were destined to pay for the actions of their fellow tribesmen. The governor, continued:

For their punishment...I order that the two adult Indians be taken to the mines where they are to be held with shackles so that they do not flee and continue their robberies and murders. The old woman, by reason of her advanced age, is to be... turned over to a citizen (*vecino*) of [Santa Cruz] de la Cañada...The two other women and two boys I order sold and sent to Sonora or other places where those that keep them can indoctrinate them and see if they can be brought into Our Holy Faith. From the [proceeds of their sale] I apply fifty pesos in charity to the Third Order of Saint Francis in Santa Fe and twenty five for my Secretary; from the remainder, the Alcalde Mayor of Pecos, Captain Sebastián de Vargas, may have fifty pesos for their capture and having brought them from that jurisdiction to this villa.

As soon as Governor Flores Mogollón pronounced the sentences, Captain Alfonso (Alonso?) Real de Aguilar stepped forward and offered to purchase the two women and children for 200 pesos. The governor immediately agreed to the proposition and ordered the captives be turned over to Real de Aguilar and the two hundred pesos distributed as per his order. The story of these *captives* ends here. The document does not specify when and if the two men were shipped off to Sonora or if Real de Aguilar took the women and children out of New Mexico. Later documents show a shipment of Apache captives to northern Mexico later that year, but there is no way to determine if any of these seven were part of those transactions. Who knows? Maybe the women and children lived out their lives as *captivos* in the Real de Aguilar household and their descendants are now part of that wonderful genetic mix that makes modern New Mexico.

I have not done any anthropological research into the literature of Pueblo dances and practices, but the documentary evidence in New Mexico's Spanish archives clearly indicates the pueblos practiced what I will call "scalp dances" to celebrate victories over their enemies. The earliest indication I have seen of this is from the 1709 campaign orders issued by Governor Joseph Salazar y Villaseñor referred to earlier in this essay. Salazar y Villaseñor cautioned the campaign commanders not to allow the Christian Indians (the Pueblos) that accompanied them to conduct their "abominable ceremonies" of dancing with the scalps they took from the enemy gentile Indians killed in war ("*de bailar las cavelleras que quitan en la guerra a los infieles difuntos en ella*"). The pueblos, however, were to be allowed to keep any horses taken as spoils. This 1709 document seems to confirm that more than a century after Spanish colonization of New Mexico the Pueblos were regularly conducting what must have been a long-standing tradition.

As we have seen from Dominguez' 1776 description the pueblos continued these practices unabated by Spanish edicts. In late 1805, nearly a century after Salazar y Villaseñor's 1709 order, José Manuel Aragón reported from the Pueblo of Laguna that he had received information that the Pueblo of Jemez was

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planning to hold some type of "scalp dance." In Aragon's words, they were going to "bailar cavellera de los Navajoses." Aragon asked if he should take action to prevent the dance because he felt the ceremony would stir up old animosities and lead to troubles with the Navajo, with whom the Spanish had a short-lived peace treaty at the time. There is no indication whether or not the dance was held.

Five years later, the journal of operations of an expedition against the Faraone and Mescalero Apache has an entry about three scalps delivered by the naturales, or natives of the Pueblo of San Juan de los Caballeros to the alcalde of Santa Cruz de la Cañada. When asked why they had not remitted the scalps to the officers in command of the expedition earlier, the Indians indicated they had kept them so that the Comanche that had accompanied the expedition would not take them and dance with them themselves. The implication was that they kept them for their own ceremonial purposes. Additional evidence of such scalp taking shows up in 1814, when a hunting party of Acomas reported encountering two Gila Apache, killing one and remitting his scalp (cabellero) as proof.

Another eye-opening report of Native American practices that shows up in the Spanish archives is from Governor Fernando Chacon's report of August 14, 1803. Chacon reported that the alcalde mayor of Zuñi had learned of a clandestine meeting of pueblo leaders in which they had decided to sacrifice a man

and a woman so that it would rain. One of the victims selected for this sacrifice, apparently wary of the honor proposed to him, had escaped to Acoma. From him they learned that an unidentified sorcerer - an *echisero*, who was apparently from Acoma, had proposed such a sacrifice before. Indications are the sorcerer's father had also proposed such a sacrifice and was punished for practicing such superstitions by Chacón's predecessor. As a safeguard, Chacón reported he immediately ordered the sorcerer and his family moved to a pueblo closer to Santa Fe, presumably so they could keep a closer watch on him.

These few items are not intended to be a commentary on the barbarity of war or idolatrous practice of uncivilized peoples. These are simply presented as notes, or examples, of a few of the admittedly morbid, but nonetheless marvelous, nuggets of information found in the mother lode of manuscript material we call the Spanish and Mexican Archives of New Mexico. Some day, enough of us will have mined enough of these nuggets from these archives (as well as numerous others) to better tell the history of this marvelous time and place. ~RJT

Robert Tórriz presented the above paper at the 2005 NM History Conference held in Clayton, New Mexico, April 21-23, 2005. Tórriz is former New Mexico State Historian and a past president of the Historical Society of New Mexico. He currently serves on the Board of Directors of the HSNM.

Ann Spiess Mills New Mexico Folk Artist



Ann Spiess Mills and her children Cliff and Rees

The presentation about Ann Spiess Mills at the Historical Society of New Mexico's Annual Conference took place on May 3, 2014. Two of Ann's children, Cliff and Rees attended the program. Rees brought the Valdez colcha to show our audience and Cliff shared a story about their family's heirloom bed covering. Several people came forward to see Ann's embroideries as well as the colcha.

On the following Sunday, Sharon Stephan and Linda Anderle selected the objects for the 6 cases of Ann's

embroidery work to be exhibited for the month of August at Citizen's Committee for Historic Preservation (CCHP) in Las Vegas, New Mexico. The show, with more than 80 pieces by Ann Spiess Mills featured our newly acquired collection of objects. Formally the pride of the late Justine Chick, they are now in our care. The exhibit was displayed during August 2014 at 116 Bridge Street, Las Vegas.

Our best to each of you,
Sharon and Linda

~In Memoriam~

Sidney Bedoni, age 91, died on June 8, 2014. Bedoni was a highly decorated Code Talker. He served in the Marines from 1942 to 1946 after enlisting at 16 years old when recruiters came to Tuba City, Arizona, where he was attending boarding school. Proud of his status as a Code Talker, Bedoni wore his red Marine Code Talker hat everywhere. By the end of World War II, there were more than 400 Code Talkers and their vocabulary had expanded to around 500 words. Bedoni was interred at the National Memorial Cemetery in Phoenix.

Tony Garcia, 1912-2014, New Mexico centenarian Tony Garcia passed away on February 8, 2014, just a few weeks shy of his 103rd birthday. Tony is venerated at numerous museums and especially the Albuquerque Museum and Casa San Ysidro in Corrales, where he was responsible for collecting many of the architectural elements, furniture, and weavings for the Dr. Ward Alan and Shirley Minge Collection on exhibit there. Tony could often be found at Casa's Heritage and Harvest Festivals selling his book, *The Beginning of the Casa San Ysidro in Corrales, New Mexico* with his daughter, Loretta Sanchez.

Curator of history Deb Slaney recalls, "Tony had a great sense of humor, and was fun to talk with. Every time we spoke, he told me stories about where and how he collected objects at Casa and the Museum. We are indebted to Tony Garcia for the work he did to preserve New Mexico history. We will miss him." (see photograph on page 5) ~DS

Joseph Henry "Joe" Liebert of Bernalillo, New Mexico, passed away in late May of 2014 at the age of 89. His passing is a genuine loss to the New Mexico historical community.

Joe was born in La Jara, Colorado, but raised in Taos and graduated from Bernalillo High School. His interest in history was demonstrated by his first job: pottery buyer for the Bernalillo Mercantile. His work was interrupted, however, by World War II. He served in the United States Army from 1943 to 1945 during which he participated in the Normandy landing in June 1944 and was subsequently wounded in the Battle of Bulge late in the war and awarded a Purple Heart.

He held several jobs after the war, and earned a Bachelor of Science degree in education in 1955 from the University of New Mexico, followed by a Master's degree in educational administration in 1960. He taught and served as head of the Industrial Arts Department at Albuquerque's Valley High School from 1955 until he retired in 1983.

Joe was a member of numerous organizations, including service groups and several with historical orientations: Rotary, American Legion and Veterans of Foreign Wars; Sandoval County Historical Society, the Central New Mexico Corral of Westerners International, and the Rocky Mountain Tool Collectors. The latter group occupied much of his attention and he was noted for the vast collection of old tools, especially wood-working tools, that he accumulated over the years. As a regular attendee at Westerners, he often shared his knowledge of unique old tools with the membership. And he didn't just participate in the group; he served as Sheriff (President) of Westerners in 1991-1992.

He is survived by his widow, Martha, to whom he was married for 56 years, and three sons: Paul, Thor and Mark, along with four grandchildren. Martha is a noted librarian/historian, and a former member of the Historical Society of New Mexico Board of Directors.

Arthur J. Hubbard, age 102, died February 7, 2014 in Phoenix. Former Code Talker and Arizona State Senator, Hubbard was born January 23, 1912 in Topawa, Arizona, on the Tohono O'odham Nation and served in the U.S. Marine Corps from 1939 to 1945. He was the first Native American elected as State Senator in Arizona and held that position from 1972 until 1984.

Malcolm "Buddy" Major, age 92, died on April 12, 2014 in an Albuquerque nursing home. "Buddy" was a longtime rancher and horseman and was fondly known as one of the last cattle barons in the state. The Socorro native, at one time, had several ranches in New Mexico, Colorado and Montana, which included the sprawling Pie Ranch near Magdalena. Major held several appointed positions in the racing industry. In 1975, Governor Jerry Apodaca appointed him to the New Mexico Racing Commission; in 1984 Governor Toney Anaya appointed him to the State Fair Commission and then later appointed him back to the Racing Commission. Major continued serving on the Racing Commission until 1987. "Buddy" Major traded cattle all over New Mexico and became known as a legend around cowboy country.

Stanley Marsh 3, age 76, died June 17, 2014, in Amarillo, Texas. Marsh's name is synonymous with "Cadillac Ranch." According to a brief article in the "Around the Nation" column in the *Albuquerque Journal*, Wednesday, June 18, 2014, Marsh was described as an "eccentric Texas businessman-turned-artist." Well known in his hometown of Amarillo, Marsh was considered a prankster and a philanthropist. He gained fame for his art, most notably as the creator of "Cadillac Ranch," a row of 10 graffiti-splattered cars seemingly standing on their noses. The partially buried row of Cadillacs became a roadside tourist attraction along I-40 west of Amarillo during the mid 1970s.

Chester Nez, age 95, died on June 4, 2014 at his home in Albuquerque. Nez was born c. January 25, 1921, one of nine children, at the Cousin Brothers Trading Post on the Navajo Nation, about 15 miles southwest of Gallup. When he was not tending sheep, he attended various boarding schools on the Reservation. When he was at Tuba City Boarding School, he was recruited to join the Marine Corps. Nez and other new recruits were bused to Fort Defiance and sworn in the Corps in May 1942. On July 26, 2001, then-President George W. Bush presented Nez with a Congressional Gold Medal. Chester Nez was the "Last of the Original 29 Code Talkers." In 2012, a book titled "Code Talker," written by Tijeras author Judith Schiess Avila, was released chronicling Nez's life and the contributions of the Code Talkers to the war effort. Nez was interred at the Santa Fe National Cemetery.

Aimée Salcedo Thurlo, age 62, passed away peacefully at her home in Corrales, New Mexico, on February 28, 2014. Her husband of 43 years, David Thurlo, was by her side. Aimée was born June 1, 1951 in Havana, Cuba to Armando and Sylvia Salcedo. When Aimée was seven years old, the family immigrated to the United States. Aimée attended Ursuline Academy in New Orleans, Louisiana State University and then transferred to University of Albuquerque. During that time, she met David and she began writing novels; publishing many books under her own name. As her career progressed, she and David began co-writing novels. Their most high profile books were a series about Navajo FBI agent Ella Clah. Many other characters appeared in their books, which are in a genre similar to stories written by Tony Hillerman.

Linnie Lee Briggs Townsend, age 79, passed away on April 14, 2014, in Alamogordo after a long struggle with Parkinson's disease. She was born October 19, 1934, in Clovis, New Mexico. Linnie was a community leader, local historian and educator. She taught English at New Mexico State University at Alamogordo and also in the public schools there. The Alamogordo Public Library dedicated a space to her named the Linnie Townsend Centennial Collection in the Rhodes Room of the library. She is survived by her husband David, who served two terms in the New Mexico State Legislature and has long been an active member of the Historical Society of New Mexico.

Irvyng Urquijo, age 20, was killed in a tragic accident on April 8, 2014. Urquijo, a member of the rodeo team at Eastern New Mexico University, died from his injuries after being trampled by a bull during rodeo practice in Portales. Irvyng, a sophomore at Eastern New Mexico University, was majoring in animal science. He grew up in Colfax County and graduated from Springer High School. Rodeo coach Albert Finn said that rodeo was part of Irvyng's life and that he always wore a cowboy hat no matter what the occasion. Urquijo was the first in his family to attend college.

Robert Rankin White, PhD, age 72, noted writer and historian of the early Taos Art Colony, died on July 17, 2014, after a lengthy battle with Parkinson's Disease. Robert lived in his historic home a few blocks west of the University of New Mexico campus, where he received his doctorate in American Studies. In addition to writing three books, Dr. White wrote numerous articles and was a noted speaker on the Taos Art Colony. Robert served as president of the Historical Society of New Mexico, 1991-1993. After serving in the U.S. Air Force in Vietnam, White received an advanced degree in hydrology and then worked for the American Geological Survey for many years.

Books:

Spanish Colonial Lives: Documents from the Spanish Colonial Archives of New Mexico, 1705-1744

Linda Tigges, Editor
J. Richard Salazar, Translator
Sunstone Press, Santa Fe, 2013.
693 pp., \$45.00, Soft cover.
Review by Eilnora M. Barrett

The documents in this rich volume are presented in both Spanish and English and each document is preceded by a synopsis and editor's notes. The editor has also included a helpful introduction to the volume that provides background for the documents and which includes sections on: demographics and settlement locations, military aspects of the colony, civil government, and trade regulations, patterns and goods. An excellent series of maps gives the reader a sense of where events took place. They include good, clear regional place-name maps for the early and mid-eighteenth century, a map showing the generalized location of hostile Indian tribes, and two historical maps: the 1767 Urrutia map of Santa Fe and the 1779 Miera y Pacheco map of the colony. Numerous illustrations include those of pertinent artifacts and portraits of notable personages.

Within the categories mentioned above the documents cover a great variety of topics. The first document, dated May 8, 1705 – not long after the Spanish regained control of the New Mexico colony, indicates that the newly reestablished colony was in dire straits and in need of such basic things as farming tools and clothing, as well as additional soldiers, arms, and horses in order to survive, especially in the face of Navajo and Apache attacks. The document is a plea to the new governor from the local authorities in Santa Fe (cabildo) asking him to prevail upon the Viceroy in Mexico to send the needed succor. The other documents do not deal

with such existential matters but, rather, provide insights into various facets of life in the colony.

Some documents are concerned with religious matters, including some involving the Inquisition. In Document 39 Fray Pedro Montaña, the representative of the Holy Tribunal of the Inquisition in New Mexico, heard the case of Bárbara García, a widow, who was accused by a neighbor, María Gertrudes Sánchez, also a widow, of employing magic to increase the ardor of her lover who was the husband of another woman. The magic, recommended by another widow, Catarina Gutiérrez, involved Bárbara taking hairs from the head of her lover as she brushed his hair and tying them in her sash. This strategy apparently worked so well that the lover abandoned his legitimate wife. When the wife complained to Bárbara (they were friends) about what had happened to her husband, Bárbara realized that her magic was the cause of the estrangement and she decided to burn the hairs and return to believing in God. The husband and wife were reunited. As pointed out in the editor's notes, Bárbara was not sentenced, even though she did not deny the charges of sexual witchcraft, because she was penitent and inquisitors often treated leniently persons they considered ignorant or superstitious.

Many documents deal with matters of trade, including one concerned with the important trade fairs at Taos that brought together members of hostile tribes, Puebloans, and Spanish settlers. This particular document (#43) is about the attempt of Governors Capuchín and his successor Marín del Valle to regulate trade at these fairs and prohibit illicit trade between settlers and hostile Indians outside of these licensed fairs because such trading often led to disagreements and fights. The governors also forbade settlers from selling to these Indians weapons and horses and mules

that could be used for breeding, in an obvious attempt of keep them from being used against the colony. Knowledge of these restrictions was to be kept from the Indians for fear of retaliation. The editor notes that disagreements and fights continued to occur at the fairs despite the regulations, and raids by hostile Indians on settlers and pueblos increased.

Disputes among Spanish settlers were not uncommon. An example in this volume is a dispute, in Santa Fe, over a coverlet made in China of fringed silk and embroidered using the colcha stitch (a term that was also applied to the coverlet). Such a colcha was borrowed from Felipe Tafoya by Juan Joseph Moreno to cover the statue of "Our Lady of Light" when he took it from the La Castrense chapel to carry with him when he went out soliciting funds for the *cofradía* dedicated to her. When, after two years, Tafoya requested the return of the colcha, he found it to be damaged and asked for 100 pesos in goods as compensation. The goods offered by Moreno were rejected as inadequate and after further wrangling over compensation the matter was referred to the governor who ordered Moreno to pay Tafoya fifty sheep. Moreno refused and the dispute continued until it was again referred to the governor who ordered Moreno to have the colcha repaired and the cost paid from the funds of the *cofradía*—a resolution to which Moreno agreed.

A number of documents deal with matters concerning Albuquerque and its settlers. Document 5 dated October 15, 1712, consists of a petition presented to the new governor by fourteen citizens of Albuquerque requesting restoration of the ten soldiers from the presidio in Santa Fe which had been sent by the governor at the time Albuquerque was founded in 1706. Because the succeeding governor withdrew the soldiers, Albuquerque settlers complained to his successor about

the numerous Apache attacks and the loss of many cattle and horses that they suffered without the protection of the soldiers. Another document (# 23) involving Albuquerque settlers was about a dispute over the digging of an acequia from the Rio Grande by one man through the property of another in order to have it reach his own land. Several documents (#s 28, 29, 30) are concerned with restrictions that settlers were protesting. In one case five families asked the governor to rescind the requirement to keep their livestock close to their houses because there was little pasturage there. Two other documents are about restrictions on external trade in which the governor has banned the sale of grain, sheep, cattle, and wool outside New Mexico because they were needed to prevent shortages in the colony. The protesters claimed they needed the sales, especially those of wool, to sustain themselves, and there was no market in the colony. The many family names mentioned in these documents are known in Albuquerque today.

The documents sampled in this review, as well as the others in this volume, are much enriched by the additional information, historical and genealogical, provided for each that adds to the reader's understanding of the local situation as well as setting it in a larger context. As such this book would be of value to students and scholars as an ancillary resource and to readers with a serious interest in New Mexico who would enjoy the many and varied incidents that the documents reveal. ~EMB

Eilnora M. Barrett, author of:
The Spanish Colonial Landscapes of New Mexico, 1598-1680
University of New Mexico Press,
Albuquerque, NM, 2012.

Edmund G. Ross: Soldier, Senator, Abolitionist

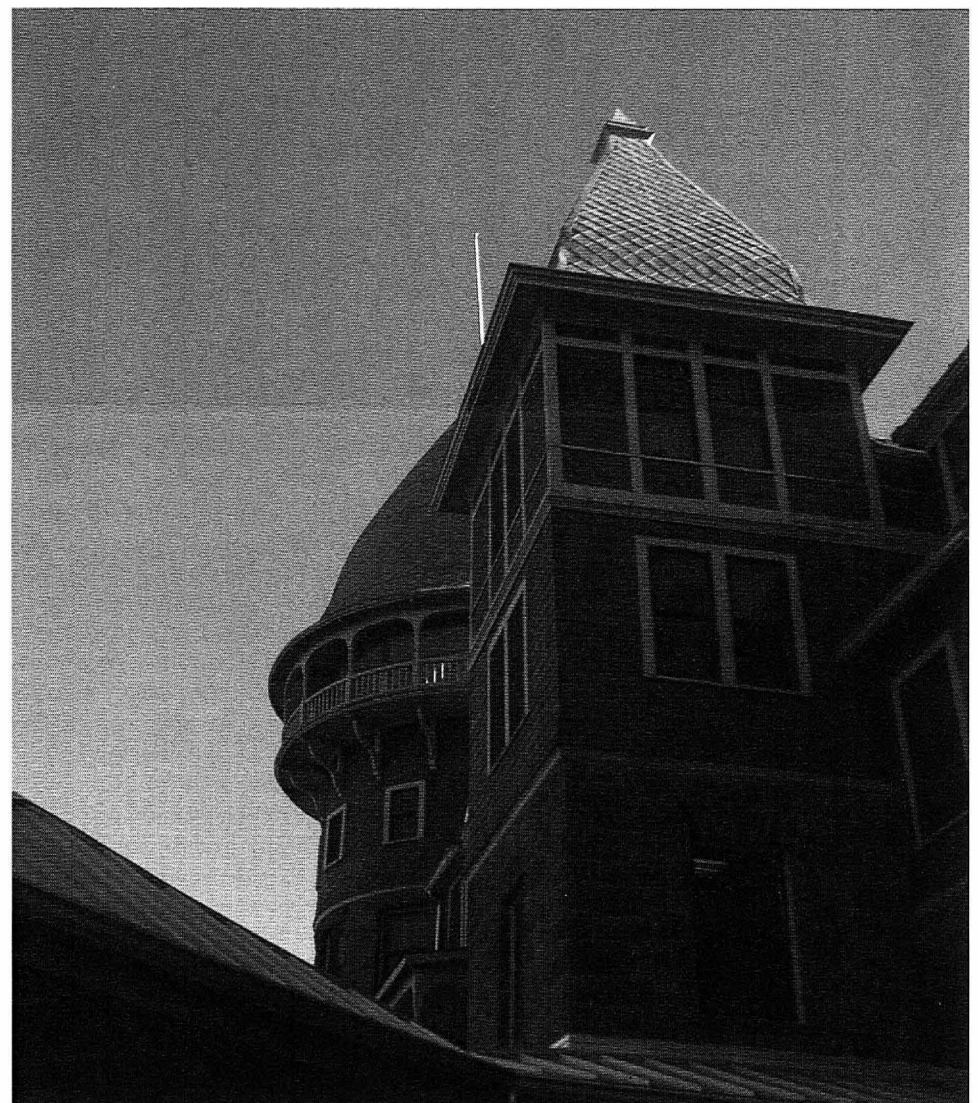
By Richard A. Ruddy. Albuquerque: University of New Mexico Press, 2013. \$39.95 hardcover.
Review by David L. Caffey

Seldom has a public life been so indelibly defined by a single, pivotal moment as in the case of U.S. Senator Edmund G. Ross, whose vote against the removal of Andrew Johnson as president likely spared the nation further hostilities in a bitter struggle, while making Ross an anathema to some and a model of statesmanlike courage to others. To many, this was probably the only noteworthy deed of an otherwise obscure life. In fact, Ross was involved in significant political controversies throughout his life, first as a frontier printer and editor taking a large hand in public debate over slavery, and later as an appointed reform governor of the Territory of New Mexico, given the unenviable task of reeling in the self-serving political juggernaut known to its detractors as the Santa Fe Ring. In the process of grappling with the Ring, an entrenched political clique that dominated New Mexico in its heyday, Ross necessarily became an authority on its alleged participants' motives and methods. It is surprising that Ross's life story had not been told in detail before Ruddy took up the project.

Dick Ruddy came to historical research and writing following a career as a commercial photographer, researching early Albuquerque notables and giving talks to community groups. He became familiar with the few salient facts by which Ross was known, but his research revealed a much more complex and engaging person. "When I learned more

about him," Ruddy recalls, "he became a three dimensional person, a flesh and blood human being, and that was pretty exciting." Ross also emerged as a significant historical figure: "The history that surrounded him was of major importance. For example, Bleeding, Kansas and the successful fight by Free-Staters like Ross to secure statehood without slaves was pretty heady stuff that led directly to the beginning of the Civil War." Ruddy was encouraged to tell the story in writing for a wider audience.

The author reveals Ross in his varied roles, as a printer, editor and businessman who sometimes struggled to make ends meet; as an attentive husband and father; and as a statesman whose political involvement was energetic and principled. Ross probably lost more than he won in the political arena, but his vote in the Johnson impeachment-removal affair attracted the notice of Senator John Fitzgerald Kennedy, who told the tale in a collection of vignettes depicting true statesmanship under pressure, *Profiles in Courage*. Dick Ruddy's biography ventures beyond the profile of Ross to reveal an authentic man who struggled with salient issues of his time, told and acted on the truth as he saw it, and helped shape institutions and events for the better in Kansas, and later in the Territory of New Mexico. Ruddy's biography of Edmund G. Ross is the kind of basic historical work that fills in important details and provides insights into momentous times in the U.S. and in its western states and territories. The book will be consulted and valued by historians and other interested readers for decades to come. ~DLC



Montezuma Hotel (United World College) was designed by the world renowned architectural firm of Burnham and Root of Chicago with John Root as the principal designer. The present 90,000 square foot structure is an intriguing combination of Queen Anne design and locally quarried red sandstone and slate.

(Photographs of the Awards and the Montezuma Hotel are by Carleen Lazzell, Saturday May 3, 2014)



Held on Saturday, May 3, Montezuma Hotel Ballroom,
United World College, Montezuma (Las Vegas), New Mexico

Paul A.F. Walter Award
for outstanding service to the Historical Society of New Mexico

John Ramsay, Treasurer for 8+ years. Barbara and John Ramsay compiled the index for *La Crónica de Nuevo México*.



John Ramsay
recipient Paul A.F. Walter Award

Edgar Lee Hewett Award
for outstanding service to the people of New Mexico.

Elmo Baca recipient. Managing downtown revitalization programs, preserving historic movie theaters, and promoting historic preservation in Las Vegas and statewide.



Elmo Baca
recipient Edgar Lee Hewett Award

Ralph Emerson Twitchell Award
for an outstanding publication or significant contribution by individuals or organizations to the creative arts, as related to New Mexico history.

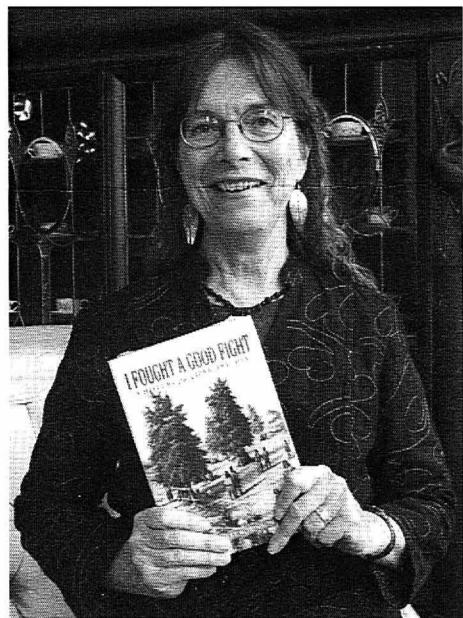
Margaret Moore Booker, author, *Southwest Art Defined: An Illustrated Guide* (Rio Nuevo Publishers)



Margaret Moore Booker
recipient Ralph Emerson Twitchell Award

Fray Francisco Atanasio Domínguez Award
for an outstanding publication or significant contribution to historic survey and research in New Mexico or Southwest borderlands history.

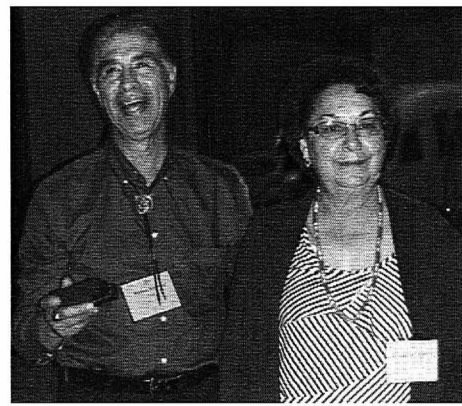
Sherry Robinson, author, *I Fought a Good Fight: A History of the Lipan Apaches* (University of North Texas Press)



Sherry Robinson recipient
Fray Francisco Atanasio Domínguez Award

Lansing B. Bloom Award
for an outstanding publication in New Mexico or Southwest borderlands history by an institution affiliated with the Historical Society of New Mexico.

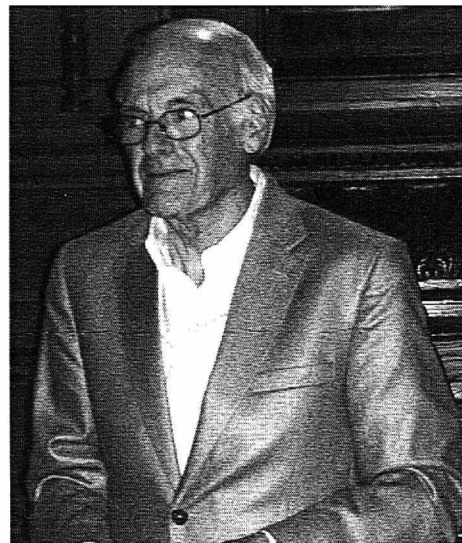
Corina A. Santistevan and Julia Moore, Editors, *Taos: A Topical History* (Museum of New Mexico Press)



Robert Romero and Ernestina Cordova
accepting for Corina Santistevan and Julia Moore "Taos: A Topical History"
Lansing B. Bloom Award

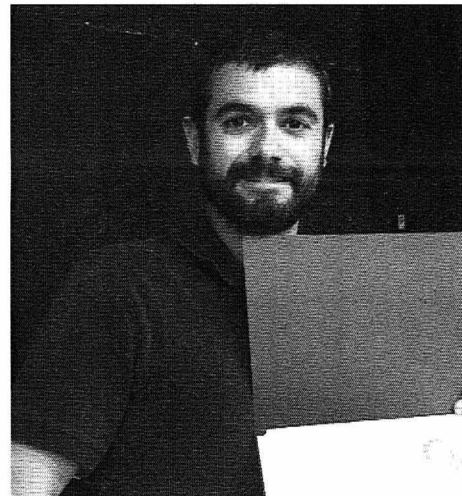
Gaspar Pérez de Villagrà Award
for an outstanding publication by an individual or individuals in New Mexico or Southwest borderlands history.

Richard A. Ruddy, author, *Edmund G. Ross: Soldier, Senator Abolitionist* (University of New Mexico Press)



Richard A. Ruddy
recipient Gaspar Pérez de Villagrà Award

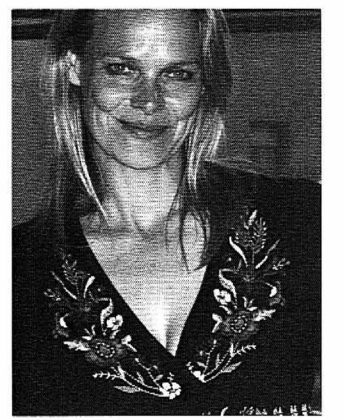
Myra-Ellen Jenkins Graduate Scholarship Award



Derrek Lefebre recipient
Myra Ellen Jenkins Graduate Scholarship Award

Fabiola Cabeza de Baca Award
for an outstanding publication or exhibit relating to domestic life in New Mexico.

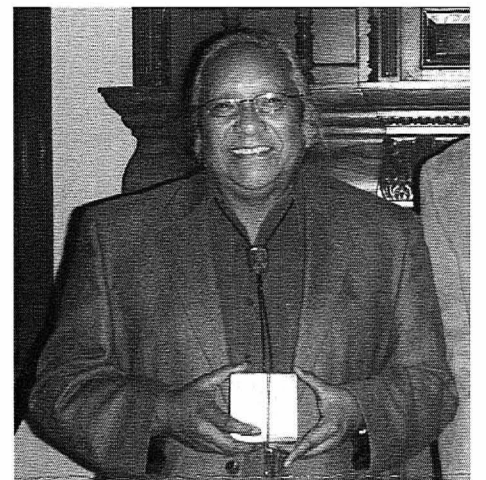
Stacia Spragg-Braude, author, *If There's Squash Bugs in Heaven, I Ain't Staying* (Museum of New Mexico Press)



Stacia Spragg-Braude
Fabiola Cabeza de Baca Award

L. Bradford Prince Award
for significant work in the field of historic preservation in New Mexico.

Ted Jojola, Restoration of the last historic building at Albuquerque Indian School



Theodore Jojola
recipient L. Bradford Prince Award

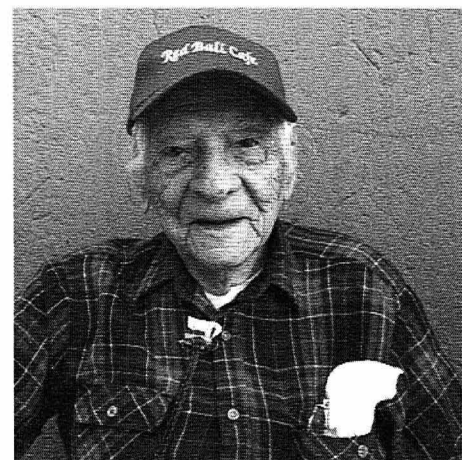
Dorothy Woodward Award
for advancement of education in New Mexico.

Marilu Waybourn, Publications, education about the history of San Juan County



Catherine Davis accepting for Marilu Waybourn
Dorothy Woodward Award

Gilberto Espinosa Award
Philip B. Gonzales, "Mexican Party, American Party, Democratic Party: Establishing the American Political Party in New Mexico, 1848-1853," *New Mexico Historical Review*, Vol. 88, No. 3, Summer 2013.



Tony Garcia, 1912-2014
see "In Memoriam" page 3
(photograph provided by Deb Slaney)



Award recipients of the 2014 Awards received this Medallion, designed, produced and donated by David L. Caffey



Montezuma Hotel (United World College) veranda illustrates the grandeur of the destination hotels of the late nineteenth century. The hot springs in Montezuma provided the AT&SF Railway with an ideal site for their grand resort hotel. During the late 1800s, many doctors recommended a trip to the West for treating tuberculosis and other ailments. Consumptives found the quality of the air to be quite healthy. The guests enjoyed basking on the extensive veranda at the Montezuma Hotel.

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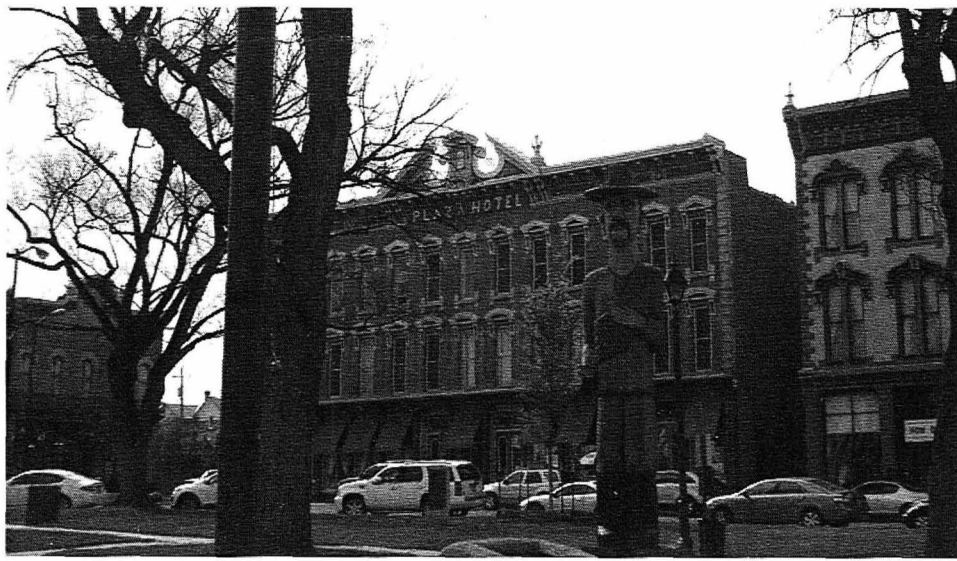
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The Plaza Hotel at 250 North Plaza in Las Vegas was built in 1882. It was a matter of pride for railroad towns to have a fine hotel and dining establishment. Benigno Romero formed the Las Vegas Hotel and Improvement Company in 1880 to provide Las Vegas with the finest hotel in the territory. The establishment which has had a colorful history was home to early silent-film producer Romaine Fielding in 1915 and the Mama Lucy Gang of liberal politicians in the 1960s.
(Photograph by Carleen Lazzell, May 1, 2014)



The Las Vegas Bandstand on the Plaza Park. The Las Vegas Plaza long served as the parking area for wagons, but by 1876, a windmill was erected which served briefly as a vigilante gallows. In 1880 a bandstand encircled by trees and a picket fence replaced the windmill. Today's Plaza, with its gazebo under a canopy of mature trees, reflects efforts of Las Vegas' first historic preservation movement during the 1960s led by Rheua Pearce and Johnny Villegas.
(Photograph by Carleen Lazzell, Las Vegas, New Mexico, May 1, 2014)

New Books for Your New Mexico History Bookshelves

Compiled by Richard Melzer

Andres Armijo. **Family History in the Rio Abajo.** Albuquerque: Rio Grande Books, 2014.

James Bailey Blackshear. **Honor and Defiance: A History of the Las Vegas Land Grant in New Mexico.** Santa Fe: Sunstone Press, 2015.

Donna Blake Birchell. **Wicked Women of New Mexico.** Charleston: History Press, 2014.

Zeke Castro. **An Outlaw Named Kidd: The Reality of Billy the Kid.** Montgomery: e-booktime.com, 2012.

Ellen Dornan. **Wicked Taos.** Charleston: History Press, 2014.

Peter Eichstaedt. **The Dangerous Divide: Peril and Promise on the U.S.-Mexican Border.** Chicago: Chicago Review Press, 2014.

Dede Feldman. **Inside the New Mexico Senate: Boots, Suits, and Citizens.** Albuquerque: University of New Mexico Press, 2014.

Ron Frascell. **Outlaw New Mexico: Crime Buff's Guide to Outlaws in New Mexico.** Angel Fire: Angel Fire Press, 2014.

Nasario Garcia. **Bernalillo: Yesterday's Sunshine, Today's Shadows.** Albuquerque: Rio Grande Books, 2014.

Stan Hoig. **Came Men on Horses: The Conquistador Expeditions of Francisco Vázquez de Coronado and Don Juan de Oñate.** Boulder: University Press of Colorado, 2013.

Robert W. Larson and Carole B. Larson. **Ernest L. Blumenschein: The Life of an American Artist.** Norman: University of Oklahoma Press, 2015.

Richard Melzer. **Sanatoriums of New Mexico.** Charleston: Arcadia Press, 2014.

TaraShea Nesbit. **The Wives of Los Alamos.** New York: Bloomsbury, 2014.

Ann Piper. **Education in Albuquerque.** Charleston: Arcadia Press, 2014.

Ellen Rippel. **Outlaws and Outcasts: The Lost Cemetery in Las Vegas, New Mexico.** Socorro: East Salt River Press, 2015.

Lynda A. Sanchez. **Apache Legends and Lore of Southern New Mexico.** Charleston: History Press, 2014.

Corinna A. Santistevan and Julia Moore, eds. **Taos: A Topical History.** Santa Fe: Museum of New Mexico Press, 2015.

Jon C. Stott. **New Mexico Beer: A History of Brewing in the Land of Enchantment.** Charleston: History Press, 2014.

Linda Tigges, ed., & J. Richard Salazar, translator. **Spanish Colonial Lives: Documents from the Spanish Colonial Archives of New Mexico, 1705-1774.** Santa Fe: Sunstone, 2014.

HISTORICAL SOCIETY OF NEW MEXICO

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Call for Papers
2015 New Mexico History Conference
May 7-9 2015

Embassy Suites Hotel
Albuquerque, New Mexico



THE HISTORICAL SOCIETY OF NEW MEXICO invites proposals for papers and presentations for the 2015 New Mexico History Conference, to be held at the Embassy Suites Hotel, Albuquerque, May 7-9, 2015.

Conference sessions are 1½ hours (ninety minutes) in length. Most sessions will consist of oral delivery of three papers or presentations, each approximately 20 minutes in length, along with the moderator's introduction and questions from the audience. Proposals for individual papers or presentations should be limited to one page in length, and must include presenter contact information, presentation title, a brief synopsis, a short biographical summary, and any technical support needed. Proposals for single presentations will be matched with similar topics to constitute a full session.

The Program Committee invites proposals for special topical sessions occupying the full 1½ hour period. Proposals for such sessions should include a proposed title for the session, names of presenters, titles of topics, a moderator, and contact information for

all panel members.

Topics on any aspect of the history of New Mexico, the Southwest or Borderlands are welcome. However, individual topics and full sessions related to the personalities, settlement, development, and colorful history of Albuquerque and central New Mexico will be given special consideration.

Presenters must register as conference participants. Digital projection systems and other usual audiovisual presentation equipment will be available.

Deadline for submissions is September 30, 2015. Proposals may be submitted as attachments to email at robertjtorrez@msn.com or by mail to HSNM Program Committee, P.O. Box 1912, Santa Fe, NM 87504-1912. Notification of acceptance will be sent on or about November 1, 2015. To learn more about the Historical Society of New Mexico visit www.hsnm.org or if you have questions contact Robert J. Tórriz, program chair, at:

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