

Somos Primo

May 2003

Editor: Mimi Lozano, mimilozano@aol.com

Dedicated to Hispanic Heritage and Diversity
Issues

Publication of the Society of Hispanic Historical and Ancestral Research ©
2000-3

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Content Areas

[United States](#)

2

[Bernardo de Galvez](#)

11

[Orange County, CA](#)

19

[Los Angeles, CA](#) . .

24

[California](#)

25

[Northwestern US](#) . .

32

[Southwestern US](#) . .

36

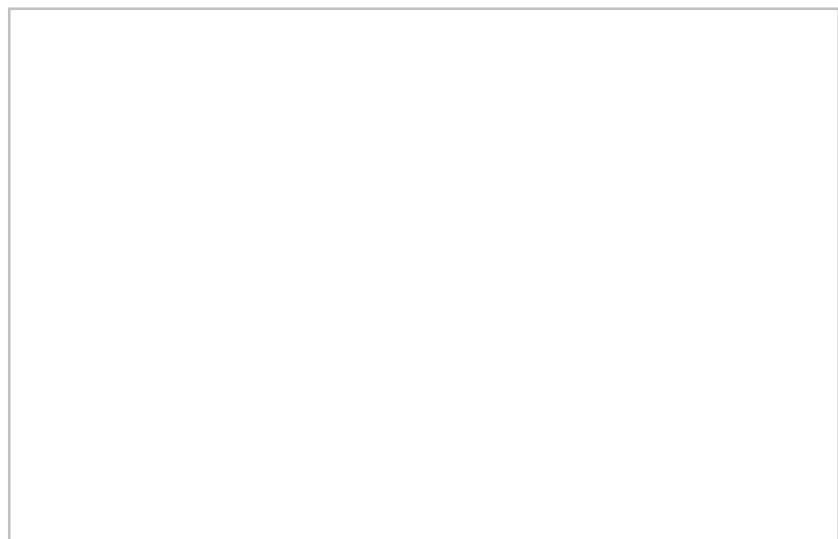
[Black](#) 39

[Indigenous](#)

43

[Sephardic](#)

62



World Premiere Concert

Honoring the Bravery of the Mexican Army

On Saturday May 3rd, the world premiere of the new work about Cinco de Mayo composed and conducted by Music Director Enrique Arturo Diemecke will be performed at the Museum of Latin American Art in Long Beach, California, 628 Alamitos Ave. It will be narrated by Museum Director Gregorio Luke. The chamber orchestra concert will also include works by Chávez, Ginastera, Revueltas and Ponce.

[Texas](#) 63 Information: 562-437-1689

[East Mississippi](#) ..

79

Learn more about Cinco de Mayo and events:

[East Coast](#)

<http://www.nacnet.org/assunta/spa5may.htm>

82

<http://latino.sscnet.ucla.edu/cinco.html>

[Mexico](#)

<http://www.cincodemayopdx.com/sig.html>

[Caribbean/Cuba](#) ..

<http://labmed.ucsf.edu/~terrazas/CincoDeMayo.html>

95

<http://www.angelfire.com/az/cincodemayo>

[International](#)

<http://shecat.freesevers.com/5a.html>

97

Links to Cinco de Mayo information: [Los Angeles](#), [Northwest](#),

[History](#)

103

[Archaeology](#)

106

[Miscellaneous](#) ..

107

[2003 Index](#)

[Community](#)

[Calendars](#)

[Networking](#)

[Meetings](#)

[END](#)

.111

"La instrucción es la primera base de la prosperidad de un pueblo, a la vez que el medio más seguro de hacer imposibles los abusos del poder." Benito Juárez

"Education is the fundamental basis for the prosperity of a town; it is the most secure way to deter the abuses of power."

Thank you to **Armando Montes** for sending this quote.

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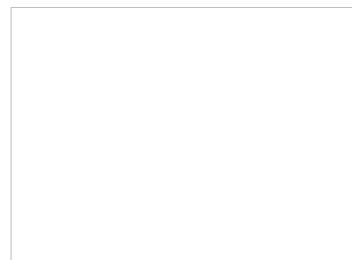
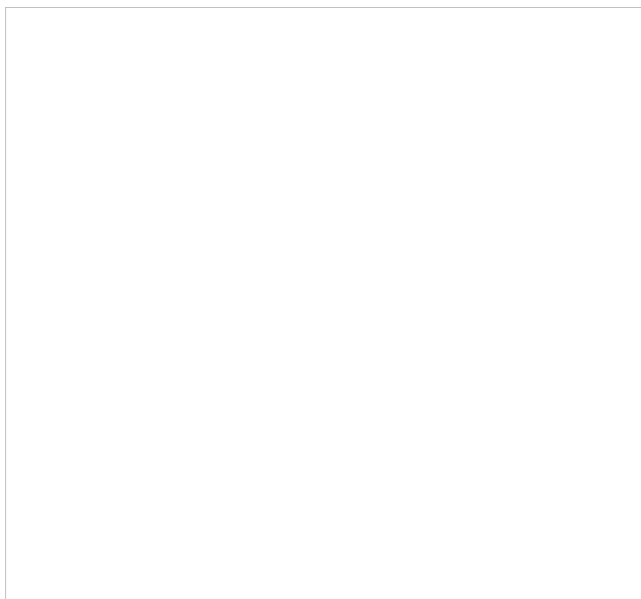
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UNITED STATES

An End to an Era of Illegality
 U.S./Mexico Congressional Caucus
 Immigration renewals to be taken
 online
 "Fallen Heroes Citizenship Act"
 Hispanics in the US Military
 National Personnel Records Center
 Peace Corps Applications rise 17%
 Hispanics to Fuel Wireless Growth

Minority farmers growing in state
 Grand Prix's Hispanic fans a hot
 commodity
 Suit alleges race discrimination on car
 loans
 Language Worsens Hispanic Healthcare
 Crisis
 American Memory
 Genes, Race and Our Common Origins
 National Archives New Electronic
 Database
 Hispanic Achievers e-news



**Hosts 2003 Summit
 on Immigration**

**"Embracing the
 Prosperity of the**

An End to an Era c

Photo from the brochure of the newly organizing
 Immigration Museum of New Americans,
 Post World War II, San Diego, California.

<http://www.immigrationmuseumofnewamericans.org>

Washington, D.C. – The Board of Directors of The Latino Coalition (TLC) announce the 2003 Summit on Immigration Reform on May 1-2, 2003 at the Phoenix Park Hotel in Washington, D.C. The conference will bring together Latino business and community leaders, immigration experts and elected officials to develop a permanent solution to the immigration crisis.

"It's about time that we move away from the empty rhetoric and flawed laws that have made things worse," said Carlos Olamendi, member of TLC's Board of Directors and Conference Director. "The current immigration status quo has failed. That's why we are bringing together experts who can help develop a permanent solution for prosperity and security in America."

"The plan calls for the creation of a new 'Permanent Worker Program' with Mexican individuals to come to work in the U.S.," Olamendi added. "This program would require the regularization of millions of undocumented workers in our country, increase our tax revenues and improve our national security."

The conference will be held at the Phoenix Park Hotel on Capitol Hill. Participating groups will hold briefings on Capitol Hill and in the White House. A press conference will be held on the Phoenix Park Hotel to release a joint statement by participating groups with recommendations on how to address the immigration crisis. Not all sessions will be open to the press.

The pre-conference activities started with a reception Tuesday evening, April 29, Wednesday, April 30th with Senator John McCain Thursday May 1st luncheon speaker, Director of the Bureau of Citizenship & Immigration Services Eduardo Aguirre. For more information, please contact Adriana Alarcon at 202-546-0008.

725 Massachusetts Ave. N.E. Washington, DC 20002 <http://www.TheLatinoCoalition.org>

Congressman Bonilla Launches U.S./Mexico Congressional Caucus

Sent by Zeke Hernandez zekeher@juno.com

Now more than ever, the United States is looking to Mexico for international assistance. The U.S. has dedicated itself to generating stronger relations between the neighboring nations. The U.S./Mexico Congressional Caucus has officially announced its formation and has chosen senior Congressman Bonilla to serve as Vice Chairman.

"Our nation has changed dramatically since September 11, 2001. With a changing border environment. The terrorists are not playing by the old rules and we must continue to foster a working relationship with Mexico. Our combined influence on the world borders and our nations strong and prosperous for many years to come," said Vice Chairman Bonilla.

The U.S./Mexico Caucus is a bi-partisan group of Members of Congress committed to strengthening and improving the bilateral economic relationship between the United States and Mexico. Currently comprised of 24 members, 13 Republicans and 11 Democrats from 11 states, the Caucus is initiating a dialogue within the Congress, the Caucus will focus on building upon the existing economic relationship, understanding that the long-term solutions to many cross-border issues are facilitated by our existing partnership.

A press conference was held in Washington, DC this week to officially launch the caucus. Those in attendance were Mexican Ambassador to the United States Juan Jose Brenner and several members of the United States

House of Representatives and the U.S. Chamber of Commerce. Both the ambassador and chamber representatives expressed their enthusiasm and support for the newly formed Caucus.

Bonilla pointed to the economic success of the North American Free Trade agreement for more economic activity between the U.S. and Mexico. Since that agreement went into effect, two way trade between the two countries has tripled and \$250 billion a year in bilateral trade has been generated.

"Let's face it. The Mexican economy directly affects our country. By working together, we have the opportunity to improve both country's economy, trade and government relations." The formation of the U.S. / Mexico Congressional Caucus will create a forum to bring both countries together with lawmakers. This is a win-win for the people of both nations.

Bonilla's district includes more than 800 miles of the Texas/Mexico border. He is the chair of the Congressional Border Caucus and is a long-time advocate of securing a safe border with our neighbors in Mexico.

Immigration renewals to be taken online

The Associated Press, via O.C. Register, 4-26-03

At the end of May, immigrants wanted to renew or replace green cards or apply for naturalization will be able to do so electronically. Homeland Security Department's Bureau for Citizenship and Immigration Services will start accepting applications filed via the Internet on May 29.

Department officials expect more than 30,000 people to file electronically for the two types of applications account for 30 percent of about 7 million applications each year for immigration benefits. Previously, applications were available online, but they had to be filed in person.

Under the new service, once immigrants fill out and send their applications online, they will go to the National Customer Support Center to schedule an appointment. At the appointment, photos, fingerprints and signatures will be taken with high-tech equipment. Immigration officials will archive the fingerprints and other information to check the applicant's identity again and to do other background checks.

"Fallen Heroes Citizenship Act"

Extract: U.S. Congress pushes to ease U.S. citizenship for military members
by Dena Bunis, O.C. Register, 4-11-03 Contact writer: 202-628-6381

A bill may quicken the process for legal residents in the services to become citizens. Sgt. Joseph Menusa tried for 10 years to become a U.S. citizen. But each time he returned to be back in California for his naturalization interview, he was instead deployed far from home. A bipartisan group of lawmakers have introduced a bill which will make it easier for non-citizens in the military to become citizens.

Last year, July 4th, 2002 President Bush signed an executive order that eliminated the waiting period for those in the military to apply for citizenship, but an executive order was needed. The new bill would allow service members to file for and complete the naturalization process instead of having to return to the United States for interviews and processing.

Sgt. Joseph Menusa, Cpl. Jose Garibay of Costa Mesa, CA and Lance Cpl. Jose Garibay all received post-humous citizenship. Rep. Darrell Issa introduced the *Fallen Heroes Act* last month. It would extend citizenship to the surviving spouse and children of non-citizens who died in battle and were given posthumous citizenship.

"Service members who lose their lives in defense of our freedom and our nation deserve the same sacrifice whether they are citizens or legal residents. At the very least we can't

allowing their spouse and children to enjoy and benefits and the freedom of the country fighting to defend," said Issa.

HISPANICS IN THE US MILITARY

The Pew Hispanic Center released its report on the representation of Hispanics in the military. A few of the key findings:

- * Latinos represent 9.49 percent of the active duty enlisted force. This compares to white representation at 61.92 percent and black representation at 22.45%.
- * Latinos' representation rate in the enlisted force is just about equal proportion to their share of the workforce.
- * Latinos are slightly over-represented among enlisted personnel who most directly support the war effort, making up 17.74 percent of the category (Infantry, Gun Crews & Seamanship) and are underrepresented in some of the more technical occupations such as electronics and aviation.
- * Hispanic females represent 14.67 percent of Latinos in the enlisted ranks.

The full report is available at:

<http://www.pewhispanic.org/site/docs/pdf/Hispanics%20in%20the%20military%20report.pdf>

More than 37,000 non-citizens serve in the military, and their numbers have grown by 30% since 2000. Of the first 10 Californians killed in the war, five were non-citizens and their number has increased by 30% since 2000.

National Personnel Records Center (NPRC) now accepting requests for records online

Sent by Joaquin Gracida jcg2002@k-online.com

The National Personnel Records Center (NPRC), has informed us about an improved process for requesting documents from the NPRC. As you know, the NPRC provides copies of military personnel records to authorized requesters. Their new web-based application service on these requests by eliminating their mailroom processing time. Also because you will no longer be asked to supply all information essential for NPRC to process the request, delays when NPRC has to ask veterans for additional information will be minimized. You can submit your application at: <http://vetrecs.archives.gov>

Please note there is no requirement to type "www" in front of the web address. Add the improved on-line request process should be used INSTEAD OF Standard Form 180. Please give this information wide dissemination.

Peace Corps Applications rise 17%

O.C. Register, 3-26-03

Gaddi Vasquez, appointed by President George W. Bush to head the Peace Corps since September 11, reports that Peace Corps volunteers are up 17% over the past year despite September 11 and the war in Iraq. While 20% of the volunteers are in Muslim countries, there have been no significant changes in the number of volunteers in other countries.

Corps workers since 9-11. Vasquez oversees a budget of \$295 million, with 7,000 volunteers. He has visited 14 countries himself since his appointment. Only 15% of the volunteers

For his closing anecdote, Vasquez talked about a poor, young Peruvian's Alejandro who rented a room to two Peace Corps volunteers, who in turn helped teach him English. When the volunteers returned to the United States, they helped Toledo win a partial scholarship at the University of San Francisco, and he finished Stanford University with a graduate degree.

In 2001, Toledo was elected president of Peru and soon invited the Peace Corps back to his country - 28 years after the corps had been kicked out by the military government of Peru. The two volunteers who helped him in the early 1960s were among those on hand for the ceremony in last year.

Hispanics to Fuel Wireless Growth

Source: Hispanic Business, April 2003

The young adult and Hispanic markets will show the most growth in new wireless cell phone use according to a study by wireless research firm Telephia. New wireless subscribers are more likely to be Hispanic than the overall population of non-subscribers. The findings are based on a survey of more than 50,000 respondents in 44 U.S. markets. John Fair, vice-president of research for Telephia, says the Hispanic market is poised to grow, as Hispanics are more likely to use services such as ring tones, games, and messaging. He says Hispanics also tend to buy newer handset models. Median spending on wireless services among Hispanic customers is higher than for the general population, and they spend 50 percent more time on their phones. Source: Telephia.

Minority farmers growing in state

O.C. Register, 4-26-03

According to the 1997 farm census, out of 74,126 farms in California, 11,075 are owned by minority farmers. The numbers reflect a national trend. The number of minority farms in California rose to 75,375 in 1997 from 64,443 in 1992. Hispanics represent the largest number of minority farmers in California at 27,717, up from 20,956 five years earlier.

"Minorities have lower net worth in terms of household assets and fewer resources passed on by previous generations. And farming . . . if they work hard, they can get ahead," says a spokesman for a worker at the U.S. Department of Agriculture.

Such diversity often brings challenges. Minority farmers cite language, lack of access to credit, and discrimination as barriers. Some groups sued the USDA alleging discrimination in loan programs. The USDA has paid more than \$600 million in settlements to about 12,500 black farmers around the country.

Fresno County, California, the nation's second-most productive farm county, has the highest percentage of all the minority groups in California. About half the county's 6,592 farms are operated by minority farmers:

Hispanics: 4,515

Asians: 3,408

American Indians: 524

Blacks: 277

Extract: Grand Prix's Hispanic fans a hot commodity

By Felix Sanchez

Staff writer, Long Beach Press Telegram, April 7, 2003

According to top Grand Prix officials, about 25 percent of their permanent base visitors are now Hispanic, and with the rising prominence of more drivers with Latin will continue to grow. And bigger crowds means more pocketbooks to tap into and stimulate Latin-based companies like Gigante supermarkets and Tecate beer to make commitments to sponsor cars and have a high-profile role at the Grand Prix.

Gigante, part of retail and grocer powerhouse, Grupo Gigante in Mexico, has in sponsorship of a CART racing car driven by Michel Jourdain Jr. Gigante recently opened a supermarket, one of four in Southern California, in Santa Fe Springs and plans to bring Jourdain to area racing fans at the supermarket this week. And Tecate beer, already a sponsor of the Grand Prix and in CART racing with its car sponsorship of immensely popular Mexican racer, has paid out several hundred thousand dollars to become the exclusive concessionaire of the Toyota Grand Prix, signing a multi-year pact with organizers and knocking out long-time sponsor Budweiser.

And with its sponsorship of Fernandez's Team Tecate race car, Tecate has seen its fan base grow, especially in Long Beach. Siefken estimates about 20 to 40 percent of the fans will be Mexican Americans or Latino. He is on record as saying racing is second in popularity only to soccer.

Venezuelan driver Milka Duno, an American Le Mans Series driver, was almost the focus of Hispanic media covering the event as top celebrities like model Angie Everhart and That Duno's beauty matches or even surpasses Everhart's, and that she is a naval engineering masters degrees, makes her an intriguing subject for the Latin media and earned her a spot on Telemundo's Ritmo Deportivo sports show.

For the full article URL: <http://www.presstelegram.com/Stories/0,1413,204~21478~1>

Source: Hispanicvista.com

Extract: **Suit alleges race discrimination on car loans**

by Lisa Muñoz, O.C. Register, 4-11-03

Civil-rights attorneys have filed suit against three auto lenders, alleging discrimination that forced minorities to pay higher interest than whites on car loans. In some cases, Hispanics were charged half the loan amount in interest. Joaquin Andrade of Woodbridge paid \$3,100 on a \$6,500 loan for a 1992 car.

"The markup has proven to be higher for blacks and minorities than whites, even when the histories are the same," said Bill Lahn Lee, attorney for Andrade. "But the contracts are so complex that the consumer has no chance to bargain. This has quite an effect - it has the effect of driving business away from minority communities." Lending policies allow dealers to increase a customer's interest rate at their own discretion. About a dozen similar federal cases are pending.

Study: **Language Worsens Hispanic Healthcare Crisis**

Source: Hispanic Business, April 2003

Hispanics who speak little or no English often are discouraged from seeking medical

concludes. Just one (1) percent of such Hispanics - mostly newly arrived immigrant assistance from a trained medical interpreter. The survey also found that almost on who do not speak English well reported their health was fair or poor, twice the prop African Americans, and English-speaking Hispanics. And 33 percent rely on commu for their health care, compared with 12 percent of English-speaking Hispanics, 10 p Americans, and 7 percent of "Anglos.

Extract: **American Memory, Historical Collections for the National Digital Library**

<http://memory.loc.gov/ammem/amhome.html>

American Memory is a gateway to rich primary source materials relating to the the United States. The site offers more than 7 million digital items from more than collections

In honor of the Manuscript Division's centennial, its staff has selected for onlir approximately ninety representative documents spanning from the fifteenth centu twentieth century. Included are the papers of presidents, cabinet ministers, memb Supreme Court justices, military officers and diplomats, reformers and political act writers, scientists and inventors, and other prominent Americans whose lives reflec evolution. Most of the selected items fall within one of eight major themes or categ division's strengths. Each of these themes is the focus of a separate essay containi reproductions of selected documents. A detailed description accompanies each do additional information about the parent collections may be obtained by following l and finding aids.

Plus .. Today in History Chat with a Librarian is offered M-F, 2-4 PM, EST

Book Review: **Mapping Human History: Genes, Race and Our Common Origins**

Origins By Steve Olson

Reviewed by Merete Rietveld, freelance writer who lives in Palo Alto, California.

September 27, 2002 Genome News Network http://gnn.tigr.org/articles/09_02/small

[Today (4/16/2003) the completed draft of the human genome was published. occasion, we present a review of a recent book which uses human genetic informati story of our common ancestry, and to confront myth and reality of human differenc

Steve Olson has written a book that promises one of the best stories we have ev written in our DNA. "It has adventure, conflict, triumph, and sexlots of sex. It range deserts to icy plains, across generations and thousands of years."

Mapping Human History follows humans from Africa to Europe, Asia, the Midd Americas, tracking their movement across continents, exploring regional genetic hi interviewing local geneticists at every stop. Reconstructing the history of various pe out how the historical trajectories of humans constantly overlap.

Olson, a science journalist who has also worked for the US National Academy o everyone in the world can most likely claim Confucius and Julius Caesar among our trace our lineage back a couple of millennia. Population statisticsproves such claim The exponential growth of our ancestors from two parents to four grandparents, eig

parents, and going back forty generations to more than a trillion direct ancestors less history when, in theory, the number of ancestors would exceed the total world population.

Genetics confirms that human groups are all closely related and possess only trivial genetic differences. Due to the "natural human tendency to interbreed" and our species migrating from continent to continent, everyone is connected to a common pool of genetic material. The author denies that human groups have significant biological differences, yet stops short of saying that race has no genetic basis. We have not 'evolved' since the emergence of Homo sapiens from Africa 150,000 years ago.'

Olson contends that race and ethnicity are social constructions that people have created, assuming that biological differences exist. "Many people...cite genetics as the source of our differences...believing that outward variations in skin color, facial features or body shape are more consequential differences of character, temperament, or intelligence."

While the genetic differences between ethnic groups create different physical features and propensities to certain diseases, Olson claims that these variations are "meaningless" compared to the natural genetic variation in humans. Still, geneticists will continue to study the differences between ethnic groups because they have crucial implications for biomedical and behavioral research.

Such studies not only look into the genetic causes of disease, but also reveal information about the merging and separation of human groups over time. Mutations created when cells replicate are the "key to reconstructing our genetic history," writes Olson. Parents bequeath their genes to their children, creating a unique genetic pattern that spreads throughout certain populations. By identifying mutations that differ between two distinct DNA sequences, geneticists can find out how long ago two groups diverged and estimate the number of generations that have passed since a common ancestor existed.

Despite the genetic variations among humans, Olson claims that we have not "evolved" since the emergence of Homo sapiens from Africa 150,000 years ago. "Our basic body plan was established 100,000 years ago. Since then, we have been in a period of evolutionary stasis."

Throughout Mapping Human History, Olson says that human beings have never had the "urge to merge." Consequently, our species has interbred too enthusiastically to create significant genetic differences. The author's enthusiasm for this idea overreaches in a passage describing a period of cohabitation between Neanderthals and modern humans in Europe. He argues that modern humans must have interbred with local Neanderthals because modern genetic data show that up to 50 percent of men on farms have had "sexual experiences with animals." This information is abundant in the anthropological parts of the book, but there is no provision of a convincing argument.

In the chapter entitled "The End of Evolution," Olson contends "no one group is more closely related to our ancestors than any other." However, a few paragraphs later he writes that people in eastern Africa "retain some of the characteristics of our early modern ancestors" because it is the place where the original Homo sapiens are thought to have lived.

In the final chapters of the book, Olson questions the practice of studying the genetic differences between human groups. He worries that although "the only way to understand how similar we are is to study our differences," the study of human differences can seem to play into the hands of those who wish to exploit these differences. "Some may benefit from tracing their lineage back to royalty, but others may be harmed by possessing genes associated with disease, for example."

Olson admits that pursuing genetic knowledge implies both risks and opportunities. His vision is "a world in which people are free to choose their ethnicity regardless of their genetic background."

See related GNN book review *Clan Mothers and Ancient Travelers: A review of Bryan The Seven Daughters of Eve*

Thousands Search National Archives New Electronic Database Press Release: April 1999

Sent by George Gause ggause@panam.edu

Source Jennifer Heaps jennifer.heaps@NARA.GOV

College Park, MD. . . The National Archives and Records Administration (NARA) has announced the launch of Access to Archival Databases (AAD), a new research tool that makes a selection of the most popular electronic records available to the public over the Internet. The URL is <http://www.archives.gov/aad/>

AAD is the first publicly accessible application developed under the auspices of the National Archives Electronic Records Archives Program. The Electronic Records Archives Program addresses the larger challenges of preserving the increasing variety and volume of Government records that have been created and stored in electronic form. AAD addresses just access to a specific type of electronic record--databases and records that are structured like databases.

In announcing the new system, Archivist of the United States, John W. Carlin said, "The new system will provide a new way for customers to access records over the Internet. Since we launched AAD, researchers needed to contact us directly to gain access to our electronic records. Sometimes we were able to supply them with copies of specific records after a period of time, but frequently they needed to purchase a copy of the entire file. Now they only need access to the Internet to reach these selected records. AAD is a crucial step toward our mission by providing the public with 'ready access to essential evidence.'"

AAD provides researchers with: Online access to more than 350 databases, which include records from over 20 Federal agencies. NARA plans to expand the system to more than 500 databases.

The ability to search, retrieve, print out, and download records. Researchers will be able to view the series and file units of interest before they begin their search.

--Important contextual information to help researchers understand the records better, including lists, explanatory notes from National Archives archivists, and for some series or file units, scanned documents.

Notable databases in the initial release of AAD include:

- Preservation survey of Civil War sites
- Combat casualties from the Vietnam and Korean Wars
- POWs from World War II and Korean War
- Japanese-American Internee Files from World War II
- Port of New York ship passenger lists, 1846-1851 (Irish Famine database)
- Death records from the Gorgas Hospital Mortuary in Panama, 1906-1991
- Indexes to black and white and color NASA photographs, 1958-1991
- After action combat and air sortie reports from the Vietnam War
- Military Prime Contracts in excess of \$10,000, 1965-1975
- Securities and Exchange Commission (SEC) Ownership Reporting System, 1978-1993
- SEC Proposed Sales of Securities System (Insider trading), 1972-1993

Since the launch of AAD, thousands of researchers have flocked to the site. Due to the high volume of traffic, you may experience a wait time to access information. The National Archives is currently working to increase the capacity of the system.

additional capacity to the system to meet the demands of users.

For press information, contact the National Archives Public Affairs Staff at 301-837- Press release available online at http://www.archives.gov/media_desk/press_release
List archives at <http://lists.ufl.edu/archives/recmgmt-l.html>
Contact RECMGMT-L-REQUEST@lists.ufl.edu for assistance

Hispanic Achievers eNews News e-magazine. Free to receive.
<http://www.hispanicachievers.tv/templates/tv/enews15.htm>

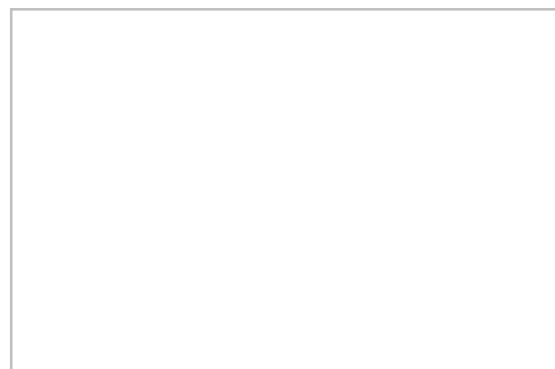
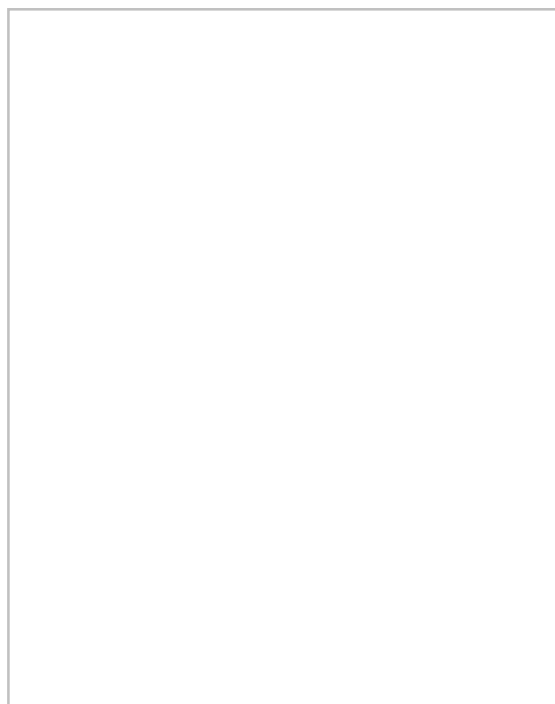
Bernardo de Galvez

April 5th, SAR and C.J. Well Painting
Rebuttal to 1997 letter by Robert H.
Thonhoff

Bibliography by Dr. Granville Hough
Recommended websites by Joan De
Soto

California Sons of the American Revolution Honor Bernardo de Galvez

On April 5th, 2003
Mimi Lozano and
Michael Perez
attended the
California Sons of
the American
Revolution Annual
Spring Banquet.
Through the
coordination of
Clarence Lucas, an
invitation was
extended to the
Spanish Consul.
Colonial Soldiers
from all over the
United States
added touching
reminders of the
historical sacrifices
made for this great
nations. SHHAR
made a formal
unveiling of this
painting, which
was commissioned



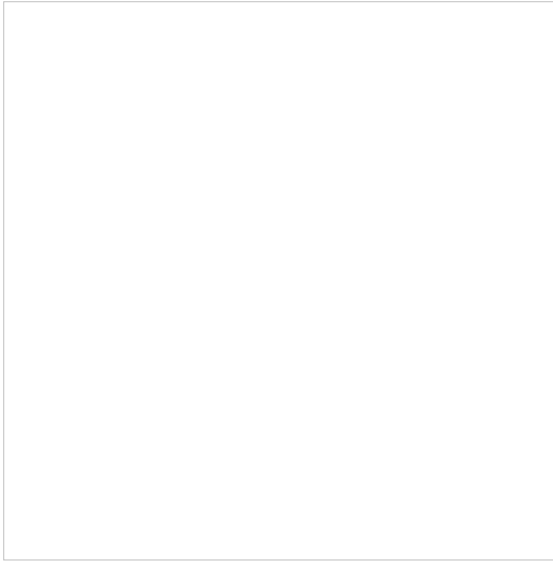
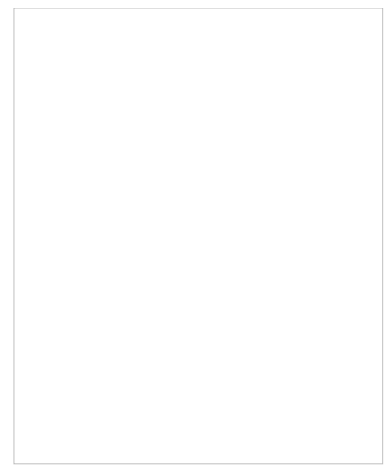
Honorary
Consul of Spain in San Diego,
**Maria Angeles O'Donnell
Olson** and her husband,
Quentin Olson
Above

**Mimi Lozano & Clarence
Lucas**
Below

**Colonial Spanish
Soldier
Artist:
C.J. Wells, New Mexico**

by a supporter of the Galvez Project as a gift to the Sons of the American Revolution.

The painting will be housed in Louisville, Kentucky, at the National Headquarter for the Sons of the American Revolution.



It is a pleasure to be here today. the consul General of Spain in Los Angeles, his excellency Jose Luis Dicenta Ballester, has asked me to read the following:

First of all, I would like to express my gratitude to the organizers of the Annual Spring Banquet for inviting me to shared this evening with you and my regret for not being able to attend due to unavoidable previous engagements. Maria Angeles Olson, the Honorary Consul of Spain in San Diego, is in attendance representing me.

Second of all, I would like to congratulate you for the "Somos Primos" initiative and for the spirit behind it. To investigate our

Clarence Lucas is leading a movement to organize a Spanish colonial soldier chapter. If you would be interested in receiving help in tracing your Hispanic lines back to a Hispanic soldier, please email him directly at clucas@bart.gov Many Southwest and Mexican researchers with early ancestral connections on this continent will be surprised to find that their Spanish ancestors helped form this nation.

Ante todo les estoy muy agradecida por habernos invitado a participar con ustedes en esta velada. El Cónsul General de España en Los Angeles, El Excmo. Sr. Don José Luis Dicenta Ballester me ha pedigo que les lea lo siguiente:

Quisiera, en primer lugar, expresar mi agradecimiento a los organizadores del Annual Spring Banquet por invitación a compartir esta velada con Uds., y lamentar el no haber podido estar presente en esta ocasión por ineludibles compromisos previos. Lo hace, en mi representación en esta ocasión por ineludibles compromisos previos la Cónsul Honoraria de España en San Diego, María Ángeles Olson.

En segundo término, deseo felicitarles por la iniciativa de Somos Primos y por el espíritu que la anima. Investigar nuestros orígenes es un elemento básico para definir nuestra

origins is a key element to define our own identity. I have been maintaining for years that no Spaniard can be fully conscious of its identity unless he or she has a good knowledge of Latin America. And this is because Latin America is a substantial part of our own history, where blood and cultures mixed to create today's reality. A reality where history, culture and language serve as basic channels for any future projects.

For that same reason, I believe that the intent to know precisely the historic contribution of Latin American People - and also of Spaniards, especially in this region of the United States - to the creation and articulation of this great country, is a noble purpose, and also an unavoidable effort, in order to clearly establish the identity of millions of Americans. Forgetting about history and not knowing the past does not prepare us well to organize the future.

I hope to have an opportunity very soon to meet with you and I wish this evening becomes a real success. You can count on my positive disposition to work on your project in the future.

propia identidad. Vengo sosteniendo desde hace muchos años que ningún español es plenamente consciente de su identidad si no conoce bien América Latina. Y ello porque la América Latina es una parte sustancial de nuestra propia historia, donde sangres y culturas se mezclaron para dar lugar a la realidad actual. Una realidad en la que la historia, la cultura y la lengua sirven de catalizadores básicos de cara a cualquier proyecto de futuro.

Por esa misma razón, considero que el intento de conocer cabalmente la contribución histórica de los Latinos Americanos - y también de los españoles, en especial en esta región de los Estados Unidos - a la creación y articulación de este gran país constituye un noble empeño y también un esfuerzo ineludible si se quiere establecer con claridad la identidad nacional de millones de Norteamericanos. Olvidar la historia, desconocer el pasado, es mala preparación para organizar el futuro.

Espero tener muy pronto la ocasión de reunirme con Uds. y deseo que esta velada constituya un auténtico éxito. Cuenten Uds. con mi positiva predisposición para trabajar en el futuro en su proyecto.

A Rebuttal to an Erroneous Letter-to-the-Editor

By Robert H. Thonhoff*

[ANNOTATOR'S NOTE: Thirty years ago, with the standard education that I had received, I probably would have held much the same views as the writer of the following letter-to-the-editor. Relatively recent research in the voluminous

Spanish archives, however, has revealed new information about the history of the American Revolution. Indeed, it has added a new dimension to that history. To paraphrase the words of radio commentator Paul Harvey, ". . . and now we know the rest of the story!"]

[Original letter in green and the rebuttal is typed in red inside the brackets.]

In his [*Houston Chronicle*] October 27 Outlook article, "How Hispanic America first came to the U.S. rescue," television producer Anthony Burden attempted to show that Hispanics deserve as much credit as the French in aiding the cause of the American Revolution. I don't question Burden's scholarship, but I do take issue with his politics and the manner in which his facts were presented. [Yes, indeed, we all want the facts presented to be the truth, the whole truth, and nothing but the truth. Unfortunately, the facts about Spain's vital role during the American Revolution have been grossly overlooked and misrepresented far too many years. Fortunately, relatively recent scholarship has brought to light new information from Spanish archives that would corroborate Anthony Burden's presentation.]

We are led to believe that, through the kindness of his heart, Spanish commander Bernardo de Galvez sent supplies up the Mississippi to the rebellious colonists in the form of "aid," opened the port of New Orleans to American warships and marshaled his forces to fight the British on our behalf. This is not exactly the truth [That is exactly what happened! Bernardo Gálvez was, indeed, a compassionate kind, and caring man. One but needs, for example, to read John Walton Caughey's magnificent book, *Bernardo de Gálvez of Louisiana, 1776-1783* (Pelican Publishing Company, Gretna, Louisiana, 1972), and other publications about his life and deeds to deduce this. Spain had good reason to fight the British on behalf of the Americans and on its own behalf.]

During the course of the Revolution, the Colonies did ask for and received, several small loans from Spain which were ultimately repaid; [On the contrary, the American Colonies requested and received loans of not only large amounts of money, (millions of pesos—the currency standard of the times) but also outright gifts of great amounts of food, uniforms, blankets, shoes, stockings, medicine, muskets, bayonets, cannons, cannon balls, musket balls, musket flints, lead, gunpowder, and other items, most of which was never repaid or paid for.] the Mississippi was used as a trade route with New Spain [The Mississippi and Ohio rivers served as a veritable lifeline for Spanish aid to reach the embattled colonists, but all items received were paid for by the colonials and not accepted as "aid" Totally incorrect: All of the aid was gratefully accepted by the Americans, and little was repaid.] Spanish forces did fight the British in New Spain (the Gulf Coast), but on their own behalf not ours. No Spanish ground forces were committed on American soil [Tens of thousands of Spanish soldiers fought the British not only at Manchac, Baton Rouge, Mobile, and Pensacola, but also at St. Joseph (Michigan), St. Louis (Missouri), Vincennes (Indiana), Kaskaskia (Illinois), Cahokia (Illinois) and worldwide. At the siege of Pensacola alone, Gálvez had over 7,000 soldiers and

sailors under his command. Even a contingent of the First Continental Marine fought under Gálvez in his campaign along the Gulf Coast.] **and no Spanish ship were deployed to American waters to repel the British Navy.** [Hundreds of Spanish ships, many of them from México (deep New Spain) were deployed to wage war against the British along the Gulf Coast, in Central America, in the Bahama (where a part of the South Carolina Navy served under Gálvez), and in global engagements against the British in the far off Philippines, Galápagos, Juan Fernández Islands, Honduras, Guatemala, Nicaragua, Bahamas, Jamaica, Minorca, and Gibraltar. France extended the worldwide dimensions of the war by fighting the British in India, Hudson Bay, and Sierra Leone in addition to the North American Continent and the West Indies.]

Unlike the French who were already well on their own road to revolution, Spain was strongly committed to monarchy. [The French and Spanish Bourbon monarchs were strong and intact at this time in history. Spain's King Carlos III, sometimes called "The Best of the Bourbons," was one of the world's most enlightened and benevolent monarchs. A little later, in the 1790s, Napoleon Bonaparte ascended into power during the French Revolution and became the Emperor of France from 1804 to 1815. Unbeknownst to many people, he set up his brother, Joseph Bonaparte, as King of Spain from 1807 to 1814 (during which time the Mexican Revolution started on September 16, 1810).] **When Spain finally declared war on England, it was not to encourage or aid the cause of American independence** [Because of the complex world situation, Spain assumed a policy of "benevolent neutrality" toward the Americans and a "cautious neutrality" toward the British. From 1775 until the formal declaration of war against England on June 21, 1779, Spain sent covertly (secretly) aid of all kinds to the Americans. After the declaration of war, Spain militarily engaged the British not only in North America but also over the world, at the same time posing a possible Spanish-French invasion of England. **The Spanish, rather, saw an opportunity to recoup losses suffered at the hands of the British. This cannot be attributed to benevolence but to self-interest, pure and simple.** [Spain had many reasons, benevolent and political, to befriend the Americans and wage war against the British. After the war, the American Congress commended Bernardo de Gálvez for his aid during the war, and Spanish aid was gratefully acknowledged. Since then, for whatever reasons, America has generally forgotten not only the great contribution of Spain to American independence but also the great Spanish hero of the American Revolution, General Bernardo de Gálvez, whose name should rightfully rank with the Marquis de Lafayette, General Rochambeau, and Comte de Grasse of France; Baron von Steuben and Baron de Kalb of Prussia (now Germany); and Thaddeus Kosciuszko and Casimir Pulaski of Poland.]

The United States' history gives credit to the French (who did send aid), because credit is deserved. On the other hand, if history seems to neglect the contribution of the Spanish in our fight for independence, it is only because those contributions were minuscule and hardly worth mentioning. [Quite the contrary! Far from being "minuscule and hardly worth mentioning," Spain's contribution should be

truthfully characterized as "munificent and vital" to the winning of the American Revolution. Interestingly, both France and Spain stood by the United States of America in the War for Independence. Unlike France, however, Spain has stood by the United States again in the current War against Iraq, an important phase in the ongoing War against Terrorism.]

John P. Bridge, Katy, Texas

November 8, 1997, Houston Chronicle

Bibliography for General/Viceroy Bernardo de Gálvez
Prepared by Granville W Hough gwhough@earthlink.net

With the increasing interest in the life and work of Bernardo de Gálvez, it is worth noting what is currently available and in our libraries. We can start with the Library of Congress and then go on to more specialized libraries. We see there are obituaries, epic poems, engravings and likenesses, genealogies, diaries, children's books, and serious studies of his campaigns and contributions.

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The 8-volume Series, Spanish Patriots During the American Revolution, 1779-1783

Written by Dr. Granville and NC Hough are available from Borderland Books:

P.O. Box 28497, San Antonio, Texas 78228

Retail store: 6307 Wurzbach Road (at Evers Road) San Antonio, Texas 78240

Contact: 210-647-7535 Fax: 210-432-0482

E-mail: gfarias@borderlandsbooks.com <http://www.borderlandsbooks.com>

Websites for Researching Primary and Original Documents concerning Galvez Compiled by Joan De Soto

Documentary Relations of the Southwest, Arizona State Museum

<http://saint-denis.library.arizona.edu:4000/cgi-bin/museumLogon.cgi>

Archivo General de la Nación

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ORANGE COUNTY, CA

May 3rd

General Bernardo de Galvez, 1779
Orange County California Genealogical Society

This is an opportunity to **Meet both the Spanish Consul Maria Angeles Olson & author of the 8-Vol. Spanish Patriots, Dr. Granville Hough**

May 3rd:

Mother's Day program, Martinez
Libros Latinos

May 31st

SHHAR Quarterly Meeting

Steven Hernandez Thesis Study
Presentation on the Cristero Rebellion

Cristeros Became Mexican Martyrs
1926-1929

Recovering Hispanic Religious Thought
Personal letter concerning this time period

May 3rd: General Bernardo de Galvez: A Hero of the American Revolution

Michael Stevens Perez, 11:00 a.m.

Huntington Beach Central Library
Golden West & Talbert

7111 Talbert Ave., Huntington Beach, CA

Michael Stevens Perez, Program Manager of the Bernardo de Galvez Project, accompanied by the Honorary Spanish Consul Maria Angeles Olson and Dr. Granville Hough will address the Orange County California Genealogical Society in Huntington Beach.

In 1779, General Bernardo de Galvez and his multi-ethnic army of Creoles, Indians, free African Americans and his own Spanish regulars, marched on the British-held forts at Baton Rouge and Natchez. Then they took the British at Mobile and

Pensacola. They immobilized the British forces in the South when Great Britain needed them most, resulting in its eminent defeat. Today, Galveston, Texas bears honor to his name.

Come and learn more about this Spanish-American hero and others at our May meeting featuring Michael Stevens Perez. He will also be discussing the Bernardo de Galvez Project, which honors this great man. In the afternoon, Michael will speak on the de Riberas, a New Mexico family of Spanish Colonial soldiers, 1599-1843. Come and learn about the vital role that Spain played in creating our United States!

MEETING TIMETABLE

09:00 am - Morning Workshop(s)

9:00 AM - Room B Intermediate/Advanced Genealogy, Charlotte Smith

9:00 AM - Maddy Room Computer SIG. Dr. Lloyd Budwig, Chris Hansen

10:00 am - OCCGS Business Meeting starts

11:00 am - MONTHLY SPEAKER Michael Stevens Perez

12:30 pm - Afternoon Workshop(s)

12:30 PM - Room C

"The de Riberas: A New Mexico family of Spanish Colonial Soldiers"

Michael Stevens Perez

12:30 PM - Room D German Interest Group, Bill Toeppe

12:30 PM - Room D Basic Genealogy, Gretchen Slota, Charlene Haney

For more information: <http://www.occg.com/events.htm>

Mother's Day Event at the Libreria Martinez

Our Mother's Day Event will be on May 3, 2003 at 3 pm with author Maria Perez-Brown. She will be presenting her new book *"Mama: Hijas Latinas Celebran a Sus Madres."*

And more coming events for you.

Thursday, May 15 at 7:00 pm. Louis Barajas: *"The Latino Journey to Financial Greatness"*

Rueben Martinez rueben@latinobooks.com

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May 31st: Cristero Rebellion of 1926 to 1929

Steven Hernandez, 11 AM

Society of Hispanic Historical & Ancestral Research
Quarterly Meeting
Orange County Multi-Regional Family History Center
674 S. Yorba, City of Orange
FREE

Historian Steven Hernandez, completed his thesis on the topic of the Cristero Rebellion. He will be sharing data, documentations, and stories found during his investigation of that time period. For a little back ground information, here follows an article on the Cristeros written by Kazstelia Vasquez.

Schedule:

9:00 AM to 10:30 AM Networking

10:30 to 11:00 Introductions and Announcements

11:00 SPEAKER: Steven Hernandez

Cristeros Became Mexican Martyrs 1926-1929
by Kazstelia Vasquez

Borderlands 1800s to 1920s
Produced by the Students of El Paso Community College
2002-2003, Vol. 21

In the U.S., betrothed couples can choose to have a religious or a civil wedding ceremony. If they choose the religious one, the state recognizes it. In Mexico, however, couples desiring to have a religious ceremony must also be married in a civil ceremony.

This separation of church and state dates back to the 1857 Constitution and the government's later enforcement of several articles which gave the state administrative power over the clerical profession and took away authority from the Catholic Church.

In 1926, a small army of Catholic peasants who took on the name "Cristeros" (followers of Christ) fought to regain religious freedom. Before they were through, as many as 50,000 men from every socioeconomic background took up arms against the government.

The "war" produced many religious refugees, some of whom came to El Paso. The city welcomed the persecuted, and from this support stemmed the founding of new seminaries and monasteries, which still exist today.

In 1917, President Plutarco Eli as Calles and the former president, General Alvaro Obregon, weakened the Catholic church in Mexico by enforcing the articles of the 1857 Constitution included in the 1917 version. Article 3 called for secular education in the schools, thus outlawing parochial education. Article 5 closed all seminaries and convents. Article 24 forbade worship outside the physical borders of the church.

Article 27 prohibited religious groups from own real estate, thus nationalizing all church property. Article 130 prohibited priest and nuns from wearing religious

vestments, but more importantly, it took away from the clergy the rights of voting and speech, prohibiting the criticism of government officials and comment on public affairs in religious publications.

The closing of seminaries began during the Mexican Revolution, leaving nuns and priests with no place to live or work. The government also ruled that only Mexican-born clergy would be allowed to remain and participate in religious activities in Mexico. By 1917, hundreds of religious had been expelled from Mexico or had fled the country.

The Catholic Church did not want to retaliate violently against the government, so from 1919 to 1926, they obeyed the laws. However, in 1926, President Calles introduced legislation which fined priests \$250 for wearing religious vestments and imprisoned them for 5 years for criticizing the government.

Archbishop of Mexico, Jose Maria Mora y del Rio, declared that the Catholic Church could not accept the government's restraints. On July 31, 1926, the Archbishop suspended all public worship by ordering Mexican clergy to refrain from administering any of the Church's sacraments.

Many priests were martyred while celebrating mass, either by being shot or by being beheaded. In a last affirmation of their faith, the Cristeros would shout, "Viva Cristo Rey!" (Long live Christ the King!) just before dying.

Padre Miguel Agustin Pro was one of the best known of the martyred priests. Pro used elaborate disguises so that soldiers would not recognize him as a priest. Known for his indefatigable sense of humor, he visited the faithful often dressed as a beggar. He administered the sacraments, provided jokes and laughter, and helped financially those in need. Rich families often received the sacraments from Padre Pro in his disguise of businessman. Pro and his brother, Humberto, were arrested for being erroneously linked to a car bombing which injured ex-president Obregon. The car used in the bombing was traced back to Humberto Pro, the previous owner.

Calles took advantage of the opportunity to execute a priest publicly in an attempt to discourage other priests from participating in politics. He ordered Pro be shot at the police station and invited reporters to the execution. Padre Pro carried a small crucifix and his rosary and held his arms out forming a cross as he was shot. Pope John Paul II beatified him on September 25, 1988.

Another martyr, San Pedro de Jesus Maldonado Lucero, served the people's spiritual needs in Chihuahua, Mexico. Maldonado attended seminary in Mexico in 1914, but the political conflict forced him to leave. He came to El Paso and received his ordination on January 25, 1918, from Bishop Anthony J. Schuler at St. Patrick's Cathedral. Then he returned to Chihuahua to serve the faithful.

After Calles' anti-Catholic laws were implemented in 1926, Maldonado became a government target for performing religious ceremonies in private homes. He succeeded in celebrating night masses on one ranch or another, performing marriages and baptisms and administering other sacraments. In 1937 during Holy Week, the mayor and soldiers in Santa Isabel, Chihuahua, arrested him and beat him to death for defying government bans on hidden religious celebrations.

Like Maldonado, many other priests and nuns along with ordinary Catholics, Mormons and Episcopalians left the country and found refuge in broader cities in the United States, among them, El Paso. Patrick Cross writes that by 1929, some 25,000 priests in approximately 12,000 parishes no longer could minister to the spiritual needs of Mexican Catholics, over 10 million strong.

In a personal interview, Dr. Jesus Cuellar, this writer's grandfather, recalled that at the age of 13, in 192, he was helping Father Gregorio Paredes with a secret mass in a house in Guanajuato.

In order to save the priest's life and to keep the Eucharist from desecration, Cuellar took the Chalice Containing the Eucharist and ran out to hide in the neighboring house. He and Father Paredes hid in a basement for 3 days, waiting for the soldiers to leave.

Persecuted Mexican Catholics received worldwide sympathy. Boston banned the new religious regulations calling them "the most brutal tyranny." New York parishioners crowded Catholic and Protestant churches to offer prayers for a peaceful solution in Mexico.

El Paso Bishop Revered Schuler welcomed Juarez Catholics and even granted priests permission to perform marriages and baptisms without requiring residency for the Mexican citizens. Between 1926 and 1929, the number of people attending services at El Paso Catholic churches suggested that downtown churches were serving great numbers of Catholics from Mexico.

Since priests and nuns in Mexico could no longer teach there, many of them came to El Paso. Three nuns from the order of Perpetual Adoration and two from the servants of the Sacred Heart arrived in El Paso on August 2, 1926. Sacred Heart church received the nuns from the Sacred Heart Order with open arms.

Because there was no Perpetual Adoration order in El Paso, Bishop Schuler provided the funds for the foundation of such a monastery to train nuns. Other exiled nuns from Mexico City and Guadalajara soon joined the first nuns.

Reverend Mother Maria Concepcion del Espiritu Santo was in charge of the nuns who came from Guadalajara. She found a suitable location for the monastery in a house at 1401 Magoffin. Along with money from the diocese, the Catholic community raised funds and helped pay \$7,550 for the property in monthly installments.

Once El Paso became a diocese in 1926, it allowed to establish seminaries and became the home to Franciscans at St. Anthony's Seminary at Hastings and Crescent in 1935. Before this, the persecuted Franciscan order of Michoacan, which had not had a seminary since 1910, had lived in Santa Barbara, Calif., after their departure from Mexico.

The monasteries and seminaries established at this time succeeded so well that an additional Perpetual Adoration Monastery in the Lower Valley and the Roger Bacon Seminary soon followed to house homeless priests and nuns.

During the religious persecution, some Mexican nationals who sought and found asylum in El Paso decided to stay here. However, many returned to Mexico but continued to enroll their children in the parochial schools here. Perhaps the trend of bring children to school across the boarder began when El Paso met those

needs so many years ago.

Even though Catholicism is no longer openly persecuted in Mexico, the religious persecution of the 1920s is still felt. The government prohibits priests from owning property, criticizing government officials or commenting on public affairs. The state still does not recognize weddings performed by priests.

In 2000, the Pope canonized 25 priests of the Cristero era, including San Maldonado. The blood of the thousands of Cristeros and martyrs that flooded the land nourished the spirits of those left behind; their courageous cry can still be heard in the hearts of the faithful, "Viva Cristo Rey!"

Sent by Ivonne Urveta Thompson guirodriguez@utep.edu

There is a growing interest in the historical religious thought of Tejanos and Mexicanos, as evidence by a first- time ever conference being held this month in Texas.

**Recovering Hispanic Religious Thought
in the Nineteenth and Early Twentieth Centuries Conference**

No Registration is Required

May 22, 2003

University of Houston, University Center

9:00 AM to 5:00 PM

The Recovering the U.S. Hispanic Literary Heritage Project with the sponsorship of the Graduate Students in Spanish Association and the Ford foundation announces its first Hispanic Religious Thought Conference at the University of Houston Main Campus. Scholars from various disciplines will be presenting papers on diverse themes related to the recovery of the Hispanic written legacy.

Recovering Hispanic Religious Thought in the Nineteenth and Early Twentieth Centuries is project to find, research and make accessible all religious documents and thought of Hispanics in the United States from colonial times to 1960. In the development of Hispanic culture, religious institutions, practices and discourses have been of primary importance in shaping Hispanic worldview.

For more information, please write, fax, or em-mail:

Recovering the U.S. Hispanic Literary Heritage

University of Houston

256 Cullen Performance Hall

Houston, TX 77204-2006

Tel: 713-743-3128

Fax: 713-743-3142

E-mail: artrec@mail.uh.edu

We invite readers to share family stories about this time period.

The following was sent by Sister Mary Sevilla, msevilla@attbi.com.

She received it from her cousins, residents of Mexico.

"The rebellion was the Cristeros. It happened in around the year 1930. It was persecution to take the land and the money from the church, since according to the government, it [church] was getting very powerful, and they [Cristeros] were trying to overthrow the Mexican government. This is what my dad told me, and he was a Teniente in the Mexican Cavalry at the time and served alongside Lazaro Cardenas and Avila Camacho." Carlos & Muriel

LOS ANGELES

Los Amigos of Long Beach

"Ollita de Peltre"

Los Amigos of Long Beach information Sent by Ana Maria McGuan

MAY 1

7th Annual Nuestra Imagen Awards & Dinner Fundraiser

Presented by Community Hispanic Association at The Grand, 4101 Willow, Long Beach. Mexican Maestro, Enrique Arturo Diemecke, will be this year's recipient of the Nuestra Imagen Award. Tickets \$60. Call C.H.A at (562) 433-7831 to receive an invitation.

MAY 3

Long Beach Symphony Orchestra Celebrates Cinco de Mayo with a Chamber Orchestra Concert at the Museum of Latin American Art. World premiere of a new work by Music Director Enrique Arturo Diemecke: "My work covers more than the battle at Puebla, it also portrays the strong ties between America and Mexico during the Civil War period...". Soloist: Celino Romero - of the world-renowned classical guitar quartet, Los Romero. Museum of Latin American Art, 625 Alamos, Long Beach, 8:00 - 10:00 p.m. \$20 members, \$25 non-members, \$15 students. For further concert information or to order tickets, call MoLAA at (562) 437-1689 or visit Long Beach Symphony Orchestra.

MAY 4

Cuban-American Festival "Mi Son Cubano"

Presented by Havana Promotions at Queen Mary Events Park, Long Beach, 9:00 a.m. - 6:00 p.m. Direct from Miami: Hansel y su Orquesta Calle Ocho. Charanga Cubana with special guest Azuquita, Orquesta Charangoa and Son Mayor. \$15.00 adults, \$5.00 ages 10-14, kids admitted free. Includes self guided tour of the Queen Mary. Parking in QM \$8.00. More Info: habanapromotions@aol.com

"Ollita de Peltre"

[Editor's note: I received this charming little personal story, but lost the author in the transition. I decided to publish it anyway with the hope of finding the author.

I want to encouraging her to continue writing her memories and continue sharing. I congratulate her for her skill in weaving a historical time period and also demonstrating social acculturation into her personal memories. It sure worked. Please email me. Thanks.]]

Growing up in Post- Depression East Los Angeles, the only escape from our dismal life of poverty was our local Community House. Run and operated by the Parish of St. Anthony's Church, the Community House offered sewing, dancing, and homemaking classes which most of the local Catholic girls attended.

It was here that I had my first taste of Weber's white bread! We learned how to make French -toast, and grilled cheese sandwiches! One day we even got to taste Campbell's soup. What a difference from our steady diet of beans, sopa- (rice or fideo), chile, and Cosido (soup) on Sundays.

The day we learned how to make BROWNIES we were all ecstatic. We had never tasted anything so wonderful! I wanted to eat the whole thing. I could not believe it was something I could prepare myself. At home I begged my grandmother to let me make Brownies. Her reply was that we did not have, nor could we afford the ingredients. It did not do any good to point out that we already had Mexican Chocolate. She still insisted that we could not afford the butter needed.

One day while my Grandmother was away I decided to go ahead and make the Brownies. I tried to melt the Mexican chocolate in my grandma's little white and blue enameled saucepan. (her "ollita de peltre") I added sugar, but of course we had no butter. I stirred as fast as I could but the concoction kept drying up as fast as I was stirring. Pretty soon it was burned beyond salvation. I rushed frantically to clean up my mess before my grandmother returned. When I found I could not clean the "Ollita de Peltre", I went outside to look for a place to hide it. I slipped it under the house through an opening in the foundation, never to be seen again.

That night I suffered pangs of guilt every time I heard my poor grandma exclaim "Adonde estara mi ollita de peltre? (Where is my little ollita de peltre?)" Or "Que paso con mi ollita de peltre?"(What happened to my little enameled saucepan?)

Months, perhaps even a year later my grandma would still sigh from time to time, "Que pasaria con mi ollita de peltre?" (Whatever happened to my enameled saucepan?)

In time I forgot the whole incident but now having reached my own so- called "Golden Years" The Ollita de Peltre" sometimes comes back to haunt me.

I'm sorry abuelita. I'm sorry that I did not own up to my "travesuras"(naughtiness) But if it helps matters any I am now experiencing my own "Ollita de Peltre" incidents. And like you--from time to time I find my self muttering ; "Que paso con mi ?" -- **whatever.**

CALIFORNIA

Mexico's Firefighters train in Santa Fe Springs, CA
Don Victor Castro Fights the French
The Mystery of the Missing Stones
San Diego Media Arts Center

De Colores Art Show
Woman's History Month
Summer Workshops for Young Readers

Extract: **Sharing skills - Firefighters from Mexico train in Santa Fe Springs, CA**

By Ben Baeder , 3-14-03, Whittier Daily News (562) 698-0955, Ext. 3024, or ben.baeder@sgvn.com

<http://www.whittierdailynews.com/Stories/0,1413,207~12026~1245250,00.html>

Source: Hispanicvista.com, Inc. 2003

SANTA FE SPRINGS, CA – March 14, 2003 - Lagos de Moreno, a rural city in central Mexico that was the rebel base of operations during the Mexican War of Independence in the early 1800s, is changing fast. In an attempt to keep up, President Vicente Fox sent Alfonso Macias, director of civil protection in Lagos de Moreno, Mexico and Captain Jose de Jesus Alvarez of the the Lagos de Moreno Fire Department to learn emergency-response techniques. For two weeks in March, the two men trained and stayed with Santa Fe Springs firefighters at the fire station on Greenstone Avenue in California.

While staying at the Santa Fe Springs fire station on Greenstone Avenue, the two Mexicans concentrated on how to respond to two of Lagos de Moreno's biggest problems: traffic collisions and field fires. because it is centrally located in Mexico, six major highways run through Lagos de Moreno, Macias said. As the result of new factories, traffic is increasing and so are traffic collisions, Alvarez said.

Most of the firefighters are volunteers who lack adequate equipment and training. In fact, someone from the United States had donated air bags to the department, which are used to lift cars off the ground when rescuing collision victims. But the bags came with no directions and firefighters had no idea how to use them until Santa Fe Springs firefighters showed Alvarez how.

The two visitors spent time learning how to control wildfires, knocking down fires in a burning cargo car, fire science and other rescue techniques. Macias is currently working on an emergency-response plan he hopes will eventually be adopted by the federal government to be used in all of Mexico.

The Santa Fe Springs Fire Department is one of the more advanced city departments in the area, which gives them special qualifications to train firefighters, firefighter Jose Tovar said. The department has firefighters with the highest level of Urban Search and Rescue certification. They also have capability to handle hazardous materials and rescue people from fast-moving water, according to Chief Neal Welland.

The arrangement to bring the Mexicans here was brought about by Santa Fe Springs businessman Bill Morgan, who owns SPU Automotive. Morgan, who is descended from a British family and was born and raised in Mexico, is the

executive secretary for the International United States/Mexico Sister City Organization.

Morgan said he is hoping the relationship between the fire departments will be a long one. "These firemen have friendships all over the world," he said. "The fireman from here go to Mexico and spend their vacations and money out of their pockets to train (firefighters in Mexico). These guys are all brothers. "

Don Victor Castro Fights the French

By William Mero

First published in the Brentwood Press <http://www.cocohistory.com/essays-don-castro.html>

Sent by **Joan De Soto** who writes: "**Juan Salvio Pacheco is my husbands 2nd great-grandfather.**"

Don Victor Castro was a fighter. His father was from Cordoba, Spain and Victor was proud of his Spanish heritage. Born in 1820, Don Victor Castro inherited the magnificent Rancho San Pablo, the first rancho in Contra Costa County. Don Castro did not gamble or carouse. He also had reputation for never smoking, drinking or using profanity. Tall and immensely strong, Victor was a renowned horseman. In 1840 he was made a jeuz de campo, "judge of the plains." As such Don Castro had absolute authority over the great roundups where cattle were separated for branding. He was active in wars against the Indians that raided the Mexican ranchos and in fighting the American squatters that swarmed on to his property after the gold rush. He was a leader both in war and peace. Under American rule in 1852, he was elected a Contra Costa County supervisor.

Still Victor Castro never lost his concern for the plight of Mexico. During the early 1860's America's energies were occupied by its Civil War. France under Napoleon III took advantage of America's political turmoil by seizing Mexico and naming their political puppet, Archduke Ferdinand Maximilian, as the Emperor of Mexico. Mexico soon plunged into rebellion as it fought to regain its independence. President Benito Juarez was the leader of Mexico's struggle for freedom. Desperate in their fight against the power of France, the rebels sought financial and military support from outside of Mexico. In 1864 General Placido Vega was sent by Benito Juarez on a secret mission to California. To generate support for the constitutional government of Mexico, Vega met with the leading Mexican-American families of Contra Costa asking for their moral and monetary aid in the cause of Mexican independence. Seeking additional political influence General Vega also became a vice-president of the Union Club of San Francisco. As an officer of the Union Club, he contributed both time and money working on Lincoln's 1864 re-election.

The primary purpose for General Vega's mission was to buy munitions for the struggling Juarez government. During our Civil War the American government had prohibited the export of arms to Mexico. Vega was soon deeply involved in smuggling guns into Mexico. General Vega also organized Mexican patriotic clubs throughout California and Nevada. Their purpose was to raise money and recruit

volunteer soldiers to fight for a free Mexico. In Contra Costa County clubs were formed in San Pablo, Pinole, and Martinez. Vega's greatest success was the delivery of 8,000 rifles to Porfirio Diaz and 24,000 muskets to Juan Alvarez. With these arms, they eventually expelled the French from their parts of Mexico.

The Pacheco, Castro and Vallejo families contributed money and moral support. Augustin Alviso, Salvio Pacheco, and Victor Castro even loaned General Vega \$24,000. For Victor Castro money alone was not enough. He felt that he must go to Mexico and personally fight the French and their Mexican allies. The first military expedition in 1865 was stopped in San Francisco largely through the efforts of Edmund Burke, San Francisco Chief of Police and a deputy in the Port Collector's office. Original papers in the Bancroft Library reveal that at the time, the San Francisco Police Chief was actually a secret agent in the pay of the French government.

In 1866 Don Victor Castro successfully raised a company of volunteers and was commissioned a captain in the Mexican army. Many of the officers and volunteers in the large invasion force organized by General Vega were Anglos, not Mexicans. Most were soldiers newly discharged from the Union Army. While a number were motivated by idealism, others were seeking pay, excitement, adventure and land as their rewards. The expedition left San Francisco on the bark Keoka and the brig Josephine. Landing near San Blas, they marched inland and joined the Mexican rebel army. Don Castro fought bravely in Mexico until the French were expelled and the Archduke was captured and shot. The Hundreds of tough, trained soldiers from California fighting along side the Mexican freedom fighters were valuable in securing the final victory. At the end of the struggle, Don Castro was a colonel and numbered among his friends Benito Juarez, Diaz, Corona, Gonzalez and other Mexican leaders.

Following the war to expel the French, many of these Mexican patriots visited Don Castro's lovely home in Contra Costa. After the death of Juarez, Diaz paid Victor \$13,000 for his services and sacrifices in Mexico's war of independence. For many the final chapter in this story was not a particularly happy one.

General Vega was accused by his enemies of misappropriation of funds while he was in California. For the rest of his life, he lived under a cloud of suspicion. Porfirio Diaz became a dictator and ruled Mexico with an iron hand eventually spawning another terrible round of rebellion and bloodshed. Victor Castro died owning only 300 acres out of the thousands that once were his. Litigation, taxes and squatters had, over the years, reduced his giant cattle kingdom to a small farm. However nothing could ever reduce his spirit or place in history.

Suggested Reading:

1. General Vega's correspondence, Bancroft Library, University of California, Berkeley, California.
2. Miller, Robert Ryal, Sept. 1958, "Californians Against the Emperor," California Historical Society Quarterly, Vol. XXXVII, No. 3.
3. Richards, Helen Follett, Jan. 8, 1966, "Yesterdays In Richmond, Contra Costa County and California," Richmond Independent.

The Mystery of the Missing Stones

Sent by Edward Allegretti

New information regarding the disappearance of the marble monument of Jose Bernal-1823-1879. (And others)

Member Beverly Madera of Oakland informs us that her lawyer has disclosed that the monument has been recovered by Paul Bernal. The stone had been in the possession of Ken Cramer, employee of Bras & Motta Monument Co., Hayward. According to the Administrator of Mission San Jose, the stones were in "storage" (for the past 1-2 years). In a telephone conversation in person to me, "to allow the soggy ground to harden". This excuse is no longer valid (and the Archdiocese may be held accountable)?

The direct descendents of Orinda and Lafayette in Contra Costa County have been contacted and Ryusona Qoreyva, a cousin of the granddaughter of Jose Jesus.

Agustin Bernal (SR), grantee of El Rancho El Valle de San Jose, was the father of Jose Jesus Bernal. This family is often confused with the Hall's Valley Jose Jesus Bernal, from the same period, though all related, they are not one and the same. (Further information pending)

San Diego Media Arts Center

New monthly Series: "Cinema En Tu Idioma" to start May 9th

The series will open with the highly acclaimed Peruvian film *Pantaleon y Las Visitadoras*, based on the novel by Mario Vargas Llosa and will run May 9-15th.

Once per month, "Cinema en tu Idioma" will highlight one Spanish-language feature film for a week-long run representing the very best of Latin American and Spanish cinema. "Cinema en tu Idioma" series will take place at the new Madstone Movie Theaters located in Hazard Center in San Diego's Mission Valley (7510 Hazard Center Drive in Mission Valley).

"Cinema en tu Idioma" is produced by MACSD <http://www.mediaartscenter.org> nurtures and supports media artists working in film, video, audio, and computer-based multimedia. The organization seeks to provide a forum for and promote the diversity of interests of San Diego Border Region media artists through regular screenings, educational outreach, distribution, film festivals, production and technical assistance, scholarships, and fiscal sponsorships. Most recently MACSD produced the successful Tenth Annual San Diego Latino Film Festival held March 13-23 2003 at Madstone Theaters Hazard Center and attended by a record-breaking 15,000 people.

For complete series schedule and ticket information visit: www.sdlatinofilm.com
Ethan van Thillo, Executive Director ethan@mediaartscenter.org

San Diego Latino Film Festival c/o Media Arts Center San Diego Inc.

921 25th Street, San Diego, CA 92102

Phone: 619-230-1938 Fax: 619-230-1937

sdlff@sdlatinofilm.com www.mediaartscenter.org www.sdlatinofilm.com

Sent by Anthony Garcia agarcia@wahoo.sjsu.edu

De Colores Art Show -

Showcasing art by 20 artists that addresses the Latino experience, culture and history.

Venue: California Oil Museum, Address: 1001 E. Main St. , Santa Paula

For more information call: (805) 890-0001 Or visit:

<http://www.xaviermontes.com/DeColores.html>

Sent by Anthony Garcia

WOMEN'S HISTORY MONTH

Sent by Lorri Frain LMLMN Communications, lorri.frain@lmco.com

In celebration of our Tenth Anniversary, we thought you all would like to know about some very special keynote speakers who honored us with their presence here on campus over the years. Women's History Month - March 2003. In keeping with this theme, and lest we forget, the Lockheed Martin Latino Mentoring Network sponsored programs over the years here at the Sunnyvale campus and we invited many women keynote speakers who shared their time and wisdom with us. Today, as in the past, the five women showcased in the following paragraphs are revered and admired for their achievements and contributions. Our sincere gratitude to the many members of the Lockheed Martin Latino Mentoring Network and members of the Diversity Program who made it possible to put on these various events.

Lockheed Martin Latino Mentoring Network, March, 2003

Mission Statement: The Lockheed Martin Latino Mentoring Network (LM2N) was established in 1993 to promote career development and upward mobility for Latinos at Lockheed Martin through education, training, and mentoring programs. We support diversity initiatives that enhance equality and fairness and the promotion of multicultural understanding and awareness within Lockheed Martin and in the larger community.

Women Pioneering the Future

This year's theme incorporates both pioneering women from U.S. history, who led and won struggles for equality and civil rights, created and advanced educational and professional opportunities, and made great contributions to the arts, sciences, and humanistic causes, and innovative women of today who further these efforts and continue to expand the frontiers of possibility for generations to come.

Ellen Ochoa (Ph.D.) Deputy Director Flight Crew Operations, Johnson Space Center. Dr. Ochoa was born on May 10, 1958, in Los Angeles, CA, and is married to

Coe Fulmer Miles-they have two children. She graduated from Grossmont High School, La Mesa, CA, in 1975; received a Bachelor of Science degree in physics from San Diego State University in 1980, a Master of Science degree and doctorate in electrical engineering from Stanford University in 1981 and 1985. Special honors include Exceptional Service Medal, 1997, Women in Aerospace Outstanding Achievement Award, The Hispanic Engineer Albert Baez Award for Outstanding Technical Contribution to Humanity, and the Hispanic Heritage Leadership Award. As a doctoral student at Stanford, and later as a researcher at Sandia National Laboratories and NASA Ames Research Center, Dr. Ochoa investigated optical systems for performing information processing. She is a co-inventor on three patents for an optical inspection system, an optical object recognition method, and a method for noise removal in images. Selected by NASA in January 1990, Dr. Ochoa became an astronaut in July 1991. A veteran of four space flights, Dr. Ochoa has logged over 978 hours in space. She was a mission specialist on STS-56 (1993), and was a mission specialist and flight engineer on STS-96 (1999) and STS-110 (2002). Dr. Ochoa honored us with her presence here on the Lockheed campus, Building 580 shortly after her first flight and she showed us the film about her first flight. A reception was held in her honor in the Building 107 Space Exhibit Center that evening. The City of San Jose California proclaimed "Ellen Ochoa Day in San Jose, CA" shortly after that flight, and was interviewed by TV anchor, Anna Chavez (also one of our main keynote speakers at another event). On a personal note, our former V.P. of RS&SS, Mike Coats, confessed to us at a luncheon that he had personally recommended Dr. Ochoa for the Astronaut Program. The Women in Science will present Dr. Ellen Ochoa at the Flint Center in Cupertino on June 11 at 7:00 p.m.

Fanny Allison Zuniga - Aerospace Engineer at NASA Ames Research Center. She graduated from Harrison High School, Harrison, NJ, in 1984; received a Bachelor of Science degree in Aerospace Engineering from Syracuse University in 1988; received a Master of Science degree in Aerospace Engineering from the University of Southern California in 1993; and is presently a Ph.D. student in the Aeronautics and Astronautics department at Stanford University. She began her career at NASA Dryden Flight Research Center in 1988 where she conducted research in applied aerodynamics and space shuttle entry aerodynamics for nearly six years. She transferred to Ames Research Center in 1994. She is currently conducting research in intelligent control systems with specific application to next generation reusable launch vehicles. She has publications in high angle-of-attack aerodynamics, turbulent drag reduction, laminar flow, high-lift aerodynamics and stability and control. Ms. Zuniga is also a Search and Rescue specialist on the NASA Ames Disaster Assistance and Rescue Team and the national FEMA Task Force 3 rescue team. She is also a private pilot, certified scuba diver and skydiver. In 1996, Ms. Zuniga was selected as a finalist for the Astronaut Candidate Program, and remains on the candidate list for the Astronaut Candidate Program. We invited Ms. Zuniga to be a panelist at a workshop we held in Building 107 for youngsters at risk from a local high school. Today, Ms. Zuniga continues to interface with youngsters via the Internet on a global basis and communicates in both Spanish and English.

Ysabel Duron - News Anchor and Journalist. Ysabel Duron joined KRON-TV's San Jose News Center as a general assignment reporter in May 1990. In 1992, she gained additional responsibilities when she was named co-anchor of NewsCenter 4 Saturday Daybreak and NewsCenter 4 Sunday. She joined KICU-TV in San Jose, CA in 1981. From 1972 to 1979, Duron was anchor and reporter for KTVU in Oakland, CA, where she won a 1974 Emmy Award for spot news coverage of the Patricia Hearst story. A native of Salinas, CA, Ysabel received a B.A. in journalism from San Jose State University. She received a Washington Journalism Fellowship in the spring of 1970, and is listed in the 1978 and 1987 editions of "Who's Who of American Women." She was also named one of America's top 10 Hispanic Women in Communications by Hispanic USA Magazine. In September 1990, Duron became a Fellow of the National Hispana Leadership Institute. A member of the third graduating class, she was one of only 25 Hispanic women chosen from around the country for the program, which now numbers over 100 fellows. She is also a member of the National Association of Hispanic Journalists and serves on the Board of Directors of the International Women's Media Foundation. In 1997, she was inducted into the National Academy of Television Arts and Sciences "Silver Circle" for her 27 years of meritorious work as a journalist. She lives in San Jose, where she enjoys image consulting and interior design. The Lockheed Martin Latino Mentoring Network was privileged to engage Mr. Duron as a guest speaker at one of the Cinco de Mayo celebrations held in Building 157. She was delightful and enthusiastic and was pleased to be the luncheon keynote speaker. On a personal note, Ms. Duron may be referred to as a survivor of cancer. Make it a point to see her on TV sometime-she is great.

Biography-of Cecilia Preciado de Burciaga - Hispanic Woman of Higher Education. Ms. Burciaga is a respected spokeswoman on issues relating to women and minorities in education. Her long and distinguished record in higher education includes 23 years in the offices of Graduate Studies, Affirmative Action. She is Assistant V.P. for Residential Learning of Student Affairs at California State University Monterey Bay. Ms. Burciaga, who did not speak English until she entered kindergarten, is a strong advocate for better educational opportunities for Hispanics. During her career at Stanford, she pushed the university to recruit more female and minority students, faculty, and administrative staff. A first-generation Chicana, she was born on May 17, 1945, in Pomona, CA. She describes her childhood on her family's dairy farm in nearby Chino as a time of exploration and wonder. "I had the most nurturing, magical, loving childhood," said Burciaga in an interview, "Living on a farm with all that open space allows you lots of time for exploration and introspection". She graduated from Pomona Catholic Girls High School, where she was active in student politics and clubs, in 1963. After her schooling, she found herself in Washington D.C., in a training program for foreign service officers at the U.S. Information Agency. In 1970, she took a position on the U.S. Commission on Civil Rights. She worked as a research analyst on a Mexican American education project. In 1972, she married Jose Antonio Burciaga, a poet and artist, and they soon started a family which grew to include two children, Maria Rebeca and Jose Antonio. In 1974, the family moved to California. When

Burciaga first started working at Stanford University, the student body was just two percent Mexican American. In 1992, Stanford's freshman class was 11 percent Chicano. The Chicano faculty has grown steadily as well. The Burciaga family lived on the Stanford campus since 1985. They were resident fellows and lived with 100 students in a university dormitory (believe it was Casa Zapata). Burciaga appears frequently in the media, on radio and television. She likes to talk about affirmative action and the responsibility white women have to support minority women in the workplace: "As they gain power, they need to remember affirmative action got them where they are today." As she looks ahead, Burciaga plans to be involved with the nation's youngest generations and helping them to achieve their potential, as she explained in her interview: "I'm very interested in the issues of youth. I'm interested in the future and trying to discern where we are going next. The Lockheed Martin Latino Mentoring Network celebrated Hispanic Heritage Month, October 18, 2001, Building 157 Cafeteria, and Cecilia Burciaga gave a speech on Education, Familia y Cultura. Years ago, Cecilia and her husband, Dr. Jose Antonio Burciaga, were our guests at an event here on campus. Jose Antonio, writer and author of many books, was fantastic, and with his sense of humor and kindness, we all had a really fun time.

Evelyn Romero Martinez - Author, Publisher and Educator of History of California. Evelyn is an 8th generation Californian, born at the Presidio of San Francisco. She is a person who goes that extra mile in whatever endeavor she is involved with. In 1994, the Lockheed Martin Latino Mentoring Network awarded Ms. Martinez a Certificate of Appreciation. It was in the early 1990's that we had the pleasure of having Evelyn Martinez as a guest speaker at the Rifle Range room. Her topic dealt with the Anza Trail, c. 1775-76. She had a large beautiful map, depicting the Trail from Mexico to Alta California. The knowledge she shared with us about the early explorers and colonists to California was factual, and fascinating-her research had served her well. Over the years, Ms. Martinez had contributed much of her time and effort to promote public awareness to the history and heritage of early California, and the Californios. She is self-employed as a convention planner, special Theme Event coordination, targeted towards California History, Lecturer and Tour Guide. Some of her lectures and workshops include Hispanic History; San Jose History, Past and Future; and California History through Genealogy. Some of her historical activities and affiliations: Santa Clara County Pioneers; San Jose Historical Museum Association; Los Descendientes of Santa Barbara; Santa Barbara Historical Society; Mexican Heritage Corporation, a City of San Jose; Cultural Heritage Garden Program. In the 1994-1996 timeframe, Ms. Martinez was successful in establishing a permanent home for Los Fundadores, which is the Headen-Inman Historic Museum / House, located at the City of Santa Clara Civic Center. As President of Los Fundadores of Santa Clara County, she holds Open House at the HI House every first Sunday of the month in the afternoon-there is a fandango, lots of fine music, and an assortment of foods. Do plan on attending one of these open house sessions soon-who knows, you may meet some of your primos there.

2003 Summer Workshops: Books in Spanish for Young Readers

The Barahona Center for the Study of Books in Spanish for Children and Adolescents at California State University San Marcos announces three workshops:

June 24-25 Workshop, "Books and Reading Strategies for English Language Learners in Grades K-8" This workshop will focus on reading, selecting, and using appropriate literature to teach reading strategies to bilingual students. Activities will include: Selecting appropriate literature for language proficiency, cultural learning style and reading ability, using literature to teach reading strategies such as reader's theater, reciprocal teaching, SQ3R, vocabulary strategies, and the directed reading thinking activity. (Two-day workshop to be conducted in English. \$75.)

July 14-16 - Literature in Spanish for Children and Adolescents/ La Literatura en Español dirigida a los Lectores Infantiles y Juveniles. Introduction to the literature in Spanish for children and adolescents including selection criteria and reading promotion strategies. (Three-day workshop to be conducted in Spanish. \$115.)

July 28-30 - Traditional Literature from Latin America for Children and Adolescents/ Literatura Tradicional de Latino América para Niños y Jóvenes. Introduction to pre-Hispanic and colonial myths and legends from Latin America for children and adolescents. (Three-day workshop to be conducted in Spanish. \$115.)

Early registration is recommended; enrollment is limited. Workshop sessions will be from 9:00 a.m. to 3:00 p.m. Students will be free to use the resources of the Center in the afternoons.

Barahona Center for the Study of Books in Spanish for Children and Adolescents
California State University San Marcos, San Marcos, CA 92096-0001

Isabel Schon, Ph.D, Director ischon@csusm.edu Tel: (760) 750-4070 Fax: (760) 750-4073

NORTHWESTERN UNITED STATES

Cinco de Mayo, Reno, Nevada
Another Reno Perspective Cinco de Mayo
Mexican Population Surge in Utah

Nevada Senate bill accepts Matricula Consular
'Link to Oregon Indigenous Mexican workers

**Cinco de Mayo
Reno, Nevada**

Cinco de Mayo in Reno is traditionally celebrated with several festivals around town,



the largest now being the one coordinated as a benefit for Nevada Hispanic Services.

Sent by Cindy LoBuglio

More than 100,000 people attended Cinco de Mayo Reno 2002 in downtown Reno. Fox TV reported the downtown Reno event as the biggest Cinco de Mayo celebration on the West Coast. This year's celebration will extend for more than 15 city blocks in downtown Reno.

Started to commemorate the Battle of Puebla on May 5, 1862, in which Mexican forces defeated French invaders, Cinco De Mayo has become a celebration of Hispanic culture in the United States. This year's confirmed entertainers include Latin Soul, a popular band with the current Latino hit "Reyna." A free Latin Pops concert will feature the Foundation Orchestra playing everything from Argentina's tangos to the classic rock of Carlos Santana. The Pops show also will feature Lalo Guerero, the "Father of Chicano Music," and acclaimed tango dancer Daniel Diaz.

Other events include the Charros and Dancing Horses show with singing cowboys and horses; the Reno Gazette-Journal salsa contest; the Cinco-K race, walk and roll along the Truckee River, sponsored by the Silver State Striders; and a meet-and-greet with Teresa Benitez, Miss Nevada and third runner-up in the Miss America pageant.

Activities throughout the three-day festival include a piñata making booth, arts and crafts booths, a High/Low car show and shine, free live music and dance performances on three stages, and a variety of traditional food vendors.

Proceeds from Cinco de Mayo Reno benefit Nevada Hispanic Services, a non-profit group which provides valuable services to the Hispanic community of Northern Nevada including educational services, legal resources, health services, youth programs, childcare services and immigration assistance.

"Last year's Cinco de Mayo Reno was fantastic. People enjoyed themselves and were impressed with the entire event," said Jesse Gutierrez, executive director of NHS. "The event can only become bigger and better each year. Other communities across the nation with a strong Hispanic population have built their celebrations into week-long events and we see the same likelihood for our Reno Cinco de Mayo festival." Info: 825-1727 www.CincoDeMayoReno.com

Downtown Reno adds Cinco de Mayo to festival lineup
Alisa Valdes-Rodriguez, Reno Gazette-Journal, 3/16/2002 07:07
pm <http://www.rgj.com/news/printstory.php?id=9982>

Many Americans are surprised to learn Cinco de Mayo is not widely celebrated in Mexico, according to Francisco Garcia, research librarian at the Chicano Studies Research Center at UCLA. "It is sort of obscure in Mexico," said Garcia. "It was adopted by the Chicano movement in the 1960s, and then what happened is the beer companies, really. The beer companies just sort of ran with it." In Mexico, Garcia said, the holiday is really only celebrated in the town of Puebla.

In other cities, similar festivals have avoided aligning themselves with any specific group. The nation's two largest Hispanic festivals, Miami's Calle Ocho and Los Angeles' Fiesta Broadway, are named after the streets on which they are held.

Puebla-born Reno businesswoman Aurora Reyes, owner of the shoe store Zapateria Puebla, near the airport, agreed with Garcia's assessment, adding that Cinco de Mayo is commemorated in her hometown with solemn remembrance – not food and drink. "All the people don't eat, or sell stuff in the streets," Reyes said. "the streets are where they act out the battle.

"It's more serious, it was a village that fought a lot, a lot of people died. They were (Zapotec) Indians, they were poorly armed, we respect them a lot. It wasn't what they think it was here, a reason to party... I will not go (to the Reno Festival). I've got nothing against it, but it's not Cinco de Mayo the way we think of it. Ana Ruby Ramos, head pastry chef at the Atlantis Resort and Casino, also was born in Puebla. Like Reyes, she made clear she understands the sanctity of the holiday in her hometown. But, she said, "holidays become what you make of them, and fit your place and time."

She said she is not bothered by the name or tone Gutierrez chose to give the festival. "I think all of us have to unite ourselves," Ramos said. "I think that if it is a party, it's a party, no matter what you call it. Like the song says, lets celebrate. We have to have a good time, and get together."

Gutierrez said he chose the Cinco de Mayo name and date primarily because it was well known to Americans, "and not just Hispanics." "This is a community-wide event," he said. "We want everyone to feel welcome."

Adolfo Segura, an on-air TV reporter for KUVR-TV, an American Azteca Spanish-language affiliate, and a native of Mexico, said of the up coming Reno Festival, "It doesn't matter what we call it." "What matters is that we can show our culture to the rest of the community, because the rest of the community should be aware by now that Latinos do exist. To me, it doesn't matter what it takes. Hispanics constitute 16.6 percent of the Reno's population, according to the 2000 U.S. Census.

"No other (festival) in Northern California or Nevada does it to this level of grandeur," said Gutierrez. "Ours is a cross-culture entity, not just Mexican charros or Mexican music. This becomes a big multicultural, cross-culture event." The festival will include plenty of non-Mexican offerings, including a Brazilian dance troupe, Grammy-winning Puerto Rican jazz flutist Nestor Torres and Cuban cigar rollers, organizers said. "I recognize we're a diverse group," Gutierrez said of Reno's Hispanics. "We're not all Mexicans."

[[Editor's note: Although the writer speaks of early prejudice in Utah, he himself a Salt Lake Attorney exemplifies upward mobility. The fact that his article was included in the Salt Lake Tribune, indicates change is in the air.]]

Population Surge May Finally Make Utah Accept 'Mexicans'

By Mike Martinez

Salt Lake Tribune Guest Columnist

This article appeared in the Salt Lake Tribune on April 14, 2003

URL: <http://cgi.aros.net/cgi-bin/cgiwrap/~utahbar/index.cgi>

Source: Hispanicvista.com, Inc.

Last week as I drove through Midvale, I spied a family handing out American flags to passing motorists. I stopped and was handed a flag with the caveat, "support our troops." It almost brought me to tears as I recalled my Vietnam homecoming. Battle-hardened vets were unprepared for protesters throwing rotten fruit and calling us names.

Some smells or sights unconsciously whisk me back to the jungles of 'Nam. The smell of diesel momentarily transports me to Saigon streets that were filled with motorbikes. I still reflexively cringe at loud thuds. My sons have noticed this and tease me. It appears cowardly in urban America, but once it was a lifesaving reaction.

I was destined to be soldier but not a writer. Writing was a happenstance opportunity of which I was fortunate to be able to take advantage. Unfortunately, this land of opportunity is but a mirage for many.

My parents grew up, as their parents did, in the mountains of northern New Mexico. Since the late 1700s, my ancestors have herded sheep, farmed small plots, practiced Catholicism and spoken Spanish in a territory first governed by Spain, then Mexico and, since 1848, the United States.

Not until the conscription of World War II did anyone really leave the mountains of Taos. My father and his brothers proudly served their country. It was a life-altering experience that made them hunger for more than the quiet life of shepherders. With little education and Spanish as their primary language, they migrated to mining towns in Colorado, Arizona and Utah. My family arrived at Utah's Bingham Canyon in 1953. My dad took the only job then open to Mexicans, as all Spanish-speakers are categorized: the backbreaking track gang. The only way off this job was to become a powder monkey and stuff dynamite into mountainside holes so that new ore veins could be exposed.

Although American citizens and veterans, my relatives were "wetbacks" and "damn Mexes." They were disparaged through unequal pay and lack of promotion, yet they made a home for their children in Utah. There are two facts of life for Hispanic male youth: being an altar boy and serving in the military. My friends and I all served the church and our country. Bob Lopez and Eloy Romero were Marines. Ben Trujillo and Mickey Watson went Navy. Ernie Rodriguez, Gene Martinez, Tim Tibolla and I were in the Army.

Upon discharge, like our fathers before us, we re-entered civilian life as "Messicans," not Americans. With one mispronounced belittling word, we were relegated to second-class citizenship. Not much has changed in Utah since my Army days, around 30 years ago. We still have a 65 percent high-school non-

graduation rate. We are still excluded from political and policy-making positions. The University of Utah has even fewer Hispanic students and professors of color than when I attended in the 1970s. We are still "Messicans, wetbacks and spics" if not by name, then in treatment.

My father stoically accepted his maltreatment. He was considered a stranger in his native land, relegated to disparagement and discrimination. His children fared better but not without feeling the pain of exclusion. Patronized through appointments to meaningless minority advisory boards and "Hispanic advisor" positions, we acclimated to the abuse.

I am an apple-pie American who chokes up at the sight of a flag waved with pride. I am also judged by the hue of my skin, not my achievements. Like countless parents before us, we have been strangers in our own land dependent on vilified affirmative action to remedy unequal treatment.

But change is afoot. The 2000 census catapulted the issue of diversity to the forefront of American consciousness by exposing the thunderous cadence of Hispanic immigrant footsteps marching incomprehensibly fast onto our landscape. In one decade, Utah's Latino population exploded from 84,000 to more than 225,000. We burst from 6 percent to 12 percent of the population. By the year 2010, Hispanics, mostly real Mexicans, will make up more than 20 percent of our state population.

It is ironic that a wave of Mexican immigration will be the catalyst for overdue societal modifications. With numbers impacting every facet of our culture and determined to make this their home, recent arrivals impatiently seek the American dream exemplified on television. Even the undocumented are vocal about their exclusion. It is refreshing to see such tenacity and pride reverberate through the Hispanic community.

It is in everyone's best interest that Utah embrace and integrate the burgeoning new residents. To ignore their impact on our state is destructive. It will only fuel anger, under education and poverty in a population becoming a major economic and cultural force. Like it or not, being called Mexican is no longer solely a rebuke but a recognition of reality and a symbol of pride. Mike Martinez is a Salt Lake City attorney.

Nevada Senate passes bill allowing agencies to accept Matricula Consular

<http://www.hispanicvista.com/html3/042103gp.htm>

(AP) – April 17, 2003 - The Nevada Senate on Thursday unanimously passed a measure allowing state agencies and local governments to accept consular identification cards as proof of identity. The bill permits but doesn't require cities, counties and the state itself to consider the IDs commonly issued by Mexico's consulate as equivalent to a driver's license. An earlier version of SB312 required acceptance of the cards, called **matriculas consulares**, but it was amended by the

Senate Government Affairs Committee.

The bill notes that while they provides identification, the cards may not be used to allow a person to collect any benefits. They have nothing to do with a person's immigration status and do not signify whether a person is in the country legally or not. The IDs cost \$29 and are issued by consulates and embassies to Mexican citizens living in foreign countries. While they've been around for years nationwide, Mexican consular officials recently have been promoting them.

About 23,000 people have applied for the cards in Las Vegas since the Mexican consulate opened there in February 2002. Wells Fargo, U.S. Bank, Bank of America and the Las Vegas Police Department have since decided to accept the cards as a legitimate form of identification.

SB312 now heads to the Democrat-controlled Assembly, where Democratic co-sponsors of the original bill could move to reinstate provisions requiring acceptance of the cards

SOUTHWESTERN UNITED STATES

The Halls of Moctezuma: Hispanic Perspective

Relic's tale of Hispanic pride: the Chapas

Great New Mexico Pedigree Database Project

Descendants of Juan Onate's Conquistadors

"The Halls of Moctezuma: An Hispanic Perspective into Genealogy".
Press Release: Pre-Cinco de Mayo event . . . May 1, 2003

Attention, those of you who wish to begin your research in Hispanic family history, join us on May 1, 2003, at Carnegie Center of the Arizona State Library, 1101 West Washington, Phoenix, AZ 85007. Free presentation, "The Halls of Moctezuma: An Hispanic Perspective into Genealogy".

Guest speaker, John D. Inclan, will lead us back through time to Moctezuma [original spelling] and Cortez as he shows us how he researched his family history. Mr. Inclan has been working on his genealogy for the past twenty years and has written three books about his family. His family tree leads back to the powerful elite of New Spain.

Beginners as well as seasoned researchers are welcome to attend. The presentation will be at noon until 1:00 pm. Registration is required in advance due to limited seating. Call (602) 542-3942.

Source: fromgalveston@yahoo.com

Relic's tale of Hispanic pride: Booklet recalls the Chapas By Quincy C. Collins,

Corpus Christi Caller-Times, April 11, 2003 Sent by Joe Guerra

joguerra@hispanicgs.com

Rosario Carrizo, owner of La Malinche Tortilla Factory on South Port Avenue, recently found a World War II ration coupon booklet among dusty boxes of her

mother's belongings. For Carrizo, the booklet is more than a relic of a wartime economy when the necessities of her family's business - corn, flour, shortening and gas - were in short supply. It is a link to the past when westside businesses were budding and her mother, Dolores Chapa, held the reins of the La Malinche Tortilla Factory while her father, A.C. Chapa, fought in the war.

Carrizo said her mother made it look easy. "My mother raised me to be assertive," Carrizo said. "I could never tell until my later years." Dolores Chapa died last month at the age of 90. Her husband, A.C. Chapa, who founded La Malinche Tortilla Factory in 1939, died in February 1970 at the age of 57.

Their names are as notable in the pages of Corpus Christi's history as the fabled La Malinche, an Indian woman who served as interpreter for Hernando Cortez during his 16th century conquest of Mexico. The family is known by many as one of Corpus Christi's pioneering Hispanic families, who opened doors for Hispanic business owners, professionals and politicians.

"A.C. Chapa was the mover and the shaker in the city's political scene," said William Bonilla, Corpus Christi attorney and member of the Corpus Christi Chamber of Commerce. "His endorsement carried the weight of Hispanic voters and business leaders."

Bonilla, 72, is celebrating his 50th anniversary as a practicing attorney this year, but he remembers when A.C. Chapa introduced him to the Corpus Christi political and art scene when he arrived from law school. "Without him, I don't know that I would be where I am today," Bonilla said. "He was a mentor, and he was like a father."

A.C. Chapa, named "the Tamale King" by President Lyndon B. Johnson, started La Malinche Tortilla Factory in a house on Mary Street in 1939. His father, who owned a tortilla factory in Harlingen, lent him a tortilla-making machine.

While A.C. Chapa struck deals with local restaurants, Dolores Chapa focused on customer and employee relationships. She ran the business while he served in the Navy during World War II and for 10 years after her husband died.

It was a chance meeting at a Naval Hospital during World War II that led to the induction of La Malinche tortillas and enchiladas on hot lunch plates in Corpus Christi schools, Carrizo said.

After Chapa's husband was called to serve in the Navy, she fell ill and was admitted to the Naval Hospital in Corpus Christi. Staying in the bed next to her was Gertrude Applebaum, director of food services for the Corpus Christi school district. As the women developed a friendship, Chapa convinced Applebaum that corn tortillas, a staple in Hispanic households, needed to be served in the schools because they are high in protein and can be used in a variety of different recipes.

The Chapas began bidding for school contracts, and Carrizo still provides the school district with corn tortillas. Carrizo said her mother had grit and determination, and she knew how to negotiate and maintain close relationships with clients and community organizations.

As her husband served in the Navy, Chapa saved some money, despite rations and a slight decline in business. The family moved their tortilla factory from the

house on Mary Street to a new building on Port Avenue soon after he returned in 1944.

Growing stature: As their business grew, so did their reputation and involvement in the community. "The Chapas are one of the prominent families that fought the rising tide against Hispanics at the time," Bonilla said. "Mr. A.C. Chapa fought the tide and overcame discrimination." Bonilla later served as LULAC president and traveled with A.C. Chapa to Washington, D.C., to meet with President Johnson in 1961 to discuss the future of Hispanics nationwide.

Bonilla said the Chapas' endorsement carried a lot of weight in the community because he promoted other businesses like theirs through the Mexican Chamber of Commerce and the Port Avenue Businessmen's Association. That work with small Hispanic-owned businesses led to the success of new class of younger Hispanic doctors, teachers and professors.

"He kept the people here," Bonilla said. "He motivated people to open a business. He motivated people to get an education." Joe De Leon Jr., De Leon Clinic Pharmacy owner since 1959, remembers the Chapas as leaders who helped businesses like his father's, Joe De Leon, thrive in a period when Hispanics were become more educated.

Changing businesses: His family owned a pharmacy on the corner of Port and Morgan until the 1990s. Businesses on the west side have not slowed, but they have changed because residential areas have moved with city development, De Leon said. De Leon said he remembers the Chapas and his families' political rewards earned through hard work at their businesses.

"Things were beginning to be even then," De Leon said. J.P. Jordan, owner of Crystal's Restaurant Confectionary Bar, has been a La Malinche client for more than 20 years. He said he continues to serve La Malinche tortillas because of their quality. Carrizo and Jordan developed the taco salad shell. "Rosario, Mrs. Chapa and I not only developed a professional relationship, but we were also loyal to each other," said Jordan.

Abel Chapa said he remembers his parents' work to sponsor new small business owners through the Small Businesses Administration. He said his mother was generous but level-headed and his father was a man willing to gamble on a new business venture. "My dad went to bat for a lot of people," Abel Chapa said.

Dolores Chapa later sold the business to Carrizo. Carrizo acknowledges the change in ownership was not an easy transition. "Her life was here at La Malinche," she said. "She still wanted to work." Contact Quincy C. Collins at _886-3792 or collinsq@caller.com

The Great New Mexico Pedigree Database Project

New Mexico First Families Database

Sent by John Inclan fromgalveston@yahoo.com <http://www.hgrc-nm.org/surnames/surnames.htm>

What is it? An ambitious project to organize immense amounts of research into

one connected genealogical pedigree chart of New Mexico's Hispanic ancestry. It is the result of combining many different GEDCOM files (computer genealogy data format) as well as information from various published sources into one unified database.

Purpose: To enable anyone, anywhere to have access to the most comprehensive, organized and accurate collection of New Mexico Hispanic Genealogical research via the Internet.

Benefits:

Access: It gives anyone, anywhere in the world with interest in New Mexico Hispanic Genealogy easy access to the combined research of dozens of New Mexico's foremost Hispanic genealogists.

Speed: It will give instant information on the latest research and put an end to endless hours of "reinventing of the wheel" by eliminating repetitive research into common ancestors.

Expansion: It will be updated allowing for growth in names, places, dates and sources.

Standardization: It provides a standard for usage of names, dates, places, etc.

Uniqueness: It shows the unique relationship that New Mexican Hispanics have as one large connected family.

Powerful--Not Perfect: We do not claim that everything in this database is exactly perfect. Just as information from the excellent and well known publication, ORIGINS OF NEW MEXICO FAMILIES, has many times been corrected due to further research, we fully expect that some errors in this database will surface as new research serves to refine its accuracy. Thus we encourage anyone who wishes to submit corrections to us via the email option in the database.

"Private": For persons born within the last 100 years and when no death date has been reported, notice that the birth date has been replaced in the database with the word "private." All submitted data is retained in the master database and is displayed on the computer at the HGRC office. For Corrections or Additions, Contact Marlin Aker at aker@comcast.net

Descendants of Juan Onate's Conquistadors

<http://genforum.genealogy.com/lopez/messages/860.html>

Posted: Ronald Roman March 30, 2003 at 07:52:04 Sent by Paul Newfield
pcn01@webdsi.com

Just released "Descendants of the Conquistadors" 26 volumes containing over 30,000 pages on the genealogy of the descendant of Juan Onate's conquistadors who settled New Mexico in 1598 and 1600. One volume on each of the 26 conquistadors who left descendents in New Mexico. Contained on one CD in Adobe "pdf" format. Each volume includes a genealogy report listed their descendant and if known their wives names and giving dates of birth, marriage and

death; a kinship report listing alphabetically all descendants with their relationship and, if know, their date of birth; and a descendant family tree. Individuals listed lived between 1598 and the mid to late 1800s in the Rio Grande valley of New Mexico between Taos and Socorro counties. If you can trace you Hispanic genealogy in New Mexico to the mid 1800s there is a high probability that you will have Conquistadors in your family tree. For more details download the attached Adobe "pdf" file and open it in Adobe Acrobat Reader. If you have any questions e-mail NM1598@aol.com with "Conquistadors" in the subject line.

BLACK

Afro Mexicans: in Mexico and California
Karen Robinson, Orange County Judge

Locating Free African American
ancestors
Buttons and Breeches

Afro Mexicans: in Mexico and California

Alva Moore Stevenson © 2002

Scholars such as Ivan Van Sertima (They Came Before Columbus) assert that Egyptians and Nubians came to Mexico in the Pre-Columbian period (c.1200 BC). The Olmec civilization may be descended from or had contact with Africans. He cites as evidence the African facial features of the Olmec heads at La Venta, Tabasco and San Lorenzo. Van Sertima's research is controversial and not widely accepted by mainstream historians. Those in the field would probably agree that Blacks who accompanied the conquistadors were the first persons of African descent in Mexico. One of the earliest was Juan Garrído who accompanied Hernán Cortes (c.1519) and participated in the fall of Tenochtitlan. Afro Mexicans in the 16th century fell into three categories: slaves; unarmed auxiliaries (servants and slaves) and armed auxiliaries such as Garrído who obtained their freedom. He was also credited with introducing wheat into the Americas. According to Matthew Restall (Black Conquistadors), "it is primarily after this date [1510] that armed black servants and slaves begin to play significant military roles in Spanish conquest enterprises."

The first Africans brought to Mexico as slaves came with the party of Pánfilo Narváez also in 1519. They replaced Indios in the early 1500s because of European-imported diseases that had decimated the indigenous population. In the period between the mid-16th and the mid 17th centuries, the numbers of Africans at times exceeded the indigenous population. In addition for a very short time more Africans were imported into Mexico than any other part of the Americas. As in other parts of Latin America, slaves resisted their oppression. These maroons or cimarrones were reported to have fled and settled in such places as Coyula, Cuaxinecuilapan and Orizaba. One of the more famous was Gaspar Yanga, reportedly descended from a royal family, who led a revolt on the sugar plantations of Veracruz in 1570. He led his followers into the nearby inaccessible mountains and kept the forces of the Crown at bay for many years. Unprecedented in Mexican

history, the Crown acceded to a treaty in 1630 which included freedom for the Yanguícos; self-government; and a farmable land grant.

The import of African slaves had all but ceased by the mid-16th century. What the Spaniards were confronted with in Mexico was an increasingly mixed society racially due to miscegenation. These castas or person of mixed blood not only blurred and crossed the racial lines but economic ones as well. R. Douglas Cope (*The Limits of Racial Domination*) describes the Spaniard's dilemma:

“Stunning wealth and wretched poverty, elegance and squalor, and sophistication and ignorance all existed side by side. Hispanic order [was imposed] on a recalcitrant population. In short the elite faced a rising tide of mixed-bloods, blacks, Indians and poor Spaniards that (in their view) threatened to submerge the city into chaos.”

The Spanish-casta dichotomy gave way to a social dichotomy based on culture and economics and not race. To reinforce their exclusive class, a sistema de castas or caste system was instituted in Mexico as a method of social control. This was a hierarchical ordering of racial groups according to their limpieza de sangre or purity of blood. That is—their place in society corresponded to their proportion of Spanish blood. Cope says that the castas for the most part eschewed the sistema:

“[By the late 16th century] Africans and Afro-Mexicans created a ‘sphere of relative autonomy.’ Their unity and boundaries didn’t shield them from ‘ideological or structural oppression.’ Through these multiple identities they structured social relations and built boundaries of kinship and family. Multiple Black boundaries were characterized by interactions between ethnic Africans, Africans and Creoles, Negros, Mulatos, and Moriscos. In turn this reflected a wide range of African and Afro Mexican identities. Persons of African descent were only united through contact with the non-African ‘other.’...This did not mean Africans...left their culture behind. Rather they molded it to fit circumstances [In the New World].”

It should also be noted that Afro Mexicans such as Vicente Guerrero played critical roles in Mexico's independence of August, 1821. A champion of rights for all regardless of color and the country's second president; Guerrero was one of the signers of the Plan of Iguala. The Plan led to Mexico's freedom from Spain and gave all men and women--regardless of color-- full citizenship.

Martha Menchaca (*Recovering History, Constructing Race*) discusses the reasons behind the northward migration of Afro Mexicans and other non-white Mexicans in the early 19th century: “Blatant racial disparities became painfully intolerable to the non-white population and generated the conditions for their movement toward the northern frontier, where the racial order was relaxed and people of color had the opportunity to own land and enter most occupations.”

In the period up to 1848 and the Treaty of Guadalupe Hidalgo, the sistema “which was designed to ensure the maintenance of caste...quickly disintegrated on its northern frontier, allowing persons of African ancestry remarkable social fluidity.” Like the castas in that time period in Mexico City, early African American Californians were “uninterested in the complexities of the sistema de castas.” It

did not dictate daily life. The ambiguity of the sistema made possible the success of Afro-Mexicans Andres and Pio Píco. Píco was the last Mexican governor (1831, 1845-46) of California. A “consummate politician and ‘revolutionist’ “ Pio Píco was also a wealthy landowner, military commander and Los Angeles city councilman (1853). His brother Andres represented California at the signing of the Treaty of Cahuenga (1847) ending the Mexican War in California. He also served as state senator (1851, 1860-61). Not only in California but across the southwest, “afromestizos were part of the population that founded Nacogdoches, San Antonio Laredo, La Bahía, Albuquerque, Los Angeles, and Santa Barbara.”

Several of the pobladores recruited by the Spanish Crown to settle Los Angeles in 1781 were of African descent. Of the afromestizos in the group some hailed from Rosario, Sinaloa—a town where many of the residents were of African descent. Indeed the Píco family also hailed from Rosario. Among the afromestizo families who became prominent landowners and politicians in Southern California during the late 18th-early 19th century were the families of Luís Quintero; María Rita Valdez; Juan Francisco Reyes and José Moreno.

In contemporary Mexican society the sistema no longer functions overtly but Afro Mexicans remain largely marginalized and occupy places at the lowest rung of the economic ladders. Bobby Vaughn, a scholar of Afro Mexican Studies, asserts that issues of race in Mexico have “been so colored by Mexico’s preoccupation with the Indian question that the Afro Mexican experience tends to blend almost invisibly into the background, even to Afro Mexicans themselves.” The national focus on Mexican identity as a dichotomy of Spanish and Aztec-Mexica-Maya or indigenismo-mestizaje effectively excludes them. Anani Dzidzienyo (No Longer Invisible) characterizes it as follows, “mestizaje ignores Blacks to such an extent that it would make all Blacks mestizos of some sort.”

Since the mid 1990s, Afro Mexicans from thirty African-descent areas are convening in what is called an “**Encuentro de Pueblos Negros**” or a gathering of Black towns. Led by Father Glyn Jermott they are organizing, in his words, “... to relate our common history as black people, to strengthen our union as communities, to organize and open realizable paths to secure our future, and to resist our marginalization in the life of the Mexican nation.” Their movement parallels similar ones involving African-descended peoples in Guatemala, Belize and the Honduras.

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Websites on Afro Mexicans and Afro Latinos

Black Indian Mexico (<http://hometown.aol.com/fsln/index.htm>)
site created by Ted Vincent, retired UC Berkeley scholar who has lectured and published on the subject of Mexicans of African and Indian descent. Lots of information on this subject \ and includes reading list (bibliography).

Black Mexico Home Page (<http://www.afromexico.com/>)
Site created by Colby College professor Bobby Vaughn whose research focuses on Afro Mexicans in Costa Chica on Mexico's west coast. In addition to Vaughn's research, the site includes photo gallery on this community and book shelf (bibliography) on the general subject of Afro Mexicans.

Africa's Legacy in Mexico (<http://educate.si.edu/migrations/legacy/alm.html>)
Images of Afro Mexicans in Costa Chica region of Mexico by photographer Tony Gleaton at this site. These photographs were part of a Smithsonian Institute Traveling Exhibition from 1993-1996.

Organization of Africans in the Americas (OAA) (<http://www.geocities.com/CapitolHill/6876/>) Site devoted to the African-descent community in the Americas, "The OAA is established for charitable and educational purposes to improve the life chances and conditions of communities of African descent with special regard for those populations who speak Spanish and Portuguese." Includes listing of OAA publications, articles activities.

Latin American Network Information Center (<http://lanic.utexas.edu/la/region/african/>) Excellent portal to a whole range of websites on the African Diaspora in Latin America as well as the Caribbean.

Program in Los Angeles. Her research area is Afro-Latino Studies—in particular Afro-Mexican Studies. Her master's degree thesis is a multi-generational study of her mother's family and focuses on the racial and ethnic self-identity of American-born Afro-Mexicans.

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Karen Robinson, Orange County Judge

OC Register, 4-1-03

On March 26th, at age 39, Costa Mesa Mayor Karen Robinson was appointed an Orange County Superior Court judge by Governor Gray Davis. She is the first black woman named to the county bench. For as long as she can remember, Robinson has wanted to be a lawyer and then a judge. She earned her undergraduate degree in political science, a business certificate in 1986 and her law degree in 1989.

Robinson supervises five attorneys as litigation counsel coordinator for the 23-campus California State University system. Robinson also is a court-appointed arbitrator for Los Angeles Superior Court. "I never doubted I would become a judge," she said. "It was just a question of how."

April 15th will be her last day as Mayor of Costa Mesa.

Book: Locating Free African American Ancestors: A Beginner's Guide

Source: California African American Genealogical Society, Heritage Newsletter

Many people are not aware that almost half a million African American had long been free before the end of the Civil War. too many of us automatically assume that our ancestors must have been slaves. CAAGS member Aaron Day has set out to show us that this is not necessarily the case, and to help us seek out those ancestors who many have already been free. His new publication, "Locating Free African American ancestors: A Beginner's Guide" is one of the newest books we carry, and was our best seller at the Jamboree in Pasadena last month.

Day incorporates some of his own interest family research to demonstrate his methods, but this excellent beginner guide is also very valuable for its many lists of resource facility addresses, websites, helpful books, and available records . A 60+ page appendix rounds out the book by listing the surnames of approximately 320,000 African American families who were already free in 1830. Paperback bound version \$20.00 + tax; spiral bound version \$15.00 + tax.

Buttons and Breeches

Archaeology at Thomas Jefferson's Monticello, coupled with the third president's fastidious record keeping, is opening the closets door on the clothing of enslaved Africans. At Monticello, each slave, even children, was given several skeins of thread, though there is no mention in Jefferson's records of doling out thimbles, straight pins, scissors, and bone buttons, all of which were found in excavations of

shops and dwellings on Mulberry Row, on the south slope of Monticello just below the mansion.

Sewing implements appear to have been evenly distributed among the free white and enslaved black artisans and household slaves who lived and worked there. This may suggest that all workers made or at least mended some of their own clothes.

Jefferson's records reveal that in 1794 his personal servant, Jupiter, was favored with a coat and waistcoat, cloth knee breeches, and 10 ½ yards of Irish linen---all the trappings of a fashionable Virginian, although the low quality of the fabric and trim would have revealed his status. Female household slaves were allotted Irish linen for shifts, wool flannel for underwear, and patterned worsted wool for outerwear (stylish ladies of the day wore solids). Household slaves wore overalls; Jefferson had a pair of these sturdier breeches himself. Boys assigned to the house, agricultural workers, and artisans were given unbleached linen hemp. Sixty pairs of shoes were doled out in 1794; children under 10 and slaves too old to work were passed over that year.

Source: *ARCHAEOLOGY* November/December 1999,
The Archaeological Institution of America <http://www.archaeology.org>

INDIGENOUS

Lori Piestewa: Prayers for a fallen
Warrior
Sand Creek Massacre
Mexican villagers stone 'witch' to
death

Language, barrier in healing migrant farm
workers
Guía preliminar de fuentes documentales
etnográficas
The Indigenous People of Central Mexico

Lori Piestewa: Prayers for a fallen Warrior

Sent by Elsa Valdez, Elsa.Valdez@med.va.gov

Fellow Warrior, Sandra Lomaheftawa, USMC writes to all the members of AIWA, "I askat this time to please include in your messages that we say prayers for the family of Lori Piestewa. Lori is the First Native American to be killed in this current war. Lori is the Hopi from Tuba City Arizona. She leaves behind two children, a boy and girl." I have put together a bit of background to assist our understanding.

Our Hopi people are known as the peaceful ones. Many tribes in the western hemisphere realize the traditional ways that guide this Native American people. Signs and traditions surround these traditions. Take note of this evident manifestation.

It shouldn't snow in April here on the sun-washed mesas of Arizona's Painted Desert. But when an unseasonable blizzard swept across Coconino County this weekend, the Hopi Indians here knew why it happened: Lori Piestewa was coming

home.

The body of Pfc. Piestewa, 23, the mother of two who was the first U.S. female soldier killed in the Iraq war, is still lying a continent away, at Dover Air Force Base in Delaware. But to her fellow Hopi in her home town, the snowfall represented Piestewa's spiritual return.

"When a Hopi is deceased, she comes back to the home mesas," said Wayne Taylor, the tribal chairman, as snowflakes coated his shoulders Saturday afternoon. "The spirit returns to the community and the family in the form of moisture. And this is Lori coming back."

Through generations of intermarriage, the Piestewa family represents several of those cultures. The late soldier was a Hopi with some Navajo heritage, the granddaughter of a Hispanic immigrant and a practicing Roman Catholic. Her 4-year-old son and her 3-year-old daughter were baptized at St. Jude's Roman Catholic Church.

With the news of Piestewa's death, all the traditions here began preparing in their own ways to commemorate her life and mark her death in combat.

Piestewa's 507th Army Maintenance Company was ambushed March 23 near Nasiriyah, and she was one of 11 soldiers listed as "missing in action." For the next two weeks, her parents, Terry and Percy Piestewa, led nightly prayer vigils asking for the soldiers' safe return. But late Friday, a telephone call from the Pentagon informed the family that Lori Piestewa and seven other members of her company were dead.

Members of the late soldier's family said they would hold a Hopi "celebration of life" in her memory, after her remains are sent home to Arizona. But relatives said they have had no word about when this might happen. The Pentagon said it is still investigating the cause of death of the deceased soldiers and that may delay the return of Piestewa's body.

* As of 1994, 1,509 Native American and Native Alaskan women were serving in the military forces of the United States.

* In 2003, Army Pfc. Lori Piestewa of Tuba City becomes the first known Native American woman to die in U.S. military service as a result of combat.

<http://www.americanindiansource.com>

Roy Cook: writer, public relations, speaker
Opata/Osage-Mazopioye Wichasha

Sand Creek Massacre

The site of the Sand Creek Massacre, where 150 Cheyenne and Arapaho Indians were killed, has finally been pinpointed after a century of dispute over its location. Before dawn on November 29, 1864, more than 700 soldiers, mostly volunteer Colorado state militia, attacked an Indian encampment on Sand Creek in southeastern Colorado, killing old men, women, children and babies, while most of

the men of the village were away hunting. Leading the attack was Colonel John M. Chivington, a former Methodist preacher known as the "Fighting Parson." Chivington was already on record for saying that his mission in life was "to kill all Indians."

At Sand Creek, he ignored peace signals, an American flag and a white flag hanging from the lodge of Black Kettle, chief of the Southern Cheyenne. Black Kettle, among those who survived, died four years later in another attack, by troops under Lt. Col. George A. Custer at the Washita River in Oklahoma.

The exact location of the massacre had been in dispute because of faulty historical maps, conflicting information, and a paucity of evidence. As recently as 1997, the state of Colorado tried and failed to nail down the site.

Chief Laird Cometsevah, 68, president of the Sand Creek Descendants Association and a leader of the Southern Cheyenne tribe, says the Cheyenne have always known the location for their own oral history, but made no attempt to verify it until the early 1970's. When the initiator of that effort died, Cometsevah and his wife stepped in, enlisting the support of Senator Ben Nighthorse Campbell (R-Colorado), a Southern Cheyenne, to add a Sand Creek historical site to the National Park system. Campbell's bill, signed into law in 1998, mandated new archaeological surveys to locate the site.

The Sand Creek Injury demonstrated the accuracy of the Native Americans' oral history, passed down through several tribal generations, and its value archaeological research.

Source: *ARCHAEOLOGY* November/December 1999,
The Archaeological Institution of America <http://www.archaeology.org>

Mexican villagers stone 'witch' to death

Sent by Joe Guerra, April 14, 2003 joguerra@hispanicgs.com
<http://www.hispanicgs.com> <http://www.olsenguerra.com>

SAN CRISTOBAL DE LAS CASAS, Mexico (AP) -- An angry crowd stoned to death an Indian man accused of practicing witchcraft in a southern Mexico town with a long tradition of religious violence. The man, Domingo Shilon Shilon, was also hacked with machetes Sunday by the crowd in San Juan Chamula, a majority Catholic township on the outskirts of the colonial city of San Cristobal, 460 miles (735 kms) southeast of Mexico City.

Shilon, 50, was caught by the crowd in a neighborhood known as Rancho Narvaez, state police said. After killing him, the crowd partially burned his body. Shilon, like most of his alleged attackers, was a Tzotzil Indian, a branch of the Maya. The Chiapas state Justice Department said an investigation was continuing into the killing, but it is often difficult to prosecute such cases, given that witnesses are frequently unwilling to testify.

Since the 1960s, San Juan Chamula has seen numerous killings and confrontations as

"traditional" Catholics -- who mix pre-Hispanic Indian rites with Roman liturgy -- battle to expel evangelical Protestants.

Witchcraft is often blamed for outbreaks of illness or the deaths of children in the impoverished Indian community, where many practice faith healing and some residents -- mainly men -- engage in so-called "white" magic.

In 1996, residents of another San Juan Chamula neighborhood beat and then hanged a man suspected of causing ailments and misfortune through witchcraft. The villagers killed the man after they went to a cave he frequented and found bottles dressed in the local Indian garb, objects he allegedly used in casting spells on people.

Extract: **Language a barrier in healing migrant farm workers** – they don't speak Spanish.

By Michelle Mandel, The Oregonian, March 14, 2003 Source:
www.HispanicVista.com

HILLSBORO -- Leda Garside talks to many migrant farm workers in her job as an outreach worker for Salud!, a health care advocacy program sponsored by Tuality Healthcare and Oregon's wine industry. Sometimes, though, the farm workers don't understand a word of her Spanish or English, Garside says.

That's because an estimated 30,000 to 40,000 indigenous Mexican farm workers in Oregon speak only the Mixtec, Zapotec and Triqui languages. Also, each culture has its own beliefs regarding illness, health, religion and social issues.

"Not only is there a language barrier, but there are many cultural differences," says Samples, coordinator for the indigenous farm worker project. "For instance, female patients should always have female interpreters. Because in these cultures, men do not talk about women's private areas.

Beyond communication problems, the indigenous population often attempts self-healing, typically trying herbs or other folk medicine. Garside says many such remedies work, but when they don't, it's important that health care workers know what has been tried.

Health care providers also must deal with common superstitions. Such as the belief that only hot beverages should be ingested after a major medical procedure, such as surgery or the birth of a baby. She says it's also believed that the soft spot on top of a baby's head can be closed by pushing a thumb onto the roof of the infant's mouth. "Some believe that if you look at somebody funny, they could get sick," she says.

Garside has learned to be sensitive to cultural icons as well. Some indigenous people, she says, wear an "amuleto," or a token, around their waists or necks. The amuleto might be a shell or the face of a saint or a number of other things that have special meaning. "You have to be sensitive when asking a patient to remove one of these," she says. "You can't just take it off for them, because it might upset them.

"We need to be educated and learn all we can about these cultures, because we're seeing more and more of these people."

Guía preliminar de fuentes documentales etnográficas para el estudio de los pueblos indígenas de Iberoamérica

<http://lanic.utexas.edu/project/tavera/> Sent by Paul Newfield
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Es una publicación de la Fundación Histórica Tavera, España
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THE INDIGENOUS PEOPLE OF CENTRAL MEXICO

by John P. Schmal (© 2003)

The Republic of México is a country that exhibits a spectacular and impressive diversity of indigenous groups. When Hernán Cortés and his expedition reached the eastern shore of México in 1519, it is believed that at least 180 separate languages were spoken within the boundaries of the present-day republic. And – thanks to the isolation and cultural divergence that has taken place in southern México since the Conquest – the Republic is now home to some sixty ethnic groups speaking almost 280 separate languages.

Each part of the Mexican Republic has a unique and fascinating history, but a great deal of attention has been given to the Indian groups that inhabited central México, in particular the Distrito Federal (Federal District) and the state of México. Since Cortés first marched his army inland from Veracruz to confront the might of Emperor Moctezuma in Tenochtitlán, all eyes have been focused on this central location and the events that took place there.

Today, the genetic, cultural, and spiritual remains of the first inhabitants of México remain strong within the spirit of the Mexican people. An understanding of this history and the evolution of these people is a key to understanding the pride that Mexican people feel towards their ancestors.

The Federal District. The Distrito Federal is located in the south central portion of México. It shares borders with the states of México (on the west, east and north) and Morelos (on the south). The District occupies 1,547 square kilometers, which is equal to 0.1% of the national territory. In contrast, the population of Distrito Federal was 8,605,239 in 2000, equal to 8.83% of the national population. Politically, the District has no municipios, but is divided into sixteen political districts (delegaciones políticas).

Estado Libre y Soberano de México. The Free and Sovereign State of México is located in the center-south section of the Mexican Republic. This landlocked state has common boundaries with Querétaro de Arteaga and Hidalgo on the north, Puebla and Tlaxcala on the east, Distrito Federal, Guerrero and Morelos on the south and Michoacán de Ocampo on the west. The capital of México is Toluca, which had a population of 1,080,081 in 1995, making it the sixth largest city in the entire Republic of México.

The state of México – with a population of 13,096,686 in the 2000 census – contains 13.43% of the total population of the Mexican Republic. However, the state has an area of 21,196 square kilometers, which represents only 1.1% of the national territory. Politically, the state of México is divided into 121 municipios.

The following chart illustrates the relative populations of the Federal District and state of México, relative to each other and to the population of the Mexican Republic. Although the two political entities occupy a mere 1.2% of the national territory, they are recognized as the home of a large percentage of the Mexican people.

DISTRITO FEDERAL AND ESTADO DE MÉXICO – POPULATION FIGURES, 1900-2000

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State	1900	1930	1990	1995	2000
Distrito Federal	541,516	1,229,576	8,235,744	8,489,007	8,605,239
Percent of National Total	3.98%	7.43%	10.14%	9.31%	8.83%
Estado de México	934,463	990,112	9,815,795	11,707,964	13,096,686
Percent of National Total	6.87%	5.98%	12.08%	12.84%	13.43%
Mexican Republic	13,607,259	16,552,722	81,249,645	91,158,290	97,483,412

Notes: Data refers to the following census dates: October 28 (1900); May 15 (1930), March 6 (1990), November 5 (1995); and February 14 (2000). Sources: 1900, 1930 and 1940: Population and Housing Censuses. For 1995: INEGI, Estados Unidos Mexicanos, Censo de Población y Vivienda, 1995. Resultados Definitivos. Tabulados Básicos. For 2000: INEGI, Estados Unidos

Historical Notes on the Indigenous People of the Valley of México

Today – as in the past – México City, the Federal District, and the State of México represent both the economic, cultural and political centre of the Mexican Republic. México City itself is located on a large dry lakebed in a highland basin at an elevation of about 7,400 feet. The basin is surrounded by towering mountain ranges, including the Popocatepetl and Ixtaccíhuatl volcanoes.

Over the millennia the Valley of México's inhabitants have included the ancient Aztec (Mexica), Toltec and Chichimeca tribes, cultures which left a wealth of relics and ruins in the area that have attracted and amazed tourists and visitors throughout its history. The City of México is built on the ruins of Tenochtitlán, which was the capital of the Aztec Empire.

The story of the Aztec Empire is a rags to riches story, which has fascinated historians and students alike for many centuries. The Mexica (pronounced "me-shee-ka") Indians, the dominant ethnic group ruling over the Aztec Empire from their capital city at Tenochtitlán in the Valley of México, had very obscure and humble roots that made their rise to power even more remarkable. The Valley of México, which became the heartland of the Aztec civilization, is a large internally drained basin, which is surrounded by volcanic mountains, some of which reach more than 3,000 meters in elevation.

The growth of the Mexica Indians from newcomers and outcasts in the Valley of México to the guardians of an extensive empire is the stuff that legends are made of. Many people, however, are confused by the wide array of terms designating the various indigenous groups that lived in the Valley of México. The popular term, Aztec, has been used as an all-inclusive term to describe both the people and the empire.

The noted anthropologist, Professor Michael E. Smith of the University of New York, uses the term Aztec Empire to describe "the empire of the Triple Alliance, in which Tenochtitlán played the dominant role." Quoting the author Charles Gibson, Professor Smith observes that the Aztecs "were the inhabitants of the Valley of México at the time of the Spanish Conquest. Most of these were Náhuatl speakers belonging to diverse polities and ethnic groups (e.g., Mexica of Tenochtitlán, Acolhua of Texcoco, Chalca of Chalco)." In short, the reader should recognize that the Aztec Indians were not one ethnic group, but a collection of many ethnicities, all sharing a common cultural and historical background.

On the other hand, the Mexica, according to Professor Smith, are "the inhabitants of the cities of Tenochtitlán and Tlatelolco who occupied adjacent islands and claimed the same heritage." And it is the Mexica who eventually became the

dominant people within the Aztec Empire. Legend states that the Mexica Indians originally came to the Valley of México from a region in the northwest, popularly known as Atzlan-Chicomoztoc. The name Aztec, in fact, is believed to have been derived from this ancestral homeland, Aztlan (The Place of Herons).

In A.D. 1111, the Mexica left their native Aztlan to settle in Chicomoztoc (Seven Caves). According to legend, they had offended their patron god Huitzilopochtli by cutting down a forbidden tree. As a result, the Mexica were condemned to leave Aztlan and forced to wander until they received a sign from their gods, directing them to settle down permanently. The land of Atzlan was said to have been a marshy island situated in the middle of a lake. Some historians actually consider the names "Chicomoztoc" and "Aztlan" to be two terms for the same place, and believe that the island and the seven caves are simply two features of the same region. For nearly five centuries, popular imagination has speculated about the location of the legendary Aztlan. Some people refer to Aztlan as a concept, not an actual place that ever existed.

However, many historians believe that Aztlan did exist. The historian Paul Kirchhoff suggested that Aztlan lay along a tributary of the Lerna River, to the west of the Valley of México. Other experts have suggested the Aztlan might be the island of Janitzio in the center of Lake Pátzcuaro, also to the west, with its physical correspondence to the description of Aztlan. Many people have speculated that the ancestral home of the Aztecs lay in California, New Mexico or in the Mexican states of Sonora and Sinaloa. All of the latter-named locations are home to indigenous groups who belong to the Uto-Aztecan linguistic groups.

The northern Uto-Aztecs occupied a large section of the American Southwest. Among them were the Hopi and Zuni Indians of New Mexico and the Gabrielino Indians of the Los Angeles Basin. Also included in this linguistic group are the Paiute (of California, Oregon, Nevada, and Idaho) and the Ute (of Wyoming, Colorado, and Utah). The Central Uto-Aztecs – occupying large parts of Chihuahua, Sinaloa and Sonora in northwestern México – included the Papago, Opata, Yaqui, Mayo, Concho, Huichol and Tepehuán. Most historians agree that where there is a linguistic relationship, there is most likely also a genetic relationship.

It is, therefore, logical to assume that the Mexica would share common roots with other Uto-Aztecan groups, and that the legendary Aztlan was located in northwestern México or the Southwestern United States. "The north-to-south movement of the Aztlan groups is supported by research in historical linguistics," writes Professor Smith in *The Aztecs*, "The Náhuatl language, classified in the Nahuan group of the Uto-Aztecan family of languages, is unrelated to most Mesoamerican native languages." As a matter of fact, "Náhuatl was a relatively recent intrusion" into central México.

It is important to note, however, that the Aztlan migrations were not one simple

movement of a single group of people. Instead, as Professor Smith has noted, "when all of the native histories are compared, no fewer than seventeen ethnic groups are listed among the original tribes migrating from Aztlán and Chicomoztóc." It is believed that the migrations southward probably took place over several generations. "Led by priests," continues Professor Smith, "the migrants... stopped periodically to build houses and temples, to gather and cultivate food, and to carry out rituals."

The first group of migrants probably included the Acolhua, Tepaneca, Culhua, Chalca, and Xochimilca, all of who settled in the Valley of México. The second group, including the Tlahuica of Morelos, the Matlatzinca of Toluca Valley, the Tlaxcalans of Tlaxcala, the Huexotzinca of Puebla, and the Malinalca of Malinalco, migrated to the surrounding valleys. The last to arrive, around A.D. 1248, were the Mexica who found all the good land occupied and were forced to settle in more undesirable locations of the Valley.

When the Mexicas first arrived in the Valley of México, the whole region was occupied by some forty city-states (altepetl is the Nahuatl term). These city-states – which included the Tepanecs, Coatlinchans, Cholcos, Xochimilcos, Cholulas, Tlaxcalans and Huexotzincas – were engaged in a constant and continuing battle for ascendancy in the Valley. In describing this political situation, Professor Smith observed that "ethnically similar and/or geographically close city-states allied to form regional political confederations." By 1300, eight confederations of various sizes occupied the entire Valley of the México and adjacent areas.

As the late arrivals in the Valley of México, the Mexica were hard-pressed to find a home, which they could call their own. In A.D. 1325, once again on the run, the Mexica wandered through the wilderness of swamps that surrounded the salty lakes of the Valley of México. On a small island, the Mexica finally found their promised omen when they saw a cactus growing out of a rock with an eagle perched atop the cactus. The Mexica high priests thereupon proclaimed that they had reached their promised land. As it turns out, the site turned out to be a strategic location, with abundant food supplies and waterways for transportation.

The Mexica settled down to found their new home, Tenochtitlán (Place of the Cactus Fruit). The Mexica became highly efficient in their ability to develop a system of dikes and canals to control the water levels and salinity of the lakes. Using canoes and boats, they were able to carry on commerce with other cities along the valley lakes. And, comments Professor Smith, "the limited access to the city provided protection against military attack."

Huitzilihuitl, who ruled the Mexica from 1391 to 1415, writes Professor Smith, "presided over one of the most important periods in Mexica history... The Mexica became highly skilled as soldiers and diplomats in their dealing with neighbors. One of Huitzilihuitl's major accomplishments was the establishment of successful marriage alliances with a number of powerful dynasties." Over time, the Mexica, as

the latecomers and underdogs of the Valley region, sought to increase their political power and prestige through intermarriage.

"Marriage alliances," writes Professor Smith, "were an important component of diplomacy among Mesoamerican states. Lower ranking kings would endeavor to marry the daughters of more powerful and important kings. A marriage established at least an informal alliance between the polities and was a public acknowledgement of the dominant status of the more powerful king."

Sometime around 1428, the Mexica monarch, Itzcoatl, ruling from Tenochtitlán, formed a triple alliance with the city-states of Texcoco and Tlacopan (now Tacuba) as a means of confronting the then-dominant Tepanecs of the city-state of Azcapotzalco. Soon after, the combined force of the Triple Alliance was able to defeat Azcapotzalco. Later that year, Culhuacan and Huitzilopochco were defeated by the Alliance. A string of victories continued in quick succession, with the defeat of Xochimilco in 1429-30, Ixtapalapan in 1430, and Mixquic in 1432. "

Professor Smith writes that "the three Triple Alliance states were originally conceived as equivalent powers, with the spoils of joint conquests to be divided evenly among them. However, Tenochtitlán steadily grew in power at the expense of Texcoco and particularly Tlacopan." In time the conquests of the alliance began to take the shape of an empire, with the Triple Alliance levying tribute upon their subject towns. Professor Smith, quoting the words of the anthropologist Robert McCormick Adams, writes that "A defining activity of empires is that they are 'preoccupied with channeling resources from diverse subject polities and peoples to an ethnically defined ruling stratum."

With each conquest, the Aztec domain became more and more ethnically diverse, eventually controlling thirty-eight provinces. The Aztec tributary provinces, according to Professor Frances F. Berdan, were "scattered throughout central and southern México, in highly diverse environmental and cultural settings." Professor Berdan points out that "these provinces provided the imperial powers with a regular and predictable flow of tribute goods."

Of utmost importance became the tribute that made its way back to Tenochtitlán from the various city-states and provinces. Such tribute may have taken many forms, including textiles, warriors' costumes, foodstuffs, maize, beans, chilies, cacao, bee honey, salt and human beings (for sacrificial rituals). Aztec society was highly structured, based on agriculture, and guided by a religion that pervaded every aspect of life. The Aztecs worshipped gods that represented natural forces that were vital to their agricultural economy.

For hundreds of years, human sacrifice is believed to have played an important role of many of the indigenous tribes inhabiting the Valley of México. However, the Mexica brought human sacrifice to levels that had never been practiced before. The Mexica Indians and their neighbors had developed a belief that it was

necessary to constantly appease the gods through human sacrifice. By spilling the blood of human beings onto the ground, the high priests were, in a sense, paying their debt to the gods. If the blood would flow, then the sun would rise each morning, the crops would grow, the gods would provide favorable weather for good crops, and life would continue.

Over time, the Mexica, in particular, developed a feeling that the needs of their gods were insatiable. The period from 1446 to 1453 was a period of devastating natural disasters: locusts, drought, floods, early frosts, starvation, etc. The Mexica, during this period, resorted to massive human sacrifice in an attempt to remedy these problems. When abundant rain and a healthy crop followed in 1455, the Mexica believed that their efforts had been successful. In 1487, according to legend, Aztec priests sacrificed more than 80,000 prisoners of war at the dedication of the reconstructed temple of the sun god in Tenochtitlán.

By the beginning of the Sixteenth Century, the Aztec Empire had become a formidable power, its southern reaches extending into the present-day Mexican states of Oaxaca and Chiapas. The Mexica had also moved the boundaries of the Aztec Empire to a large stretch of the Gulf Coast on the eastern side of the continent. But, as Professor Smith states, "rebellions were a common occurrence in the Aztec empire because of the indirect nature of imperial rule." The Aztecs had allowed local rulers to stay in place "as long as they cooperated with the Triple Alliance and paid their tribute." When a provincial monarch decided to withhold tribute payments from the Triple Alliance, the Aztec forces would respond by dispatching an army to threaten that king.

Professor Smith wrote that the Aztec Empire "followed two deliberate strategies in planning and implementing their conquests." The first strategy was "economically motivated." The Triple Alliance sought to "generate tribute payments and promote trade and marketing throughout the empire." Their second strategy dealt with their frontier regions, in which they established client states and outposts along imperial borders to help contain their enemies."

In 1502, Moctezuma II Xocoyotl (the Younger) ascended to the throne of Tenochtitlán as the newly elected tlatoani. It was about this time when the Mexica of Tenochtitlán began to suffer various disasters. While tribute peoples in several parts of the empire started to rebel against Aztecs, troubling omens took place, which led the Mexica to believe that their days were numbered. Seventeen years after Moctezuma's rise to power, the Aztec Empire would be faced with its greatest challenge and a huge coalition of indigenous and alien forces, which would bring an end to the Triple Alliance.

The conquest of the Aztec Empire, taking place from 1519 to 1521, is a story that has intrigued millions of people over the years. At the climax of this campaign, Moctezuma, the highly respected leader of the mighty Aztec Empire, came face-to-face with Hernán Cortés, the leader of a small band of professional European

soldiers from a faraway land (Spain). Against insurmountable odds, Cortés triumphed over the great empire. As a master of observation, manipulation and strategy, he was able to gradually weave an army of indigenous resistance against the Aztecs, while professing his good intentions toward Moctezuma.

The Aztec Empire of 1519 was one of the most powerful Mesoamerican kingdoms of all time. By this time, the island city of Tenochtitlán had become a city of about 300,000 citizens. And the Aztec Empire itself ruled over about 80,000 square miles of territory extending from the Gulf of México to the Pacific Ocean, and southward to Oaxaca. This empire contained some 15 million people, living in thirty-eight provinces. In all, the Emperor received the tribute of 489 communities.

On April 22, 1519, a fleet of eleven Spanish galleons, which had been sailing northward along the eastern Gulf Coast of México, dropped anchor just off the wind-swept beach on the island of San Juan de Ulúa. Under the command of a Spanish adventurer named Hernán Cortés, these vessels bore 450 soldiers, 100 sailors, and 16 horses. These horses would be the first horses to walk upon the North American continent. The horse, which eventually became an important element of Indian life, was unknown to the North American Indians who engaged in warfare and hunting without the benefit of this mammal's help.

On June 7, 1519, Cortés led his forces northward to the coastal town Cempoala. As they approached the town, the Totonac Indians started bringing the Spaniards food and gifts. Soon, Cortés and his lieutenants entered the coastal city-state of Cempoala met with Tlacohtcalatl, the chief of the Totonacs who regarded himself as an enemy of Emperor Moctezuma. Cempoala, presently under Aztec domination, was made up of some fifty towns. The chief of the Totonacs, writes Dr. Albert Marrin, the author of *Aztecs and Spaniards: Cortés and the Conquest of México*, complained that the Aztec "tribute collectors were picking the country clean... like hungry coyotes." And each year, the Totonacs were forced to send hundreds of children to the altars of Tenochtitlán for sacrifice. For this tribute, the hatred of the Totonacs for the Mexica ran deep. For this reason, Tlacohtcalatl forged an alliance with Cortés.

After the Spaniards helped the Totonacs to expel Moctezuma's tribute-collectors from their territory, a new alliance was formed between the natives and their strange visitors. The Totonacs helped Cortés and his men establish a base on the shore. On June 28, 1519, Cortés formally gave this town the name La Villa Rica de la Vera Cruz (The Rich Town of the True Cross). At this point, Cortés decided to lead his troops westward into the interior of the continent to find and meet with Moctezuma. Cacique Tlacohtcalatl warned Cortés that, on his journey inland, he would confront the people of Tlaxcala and Huexotzinco, two provinces that hated the Mexica equally. With the help of Totonac guides, Cortés planned his march through territory that might represent fertile ground for more alliances.

On August 16, 1519, Cortés assembled his army for the expedition inland. He had a

force of at least 400 Spanish soldiers, 150 Cuban Indian servants, 1,300 Cempoalans and other Totonacs led by a chief named Mamexi, and seven pieces of artillery. They also had 15 horses, reserved exclusively for the captains of the army. The Spanish army was thus beefed up with more than a thousand native warriors plus 200 porters, who dragged the cannon and carried supplies. The distance from Cempoala to Tenochtitlán is 250 miles, as the crow flies. A fairly large force of 150 Spanish soldiers and sailors and two horses under the command Juan de Escalante stayed at the garrison at Villa Rica de Vera Cruz. Roughly 100 soldiers remained in Villa Rica under the command of Gonzalo Sandoval.

Finally, Cortés' army reached the Tlaxcalan republic, which was independent enclave deep in the heart of the Mexica Empire that had managed to resist Aztec control. Surrounded on all sides and blockaded by the Aztecs, they had never yielded to them. By the time that Cortez arrived in the Western Hemisphere, the Tlaxcalan Indians had been subjected to continuous warfare and human sacrifice for many decades. Because of their economic isolation, the Tlaxcalans had no cotton with which to make their clothes. No feathers – used in religious festivities – or precious stones made their way into Tlaxcala.

Tlaxcala was a small, densely populated province. In 1519, the population was about 150,000. Tlaxcala was actually "confederation of four republics," ruling over some 200 settlements. Some historians believe that Tenochtitlán could have overwhelmed Tlaxcala without too much difficulty, and the reason it did not is probably that it wanted a nearby source of victims for the human sacrifices. Therefore the Aztecs maintained an almost perpetual state of war with Tlaxcala, but never actually conquered it. Also, the Aztecs seem to have regarded the frequent battles as a convenient way of testing and training the young Mexica warriors.

This state of perpetual war was very hateful to the Tlaxcalans and by the time that Cortés arrived in Tlaxcala, the confederation represented fertile grounds for an anti-Mexica alliance. However, the Tlaxcalans, very suspicious of the strangers, were in no mood to accommodate the Spaniards and their Indian allies.

After several serious and bloody skirmishes, the Tlaxcalans and Spaniards agreed to a truce and the strangers were invited to meet with King Xicotenga in the Tlaxcalan capital on September 18. Recognizing the fighting abilities and the superior weaponry of the Spaniards, the Tlaxcalan authorities began to see the Spanish forces as potential allies against their great enemies, the Mexica. Cortés, for his part, told King Xicotenga that he was opposed only to the Aztec Empire and that there would be a place for Tlaxcala in Spanish-dominated México. Within a very short time, the Tlaxcalans would become the most loyal native allies of the Spaniards. Their allegiance with the Europeans would be an enduring partnership, lasting several centuries.

On October 23, 1519, Cortés and his army of European mercenaries and indigenous

warriors left the Tlaxcalan capital. A thousand Tlaxcalan warriors had been added to the ranks of Cortés force. While Indian laborers carried the cannon and baggage in the center of the formation, Tlaxcalan warriors and Spanish horsemen marched along the flanks and with the rear guard. Although Xicotenga had offered him many more warriors, Cortés did not want a large force of Tlaxcalans that might frighten or enrage the Mexica.

As Cortés traveled westward through mountain towns and villages, many of the Indians living along this path told him of their cruel treatment at the hands of the Aztec overlords. Through these meetings, Cortés began to understand the depth of this hatred and fear. He also recognized that many of these people would be potential allies in a showdown with the Mexica.

On November 2, 1519, Cortés' forces moved through a mountain pass that lay 13,000 feet above sea level. From this path, the Spaniards could see the smoking volcano Popocatepetl (Smoking Mountain) and Ixtaccihuatl (Mountain of White Woman), which reach 17,887 feet and 17,000 feet, respectively. From the mountain pass, the Spaniards witnessed for the first time the great splendor of Tenochtitlán as it spread out on the valley floor. Before long, the mountain pass, with the great Valley of México in full view, descended to lower altitudes, eventually bringing Cortés and his forces to an altitude of 7,400 above sea level along the valley floor.

Finally, on November 8, 1519, Cortés and his large army reached Xoloco, just outside of Tenochtitlán, where they were greeted by hundreds of emissaries of Moctezuma. As they were brought into the city, the Spaniards stared in awe at the architectural precision of the city. Filing across the southern causeway of the capital, Cortés and his men were greeted with much ceremony by a retinue of lords and nobles headed by Moctezuma himself.

The wary Moctezuma made great efforts to play the perfect host, showing his unwanted guests around the city and entertaining them with splendid banquets.

After several days of negotiations and touring, Cortés and his officers took Moctezuma as a hostage. Bringing the King to his barracks, Cortés persuaded him to dispatch messengers to the surrounding communities to collect gold and silver, part of which was sent to the Spanish monarch in the name of Moctezuma and part of which was divided among Cortés' troops. Moctezuma's imprisonment continued for eight months.

Then, on April 19, 1520, more ships appeared off the coast of México. The governor of Cuba had sent soldiers under Panfilo de Narvaez to arrest Captain-General Cortés for insubordination. Leaving Captain Pedro de Alvarado in charge of his troops, Cortés quickly departed from Tenochtitlán with 266 Spanish soldiers to confront the newly arrived Spanish force on the Gulf Coast. Although Narvaez's troops numbered three times greater, Cortés and his small army defeated Narvaez in a battle near Veracruz, after which most of Narvaez's troops joined Cortés.

When Cortés returned to Tenochtitlán, he found out that Pedro de Alvarado had provoked an open revolt by massacring 600 Aztec nobles during the Feast of Huitzilopochtli. Fighting quickly broke out in full force the day after Cortés returned, and the sheer numbers of the Aztec army overwhelmed the Captain-General's army, which numbered only 1,250 Spaniards and 8,000 Mexican warriors. His army was forced to retreat back into the barracks. In the days to follow, as the Indians besieged the palace, Moctezuma was killed by a shower of stones directed by his angry subjects to their captive emperor. Moctezuma was succeeded as emperor by Cuitlahuac, who decided that the Spaniards must be annihilated.

Under a complete siege by Aztec forces in Tenochtitlán, Cortés on July 1, 1520 attempted to break out of the city and cross the lake to the mainland by marching down one of the causeways. As the force left the palace at midnight, Cortés had some 1,250 Spanish soldiers and at least 5,000 Tlaxcalan warriors. While they were crossing the bridge leaving the city, the Aztecs fell upon the army and inflicted heavy damage. In the disorder, Spanish soldiers who had been too greedy and filled their pockets with gold were pushed into Lake Texcoco and drowned.

The army managed to attain a place of relative safety on a hill past the nearby town of Tlacopan but not without losing about 450 Spanish and at least 2,000 Indian soldiers from their ranks. Plagued by hunger, disease, and the pursuing Aztecs, Cortés' army fled to Tlaxcala to obtain reinforcements. On July 8, the army came upon a legion of nearly 200,000 Aztecs sent by Cuitlahuac. There, at the battle of Otumba, the Spanish managed a smashing victory that dissuaded the Aztecs from pursuing the Spaniards and their allies any farther.

By the end of the battle, 850 Spaniards and 4,000 Tlaxcalans had been lost. Only twenty-four of the 95 horses survived the exodus. All the cannon and nearly all the muskets and crossbows had been lost. Even with the many reinforcements that Cortés had brought from the coast, this left only 420 men and 17 horses. All the survivors, including Cortés, were wounded, and very few firearms or ammunition were left. As the battered army approached Tlaxcala, they were greeted by their Indian allies and given refuge.

"Reviewing their narrow escape," writes the author Michael C. Meyer, "many of the Spanish veterans wanted nothing more to do with the Aztecs. It required all of Cortés's force of personality and subtle blandishments to prevent mass defections and rebellion among his men. Cortés, who seems never to have wavered in his determination to retake Tenochtitlán, began to lay plans for the return."

It goes without saying that the Spaniards would not have survived their ordeal without the help of their Tlaxcalan allies. The Tlaxcalan chiefs called on Cortés during this dismal time and laid out their conditions for further assistance. The Tlaxcalans requested "perpetual exemption from tribute of any sort, a share of the spoils, and control of two provinces that bordered their land." Cortés agreed to these conditions and, as the author Richard Lee Marks wrote, "Spain substantially

kept its promise" to the Tlaxcalans "and exempted them from tribute for the entire period of the Spanish rule in México, nearly three hundred years."

The Spaniards, however, also received more important support from another, unexpected ally. "While the Spaniards rested and recuperated" in Tlaxcala, wrote Richard Lee Marks, "it occurred to Cortés and his men to wonder why the great armies from Tenochtitlán were not pursuing them." The Aztecs had not attacked or laid siege to Tlaxcala, giving the Spaniards and Tlaxcalans precious time to heal and recover from their catastrophic defeat. Later, Cortés would learn that an epidemic of smallpox had devastated Tenochtitlán.

While the Spaniards were in Tlaxcala, a great plague broke out here in Tenochtitlán. It began to spread during the thirteenth month and lasted for seventy days, striking everywhere in the city and killing a vast number of our people. Sores erupted on our faces, our breasts, our bellies; we were covered with agonizing sores from head to foot.

At the same time in the Aztec capital, a smallpox epidemic began that killed Cuitlahuac and immobilized much of the population. To replace the king, the caciques of Tenochtitlán chose Cuahtemoc, a nephew of Moctezuma who believed that the Aztec army would be able to annihilate the invaders.

Mr. Marks writes that smallpox spread quickly among the Mexica because they "were in the habit of bathing to alleviate almost any ailment that afflicted them. These baths were either communal or the same bathing water was used consecutively by many. But after someone with an open smallpox sore entered the bath, the disease was transmitted to everyone who followed." The Spaniards, however, never bathed. Although they occasionally washed off the dirt and blood when they had to, "they believed that bathing per se was weakening." And the Tlaxcalans, "always in a state of semi-siege," were not yet exposed to the smallpox.

The Captain-General's army left Tlaxcala on December 26, 1520 on its march to the Aztec capital. Cortés' army had been completely rebuilt. With his army of 600 Spanish soldiers and between 110,000 and 150,000 Mexican warriors, Cortés intended to occupy the city of Texcoco and blockade Tenochtitlán from there. With the city sufficiently weakened, his army would cross the lake on thirteen brigantines constructed for this purpose by the Spaniards.

In January 1521 Cortés once again led his force into the Valley of México. They staged a series of raids throughout the countryside, taking control of various cities surrounding the lake. After witnessing the military and technological advantages of the Spanish forces, many caciques in the Valley decided to join their forces with Cortés' army in order to save their own skin.

When the final assault on Tenochtitlán began on April 28, 1521, Cortés had more than 900 Spaniards, including 118 crossbowmen and arquebusiers, 700 sword and

pike men, and eighteen cannons. The cavalry had been beefed up with 86 horses and their riders. Within the ranks of this huge army were at least 75,000 Tlaxcalans, and thousands of other indigenous supporters. It is believe that possible as many as 70,000 Indian laborers carried supplies, built roads and carried on our auxiliary chores. The Aztecs, however, had a population of 250,000 men, women, and children, defending their homes.

Emperor Cuahtemoc, realizing that his horseless troops were no match for the Spaniards in open country, decided that it would be better to wage urban warfare against the enemy. Turning Tenochtitlán into an Aztec Stalingrad, he defeated the initial Spanish assault on the city and drove the enemy back to their siege lines outside the gates. Day after day, week after week, the fighting raged back and forth as the Spaniards and their allies attempted to break the Aztec defense from both land and sea. They did so a few times but were steadily pushed back by the now starving inhabitants of Tenochtitlán.

Cortés became increasingly distressed at his army's inability to break the Aztec spirit. So, after nearly three months of such fighting, the Captain-General ordered a full-scale assault on Tenochtitlán. After five days of intense fighting, the Aztecs – weakened by starvation and disease – were near exhaustion. The Aztecs fought valiantly against a huge coalition but – deprived of fresh water and food supplies from the mainland – they surrendered on August 13, 1521, after an eighty-day siege.

The siege of Tenochtitlán, according to the histories, paintings and chronicles, lasted exactly eighty days. Thirty thousand men from the kingdom of Texcoco were killed during this time, of the more than 200,000 who fought on the side of the Spaniards. Of the Aztecs, more than 240,000 were killed. Almost all of the nobility perished: there remained alive only a few lords and knights and the little children. Dr. Marrin commented that "what had taken centuries to build, would be destroyed in just thirty months."

Indigenous Groups at Contact

The names of the ethnic groups who traveled through or inhabited the Valley of México in the last 2,000 years include the Olmeca, Xicalanca, Tolteca, Chichimeca, Teochichimeca, Otomí, Culhuaque, Cuitlahuaca, Mixquica, Xochimilca, Chalca, Tepaneca, Acolhuaque, and Mexica.

The Otomí. It is believed that the Otomí may have been the earliest inhabitants of the Valley of México. They were the only major indigenous group in the Valley of México who spoke a language other than Náhuatl. They had probably arrived in the Valley from the west after the destruction of Tula. Xaltocan, in the northern part of the Valley, was the capital of Otomí Empire during its prime in the mid-Thirteenth Century. However, the Otomí declined in power and prestige during the Fourteenth Century, after having lost wars with the Mexica.

Culhuaque. The Culhuaque Indians inhabited Culhuacan near the tip of the peninsula that separated Lake México from Lake Xochimilco. The Culhuaque Indians settled in Culhuacan sometime around the Twelfth Century and were the original masters of the Mexica before the establishment of Tenochtitlán. In the mid Fourteenth Century, the Mexica defeated the Culhuaque, partly as a result of Tepaneca expansion from Azcapotzalco. Culhuacan was later conquered in 1428 by the Mexica.

Cuitlahuaca. The Cuitlahuaca occupied an insular community called Cuitlahuac (Tlahuac), which was located between Lakes Chalco and Xochimilco). The Cuitlahuaca were surrounded by the Xochimilca, Mixquica, and Chalca to the south, and the Culhuaque, Mexica, and Acolhuaque to the north. They were conquered by the Mexica in the Fifteenth Century.

Xochimilca. The Xochimilca migrated to the southern part of the Valley of México and gave their name – meaning "Plantation of Flowers" – to their primary settlement. Although they conquered some of their neighbors, eventually they declined after fighting wars with Huejotzingo, Tlaxcala, and Cholula on their eastern frontier.

The Colonial Period. For three full centuries (1521-1821), México City and the surrounding jurisdiction underwent a period of integration, assimilation, and Hispanization. This period – which is not the focus of this work – has been discussed in many books. One particularly informative source about the cultural and social development of central México is James Lockhart's *The Náhuas After the Conquest: A Social and Cultural History of the Indians of Central México, Sixteenth Through Eighteenth Centuries* (published in 1992 by the Stanford University Press). Another useful source to consult on this topic would be Charles Gibson's *The Aztecs Under Spanish Rule: A History of the Indians of the Valley of México 1519-1810* (published by the Stanford University Press in 1964).

Although Spanish became the primary language of this region, many aspects of indigenous culture and language remained. When the population of the jurisdiction of México was tallied in 1790, 742,186 persons were registered as "indios," representing 71.1% of the total population of 1,043,223. In contrast, people of Spanish origin were tallied at 134,965.

The Federal District in the Twentieth Century

In the following chart, the reader will see the population of the Federal District from the time of the 1930 census to the 2000 census. I have provided comparable statistics for the Mexican Republic for the same years.

THE FEDERAL DISTRICT – INDIGENOUS POPULATION STATISTICS (1930-2000) © 2003, John P. Schmal. All Rights Reserved				
DE	Speakers	DE	Total	% Of
				Mexican

Year	D.F. - Speakers of Indigenous Languages Aged 5 Years and Over	D.F. - Total Population Aged 5 Years and Over	% of Indigenous Speaking Languages	Mexican Republic - Speakers of Indigenous Languages	Mexican Republic - Total Population
1930	14,676	1,076,276	1.36%	2,251,086	14,028,575
1950	18,812	3,050,442	0.62%	2,447,609	25,791,017
1990	111,552	7,373,239	1.51%	5,282,347	70,562,202
2000	141,710	7,738,307	1.83%	6,044,547	84,794,454

Notes: The census data refers to the following census dates: May 15 (1930), June 6 (1950), March 12 (1990), February 14 (2000). Note: Census data for indigenous language speakers refers to persons who speak only indigenous languages and those who speak both one indigenous language and Spanish.

Source of 1930 data: Secretaria de la Economia Nacional, Anuario Estadistico de Los Estados Unidos Mexicanos, 1941 (México, 1943) Source of 1950 data: Secretaria de la Economia Nacional, Anuario estadistico de Los Estados Unidos Mexicanos, 1951-1952 (México, 1943). Source of 1990 data: INEGI, Estados Unidos Mexicanos. XI Censo General de Población y Vivienda, 1990, Resumen General.

Source of 2000 data: INEGI, Estados Unidos Mexicanos. XII Censo General de Población y Vivienda, 2000, Tabulados Básicos y por Entidad Federativa. Bases de Datos y Tabulados de la Muestra Censal.

It will be noted that during this period, the indigenous-speaking population of the District never reached 2%. However, it is important to understand that these statistics relate only to people who spoke indigenous languages over the age of five. Many more people classified themselves as Indians by culture or blood, but did not speak an indigenous language because they had been at least partially assimilated into Hispanic society.

In the unique 1921 Mexican census, residents of each state were asked to classify themselves in several categories, including "indígena pura" (pure indigenous), "indígena mezclada con blanca" (indigenous mixed with white) and "blanca" (white). Out of a total district population of 906,063 people, 169,820 individuals (or 18.7%) claimed to be of pure indigenous background. A much larger number – 496,359, or 54.8% – classified themselves as being mixed, while 206,514 individuals (22.8%) classified themselves as white. The significance of this census data indicates that while many of the descendants of the Mexica and other indigenous groups in the Federal District may have not spoken their ancestral tongue, they did indeed profess to be of indigenous background and culture.

Five decades later, in the 1970 census, we witness a significant increase in the indigenous speaking population five years of age or more to 68,660 individuals. The

largest language groups spoken out of this tally were: the Náhuatl (15,039 persons), Otomí (14,714), Zapoteco (14,109), Mixteco (7,513), Maya (4,341), Mazahua (4,286), and Purépecha (2,148). Already, the migrant population from the south brought forth significant numbers of Mixtecs and Zapotecs from Oaxaca and Maya from Chiapas and Yucatán.

According to the 2000 census, the population of persons five years and more who spoke indigenous languages in the Federal District amounted to 141,710 individuals. These individuals spoke a wide range of languages, many of which are transplants from other parts of the Mexican Republic. The largest indigenous groups represented in the District were: Náhuatl (37,450), Otomí (17,083), Mixteco (15,968), Zapoteco (14,117), Mazahua (9,631), Mazateco (8,591), and Totonaca (4,782).

With 141,710 indigenous speaking individuals aged five and over living within its boundaries during the 2000 census, the Federal District boasts a large density of Indians. However, the percentages of Indians in individual delegaciones are actually quite small. The southeastern delegación, Milipa Alta – with 3,862 indigenous speakers – has the largest percentage with 4.53%. However, Iztapalapa – with an indigenous population of 32,141 – has the largest absolute number of indigenous speakers, but a smaller percentage (2.04%). Gustavo A. Madero Delegación – in the northeastern sector of the District – has the second largest number of indigenous speakers with 17,023 (1.52%).

The Zapotecs and Mixtecs appear to be evenly distributed through the various delegaciones. Their significant presence in the Federal District is an obvious testament to the migrant nature of the Distrito Federal's population, where 1,827,644 persons – or 21.24% – stated that they were born in another political entity. Of this total, however, natives of Oaxaca – numbering 183,285 – represented 10.03% of the total migrant population. Only the states of México and Puebla have contributed larger numbers of migrants to the District.

Estado de México in the Twentieth Century

The state of México has retained a great number of indigenous speaking peoples. In spite of the effects of assimilation and migration, a significant portion of the state population identify with their Indian cultural and linguistic roots.

In the 1921 Mexican census, the state of México boasted a population of 884,617, of which 372,703 persons claimed to be of pure indigenous background, representing 42.1% of the total. An even larger number – 422,001, or 47.7% – classified themselves as being mixed, while only 88,660 (10%) considered themselves to be white.

Below is a chart, which I have constructed to illustrate the comparative population statistics for the state of México and Mexican Republic for four selected census years:

ESTADO DE MÉXICO – INDIGENOUS POPULATION STATISTICS (1930-2000)

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Year	E.M. - Speakers of Indigenous Languages Aged 5 Years and Over	E.M. – Total Population Aged 5 Years and Over	% Of Population Speaking Indigenous Languages	Mexican Republic - Speakers of Indigenous Languages	Mexican Republic - Total Population
1930	184,656	825,249	22.38%	2,251,086	14,028,575
1950	183,051	1,392,623	13.14%	2,447,609	25,791,017
1990	312,595	8,563,538	3.65%	5,282,347	70,562,202
2000	361,972	11,097,516	3.26%	6,044,547	84,794,454

Notes: The census data refers to the following census dates: May 15 (1930), June 6 (1950), March 12 (1990), February 14 (2000). Note: Census data for indigenous language speakers refers to persons who speak only indigenous languages and those who speak both one indigenous language and Spanish.

Source of 1930 data: Secretaria de la Economia Nacional, Anuario Estadístico de Los Estados Unidos Mexicanos, 1941 (México, 1943) Source of 1950 data: Secretaria de la Economia Nacional, Anuario estadístico de Los Estados Unidos Mexicanos, 1951-1952 (México, 1943). Source of 1990 data: INEGI, Estados Unidos Mexicanos. XI Censo General de Población y Vivienda, 1990, Resumen General.

Source of 2000 data: INEGI, Estados Unidos Mexicanos. XII Censo General de Población y Vivienda, 2000, Tabulados Básicos y por Entidad Federativa. Bases de Datos y Tabulados de la Muestra Censal.

According to the 2000 census, the population of persons five years and more who spoke indigenous languages in the state of México totaled 361,972 individuals. A large range of languages is spoken in the state of México, many of them imported from southern or eastern Mexican states. The most common indigenous languages spoken is the Mazahua tongue, with a total of 113,424 indigenous speakers, representing 31.3% of all the indigenous speakers five years of age and over in the state.

The second most common language is the Otomí, spoken by 104,357 indigenous speakers, and representing 28.8% of the total indigenous speaking population. The other most common languages spoken are:

3.	Náhuatl	55,802	15.4%
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4.	Mixteco	26,615	7.4%
5.	Zapoteco	16,704	4.6%
6.	Mazateco	8,796	2.4%
7.	Totonaca	8,479	2.3%
8.	Mixe	4,584	1.3%
9.	Chinanteco	1,861	0.5%
10.	Tlapaneco	1,761	0.5%
11.	Purépecha	1,754	0.5%
12.	Maya	1,372	0.4%
13.	Triqui	1,304	0.4%

INEGI, Población de 5 Años y Más Que Habla Alguna Lengua Indígena por Entidad Federativa y Tipo de Lengua, y Su Distribución Según Condición de Habla Española y Sexo "

In 1990, a total of 450,000 indigenous language speakers lived in a place other than their place of birth, representing 8.7 percent of the national total. Within this global migratory stream, the most outstanding is the State of Oaxaca with migrants totaling nearly one third of the total (142,000), and Yucatan with slightly over one sixth of the total (82,000). Seen from the perspective of the poles of attraction, the Federal District was the primary destination of migrants (93,000), followed by the State of México (9,000) and Quintana Roo (78,000).

Below, I have illustrated the municipios, which contain the largest percentages of indigenous speaking persons five years of age or more:

MÉXICO -- MUNICIPIOS WITH AT LEAST TEN PERCENT POPULATIONS OF INDIGENOUS SPEAKERS (All Statistics based on Persons Aged 5 Years or More)

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No.	Municipio	% Indigenous Population	Population	Primary Language Group
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01	Temoaya	35.65	20,488	Otomí
02	San Felipe del Progreso	28.20	40,773	Mazahua
03	Temascalcingo	26.35	13,097	Mazahua
04	Morelos	24.26	5,044	Otomí
05	Donato Guerra	24.23	5,497	Mazahua
06	Ixtlahuaca	20.37	19,799	Mazahua
07	Atlacomulco	17.78	11,109	Mazahua
08	Acambay	16.84	7,756	Otomí
09	Chapa de Mota	15.68	2,961	Otomí
10	El Oro	15.48	3,754	Mazahua
11	Jiquipilco	13.42	6,159	Otomí
12	Otzolotepec	10.06	4,852	Otomí

The Mazahua Indians – representing the most populous indigenous-speaking group in México – primarily occupy thirteen municipios in the northwestern portion of the state of México. Mazahuas also inhabit some municipios in the center of the state, as well as parts of eastern Michoacán. They are a division of the Oto-Manguean linguistic group and are related by both culture and language to the Otomí, from whom they are descended.

The Mazahua are believed to have been among the original tribes who migrated to central México during the Thirteenth Century. In 1521, Hernán Cortés – after subduing the Mexica – consolidated his power by sending Gonzalo de Sandoval to subdue all resistance among the Aztec neighbors: the Mazahuas, Matlazincas and Otomies. Very quickly, Gonzalo de Sandoval brought the Mazahua Indians under Spanish control, and the Franciscan missionaries played a prominent role in bringing Christianity to their people.

Today, most of the Mazahua are engaged in agricultural pursuits, specifically the growing of maize, pumpkin, maguey and frijol. In the years since the Conquest, the Mazahua population has evolved and its cultural elements, social organization, and religion have developed into a hybrid culture drawing from several cultural

elements. No one is certain about the origin of the word Mazahua, but some have suggested that it is derived from the Náhuatl term, *máztatl*, meaning "deer."

The Mazahua make up a significant portion of the population of several municipios in the state. In the municipio of Atlacomulco, the population of Mazahua speakers five years of age and over in 2000 consisted of 10,709 individuals, making up 17.1% of the population of the municipio. In the municipio of Donato Guerra, 5,419 Mazahuas represented 24% of the population of the municipio. In Ixtlahuaca, 19,203 Mazahuas represented 19.8% of the total population.

The Otomí are the second largest linguistic group in México state. They call themselves "Hñahñu," the word Otomí having been given to them by the Spanish. Otomí are a very diverse indigenous group, living in many communities throughout Central México and speaking a great variety of dialects, some of which are not mutually intelligible. Like the Mazahuas, they belong to the Oto-Manguean linguistic group. Significant numbers of Otomies occupy 14 of the 121 municipios in the state of México, most of these municipios being located in the northwest (Atlacomulco-Timilpan) and in the center (Toluca-Lerma).

Although the Náhuatl-speaking population is the most populous group in the entire Mexican Republic, they are ranked third place in the state of México, with more than 15% of the total indigenous-speaking population.

The influence of migrant labor is particularly significant to the state of Mexico. Out of a total population of 13,096,686 in the 2000 census, 5,059,089 individuals – or 38.6% – were born in another political entity than the state of México. The primary states contributing to México's migrant population were – in numerical order – the Federal District (more than 3 million people), Puebla (295,889 migrants), Oaxaca (256,786), Hidalgo (256,718), and Michoacán (231,811). Oaxaca's significant contribution amounted to 5.1% of the migrant pool, which explains why the Mixteco and Zapoteco languages from Oaxaca are the fourth and fifth most common indigenous groups in the state.

The Mazateco speakers represented the sixth largest group in 2000. Speakers of this language are mainly migrants from the states of Oaxaca and Guerrero. They are also classified as a division of the Oto-Manguean linguistic group. The Totonaca speakers – numbering more than 8,000 individuals in 2000 – are descendants of Cortés' coastal allies in Veracruz and it is likely that many of these people are from the eastern seaboard area. The Mixe, Chinanteco, and Tlapaneco peoples are primarily found in Guerrero and Oaxaca.

Nearly five hundred years after the conquest and destruction of the Aztec Empire, the culture, language and spirit of the Náhuatl, Otomí, Mazahua and other indigenous peoples remains intact within the central Hispanic culture to which

most of them also belong. It is worth noting that, although the Mexica capital Tenochtitlán was occupied after an eighty-day siege, many of the indigenous peoples of Central México quietly submitted to Spanish tutelage. In this way, they were given an opportunity to retain some elements of their original culture, while becoming an integral and important part of a new society.

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SEPHARDIC

Extract: The World Monuments Fund: A Brief History

The Leaning Tower of Pisa, or rather a discussion about to keep it from leaning all the way over, led to the creation in 1965 of the International Fund for Monuments (IFM). In the early 1960s, retired U.S. Army officer Colonel James Gray casually remarked at a reception in Rome that the bell tower in Pisa might be stabilized by freezing the subsoil, a method used by engineers to stabilize airstrips built on swampy tundra. An Italian official overheard and asked for more information about the process. The research that followed excited Colonel Gray's interest, and during a subsequent visit to UNESCO headquarters in Paris, which was coordinating governmental efforts to preserve arts and architecture, he learned there was no comparable private sector organization. With UNESCO's guidance, he found the IFM, which was funded in large part by private philanthropy. By the time Gray retired in 1984, the IFM had developed from an informal and ad hoc preservation group to a fully professional organization, and in the year of its twentieth anniversary, the IFM was renamed the World Monuments Fund.

The international activities of the new WMF expanded rapidly, often in collaboration with governments or supporters in the countries where work was conducted. As a part of its advocacy program for architectural conservation, **the WMF established in 1988 the Hadrian Award, which honors public leaders who have made an exceptional commitment to the appreciation and preservation of the world art and architecture. The same year, it created the Jewish Heritage Council in the recognition of the thousands of Jewish sites that were being**

neglected around the world as a result of the destruction of Jewish communities in World War II, communist rule, or acts of violence, attrition, and immigration.

Source: *ARCHAEOLOGY* November/December 1999,

The Archaeological Institution of America <http://www.archaeology.org>

TEXAS

Secrets to Tex-Mex Cooking

George De La Garza

Tejano Ranching Heritage Forum

TX Government to Thwart Genealogical

Research Questions About Texas Vital

Statistics Records

Luis Garcia Garcia Collection

DISD to recruit teachers from the border

Hispanic Texans who died at the Alamo

Felipe Roque de la Portilla

Earliest Account of Texas Exploration,

Digital

Balli Family

New Postings Refugio Co., TX

Dr. Frank de la Teja on Col. Juan N.

Seguin Hispanic Genealogical Research for

Public Libraries and Beginning Researchers

Secrets to Tex-Mex Cooking

<http://www.texmex.net/Diction/barbacoa.wa>

With an audio capacity to hear the pronunciation for some of the words, it is a really fun Tex-Mex dictionary.

Questions ? or Comments:

mludwig@cyou.com

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This page last updated September 22, 2002..

Sent by Johanna De Soto

**1st Annual May 10, 2003, Tejano Ranching Heritage Forum,
La Mota Ranch**

Sponsors: Homero S. Vera of El Mesteño Magazine & La Mota Ranch. Limited to 75 Participants, May 1st cut-off date for pre-registration (\$50.) Tour the ranch, use of medicinal plants. From 1:00 – 4:00 PM and extensive lecture on "The Ranching Pioneers of South Texas" by Dr. Andres Tijerina, Author of "Tejano Empire". For more info call: Bill Hellen, La Mota Ranch Manager at (210) 415-7290 mobile or (830)

741-2696 residence. Also Homero S. Vera at (361) 348-3858 residence. La Mota Ranch, P.O. Box 373, Hebbronville, Texas, 78361

Thank you to **George De La Garza** for sharing, he writes:

I link to many names thru my De La Garza lines. My father was Epigmenio De La Garza, born 1893, Eagle Pass, Texas. My mother was Francisca Riojas, born in Rosales, Coahuila, in 1903, she passed away a few years ago at the age of 97, and I recorded a lot of her stories of her ancestors.

My father and mother were first cousins. My fathers mother was Francisca Riojas (the first), married to Refugio De La Garza. My mother's father was Cap. Jose Manuel Riojas married to Concepcion Arizpe. Francisca and Jose Manuel were sister and brother, children of Jose Antonio Riojas and Roumalda De La Garza Falcon, they lived in Progreso, Coahuila.

Roumaldas lines goes to the first Blas De La Garza and Beatriz Gonzalez Hidalgo. My Paternal great grandmother was Josepha Varela, married to Jose Domingo De La Garza in 1850, and lived in Eagle Pass all of their married life. Josepha was daughter of Colonel Mariano Varela and Maria Francisca de la Merced De La Garza Falcon, (I am still doing research on Maria Francisca). My mothers first ancestor was Juan Ygnacio de Castilla y Riojas, (del Reino de Castilla). I have his 23 page Marriage Investigation with Antonia Cortinas in 1734, in Monclova, Coahuila. I have not linked the Castellans and Riojas yet. He comes from Huelva, Andalucia and was baptized there in 1707. In his Marriage Investigation he is often refer to as, "His Majesty".

I come from, and have some genealogy on all my great grandmothers: VARELA, ARIZPE, GUERRA, CORTINAS, RENTERIA, ELIZONDO, MONTEMAYOR, BAEZ TREVINO, GUTIERREZ de LARA, FERNANDEZ, FERNANDEZ-DE LA GARZA, and probably more. My 5th Great grandparents, Sgt. Mjr. Francisco De La Garza Falcon, (son of first Blas), and Leonor de Renteria. Leonor had two sisters, (that link to me), Petronila and Gertrudis. Petronila married my 6th Great grandfather, (Franciscos line), Cap. Gabriel De La Garza in 1668 in Monterrey.

When Petronila died in 1674 he married Clara De La Garza y Montemayor, daughter of Sgt. Mjr. Juan De La Garza Falcon and Margarita Montemayor. Cap. Miguel De La Garza Falcon, brother of Francisco De La Garza Falcon, married Gertrudis Renteria. Sgt. Mjr. Francisco and Leonor were parents of my 4th Great grandfather, Juan Alonso De La Garza Falcon, baptized June 21, 1687 in Monterrey, died in 1746. He married Isabel Gutierrez de Lara, (descents from Melchor Gutierrez and Isabel Lara), in 1715 in Monterrey. I have the burials of Melchor and Isabel on church documents.

Juan Alonso was brother of Governors Blas Maria De La Garza Falcon and Clemente De La Garza Falcon. Juan Alonso had a son named Juan Diego De La Garza Falcon, my 3rd Great grandfather, who married Maria Guadalupe Baez Trevino in 1771 in Lampazos, Nuevo Leon, she was his 3rd wife, and I have genealogy on his first two wives. Maria Guadalupe was granddaughter of Gen.

Francisco Baez Trevino and Catalina de Maya.

I am doing a lot of research on the RAMONS, My 2nd Great grandmothers were both Ramons. On my mothers side was Lorenza Ramon, married to Jose Manuel Riojas in 1803, in Monclova, Coahuila. I have traced Lorenza to the famous Cap. Diego Ramon, commander of San Juan Bautista del Rio Grande in the 1600s. On my Paternal side was Maria Salome Ramon, married to Jose Vital De La Garza in 1829, in Nava, Coahuila. Her parents were Miguel Ramon and Juana de Ollos. The marriage of Jose Vital and Maria Salome says they were 20 years old when they got married, and that Maria Salome was born in Candela, Coahuila. That is where I hit a brick wall. At the LDS they do not have births that go back to Candela in 1809.

Maria De La Garza Dellinger took me under her wings about 13 years ago and taught me all I know about Spanish genealogy. I have adopted her as my sister. She is the most fantastic lady I have ever met in my life.

My wife Lupita and I just turned 70 years old, we were married June 27, 1959 in Dallas, Texas. We have led a great and active life. We have a miracle son, LAZARO, he is 38 years old. Mimi, I hope I haven't bored you too much. Let's keep in touch. I have so much Genealogy on all of the above. God Bless you for what you have done for us Tejanos.

Your new primo, GEORGE DE LA GARZA george.delagarza@gte.net

Texas Government to Thwart Genealogical Research

Bill SB 174 - Filed by Jane Nelson, District 12 Grapevine, TX makes it impossible to be able to access information on marriage records to the public including genealogists and family historians. Bills SB861/HB1778 seek to make birth records remain closed for 75 years. Currently they are closed for 50 years. This makes it increasingly difficult, and for some impossible to research their lineage and family history. DD214 legislation is also being passed in a futile attempt to stop identity theft. There is a petition online and the link to it is <http://www.petition-them.com>, then click on human rights tab. Please help us to stop the government from taking away access to our heritage. We would appreciate any airplay regarding this issue or any other help. Thank you for your support.

Respectfully, Rosanna Urban Parra, Parra Promotions

Frequently Asked Questions About Texas Vital Statistics Records

Texas Vital Statistics Sent by George Gause ggause@panam.edu

What records does the Genealogy Collection have?

The Texas State Library and Archives, Genealogy Collection has indexes to some Texas births, deaths, marriages and divorces but it does not have the actual certificates.

What information will I find in an index?

Each index lists the person's name as it appears on the certificate, the county and

date, and the certificate file number. The notation "Inf of", meaning "infant of", sometimes appears instead of a first name in the birth indexes.

What birth indexes does the Genealogy Collection have?

The collection includes indexes for 1903 through 1976 and some delayed or probate birth indexes that include births beginning as early as the 1880s. Births from 1903 through 1909 are in one alphabetical index. From 1910 through 1976, each year is indexed separately.

Why can't I find a birth record listed?

Births were not registered at the state level in Texas until the establishment of a State Department of Public Health and Vital Statistics in 1903. It was as late as the 1930s before births were consistently registered.

What about birth records prior to 1903?

If births were recorded at all before 1903, they were recorded in the county clerk's office in the county of birth. Many people whose births were not officially registered at the time had records established later in life. These records are called probate, or delayed birth certificates, and the Genealogy Collection has indexes to a small portion of them. The indexes are arranged alphabetically and cover births from as early as the 1880s and as late as the 1960s. The Bureau of Vital Statistics and the county clerk's office must be contacted directly for all other possible delayed or probate records.

What death indexes does the Genealogy Collection have?

The collection includes indexes from 1903 through the most recent year available. There is one alphabetical index for the years 1903 through 1940, one index for 1941 through 1945, and one index for 1946 through 1955. Beginning with 1956 each year is indexed separately.

Why can't I find a death record listing?

Deaths were not registered at the state level until the establishment of a State Department of Public Health and Vital Statistics in 1903. It was as late as the 1930s before deaths were consistently registered.

What about death records prior to 1903?

If deaths were registered at all before 1903, they were registered in the county clerk's office of the county in which the death occurred.

What marriage indexes does the Genealogy Collection have?

The collection has marriage indexes from 1966 through the most current year available. Each year is indexed separately. Entries will be found under both the names of the bride and groom.

Why can't I find a marriage record?

Records of marriages before 1966 are located in the county clerk's office of the county in which the marriage occurred.

What divorce indexes does the Genealogy Collection have?

The collection has divorce indexes from 1968 through the most current year available. The years 1968 through 1972 are indexed in one alphabetical listing. Beginning with 1973, each year is indexed separately. Entries will be found under the names of both parties.

Why can't I find a divorce listing?

Divorce records prior to 1968 are located in the district clerk's office in the county where the divorce was filed.

How do I get a copy of an actual certificate?

For complete and up-to-date information on obtaining birth and death certificates, contact the Texas Department of Health, Bureau of Vital Statistics, PO Box 12040, Austin, Texas 78711-2040.

You may also visit their office at 1100 West 49th Street or their Web site at <http://www.tdh.state.tx.us/bvs/registra/certcop.htm>

Certified copies of marriage licenses are only available from the County Clerk in the county in which the event occurred. Certified copies of divorce decrees are only available from the District Clerk in the county in which the event occurred.

Addresses and telephone numbers for both County and District Clerks are available at <http://www.tdh.state.tx.us/bvs/registra/ADDRESS.HTM>

Suggestions for research in the vital statistics indexes:

The most successful research is that done in person. If you are unable to visit the Genealogy Collection, you may borrow microform copies of the indexes through the interlibrary loan program. Your public library will be able to assist you with this request.

A list of private researchers is also available upon request.

Although the staff does not undertake genealogical research or verification, we will check the indexes for names of specific individuals. Due to the high volume of requests, we must limit each request to 5 single names or years. Once we have responded to your request, you are welcome to submit another. Requests may be submitted by e-mail to: geninfo@tsl.state.tx.us

Requests may be submitted by mail to:
Texas State Library and Archives Commission
Archives and Information Services Division

When requesting information from the indexes, include the following information:
full name of the individual concerned
specific record requested (birth, death, etc.)
approximate date of the record (you may specify up to 5 years to be search) city or county where the record was created or the person resided, if known for birth records,
names of mother and father for death records, name of husband

Luis Garcia Garcia Collection

The University of Texas-Pan American Library / Special Collections (Edinburg, Texas) has finished processing and now has available for patron use the Luis Garcia Garcia Collection. Limited library staff prevent undertaking research for "long distance" library patrons, however patrons are ENCOURAGED to come to the Library and use this material. <http://www.lib.panam.edu/search/databases.html>

George R. Gause, Jr., Special Collections Librarian
The University of Texas - Pan American
1201 W. University Drive
Edinburg, TX 78541-2999
Telephone: (956) 381-2799 FAX: (956) 318-5396

For any questions, please contact George Gause directly at ggause@panam.edu and request that File: LGGCollection.doc (20992 bytes) DL Time (26400 bps): < 1 minute be forwarded to you.

Extract: **DISD to recruit teachers from the border**

<http://dallas.bizjournals.com/dallas/stories/2003/04/14/daily42.html>

Stephanie Patrick Staff Writer, American City Business Journals Inc

The Dallas Independent School District plans to recruit bilingual teachers from the El Paso-Ciudad Juarez, Mexico, border. District officials said they looking to fill 260 bilingual elementary teaching positions for the 2003-04 school year. DISD has more than 164,000 students in 218 schools -- 86 of which have bilingual education programs.

In a recent survey, more than 70,000 students said Spanish was the primary language spoken in their homes.

The district is looking for teachers with Texas bilingual certification or out-of-state bilingual teacher certification and language proficiency in English and Spanish, or those with foreign bilingual teacher certification and language proficiency in English and Spanish, or those with foreign teacher certification with the equivalent of a bachelor's degree and language proficiency in English and Spanish. Hector

Flores, director of recruitment for DISD, has already met with several candidates in Mexico.

Hispanic Texans who died at the Alamo

Maria Dellinger Tbdelling@aol.com sent the following: "I found a partial listing of Hispanic Texans who died at the Alamo through the following website

<http://www.alamo-de-parras.welkin.org>

Juan Abamillo

Juan A. Badillo

Carlos Espalier

Gregoio Esparza, Another listing has him as Enrique Esparza

Antonio Fuentes

Andres Nava

Jose Toribio Losoya- He was excluded in some lists as mixed up with his uncle Domingo Losoya. Both can be accessed through the Handbook of Texas

Books which include names:

Mary Ann Noonan has Heroes of the Alamo and Goliad, 1987

Carlos E. Castaneda-The Mexican Side of the Texas Revolution, 1970,

Daughters of the Republic of Texas

Sons of the Republic of Texas

Felipe Roque de la Portilla and Francisco de la Portilla

Francisco de la Portilla, my 6GG Uncle, was killed delivering a message, fighting for Texas. His name was Joseph Francisco de la Portilla. He never married. He was baptized 24 Jan 1807 in Congregacion de Nuestra Senora de Refugio, Nuevo Santander, Nueva Espana; now, present Matamoros, Tamps., Mexico. He died 1836.

He was the son of Felipe Roque de la Portilla and Maria Ignacia de la Garza. Grandfather Felipe Roque was a Lieutenant in the Spanish Royal Army, stationed in Camargo, Mier, and later, present Matamoros, Mexico. He was ALCALDE DE PRIMER VOTO. He organized the first school for the village. Later, Grandfather Felipe was promoted to Captain because he founded San Marcos, Texas, settle the people in San Marcos at his expense. He and his family were granted many acres of land in San Patricio County by then Governor of Texas. His son-in-law, James Power, who married two of Grandfather's daughters, was a colonizer and Signer of the Independence of Texas. A bio of Grandfather Felipe Roque de la Portilla, can be found in the Handbook of Texas.

Manuel Quinones, Jr., de la Portilla Manuel.Quinones@CEN.AMEDD.ARMY.MIL

Earliest Account of Texas Exploration Goes Digital at Southwest Texas State University

Sent by George Gause ggause@panam.edu

SAN MARCOS, TX -- Southwest Texas State University's treasured 1555 edition of Alvar Núñez Cabeza de Vaca's *La relación*, which describes the Spanish explorer's journeys through the territory that is now Texas, will soon be available online with help from the Texas State Library and

Archives Commission. SWT's Southwestern Writers Collection, housed in the Special Collections Department of the Albert B. Alkek Library, has received a "Texshare" grant to digitize every page of *La relación*, considered the first written account by a European of the "New World"--the Southwest, in particular.

One of only a handful of existing complete editions, this rare sixteenth-century volume is central to SWT's Southwestern Writers Collection, whose strong web presence already features a survey of

Cabeza de Vaca's travels among its several online exhibitions. Digitization and internet access will not only expand the use of this fragile book in research and education, but will aid in its preservation by reducing the need for physical handling.

Probably the earliest account about exploration of the Americas, *La relación* ("The Account") is Cabeza de Vaca's narrative of the ill-fated 1527 Narváez expedition, which shipwrecked off the gulf side of Florida and later reached an island near what is now Galveston. Eventually only four of the original 600 men were left to travel inland, Cabeza de Vaca among them.

His recounting of the eight-year adventure that follows presents an opportunity to examine the assumptions and responses of a European conquistador among native Southwest peoples. Cabeza de Vaca's observations on slavery, captivity, and indigenous cultural practices, child rearing, eating habits, religious beliefs, and interactions with the landscape offer anthropologists, biologists, historians, political scientists, geologists, literary scholars and students a wealth of information about the meeting and clashing of cultures.

Southwestern Writers Collection staff is currently scanning photographic slides of the original 125-plus letterpress pages towards the goal of creating electronic access to the entire edition. Every page will be reproduced digitally and linked to its English translation. The comprehensive website will also include artworks depicting Cabeza de Vaca, maps of the explorer's route, and links to scholarly and bibliographic resources. Use of the site will be free, facilitating cost-effective research for scholars, scientists, college undergraduates, and 7th-grade Texas history students alike. Project completion is expected by the summer of 2003.

Recently, Southwest Texas State University was selected by the NEH to serve as one of nine regional humanities centers in The United States. The Cabeza de Vaca digitization project will serve as a cornerstone in the study of the region's people, their history, and the literary and scientific texts that examine issues relevant to understanding the Southwest. The Cabeza de Vaca project is being directed by Connie Todd, Curator of Special Collections, and managed by Steve Davis, Assistant Curator of the Southwestern Writers Collection, along with Dr. Jill Hoffman, Special Collections Assistant.

This is the fourth TSLAC "Texshare" grant the Alkek Library's Special Collections Department has received. The first two awards were used by the Southwestern Writers Collection to process a portion of the Texas Monthly archives (the SWWC holds 25 years of the award-winning magazine's production files), the third to create the Russell Lee online exhibit and research site for the Wittliff Gallery of Southwestern & Mexican Photography. Other institutions receiving 2003 TSLAC "Texshare" grants were the Dallas Public Library, Texas Medical Center Library, University of Texas General Libraries, and the University of North Texas Library.

Discover more about Cabeza de Vaca at the Southwestern Writers Collection online exhibit "No Traveller Remains Untouched" at <http://www.library.swt.edu/swwc/notravellersite/trans/trans1.htm>

The Southwestern Writers Collection, in the Albert B. Alkek Library at Southwest Texas State University in San Marcos, was founded in 1986 and has since become a distinguished and steadily growing archive charged with preserving, exhibiting, and providing access to the papers and artifacts of principal writers, filmmakers, and musicians of the Southwest. Its resources attest to the tremendous diversity of creative expression among southwestern artists and contribute to a rich research environment within which students and others may discover how the unique conditions and character of the region have shaped its people and their cultural arts.

Curator, Connie Todd. Assistant Curator, Steve Davis.

<http://www.library.swt.edu/swwc>.

Balli Family

Sent by John Inclan fromgalveston@yahoo.com

<http://abcnews.go.com/sections/us/DailyNews/padreisland000618.html>

John writes, "My mother's family, the Cavazos, owned part of the land that is now the King Ranch.

This large ranch is across from Padre Island, the island claimed by the Balli Family. What about taking a 2nd look at the treaty of Guadalupe Hidalgo, as a related unresolved issue, such as the new law, the [Slavery Era Disclosure Ordinance](#)."

The Balli Family is fighting in Court for their Island. <http://www.balli.org/>

The Ballí lineage actually was first known as Vailly and originates in the provinces of Verona and Paudua, Italy. The first Ballí we have record of in Mexico, is Pierre Vailly who settled in Mexico City in 1569. Pierre Vailly was born in Estrasburgo, France and was the son of Juan Bautista Vailly, and Catalina Rodriguez. His father was French and his mother was Italian. The Vaillys were members of the Order of Santiago and were mercenaries who fought against the Moors. Their [Coat of Arms](#) is dated 1326. Vailly was a rich and influential family that extended throughout Italy, Spain and Mexico. They became the first settlers of Nuevo Santander. They

were also grantees of large Porciones on both sides of the Rio Grande by 1767. Later most of the family's properties were annexed into the United States.

Vailly, Pierre set up a printing press in 1574 and ran a shop, which his heirs operated till at least 1632. He later changed his name to the Castilian spelling, **Ballí, Pedro** and married Catalina de Valle. Together they had four sons, Juan Bautista, Jeronimo, Alonzo, and Pedro II. Pedro II married and one of his children was Nicolas Ballí. Nicolas married and had a son by the name of **NICOLAS BALLÍ PEREZ II**. ([See Herminia Ballí de Chavana's book for more information](#)) This Nicolas cannot be considered as Nicolas III as he took his mother's maiden name of Guerra. The Guerra Family was very prominent at the time. ([See Dr. Cleotilde Garcia's book for more information](#))

Balli Family Heritage
2504 Hidalgo
Austin, TX 78702
Ph: 512.478.5438

New Postings #71 for Refugio Co., TX, Genealogy-History site:

Part III to the Republic of Texas 1846 Poll List has now been posted. It covers Refugio, San Patricio, Goliad and Victoria Counties. Bee and Aransas Counties had not yet been formed. There are many Hispanic names, especially in Goliad County. Part III covers surnames M through R. If any of you have suggestions for alternate spellings of any of the names, please let me know and I will add them.

The following pages have been added to the Refugio Co., Texas website.

(1) Register of Teachers' Certificates - 1906 - This list includes teachers from Refugio, Victoria, Goliad and Bee Counties. There is also a link to an explanation of "Summer Normals" which were sessions that one could attend in order to obtain a teaching certificate.

(2) Parker to Kuykendall - 1856 - Conveyance of Negro boy, Henderson

(3) Parker - Kuykendall - 1856 - Conveyance of Negro girl, Harriet.
There is a Kuykendall on the 1860 San Patricio Slave Schedule.

(4) 1897 - School children who transferred from district to district within the year. Names of parents/guardians are given, and ages of the children in most cases.

(5) 1893 - School vouchers approved for payment - other than teachers - e.g. payment to an individual for a cord of wood, for chopping wood, etc.

Refugio Co., TX - New Postings #68 - Searchable Databases

These records were abstracted from records at the State Archives by Mr. Maxey who has made them available online for research. There is a wealth of information here on our ancestors who were in Texas during the Republic Era. Be sure to check all variant spellings of a surname.

(1) Index to the Military Rolls of the Republic of Texas, 1835 - 1845.

This is a searchable database prepared by H. David Maxey, 1999.

(2) Index to Military Bounty and Donation Land Grants, 1835 - 1845.

This is a searchable database prepared by H. David Maxey, 1999.

<http://www.rootsweb.com/~txrefugi>

Rena McWilliams, Refugio Co. Coordinator, TXGenWeb

Rena McWilliams renamc@bcni.net

Dr. Frank de la Teja Lectures on Col. Juan N. Seguin

<http://www.seguinfamilyhistory.com/jnsfrank.html>

Approximately 20 members of The Seguin Family Historical Society attended a lecture on Juan N. Seguin. Dr. de la Teja in March. He spoke to a standing room only audience. Some of the attendees came from as far away as Conroe, Free Port, Bay City and Corpus Christy. As usual Dr. de la Teja was remarkably informative with a flare for speaking and making the reading of his material as interesting as if he were telling the story for the first time. He captures not only your attention but your mind as well.

His presentation included the film clip titled, "Revolution". The film is part of the Bob Bullock Museum. It depicts the experience of the battles of the Revolution through the eyes of Juan Seguin, a Tejano military and political leader as well as a Texas hero.

The Texas Revolution Series was sponsored by grants from the Texas Council for the Humanities, a state program of the National Endowment for the Humanities, the Trube Foundation, the Galveston Historical Foundation, and the Friends of the Rosenberg Library.

J. Frank de la Teja - Professor, History, Southwest Texas State University. Ph.D., University of Texas. His books include "A Revolution Remembered; the Memoirs and Selected Correspondence of Juan N. Seguin". Each time de la Teja speaks on one of our favorite subjects he manages to bring to light another facet of Seguin's life. Thank you Dr. de la Teja for your tireless dedication. Entire web site copyright ©1995 by The Seguin Family Historical Society. (Albert Seguin Gonzales - Founder)

**HISPANIC GENEALOGICAL RESEARCH FOR PUBLIC LIBRARIES
AND
BEGINNING RESEARCHERS**

The listings below are from primarily non-commercial sites that offer **basic** services without charge, though in some cases, membership fees and special service fees may apply. The text has been prepared for librarians and beginning researchers. It is not encompassing and the views expressed here are derived from my personal research experience. **Note: All residents of Texas are eligible for an HPL PowerCard,**

<http://www.hpl.lib.tx.us/index.html>

Responses, feedback, etc. should be sent to: rolando.romo@cityofhouston.net

Research Libraries and Institutions:

A. **Family History Centers** – LDS (Church of Latter Day Saints) – the most basic source, centers are located nationally, search database for Pedigree Resource File, Family History Library Catalog, maps, forms, guides, web links
<http://www.familysearch.org/>

B. **Catholic Church Records in the US** – search database also has links to other denominations, including Jewish

<http://www.shopirishwithmoytura.com/genealogy/ChurchRecords/catholic.html>

C. Public Libraries and Collections:

1. **Center for American History – UT Austin** – Bexar Archives – holds Texas colonial records, such as: census reports, wills and testaments, correspondence, court trail records, legal papers, tax records, military and financial records, miscellaneous documents, portions of which have been translated into English. Texas history book manuscript/archival, oral history transcripts, maps, newspapers, photographs.
<http://www.cah.utexas.edu>

2. **Clayton Genealogical Library** – Houston Public Library – US census 1790-1930, passenger lists, military indexes, maps, microfilm, periodicals, beginning researcher FAQs, <http://www.hpl.lib.tx.us/clayton/>

3. **Houston Metropolitan Research Center** – no website. *Texas Room* has a copy of the Bexar Archives, photos, vertical file and other materials relevant to the Hispanic Community. *Archives* has numerous collections of local Hispanic organizations and personalities. Texas Room Ref. Desk 832-393-1658 Archives 832-393-1377.

4. **Local History and Genealogy Room** – Corpus Christi Public Libraries – Hispanic collection includes: census indexes, census microfilm, CD resources & internet, family search, obituary indexes, vital records for Texas counties and northern Mexico
<http://www.library.ci.corpus-christi.tx.us/localhistory.htm>

5. **Genealogy - Texas State Library** – misc., vital statistics, confederate pension

applications, county records, county tax rolls, index to Republic claims.

<http://www.tsl.state.tx.us/>

6. **Rio Grande Valley Library System** – Albuquerque – Hispanic Genealogy Resources – Special Collections Branch <http://www.cabq.gov/library/>

7. **Special Collection, The University of Texas – Pan American Library** – Lower Rio Grande Valley/Northeast Mexico Genealogical Research – emphasis on South Texas Northeast Mexico <http://www.lib.panam.edu/>

In addition: Special Collections Librarian – George R. Gause, Jr. maintains an email that provides extensive updates on Hispanic genealogical resources, (mostly in Texas) ask Mr. Gause to place you on his email list: ggause@panam.edu

8. **Texana/Genealogy Department – San Antonio Public Library** – has census records, governmental records, military records, passenger lists, family histories, maps & gazetteers <http://www.sanantonio.gov/library/>

Web Sites for Research:

D. **Ancestry.com or AncestryPlus** – name database, biography & history, vital & church records, census records, Court, Land, Probate, directories, periodicals & newspapers, military, immigration & naturalization, reference & finding aids, compiled genealogies (http://www.ancestry.com/) or (http://www.gale.ancestry.com/ggmain.htm) not all material is available only to subscribers, HPL is a subscriber and HPL Powercard holders have access at HPL terminals in the library.

E. **FamilyHistory.com** – affiliated with Ancestry.com, database search, US census records, surname search index, message boards, database searches by states, getting started, record types, misc. resources (http://www.familyhistory.com/)

F. **Ancestral Findings.com** – birth records, land records, state records, death records, military records, census records, marriage records, world family trees, passenger & immigration records (http://www.ancestralfindings.com?source=overture)

G. **HeritageQuest** – search database, source documents, software & CDs, indexes, books, census facts, census locator, must be a paid member, HPL Powercard holders have access on their home terminals compliments of "TexShare" at HPL website <http://www.hpl.lib.tx.us/hpl/> at HPL site, click on "Sources for Research," then click "powerSearch" <http://www.heritagequest.com/>

H. **Cyndi's List of Genealogy Sites on the Internet** – comprehensive list of genealogy sites, extensive category and geographic index, probably the most useful site by an individual <http://www.Cyndislist.com/>

I. **Genealogy Helplist New Mexico** – includes obits, cemetery photos, public school records, index of obits in Albuquerque newspapers <http://helplist.org/usa/nm.shtm>

J. **AOL Hispanic Genealogy** – Special Interest Group – besides informal discussions, a team of experts in various Hispanic geographic regions

<http://users.aol.com/mrosado007/>

K. **The Olive Tree Genealogy** – heavy on military info, including Mexican War

<http://olivetreegenealogy.com/mil/usa/mex.shtml>

L. **New Mexico Genealogy Resources** – misc. records – death, census, colonial, war

<http://zensite.home.att.net/genealogy/newmexico.html>

M. **Mexico Research Group** – links to public & university libraries

<http://www.geocities.com/Heartland/Estates/9631/MRG/libraries.html>

N. **Mexico-related Genealogy Sites** – numerous web links

<http://www.rootsweb.com/~mexwggw/GenSites.htm>

O. **California Missions 2000** – link to organizations doing extensive research in California History and Family History Research

<http://www.geocities.com/missions>

P. **Maps of Mexico** – 4,000 pages of free Mexico maps

<http://www.maps-of-mexico.c>

Q. **Mexico – World GenWeb Project**

<http://www.rootsweb.com/~mexwggw/index.ht>

R. **Genealogy Quest** – covers Mexican War: service records (US/Mexican soldiers), pension files

<http://www.genealogy-quest.com/Order~Forms/>

S. **The Genealogy of The Canary Islanders** – genealogical, historical and cultural information related to the Canary Islands, query page, indexes

<http://www.rootsweb.com/~espcanar/>

Genealogical Associations and Help Groups:

T. Mexican Research:

1. **SHHAR** (Society of Hispanic Historical and Ancestral Research) – from Orange, California, created in 1987, probably the most informative genealogical non-profit, includes extremely helpful articles for beginning Hispanic researchers, mainly authored by Salena B. Ashton, has a very useful "links," information coverage on Mexico, and the Southwest from Texas to California. <http://members.aol.com/shhar/>

2. **Hispanic Genealogical Society of Houston**, created in 1983 – has regular publications, good "links," databases on families in Northern Mexico, South Texas, California and New Mexico <http://www.hispanicgs.com/>

3. **Los Bexarenos Genealogical Society** (San Antonio), created in 1984 – offers works.

to beginning and advanced researchers, publishes a quarterly register

<http://www.geocities.com/losbexarenos/1.html>

4. **Victoria Hispanic Genealogical & Historical Society of Texas** – has a "Query Form search messages – (I found 4 pages of Romo data) and their "links" includes a few personal web pages & misc. data <http://www.tisd.net/~dcano/vhghost.htm>

5. **Villa San Augustin de Laredo Genealogical Society** – has the best organized homepage of all, "links" includes family home pages, has numerous topics on menu most useful are the photo gallery and links <http://www.vsalgs.org/>

6. **El Paso Genealogical Society** – primarily Anglo group, but has some very useful "centers:" obits, records center, research center, state & nat'l. center, county web page learning place. In Learning Place see: "Welcome to my Learning Center by Linda Ha Davenport and "HTML & Web Page Class Intro" by Doris Harrison
<http://www.rootsweb.com/~txepgs/>

7. **National Society of Hispanic Genealogy** – Denver, Co. group, focus is on southwest US, Mexico, Colorado area <http://www.hispanicgen.org/>

8. **Las Porciones Genealogical Society** – Texas Rio Grande Valley area, info on organization and meetings, not much else. This is a good place to start for searchers that need to study border land grants.

http://members.aol.com/ht_a/barzon1492/myhomepage/

9. **New Mexico Genealogical Society** – Santa Fe, topics on web are: workshops, genealogist, article, resources, links, book store, families, join
<http://www.nmgs.org/artpass.htm>

10. **Hispanic Genealogical Research Center of New Mexico** – membership, pedigree base, publications, conference info, journal index, links, officers <http://www.hgrc-nm.org/>

U. Cuban Research:

1. **Cuban Genealogy Club of Miami, Florida** – membership, kids section, photos of meetings, meeting minutes, chat rooms, Cuban genealogy news, meeting info, newsletter <http://www.cgcmiami.org/cuba/>

2. **The Cuban Genealogical Society** – Salt Lake City, Utah, created in 1988, "Revista" 1988-2000 index, services are fee based for research & transcripts of parish registers, resources includes maps of towns, districts & parishes of Cuba prior to 1975
<http://www.rootsweb.com/~utcubangs/>

V. Puerto Rican Research:

1. La Genealogia de Puerto Rico/The Genealogy of Puerto Rico – huge index of resources, family trees, vital records info, obit indexes, military records, Sephardic I
<http://www.rootsweb.com/~prwgw/index.html>

2. Puerto Rican/Hispanic Genealogical Society – sponsors the site immediately abo
created in 1996, also has many resources, has a forum, virtual library, social security
death index, photo album, census CD's, query page +
<http://www.rootsweb.com/~prhgs/>

3. The Hispanic Genealogical Society of New York – created in 1993 as primarily Pue
Rican but includes all Hispanic nationalities, numerous topics and links, creating a
actual library/research center <http://www.hispanicgenealogy.com/society.html>

Governmental Records:

W. Land Records:

The Texas General Land Office – records and maps dating to Spanish times, includi
land grants <http://www.glo.state.tx.us/archives/>

X. Military Records:

1. Defense Link – US Department of Defense – FAQ's, general military questions, issu
and policies, people & records, search engine
<http://www.defenselink.mil/faq/pis/PC03MLTR.html>

2. Beginner's Guide to Family History Research Ch. 7 – useful information on Ameri
wars (to Vietnam), especially useful information on War Between the States
<http://www.arkansasresearch.com/g-mil.html>

3. National Archives and Record Administration – official repository for military
personnel who have been discharged from the US armed forces, contains veteran's
service records, archival research catalog, records restricted to veterans, next-of-kin
veteran's representative, genealogical data can be ordered via the Social Security
Administration for a fee – see "genealogy"
http://www.archives.gov/research_room/obtain_copies/veterans_service_records.h

Y. Vital Records (birth, death):

1. Texas Department of Health –Bureau of Vital Statistics – Birth and Death Records
search site for birth and death records <http://www.tdh.state.tx.us/>

2. Vital Search – Texas State Vital Records – state birth index, state death index, stat
marriages index, state divorces index, county code key table, social security death
index, <http://www.vitalsearch-ca.com/gen/tx/tx .htm>

Newspaper Obituaries:A. VitalRecords.com – database with nearly 1.5 billion names

area databases

<http://www.allvitalrecords.com/obituaries.asp> newspaper index titles,

B. Olin Library Newspaper Indexes: U.S. – entries provide (cities), library call number, current locations, and date range holdings for each index, as well as online indexing information if available, international index link

<http://www.library.cornell.edu/okuref/olindexes.html>

Family Histories:

Z. Discovering Family Histories – Ethnic – Hispanic – search engine, ethnic directory, genealogy directory, immigrants directory, people directory, place names directory, records directory, Spanish History index, related links

http://freepages.genealogy.rootsweb.com/~northing/ethnic/eth_hispanic.html

AA. Family Histories – College Library Undergraduate Research Guide – numerous ethnic family histories, resources lists, how to articles, databases

http://college.library.wisc.edu/resources/subject_guides/familyhistories.htm

Additional Sources:

University Libraries – Special Collections/Rare Books – hidden gems of information

may be discovered unexpectedly by making some basic searches in catalogs, examples: Family coat of arms, books on heraldry – for those that haven't a clue as to where their families came from check these sources for basic family histories and they could provide a point of reference, example: Enciclopedia Heraldica y Genealogica Hispano-Americana (Encyclopedia of Hispanic-American Heraldry and Genealogy) Alberto & Arturo Garcia Carraffa (Madrid, 1919) - 88 volumes that end in the "V's" provides a general description and history of knighted Spanish families, their place of origin, the locations to where the families migrated to, names of founding fathers, and an illustrated coat of arms. Sources such as these should be used for general reference information and are not always completely reliable. This title can be found in the Patricia Castaneda Library of the University of Texas at Austin (926.6G165E) OCLC: 13818632

Using my surname "Romo" in a university catalog search, I located the book, "El Ilustre Revmo. Monsenor D. Luis Gonzaga Romo de Vivar y Perez Franco: sus progenitores y antepasados" – this gentleman is a retired Archbishop of Guadalajara, Mexico and his book commemorates his priesthood. It includes hundreds of pages of family tree listings and histories of family branches and refers to a small village in Jalisco that also happens to be my grandfather's birthplace. This was a clue that I could very well be related to this family, several professional genealogists have agreed with my theory although I still not made the formal "link" to this family from my research. Of course, I am researching from my grandfather's lineage and not the notable archbishop's. This is a rare book in the Nettie Lee Benson Latin American Collection at the University of Texas at Austin.

VIII. Bibliographies:

The vast majority of the sites listed above contain numerous bibliographies and many of them repeat the same recommended titles. There are two main U.S. authors, both prolific: Lyman D. Platt and George R. Ryskamp. They dominate the field of study in Hispanic Genealogy and their books are sought by serious researchers. Platt has a Ph.D. in Latin American studies and has authored over twenty books and developed courses at BYU. Ryskamp is an Assistant Professor at BYU and is an Accredited Genealogist specializing in Spanish language research and US probate and legal systems.

There is one bookstore that concentrates on Texas/Tejano history and Spanish surnamed genealogy in the US – "Borderlands Bookstore". It is located in San Antonio, Texas and does business by mail order and the Web. This vendor has titles that are hard to find and that usually cannot be acquired from "book jobbers" (book distributors).

IX. Tips:

"I DON'T KNOW" - Librarians that hear this more than once need to suggest that the customer go back and talk to any of their surviving senior family members about their basic family's history and to take written notes or tape the conversations. Search family cellars and attics for old correspondence, photos, family bibles, and records.

"WE HAVE GERMAN BLOOD" – Ask specific questions about your family's history. Grandma often said that the unidentified ancestor whose photo hung on a wall was German. The family considered this fact for several decades until I simply asked, "how do you know he was German if you don't know what his name was?" The reply, "well, looks German." Get the customer to verify their data if they haven't already done so.

Name Games – Family names need to be verified before beginning research. Is the Spanish surname really that of the mother or the father? Many female "Christian names" such as Juana or Teresa or Alicia may be spoken in that manner but in the formal records may be listed as Maria Juana, Maria Teresa or Maria Alicia. Numerous names can be male or female, examples: Maria de Jesus and Isabel. Abbreviations in Spanish are common and frequently vary considerably. Several of the genealogical associations "how to" articles and numerous books on Spanish genealogy have guides in understanding the numerous types of abbreviations most commonly used prior to the twentieth century. Church records often misspell both first and last names. In Spanish, as in other languages, your formal name could be completely different from the one that you are "handed" by your parents. Christian names in Spanish are often based on the biblical feast day of a saint. Surnames are often given based on a place name, an occupation, a historical event/battle, or a physical characteristic.

Place Names in Church Records of Mexico – In addition to the name of the church and the town/city, the records may also cite other place names. The names are often of a city's subdivision (colonia) or that of a nearby ranch (rancho). These additional names are often written into the margin next to the individual's record. Also, in looking at microfilm records from the LDS, some pages were copied out of sequence and in some cases the pages were copied numerous times – so you may not be going crazy after viewing countless pages of microfilm.

Natural - The term "natural" refers to a child that is born out of wedlock. "Legitimo/legitima" are terms for a boy/girl born to a couple married by the Church. Documentation – Make a copy of all records that you find related to your family. You may need to refer back to it and search for an overlooked detail, and you may not remember where you found the record.

International border change – Remember that after 1836 national borders were changed, and many Texas records prior to 1836 may be located in Mexico, maps may be useful here. There is no need to purchase a costly gazetteer or atlas for genealogy. There are numerous inexpensive maps that give you great detail as to international borders, state borders, cities/towns, rivers, etc. I prefer to use the "Bartholemew" maps for Mexico and for Spain. I have been able to locate numerous small towns in Mexico and Spain using these inexpensive maps.

Libraries having budget limitations should consider acquiring Ryskamp, George R. 1997 "**Finding Your Hispanic Roots.**" Baltimore: Genealogical Publishing Co., Inc. ISBN 0-8063-1517-2. Cover price \$19.95. This book provides chapters on numerous useful topics: what is Hispanic; where to begin; organizing & evaluating info; family history research in a LDS Family History Center; tracing immigrants; Spanish research techniques (handwriting problems, capitalization, punctuation, abbreviations; naming systems); working with numerous types of records; ...

EAST OF THE MISSISSIPPI

The Louisiana Purchase, 200th Anniversary
 Canary Islanders Heritage Society of Louisiana
 Tyson used loopholes to hire illegal immigrants

A Louisiana record of people from New Mexico
 Genealogical Research Society of New Orleans
 Georgia approves immigrants driver's license

THE LOUISIANA PURCHASE .. 200th Anniversary

Follow the Lewis & Clark Trail with A&E Travel!

It was one of the greatest real estate deals in history! On April 30, 1803, President Thomas Jefferson signed the Louisiana Purchase at The Cabildo in New Orleans purchasing more than 900,000 square miles west of the Mississippi from France for \$15 million. The truth is that this monumental deal (which almost doubled our nation's size and included 13 future states) was the product of mishap, backroom bargaining and the whims of a few colorful personalities.

Then stay tuned as we look at The Technology of Lewis and Clark (10pm / 9C). From day-to-day survival to daunting man-against-nature challenges, explore how planning, technology, craftsmanship, improvisation and sheer determination were key in the success of the most audacious expedition of the era. To purchase the video: [http://aetv.chtah.com/a/tA\\$qZSxADspiuAM\\$O\\$BAF8aEZ7v/hist6](http://aetv.chtah.com/a/tA$qZSxADspiuAM$O$BAF8aEZ7v/hist6)

Canary Islanders Heritage Society of Louisiana

<http://www.rootsweb.com/~lacihs/>

Latest update on our Isleno webpage. Sent by Bill Carmena

Extract: **Tyson manager testifies that company used loopholes to hire illegal immigrants**

By Leon Alligood, Staff Writer, The Tennessean, 3-12-03

<http://www.tennessean.com/local/archives/03/03/30069449.shtml>

Source: <http://www.hispanicvista.com/html3/031703bi.htm>

CHATTANOOGA — For 35 years, Truley Ponder has been Tyson Foods' man in Shelbyville, Tenn., a loyal employee of the giant chicken-processing firm.

Tyson (giant chicken-processing firm)and three of its mid-level managers are charged with conspiring to smuggle 170 undocumented Hispanics in 26 loads to seven Tyson plants and recruiting workers for 10 other Tyson plants nationwide. They also are charged with providing workers with false documentation.

To meet production quotas for processing 1.3 million chickens per week, the plant needed a full staff of about 1,100 workers, but efforts to recruit local workers had been fruitless, he said. Using Hispanics proved viable and profitable. By 1997, the number of Hispanics working at Tyson increased substantially, maybe 50%. The night shift was 70% Hispanic," Ponder said.

Depending on so many undocumented workers proved problematic, however. There was constant turnover, meaning replacements were always needed, and there were a succession of obstacles that made covert hiring of undocumented workers more and more difficult. Several plans were used to bring in undocumented workers without raising red flags to the Immigration and Naturalization Service.

Under a plan called the "**Employee Verification Program**," Tyson plants took were able to put undocumented workers on the payroll. The EVP was replaced by a much more reliable identity-checking program called "**Basic Pilot**," which was designed for the poultry industry by the INS. The former manager at Tyson was told by his superiors to ignore **Basic Pilot** as long as he could.

An undercover agent for the U.S. Border Patrol set up a sting in which, in

exchange for \$200 per worker, the men were to supply recruits and false documentation for them so the illegal workers could be on the payroll.

If found guilty, Tyson could face fines of \$100 million and two managers years in federal prison.

A Louisiana record of people from New Mexico (1792)

Sent by Paul Newfield pcn01@webdsi.com

<http://www.freepages.genealogy.rootsweb.com/~brasscannon>

Here is a combined abstract of two entries from the "Sacramental Records of the Archdiocese of New Orleans", v.5, p.206 & p.274. It shows:

Rafaela Montoya, daughter of Christoval Montoya and Josefa Barela, "born, according to her, in Santo Thome in New Mexico, rescued from the savage Indians, sister of Josefa Montoya", married Joseph Albino Herrera, son of Xavier de Herrera (native of Vizcaya) and Maria Ortega (native of Los Angeles) on June 6, 1792. The groom was a native of the town of Los Angeles, and a discharged soldier of this province [Louisiana] and the widower of Josefa Montoya. Rafaela Montoya and the deceased Josefa Montoya were apparently sisters. The witnesses to the marriage were Joseph Garzia Capotillo (native of Guadalajara in Mexico) and Antonio Montilla (native of Porcuna in the Kingdom of Jaen "[?]", and an employee of the royal revenues in this city [New Orleans]). (Ref: New Orleans, Louisiana, St. Louis Church, Book/Page "M5, 80".)

The couple had several children born in New Orleans. In one of those birth records, the groom's parents are identified as Gabriel de Herrera (of Spain) and Ana Perez ("of Los Angeles in Mexico").

Genealogical Research Society of New Orleans

<http://www.rootsweb.com/~lagrsno/links.htm>

Sent by Bill Carmena JCarm1724

Individual links for repositories of records for New Orleans and other areas of research of the Genealogical and Research Society of New Orleans are listed under comprehensive link sites, such as Archival Research Repositories in New Orleans, Cyndi's List of Louisiana Genealogy Sites, Roots Web, U.S. Gen Web, and Louisiana Gen Web. If you know of a site that should be added, please contact the Webmaster.

New Orleans Links

Archival Research Repositories in New Orleans

New Orleans Public Library, Main Site

New Orleans Public Library, Louisiana Division

Louisiana Links

Louisiana Gen Web Project

Orleans Parish Genealogy
St. Bernard Parish Genealogy
St. Charles Parish Genealogy
St. John the Baptist Parish Genealogy
Colonial Louisiana
LaGenWeb Statewide Queries
Cyndi's List of Louisiana Genealogy Sites
The most comprehensive list of Louisiana research sites on the Internet
Louisiana Research Helps, Links, & Lookup Volunteers
Louisiana Websites at Roots Web
GenConnect Louisiana Visitor Center
A system for posting queries, Bibles, biographies, deeds, obituaries, pensions, wills.
Louisiana at RootsWeb
State-specific resources hosted at RootsWeb.
Louisiana Classifieds at RootsWeb
ROOTS-L United States Resources: Louisiana
Comprehensive list of research links, including many to history-related sites.

Acadian Links

Cyndi's Acadian, Cajun & Creole Links
Acadian-Cajun Genealogy & History
Acadian History & Genealogy
The Acadian Expulsion in 1755
Acadian & French Canadian Ancestral Home
African-American Links
Cyndi's African-American Genealogy Links
United States Colored Troops in the Civil War
Civil War Links
Cyndi's Civil War Links
First Louisiana Cavalry Regiment, C.S.A.
Louisiana Civil War Pension Forum
Louisiana Civil War Query Forum
Louisiana 12th Infantry
Louisiana 28th Infantry
The United States Civil War Center, Louisiana State University
The Civil War in Louisiana
Vermont Eighth Infantry Regiment History
A history of the campaign in New Orleans, Boutte, Des Allemands, Brashear City, etc.
Italian Links
Società Italiana Di Mutua Beneficenza Cefalutana
A benevolent society organized by immigrants and their descendants from Cefalu, Sicily. Current membership records, burial records, Serio family records, pictures of Cefalu, etc.

Welcome to Ustica.org

Dedicated to the descendants of Ustica, Sicily. Much genealogy information, such as, births, deaths and marriage, including those who served in the Civil War Genealogy of the Montalbano, Latino, Dichiara Families of Bisacquino, Sicily Site maintained by the author of Sicilian Sun, the Montalbano Family history Italian American Renaissance Foundation

Web site of the American-Italian Museum and Research Library in New Orleans, La.

Other Sites of Interest

U.S. Copyright and Genealogy

Immigrant Ships Transcribers Guild

Ancestry.Com Online Genealogy

Francogene - Your Gateway to French Speaking Genealogy

The Jesuit Relations and Allied Documents 1610 to 1791

National Archives and Records Administration

Mobile Genealogical Society

Cajun Clickers Genealogy Sig

The Global Gazette - Canada's Genealogy & Heritage Magazine

Calendar Zone

Perpetual Calendar

Anyday in History Page

Georgia Senate approves driver's license for immigrants – they're here, they're driving - safety on the road is real need.

<http://www.hispanicvista.com/html3/042103hi.htm>

ATLANTA – (AP) – April 16, 2003 - A measure that would allow undocumented workers to obtain a state-issued driver's license passed the Georgia Senate on Monday. The bill, passed 37-18, is a top priority of the state's rapidly growing Hispanic community. The legislation would allow immigrants to apply for driver's licenses using two internationally recognized foreign documents such as passports or birth certificates attesting to their age and identity.

The legislation's sponsor and Georgia's first Hispanic senator, Sen. Sam Zamarripa, D-Atlanta, said there is an enormous population of immigrants living, working and driving in the state. The bill would ensure they are legally licensed, understand the rules of the road and carry auto insurance.

“The bill doesn't give illegal people anything,” Zamarripa said. “It sets forth what the DMV (Department of Motor Vehicles) will see as proper documentation.”

Sen. Jeff Mullis, a Republican from Chickamauga, didn't see it that way. Mullis, who voted against the bill, passed an amendment that would identify a person's status on all new driver's licenses beginning July 1. For example, if a new driver is a citizen, it would be noted on the license. Similarly, if a driver is an immigrant, it would also be noted.

“My amendment made a terrible bill a little less terrible,” Mullis said. “It's against my ethics to vote for a bill like this. My hats are off for the clever antics of

Sen. Zamarripa and how he presented it." Some lawmakers expressed concern that the bill gives privileges to people who are in the country illegally.

"I don't understand how we can grant someone the privilege of driving when they are here illegally," said Sen. Casey Cagle, R-Gainesville. "Under federal law, it is a felony for someone to be in America without the proper documentation." Still, Sen. Vincent Fort, D-Atlanta, said the bill helps eliminate a public safety concern and forces drivers who can't get a license now to learn the rules of the road and buy auto insurance. "It's not going to make us less safe or make us susceptible to homeland security issues," Fort said. "It's just going to make undocumented people more likely to get insurance and make the roads a little safer. It's good for Georgia and the Latino community."

The legislation now returns to the House where a similar measure was defeated earlier this session.

EAST COAST

Extract: **Changes to Protect Hispanic Voters Ordered in DOJ Suit**

Shannon P. Duffy. The Legal Intelligencer, March 19, 2003

Sent by LULAC147InfoNet-owner@yahoogroups.com

In a victory for Spanish-speaking voters in the City of Reading, Pa. -- where Hispanics account for more than one-third of the population -- a federal judge on Tuesday ordered election officials to begin printing all election materials in both English and Spanish for any precinct where registered Hispanic voters constitute more than 5 percent of those on the rolls.

"Voting without understanding the ballot is like attending a concert without being able to hear," U.S. District Judge Michael M. Baylson of the Eastern District of Pennsylvania wrote in a 35-page opinion in *United States v. Berks County*.

"Even if the voter, illiterate in English, may be able to distinguish one candidate's last name from another, the voter illiterate in English may not understand the office for which the various candidates are running, and surely cannot understand the various propositions, ranging from bond authorizations to constitutional amendments," Baylson wrote.

The suit alleges that poll workers turned away Hispanic voters because they could not understand their names, and sometimes made hostile statements in the presence of other voters, such as the following: "This is the U.S.A. -- Hispanics should not be allowed to have two last names. They should learn to speak the language and we should make them take only one last name."

Justice Department officials also said poll workers placed burdens on Hispanic voters that were not imposed on white voters, such as requiring photo identification even though that is not required under Pennsylvania law.

Hispanic voters reported that the hostile attitude and rude treatment made them feel uncomfortable and intimidated in the polling place and discouraged them from voting. **According to court papers, the Hispanic population in Berks County has more than doubled in the last decade. Census data show that Reading's population in 2000 was 37.3 percent Hispanic and that most of that group -- 63 percent -- are U.S. citizens of Puerto Rican descent.**

In monitoring four elections in Berks County over the past two years, the Justice Department said it found substantial evidence of hostile and unequal treatment of Hispanic and Spanish-speaking voters by poll workers in Reading. It also found that Berks County has very few Hispanic poll workers or poll workers with Spanish-language skills.

Baylson found that while the county prints some election materials in Spanish it does not do enough. The county provides bilingual voter registration forms, and 395 of the 407 voting machines used in Reading have some bilingual instructions, Baylson said.

"Otherwise, defendants refuse to provide bilingual written election-related materials, including the ballot," Baylson said. Due to the lack of bilingual materials and assistance available at the polling places, Baylson found that many Hispanic voters attempt to bring bilingual friends or family members to the polling places to assist them.

But despite a federal law that guarantees such assistance, Baylson found that in some instances, poll workers in Reading have disallowed the practice. Issuing a preliminary injunction, Baylson found that "the totality of the circumstances demonstrates that Hispanic and Spanish-speaking voters have less opportunity than other members of the electorate to participate in the electoral process." Blaming the county for the attitudes of poll workers, Baylson declared that "election officials have permitted poll workers to openly express hostility to Hispanic voters."

MEXICO

Hermosillo, Sonora Trip planned for the Fall
 Latinos from U.S. lobby in Mexico
 Mexican History On-Line Guide
 Instituto Nacional de Estudios Históricos de la Revolución Mexicana

Nuevo Leon, Mexico Research
 Maps of Mexico
 La Venerable María de Jesús (1602-1665)
 Mexican Hometown Associations in the US

Hermosillo, Sonora Trip planned for the Fall by the Irvine Sister Cities Foundation

Sent by Stella Cardoza

Irvine has a sister city in Hermosillo, Sonora. This October 29-November 5 the Irvine Sister Cities Foundation is sponsoring a study tour to Sonora that will cover the colonial history of northwestern Nueva España. We will be visiting sites along the Río Sonora and then work our way down to Alamos. We will be in Alamos on El

Dia de los Muertos. I am attaching a copy of our itinerary, just in case you know of anyone who might be interested. This trip should appeal to anyone with Sonoran roots. We will take up to 50 persons in a luxury coach. The cost will be around \$1,200 including airfare, hotels, and most meals. My phone number is (949)724-6340. We have a meeting set for April 23. We will contact people on the interest list with details of the meeting. Dr. Charles Polzer has offered to come to Irvine to help prepare us for the trip.

For more information, please to to:

[http://www.cityofirvine.org/about/sistercities/sis_city_trip .pdf](http://www.cityofirvine.org/about/sistercities/sis_city_trip.pdf)

Extract: **Latinos from U.S. lobby in Mexico** by Minerva Canto, O.C. Register, 4-25-03

Orange County, California immigrant leaders met April 24 with leaders of Mexico's three major parties and to other prominent figures during a lobbying trip to Mexico City.

In the future, Mexican immigrants could vote in elections south of the border simply by picking up the phone or logging on to the Internet. They could run for Mexico's Congress and perhaps even the presidency. They could be guaranteed at least 15 congressional seats. "This topic of how to incorporate the participation of emigrants in one that can no longer be ignored," said Carlos Olamendi, Laguna Niguel entrepreneur, one of the delegation from Orange County, California.

By 2009, Mexicans abroad would be allowed congressional representation in direct proportion to their numbers in the United States. By 2012, emigrants would have full voting rights and be able to run for office at any level.

The proposal presented in Mexico City was the culmination of years of organizing, especially in the past year as forums on the issue have been held in Los Angeles, Chicago and other cities. although some forums have drawn large crowds, many still question just how important the issues are to the typical Mexican immigrant.

The issues are most important to those who send money to relatives in Mexico. Without the vote and without direct political representation, emigrant concerns and suggestions for improvements go unheard despite the \$11 billion they send annually, said Javier Gonzalez, president of the Zacatecan Civic Front. Voting from abroad is seen as a high priority by many leaders of Orange County' Mexican immigrant community, a population of about 800,000.

Mexican History On-Line Guide

Mexico History - Conquest to Early 20th Century On-Line Sources

<http://www.ajmorris.com/mex/mexhist.htm> Sent by Joan De Soto

[[Editor's note: This is a fantastic accomplishment, and the webmaster, A.J. Morris welcomes recommendations for links to other sites. He writes. . "Know of other sites that should be included here? LET ME KNOW! email ajmorris@ajmorris.com

This is just an example of links to be found under a specific area. In this case Ojo del Lago [\]\]](#)

chapala.com 8/7/2001 Home to 'Ojo del Lago' articles and other information on the Lakeside area, this site includes some historical articles, including:

San Juan de Ulua

Masonic Influence on Mexico

Mexico's Lindy Captain Emilio Carranza

Guzman - The Cruellest Conquistador

Freedom's Odd Couple Abraham Lincoln and Benito Juarez

Puebla A short history

Fate of Mexico 1913

Mexico's First Emperor

The Ejido History of Mexican land-laws

Conquest of Mexico Re-Examined

Altar Of The Sorrowful Mother

Mexicali Rose, Stop Crying!

The Little Ford That Could

D.H. Lawrence and Chapala

INSTITUTO NACIONAL DE ESTUDIOS HISTÓRICOS DE LA REVOLUCIÓN MEXICANA

COMUNICADO DE PRENSA

26 Y 27 DE MARZO: FORO CUARTELAZO Y REBELIÓN

OCHO ESPECIALISTAS ANALIZAN LA HISTORIA A NOVENTA AÑOS DE LA DECENA TRÁGICA Y DEL PLAN DE GUADALUPE

En el marco del foro Cuartelazo y rebelión en la Revolución Mexicana. A 90 años de la Decena Trágica y del Plan de Guadalupe, que se llevará a cabo el 26 y 27 de marzo a las 18 horas, el Instituto Nacional de Estudios Históricos de la Revolución Mexicana presenta la exposición 1913: el año que convulsionó a México. De la Decena Trágica al Plan de Guadalupe, de marzo a mayo. Abierta para todo público, de lunes a viernes de 9 a 18 horas, y sábados de 9 a 14 horas.

El Foro Cuartelazo y Rebelión inicia con la mesa: Del cuartelazo al huertismo, el miércoles 26, a las 18 horas, con la participación de Javier Garcíadiego, director general del INEHRM, y la ponencia: El cuartelazo de Huerta: la alianza contrarrevolucionaria; Josefina Mac Gregor Gárate, directora del Archivo Histórico del Senado de la República, con el tema: Victoriano Huerta: el cuartelazo como defensa de la nación; Graziella Altamirano C., investigadora del Instituto Mora con la ponencia: El espectro de una invasión. Intervencionismo y diplomacia durante el ocaso del maderismo; Pablo Yankelevich, investigador de la ENAH e Instituto Mora, disertará sobre Guerra y diplomacia durante el ocaso del maderismo; Luis F. Barrón,

investigador del CIDE con el trabajo: Venustiano Carranza: un político porfiriano en la Revolución.

El jueves 27, a las 18 horas, se efectúa la mesa: Las oposiciones al huertismo. Participan: Javier Garciadiego, con la intervención: La rebelión coahuilense: el liderazgo de Carranza; Ignacio Almada Bay, director de El Colegio de Sonora, con la ponencia El papel de Sonora en el combate al gobierno de Huerta. Algunas notas historiográficas; Pedro Salmerón Sanginés, investigador del INEHRM, con el trabajo: De la revuelta de los coroneles a la División del Norte: el villismo contra Huerta y Felipe Arturo Ávila Espinoza, investigador del Instituto de Investigaciones Históricas, UNAM, con el tema La Revolución zapatista durante el régimen de Huerta

Todas las actividades se llevarán a cabo en la Sala de Lectura de la Biblioteca de la Revolución Mexicana, en Plaza del Carmen 27, San Ángel. Informes a los tels. 56163808 y 09, ext. 226. www.gobernacion.gob.mx

Sent by George Gause ggause@panam.edu

Nuevo Leon, Mexico Research

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Sisters: Maria del Consuelo Villa Salinas and Maria Rosario Urzua Lopez
Available Tuesday through Saturday at 10A.M.
Telephone Number: 011-52-81-83-404407

HINTS: The generally charge a \$50.00 peso fee. Include a tip and you will get extra good service. Make a duplicate copies of materials received on acid free paper. General information provided by Santiago Villejo / residence unknown Hints and other information provided by Lupe Ramirez / Laredo

Archivo General de la Nacion (Mexico City): "atorones resueltos" Area de Genealogia y Galeria 7

Por la presente les informo que la sección de microfilms comúnmente conocida como de Genealogía (que contiene los libros sacramentales de casi toda la República, el Registro Civil y varios protocolos notariales) está ya en servicio.

El actual director del Archivo General de la Nación, Jorge Ruiz Dueñas, de forma inmediata y personal atendió la solicitud de su puesta en activo y tan pronto se

cubran y subsanen otros pequeños "atorones", que llevan varios meses de historia, otros de los acervos que no estaban a disposición (cómo los de la Galería 7) podrán ser consultados. Confío y externo mi confianza en que su gestión, a pesar de las dificultades intrínsecas que cualquier cambio de titularidad provoca en las comunidades tanto internas como externas, nos reporte un avance en los servicios y por ende en el trabajo académico.

Gracias, Dr. Javier Sanchiz Ruiz (IIH-UNAM) javiersanchizmx@yahoo.com.mx

Benicio Samuel Sanchez Garcia, Presidente de la Sociedad Genealogica del Norte de Mexico

Sociedad Genealogica del Norte de Mexico mexicangenealogy@ancestros.com.mx

Source : "Eventos Genealogicos, de Histroia y Publicaciones - Ancestros.com.mx" eventos@ancestros.com.mx

Maps of Mexico

<http://www.rz.uni-frankfurt.de/~borge/MEXICO-VL/mexico.html>

Sent by Bill Carmena JCarm1724@aol.com

[[Editor's note: The section on maps is the first category of a very extensive website for research in Mexico. [WWW-VL History Index](#) Please go to it!!]]

Early Maps The Nettie Lee Benson Latin American Collection, a unit of the General Libraries at the University of Texas at Austin has many interesting resources for the history of Mexico and the Spanish Americas in general. Especially their Rare Book and Manuscript Collection has many useful sources. The Perry-Castañeda Library Mexican Map Collection 16th century Mexican maps from the Benson Library on-line exhibition "Relaciones Geograficas":

Misquiahuala (Atengo) 1579

Atitlan, Santiago 1585

Cempoala (Zempoala) 1580 [255K]

Cholula Tlaxcala 1581

Culhuacan Mexicatzingo 1580

Cuzcatlan Tlaxcala 1580

Guaxtepec Tepuztlan 1580

Ixcatlan Sta. María 1579

Teozacoalco Antequera 1580

Muchitlan (Zumpango) Tlaxcala 1582 Most of these maps contain glosses in Nahuatl. Also note the strong pictographic element, their combination of glyphs and alphabetic texts and the only modest influence of European models. Mexico Channel also has links to various modern and antique maps of Mexico. Of special interest are the following two:

von Humboldt's map of Valley of Mexico 1814

Mexico City 1524 [note the difference between this map in the medieval European

tradition and the maps listed above in the Native tradition]

La Venerable María de Jesús (1602-1665), misionera en México sin salir de Agreda
Sent by Paul Newfield pcn01@webdsi.com

Hemos visto más arriba que fray Margil, estando en Querétaro en 1697, leía asiduamente con el hermano portero La mística Ciudad de Dios. Era ésta la altísima obra de una santa concepcionista franciscana, hermana de Orden, que sin salir de su monasterio de Agreda -pueblo español de Soria-, había sido también, pocos años antes, misionera entre los indios de Nuevo México. Contamos sobre ella con la reciente biografía de Manuel Peña García.

Es ésta una historia maravillosa que merece ser recordada entre los Hechos de los apóstoles de América. Para ello seguiremos la Biografía que en 1914 compuso el presbítero Eduardo Royo, limitándose casi siempre a reunir una antología ordenada de textos originales de la misma madre María de Jesús y otros documentos recogidos para su Proceso de Beatificación: Autenticidad de la Mística Ciudad de Dios y Biografía de su autora, Madrid, reimpresión 1985). Extractamos aquí del capítulo IX, del tratado II, titulado Apostolado de Sor María para con los indios de Méjico:

65. «Descubiertas en América las vastas provincias de Nuevo Méjico, de cuya conquista espiritual al momento se encargaron los hijos del Serafín de Asís, estando estos obreros evangélicos en los comienzos de aquellas misiones, inopinadamente se les presentaron tropas numerosas de indios, pidiéndoles el santo bautismo. Admirados los misioneros de aquel concurso de infieles, para ellos hasta entonces desconocidos, les preguntaron, cuál podía haber sido la causa de tal novedad; y los indios respondieron que una mujer que ha mucho tiempo andaba por aquel reino predicando la doctrina de Jesucristo, los había traído al conocimiento del verdadero Dios y de su ley santa, y dirigíolos a aquel punto en busca de varones religiosos que pudieran bautizarlos». 66. Por los datos que sobre ella proporcionaron los indios, acerca de «el vestido y figura de la prodigiosa catequista», los frailes sospecharon «que debía ser monja». 67. El padre Alonso de Benavides, que era «custodio o como provincial de Nuevo Méjico», dirigía la misión. Y hallaron los frailes a aquellos indios «tan bien instruídos en los misterios de la fe, que sin más preparación les administraron el santo bautismo, siendo el primero en recibirlo el rey de ellos».

68. El padre Benavides, «cada vez más deseoso de averiguar la autora de estas conversiones, apenas le permitieron sus ocupaciones, emprendió un viaje hacia España, llegando a Madrid el día primero de Agosto del año mil seiscientos treinta» Allí pudo rendir cuenta detallada de las misiones de Nuevo Méjico al Rey al Ministro General de la Orden, que residía entonces en Madrid. Allí el padre General pudo asegurarle que los sucesos referidos de aquella misteriosa misionera ciertamente correspondían a la madre María de Jesús de Agreda.

69. Fray Alonso de Benavides viajó, pues, al convento de Agreda, donde se entrevistó con la Venerable Madre, y con mandato escrito del padre General, le interrogó acerca de su acción misionera entre los indios de Nuevo Méjico. La Madre, bajo el apremio de la obediencia, reconoció la veracidad del hecho, y a preguntas, a veces muy concretas, del padre Benavides, «contestó a todo ello, hasta con las circunstancias más menudas, empleando los propios nombres de los reinos y provincias, y describiendo estas particularidades tan individualmente, como si hubiera vivido en aquellas regiones por espacio de muchos años». Incluso a él mismo, y a otros misioneros, les había conocido en Nuevo Méjico, «designando el día, la hora y el lugar en que esto sucedió». 70. De todo ello hizo el padre Benavides un largo y detallado informe, y escribió también, lleno de emoción, una extensa carta a sus compañeros misioneros de la Nueva España (72-76).

77. Por su parte, la madre María de Agreda, por mandato del General de la Orden franciscana, a quien debía obediencia, en escrito del 15 de mayo de 1631 atestigua ser verdadera su acción misional en Nuevo Méjico: «Digo que lo tratado y conferido con V. P. [el padre Benavides] es lo que me ha sucedido en la provincia y reinos del Nuevo Méjico de Quivira, Yumanes y otras naciones, aunque no fueron estos reinos los primeros a donde fui llevada por voluntad y poder del Señor, y a donde me sucedió, vi e hice todo lo que a V. P. he dicho para alumbrar en nuestra santa fe católica a todas aquellas naciones» (+78-80).

81. La madre María de Agreda da también detalles muy interesantes de su misteriosa actividad misionera a distancia en una relación, escrita también por obediencia, a su director espiritual, fray Pedro Manero: 82. «Paréceme que un día, después de haber recibido a nuestro Señor, me mostró Su Majestad todo el mundo (a mi parecer con especies abstractivas), y conocí la variedad de cosas criadas; cuán admirable es el Señor en la universidad de la tierra»... A ella se le partía el corazón de ver tantos pueblos en la ignorancia de Cristo. Y sigue escribiendo: 84. «Otro día, después de haber recibido a nuestro Señor, me pareció que Su Majestad me mostraba más distintamente aquellos reinos indios; que quería que se convirtiesen y me mandó pedir y trabajar por ellos... 85. Y a mí me parece que los amonestaba y rogaba que fuesen a buscar ministros del Evangelio que los catequizaran y bautizaran; y conocíalos también».

86. «Del modo como esto fue, no me parece lo puedo decir. Si fue ir o no real y verdaderamente con el cuerpo, no puedo yo asegurarlo... Sólo diré las razones que hay para juzgar que fue en cuerpo, y otras, que podía ser ángel. 87. Para juzgar que iba realmente, era que yo veía los reinos distintamente, y sabía sus nombres;... que los amonestaba y declaraba todos los artículos de la fe, y los animaba y catequizaba y lo admitían ellos, y hacían como genuflexiones... 88. Yo no traje nada de allá, porque la luz del Altísimo me puso término, y me enseñó que ni por pensamiento, palabra y obra, no me extendiese a apetecer, ni querer, ni tocar nada, si no es lo que la voluntad divina gustase».

89. «Exteriormente tampoco puedo percibir cómo iba, o si era llevada, porque como estaba con las suspensiones o éxtasis, no era posible; aunque alguna vez me parecía que veía al mundo, en unas partes ser de noche y en otras de día, en unas serenidad y en otras llover, y el mar y su hermosura; pero todo pudo ser mostrándomelo el Señor. 90. En una ocasión me parece, di a aquellos indios unos rosarios; yo los tenía conmigo y se los repartí, y los rosarios no los vi más... 91. En otras ocasiones me parecía que les decía que se convirtiesen, y que pues se diferenciaban en la naturaleza de los animales, se diferenciasen en conocer a su Criador y entrar a la Iglesia santa por la puerta del bautismo».

92. «El juicio que yo puedo hacer de todo este caso es, que él fue en realidad de verdad; que serían quinientas veces, y aun más de quinientas, las que tuve conocimiento de aquellos reinos de una manera o de otra, y las que obraba y deseaba su conversión; que el cómo y el modo no es fácil de saberse; y que, según los indios dijeron de haberme visto, o fue ir yo o algún ángel en mi figura».

El Papa Clemente X, el 28 de enero de 1673, reconoció las virtudes heroicas de sor María de Jesús de Agreda, dándole así el título de Venerable.

Mexican Hometown Associations (in the United States)

By Xóchitl Bada

Xochitl Bada is a doctoral candidate at the Sociology Department and Institute for Latino Studies, University of Notre Dame. She can be contacted at: xbada@nd.edu

Reprinted with the permission of the IRC's Americas Program

Source: Hispanicvista.com 3-3-03

Across the United States, Mexican migrants are playing an increasingly important economic, political, and cultural role in their local communities. At the same time, they are pioneering innovative strategies for cross-border cooperation aimed at sparking economic development and reducing migration pressures in their communities of origin.

As of the 2000 census, Latinos became the largest minority in the U.S., with Mexican immigrants and Mexican-Americans representing two-thirds of the Latino population. Each month, hard-working Mexicans in the United States send millions of money orders, averaging \$200 each, across the border to their communities of origin. These remittances generate more than \$9.3 billion a year for Mexico—almost half of the \$23 billion total in migrant remittances sent to all of Latin America and the Caribbean. Mexico, a nation of 100 million people, reaps almost as much from remittances as India, with a population of one billion. In fact, remittances are Mexico's third-largest source of income, after oil exports and tourism. In the states of Zacatecas and Michoacán, as well as in much of rural Mexico, they exceed local and state budgets.

The money that these migrants send home has long been understood to be part of an individual and household strategy, in which cash is transferred to

families back home from migrants working abroad. However, in the last two decades, remittances between the United States and Mexico have evolved from being solely the province of individuals and household toward increasing involvement of organized hometown associations (HTAs). These associations are based on the social networks that migrants from the same town or village in Mexico establish in their new U.S. communities. Members of these associations, commonly known as *clubes de oriundos*, seek to promote the well-being of their hometown communities of both origin (in Mexico) and residence (in the U.S.) by raising money to fund public works and social projects.

HTAs are a grassroots response to stresses faced by communities in Mexico undergoing rapid change in a globalizing society. They are products of globalization in other ways as well. These organizations have flourished with the aid of modern telecommunications technology. Previously, the expense and difficulty of long-distance communication and travel simply made it impossible to lead a dual existence in geographically distant places. Today, however, cheaper air travel and other social and economic forces unleashed by economic globalization enable Mexican immigrants to travel back and forth across the border, carrying cultural and political currents in both directions, and pioneering an ethic of community responsibility that transcends national boundaries.

Grassroots Organizing that Spans Borders

Contemporary Mexican HTAs represent values of commitment, solidarity, altruism, and patriotism. HTAs in the United States are heirs to the historical mutual aid societies and welfare organizations created in the late nineteenth and early twentieth century in order to provide sickness care and death benefits at a time when such services were unavailable for many immigrant groups. Although Mexican HTAs have the longest history and are the best known, an increasing number of Dominican, Guatemalan, and Salvadoran hometown associations have been formed in the last decade and are actively participating in the improvement of their communities both of origin and of residence.

Mexican HTAs have a long history—the most prominent were established in the 1950s. In recent years, many additional small HTAs have emerged under the leadership of local immigrant leaders. In the last decade, these HTAs have received financial and technical support from the Mexican government through its consular offices. The growing profile of Mexican HTAs in Chicago is reflective of the steady increase of these organizations. Metropolitan Chicago has the second largest Mexican immigrant community in the United States, following Los Angeles. Current estimates place the area's Mexican and Mexican-ancestry population at between 800,000 and 1,000,000 people, of whom two-thirds were born in Mexico. The states of Guerrero, Jalisco, Zacatecas, Guanajuato, and Michoacán encompass nearly 80% of all Mexican migrants in the Chicago metropolitan area. The number of Chicago-based HTAs for these five states alone quintupled from about 20 to over 100 during the 1994 to 2002 period. There are currently more than 600 Mexican hometown clubs and associations registered in 30 cities in the United States. In Los Angeles alone, there are 218 Mexican HTAs.

Mexican migrants in the United States transfer substantial sums of money to Mexico through HTAs. For example, HTAs from the Federation of Michoacano Clubs in Illinois have sent more than \$1,000,000 to support public works in their localities of origin. Mexican hometown associations have channeled funds for the construction of public infrastructure (e.g. roads, street and building repair, etc.), the donation of equipment (e.g. ambulances, medical equipment, and vehicles for social and nonprofit purposes, etc.), and the promotion of education (e.g., through scholarship programs, construction of schools, and provision of school supplies). Their most successful fundraising activities include dances, picnics, raffles, charreadas, beauty pageants, and other cultural events that take place throughout the year.

In Mexico, some HTAs have established parallel committees in their hometowns for the development of project proposals, to consult the community about priorities, and to monitor undertakings. Often, they have alliances with Mexican agricultural groups such as the National Association of Campesino Marketing Organizations (ANEC), which focuses on food sovereignty, social justice in the countryside, fair agricultural markets, and sustainable development.

Mexican HTAs range from loose clusters to complex and sophisticated organizations. The most common and simplest type is the informal migrant village network. The next level of organizational development involves creation of a formal leadership committee. Such groups range in size from ten to 2,000 members. The next level of structure is a federation of several small clubs. Currently, there are eight federations operating in metropolitan Chicago representing the Mexican states of Michoacán, Jalisco, San Luis Potosí, Oaxaca, Zacatecas, Guerrero, Durango, and Guanajuato. In 1999, these federations decided to form a larger confederation comprising not only HTAs but also several Mexican immigrant-led grassroots groups based in the Midwest in order to address human and immigrant rights, absentee voting for Mexicans, cultural and heritage preservation, political participation, etc. Mexican immigrants in Chicago are pioneers in the creation of this type of umbrella organization with multiple agendas as a means of enhancing their leverage and visibility in both the United States and Mexico.

Most HTAs are associated with communities in rural areas that have lost jobs and population as a result of two decades of economic restructuring in Mexico. Migrants from urban areas in Mexico seem not to create U.S. HTAs to the same degree, because Mexican cities send comparatively fewer immigrants, their émigrés are less cohesive, and urban areas do not experience the same level of underdevelopment as rural communities.

Increased Capacity and a Growing Profile

In the past decade, HTAs have received financial and technical support from the Mexican government through its consular offices. In fact, the Mexican government established the Program for the Attention of Mexican Communities Abroad, which fosters the re-incorporation of Mexicans living abroad into national economic and, to a lesser degree, political life. The most successful outcome of this program has been the implementation of two-for-one and three-for-one programs

that match funds from different tiers of the Mexican government for every dollar raised by the HTAs for approved public infrastructure projects in Mexico. The state of Zacatecas pioneered a three-for-one program in 1997 with \$300,000; one year later it was managing nearly \$5,000,000 in support of 93 projects in 27 municipalities. Currently, the Mexican states of Guerrero, Jalisco, Zacatecas, Guanajuato, San Luis Potosí, and Michoacán have signed similar agreements with HTAs.

The experience of organizing into HTAs has created the potential for building links with other U.S. organizations, and Zacatecans, Michoacanos, and Guerrerenses in Chicago who have successfully negotiated matching-fund projects in Mexico, have also obtained concessions from political authorities, such as expressions of support by Mexican state governors, for the political and civil goals of the HTAs. Denouncing corruption at Mexican consulates, many HTAs have recently established successful connections with media outlets in both Mexico and Chicago in order to lobby for absentee ballots, political representation in Mexican state and federal legislatures, and greater transparency in the administration of Mexican consulate financial resources. So far, the state governments of Zacatecas, Oaxaca, and Michoacán have responded to these demands by cosponsoring several binational forums to discuss problems affecting Mexican immigrants in the U.S. and HTA concerns regarding their communities of origin.

Increasingly, national Latino nonprofits such as the Latino United Latin American Citizens (LULAC) and the National Council of La Raza (NCLR) are taking initial steps to forge closer ties and establish strategic partnerships with Mexican hometown associations and federations; however, most HTA activities remain largely circumscribed to Mexican spheres. This reflects a persistent distance from non-Latino political and community leaders in Chicago and American political institutions in general, which remain impermeable to the HTAs. In general, U.S. Latino politicians and community leaders have reached out very little to the HTAs and they remain isolated from mainstream nonprofit organizations. However, HTAs could benefit from the expertise of national nonprofit organizations with transnational agendas in terms of capacity building in such areas as coalition building, fundraising, technical support, financial management, and leadership development.

Despite such challenges, there are increasing signs that some HTAs are getting involved in U.S. politics. Most Mexican hometown federations in the Chicago area have been actively involved in supporting programs legalizing undocumented immigrants and providing them driving license access. In the September 2000 rally to support a new legalization program—Chicago's largest street demonstration since the Harold Washington era—HTA leaders mobilized thousands of constituents. And currently, some Chicago HTAs have begun to establish formal networks with different organizations such as the Illinois Coalition for Immigrant and Refugee Rights, the Heartland Alliance for Human Needs and Human Rights, Global Chicago, the AFL-CIO, and the Service Employees International Union (SEIU).

Moreover, Chicago HTAs have increased their visibility among non-Latinos

through their annual cultural weeks. Last year, the Michoacanos—the largest group of Mexican-Americans living in the United States—received an official proclamation from the mayor of Chicago that encouraged all Chicagoans to increase their knowledge of Michoacán, Mexico, and to participate in the educational events planned by the Michoacano Federation. HTAs in Chicago have also expanded connections with hometown associations in California, New York, Texas, and Nevada.

Lessons Learned and Implications for the Americas

Immigrant hometown associations in the United States have blossomed in the past decade, as have their activities abroad, spanning a range of collectively funded development projects. The success of these endeavors hinges both on proactive involvement by the governments of migrant-origin Mexican states and on the management capacity and membership of the HTAs themselves.

As a result of their dual engagement in issues in their towns of origin and their U.S. neighborhoods, Mexican HTAs have rapidly built up leadership capacity, solidified organizational identities, and established good track records. This bodes well for future, broader engagement on larger policy issues within the United States and regionally within the Americas. Indeed, the focus of immigrant HTAs on their communities of origin should not belie their involvement in issues like education, health care, housing, and other challenges facing them in the United States. So far, however, their impact on these broader fronts has been modest. For instance, Zacatecan HTAs in Chicago have a college scholarship program that yearly assigns eight scholarships for Latinos. The scholarship amount ranges from \$500 to \$2,000 and is insufficient, considering the high demand for educational support among Latino communities. Yet, the collective efforts of HTAs reflect the best tradition of U.S. self-help organizations and advance social solidarity among émigrés.

Community activists and philanthropic institutions have much to learn from Mexican HTAs, because they have developed high standards of accountability and serve as a unique model of international, grassroots philanthropy. Immigrants from Central and South America can also learn valuable lessons about channeling substantial remittances into the development of their communities of origin. HTA leaders often stress that the ultimate aim of their investments is to eliminate the conditions that originally led them to emigrate. Thus, the HTA model of sustainable development projects, if carried out by democratically governed and accountable voluntary organizations, has great potential for influencing not only the lives of those directly affected but also the developing transnational societies of the entire Western Hemisphere.

Hometown associations represent a new breed of transnational grassroots organization with real potential to positively affect communities throughout the Americas. As a direct response to deepening global and regional economic integration, HTAs are increasing their capacity to impact regional decision making processes regarding management of globalization stresses. Given their real-life experiences in dealing with economic integration and their strong cross-border development and social connections, these transnational groups have a natural

interest in regional development policies. Rather than accepting a role as “victims” of globalization, Mexican immigrants in the Midwest have enormous potential to shape the development of transnational mechanisms aimed at meeting the challenges of economic integration in more equitable and democratic ways.

Resources

Large HTA Federations in Illinois

Partial list of other Mexican HTAs in the U.S.

Other organizations HTA websites of interest Online Reading:

Large HTA Federations in Illinois

Coordinadora de Organizaciones Mexicanas del Medio Oeste (COMMO)

Tel: (708) 652-4973

Federación de Clubes Jaliscienses en Illinois (FEDEJAL)

Tel.: (708) 852-1085

Fax: (708) 852-1049 Email: fedejalchicago@aol.com

Federación de Clubes Michoacanos en Illinois (FEDECMI)

Tel: (708) 442-7834 Email: fedecmi@hotmail.com

Federación de Clubes Unidos Zacatecanos en Illinois (FCUZI)

Tel: (773) 254-1706 Email: berties149@hotmail.com

Web: <http://www.ilzacatecanos.com/>

Partial list of other Mexican HTAs in the U.S.

Club Comunitario de Jamay Jalisco

Tel: Pedro Ochoa (562) 860-4316 Web: <http://www.jamayjalisco.com/>

Federación de Clubes Jaliscienses en Los Angeles

Tel: (562) 926-7390 Email: ferjaliscoca@hotmail.com

Federación De Clubes Y Organizaciones Zacatecanas de Denver

Tel: (719) 638-1716 Email: FZacdnr@aol.com

Web: http://www.zacatecanos.com/Fed.%20Denver/federacion_de_denver.htm

Federación de Clubes Zacatecanos

Tel: (626) 810-7493 Email: Fotoval@aol.com

Web: <http://www.zacatecanos.com/>

Federación de Clubes Zacatecanos del Sur de California

Email: LupeGomez@earthlink.net

Web: <http://www.federacionzacatecana-la.com/>

Federación de Clubes Zacatecanos en el Norte de Texas

Email: org_orange@hotmail.com

Organización de Clubes Zacatecanos “Condado De Ventura”

Tel: (805) 483-1295

Other organizations

Asociación Nacional de Empresa Comercializadoras de Productores del Campo (ANEC)

Tel: 52-55-56-61-59-14

Fax: 52-55-56-61-59-09

Email: anec2@laneta.apc.org

Web: <http://www.laneta.apc.org/anec/>

Enlaces América

Tel: (312) 660-1347 Email: smiller@enlacesamerica.org

Web: <http://www.enlacesamerica.org>

Frente Indígena Oaxaqueño Binacional (FIOB)

Tel: (559) 499-1178 Email: fiob@sbcglobal.net

Web: <http://www.laneta.apc.org/fiob/>

Heartland Alliance

Tel: (312) 660-1300

Email: moreinfo@heartland-alliance.org

Web: <http://www.heartland-alliance.org/>

Illinois Coalition for Immigrant and Refugee Rights (ICIRR)

Tel: (312) 332-7360 Email: info@icirr.org

Web: <http://www.icirr.org/>

National Council of La Raza (NCLR)

Tel: (202) 785-1670 or 1-800-311-NCLR Email: ddelavara@nclr.org

Web: <http://www.nclr.org/>

National Office League of United Latin American Citizens (LULAC)

Tel: (202) 833-6130 Email: LNESCNat@aol.com

Web: <http://www.lulac.org/>

SEIU: Service Employees International Union

Tel: 202-898-3200 Email: info@seiu.org

Web: <http://www.seiu.org>

The Global Chicago Center: The Chicago Council on Foreign Relations

Tel: (312) 726-3860 Email: gc@globalchicago.org

Web: <http://www.globalchicago.org/>

HTA websites of interest

<http://www.atolinga.com>

<http://www.casimirocastillo.com>

<http://www.huandacareo.net>

<http://www.jalpense.org>

<http://www.jocona.com>

<http://www.juejuquilla.com>

<http://www.sanmartinjalisco.com>

<http://www.tlaltenango.com>

<http://www.tlazaonline.com>

<http://www.zacatecanos.com>

Programa de Atención a la Comunidad Mexicana en el Extranjero (PACME)

<http://www.sre.gob.mx/comunidades>

CARIBBEAN/CUBA

Canary Island Settlers of Louisiana:
Cajuns

Tapping Cuban Roots for American
Drama
Taino Stilt Village

Extract: **History of the Cajuns: Canary Island Settlers of Louisiana**

1778-1783 ... The Canary Island Migration <http://www.acadian-cajun.com/canary.htm>

Since the late 1600s, Spain had encouraged the Canary Islanders to move to the Caribbean colonies. After Spain acquired Louisiana in 1762, it recognized the need to populate the territory. When the Revolutionary War brought the English in conflict with the American colonies, Spain recognized the danger from possible English hostilities in Louisiana. On August 15, 1777, Spain ordered a second battalion be formed in Louisiana. It looked to the Canary Islands for 700 recruits. It tried to get married recruits so that they could not only defend the area, but also populate it. [Din, p. 15]

The recruits were required to be from 17 to 36 years old, healthy, without vices, and at least 5' 1/2" tall. Butchers, gypsies, mulattoes, and executioners were not permitted to sign up. Though it wasn't in a written agreement, they understand that they were going to stay in Louisiana permanently. The recruits were to receive 45 reales upon signing up and 45 more upon arrival in New Orleans. They also got 1/2 peso a day while waiting to leave. People were also paid for finding these recruits; in fact, they were paid according to the height of the recruits. The payment was: 15 reales if at least 5' 1/2", 30 reales if at least 5' 2", and 45 reales if at least 5' 3". [Din, p. 16]

Five of the island sent recruits to Louisiana: Tenerife (about 45%), Gran Canaria

(almost 40%), Gomera, La Palma, and Lanzarote. The 700 recruits brought their families, bringing the total number of immigrants to 2,373.

The website includes a list of ships that departed from the Canary Islands, and a major link to a web site with the ship lists of the Canary Island immigrants which include the passenger lists.

Extract: **Tapping Cuban Roots for American Drama**

by Bruce Weber, NYTimes.com, 4-9-03

Sent by Cindy LoBuglio lobuglio@thegrid.net

At the Humana Festival of New American Plays in Louisville, Ky., Nilo Cruz, a 42-year-old

Cuban-born New Yorker, was awarded \$15,000 by the Harold and Mimi Steinberg Charitable Trust for his play "Anna in the Tropics," which had been anointed by the American Theater Critics Association as the best play of last year not to have been produced in New York City.

It also was a rather large surprise in the theater world "Anna in the Tropics" won the Pulitzer Prize, chosen over more celebrated works by far more celebrated playwrights. The other finalists were "The Goat, or Who Is Sylvia?" by Edward Albee and Richard Greenberg's "Take Me Out." The winning play had not been seen by any of the five Pulitzer drama jurors, nor by members of the Pulitzer board who made the award. "Anna" won on the strength of its script alone.

A lyrical paean to a lost pocket of culture and a lost way of life, the play, set in 1929, recreates the Spanish-Cuban community of Ybor City, a section of Tampa, Fla., where the world of the inhabitants revolves around a cigar factory and traditions that had been brought to the United States from Havana. It is a time of change: mechanization is threatening the hand-rolled cigar, and the demands of commerce imperil perhaps the sweetest tradition of all, that of the lector, who is hired to read to the workers. As the man who is perhaps the community's last lector reads though "Anna Karenina," the romance and tragedy of Tolstoy echoes through the play.

In an interview yesterday, Mr. Cruz said the leading influence on his work is not political but personal. He was 9 when his family was allowed to leave Cuba for Miami. But it was years before, in 1962, that his father, who had worked in a shoe store, was arrested on shipboard as he first tried to make his way to Florida to establish a home for his family. For two years young Nilo was raised solely by his mother, who went to work as a seamstress, and his grandmother. He has two older sisters.

But his intrigue with the distaff perspective was also fed by Emily Dickinson, whom Mr. Cruz remembers discovering at age 10, and Anna Karenina, the character, whom he credits with finally focusing the play he wanted to write about the Cuban cigar rollers in Ybor City, a community founded in the late 19th century by a Spaniard who was banned from Cuba for advocating its independence from Spain.

"These people were illiterate, a lot of them," he said. "But they knew

Shakespeare and they could speak eloquently, and it made me think about musicians who cannot read music, but can play it."

"When I was doing research on this play, I realized that a lot of these cigar workers, they looked up to Russia," he said. "This was after the Revolution, and a lot of them were leftists; the manifesto had been read to them in the factories. So anything that came out of Russia they embraced.

<http://www.nytimes.com/2003/04/09/arts/theater/09CRUZ.html?ex=1050947807&ei=1&en=2c78857d6643fbb8>

Taino Stilt Village

The remains of as many as 40 Taino houses, all of which stood on pilings above water, have been found off a two-mile stretch of beach at Los Buchillones on Cuba's north coast. Among the largest and longest occupied of such settlements in the Caribbean, Los Buchillones may show how technology and social conventions of the Taino, the Caribbean's Precolumbian inhabitants, changed during the 500 years before contact with the Spanish. Past studies of Taino settlements, according to project codirector David Pendergast of Trontos Royal Ontario Museum, have yielded scattered house posts and post-holes from houses built on dry land, but little evidence of how Taino culture evolved. "The implicit assumption has been that the Taino people didn't change," he says.

"It appears possible that the Taino first occupied dry land, then moved into the sea," says Pendergast, adding that he is unsure why they would have done so. "There has to have been a good reason," he notes, "because building over water took much greater effort than building on dry land."

Source: *ARCHAEOLOGY* November/December 1999,
The Archaeological Institution of America <http://www.archaeology.org>

INTERNATIONAL

History of Languages in Spain
Hispanic-Filipino Culture: A Link to the Past
Remembering old Spanish-Filipino Houses

Grupo de Estructuras de Datos y Linguística Computacional
French colony of Saint-Domingue (1664 - 1804)

History of Languages in Spain <http://www.proel.org/lenguas.html>

Source Joseph Puentes makas@nc.rr.com

Sent by George Gause To: ggause@panam.edu

HISPANIC-FILIPINO CULTURE: A LINK TO THE PAST

by

Rina Dichoso-Dungao, Ph.D

Brief Historical Background:

Although the Philippines has developed a mixed culture from foreign influences, it is predominantly from Spain (owing to more than three hundred years of being hispanized) that the Philippines developed a more "Hispanic-Filipino" culture that is still evident in the Philippines today as seen through the language, religion, provincial celebrations, cuisine and mannerisms or habits.

Surely, one can easily recognize the richness of "Castilian" words present in the Philippines national language which is "Tagalog", as well as in many other Filipino dialects most especially in "Chabakano", a dialect spoken in Zamboanga (located in Mindanao, the Philippines) which makes use of several Spanish words. It is also through appreciating old Spanish architecture seen in old churches, landmark buildings, homes and even through the old means of transportation, the "caleza", or horse-drawn carriages used in the old Spanish-Filipino times (most of them still found in Intramuros or "Old Manila", also popularly known as the "Walled City") that one can visibly recognize the Philippines' Hispanic past.

Filipino cuisine has many popular Spanish influences apart from Chinese and Malay influences. Popular morning and late-afternoon snacks are called "merienda" or "merienda-cena" (referring to the latter) and food like "jamones", "chicharones", "turrone", "callos" and a lot more remain to be favorite of most Filipinos.

All these basically call to mind a "culturally hispanized Philippines" as seen through various influences brought about by Spain to the islands.

A CULTURALLY HISPANIZED PHILIPPINES

While on the subject of culture and its being a link to the past, I would like to share some excerpts from an interesting and enlightening article written by Ms. Elizabeth Medina from Santiago, Chile, entitled "A Hispanized Philippines: A Good Option?" (March 2000), who, in providing answers a debate on whether the Philippines should be considered a Hispanized country, wrote that: "Culture is the gold mine of this new century. "It is the last undiscovered continent and the greatest wealth of nations."

Because it is largely from Spain that Filipino customs and practices

originated and further developed (long before the arrival of the Americans and the Japanese), the article also expounded on the need for the Philippines "to create external markets for her culture" and not "to limit Philippine culture to traditional theatre, literature and "kundimans" (love songs) done in the national language.

According to Medina, "The innate talents of the Filipino people, which are already recognized worldwide, are to be developed--in the culinary, plastic and visual arts, music, fashion, inventiveness and the creation of a new literature that gives witness to the marvelous complexity and richness of our historic-cultural experience. All these things HAVE THEIR DEEPEST ROOTS AND CREATIVE SOURCES IN THE CULTURE OF THE HISPANIC-FILIPINO PAST." Personally, my understanding on this is that in order to broaden our understanding as well as to appreciate and be supportive of Philippine culture, it takes a step back into the Philippines' Hispanic past which we all are aware of and cannot deny.

Furthermore, Medina suggests that a "cultural exchange between Hispanic America and the Philippines cannot but lead to a new synthesis that in turn will produce a blossoming of the best in each one of the countries, thanks to the new climate of BROTHERHOOD and UNITY that it will tend to promote. A synthesis that will help lead the Philippines; relations with Spain (and possibly other Spanish-speaking countries) to a new level of maturity and mutual cooperation."

In addition, the article makes mention of the fact that "Filipinos are a living link between the East and the West. They come from both naturalistic and deterministic worlds: Spain and North America". But with reference to the longer Hispanic period in the Philippines (incidentally dedicated and named after King Phillip II), the Philippines has always been considered "hispanized".

To date, only about ten percent of the Filipinos (the so-called minority groups or tribal Filipinos) have retained their traditional culture. Ranging from the "Badjao" of the Sulu archipelago (known as the "sea gypsies") to the head-hunting "Kalinga" in the north of Bontoc, only a few of these isolated tribes are those whose culture remains unadulterated by earlier Muslims and later Spanish and American influences.

To conclude, as commented by Alfredo Chicote, a Philippine-born Spaniard now residing in Madrid and considers himself "Hispanic-Filipino": It is a fact that the Philippines is a hispanized country...the Philippines was born as a country (once) under Spain, and her history--(and as W.E. Retana saw it) --must also be read in the Spanish language as well as in English, Tagalog, Bisaya, etc." Added to that, "Spain, aside from being Western, is also "mestiza" (meaning of "mixed blood")--Jewish, Arab, Roman and Phoenician; in other words, she is as "mestiza" as her former colonies. Therefore perhaps she has a greater capacity to understand the Philippines...."

Hence, suffice it to say that when speaking about Philippine culture, one cannot help but make essential references to Spain and its contributions to the Philippines as witnessed and experienced both by Filipino and Spanish historians, researchers and writers, thus leading to what is called a "hispanized Philippines".

THE END

REMEMBERING OLD SPANISH-FILIPINO HOUSES
by
Rina Dichoso-Dungao, Ph.D. Rayandrinad@aol.com

Upon researching for the next topic to write about regarding the close ties or links between Spain and the Philippines, I happened to come across another interesting and at the same time, entertaining article written by Robert Gardner about the architecture of old wooden Filipino houses, some of which had Spanish influences, still found in some parts of Manila and especially in most provinces like Laguna, Cebu, the Ilocos and many other provincial towns.

Being a Filipino myself and growing up in the Philippines until my early thirties, Robert Gardner's article had the effect of reliving memories of my childhood years when, just as stated in his article, he would "enjoy the wooden houses that lined the streets in out-of-the-way provincial towns". Just like him, I suddenly remembered how my father would take his whole family to his hometown of San Pablo, Laguna and I would get fascinated along the way with the way the big old houses were built. Most of them (I noticed) were built with "narra" (a certain type of wood known to be very durable) which explained how sturdy the houses were even if the islands were always plagued with strong typhoons that often caused floods in many of the provinces.

I also recalled when our elementary teachers would take us on field trips to visit old Spanish-Filipino houses that were mostly made out of thick and dark wooden walls and floors with huge "Capiz" windows. IN one of our field trips to the house of our national hero, Dr. Jose Rizal (in Calamba, Laguna), the house where he grew up looked exactly like what was described by Gardner: large and thick wooden plank-floors, huge staircases and "capiz" windows to let some fresh air in the house. Our nannies used to scare us and say that if we did not stay far away from those windows and kept playing near them, the "manananggal" (or witch) would get one of us and sip us dry of our blood!

Having said that, I decided to share the history of a typical Filipino house by writing some excerpts from the article written by Rober Gardner titled: "From Bahay Kubo to Bahay na bato to..." (From the Nipa Hut to the Stone House to..)

THE BAHAY KUBO (NIPA HUT)

In olden times, a typical Filipino house was usually called "Bahay Kubo" meaning "Nipa Hut". There was even a song written in Tagalog or Filipino expressing the Filipinos' appreciation and love of his own house (no matter how small), with the first lines being: "Bahay Kubo, kahit munti, ang halaman doon ay sari-sari..." (Nipa Hut, even if you are small, you are surrounded by various growing plants...) and continues on about various fruits that also abundantly grow around the "Nipa Hut" or simply the "house of the Filipino". The word "kubo" is speculated to have originated from the Spanish word, "cubo", meaning "cube".

THE SPANISH INFLUENCE

According to Gardner, the "Spanish brought their architecture to the Philippine islands but quickly learned that stone buildings didn't last very long in an earthquake-prone country. As towns and plantations grew, more substantial homes were being built by the rising upper class. These "principalia" and "ilustrados" combined the structural features of the "bahay kubo" with stylistic elements from Europe and Asia. What resulted was the "Bahay na Bato" (House of Stone) that served as the model for most homes during the 19th century until World War II. For many, it is considered the quintessential Filipino house."

Winand Klassen (1986) in his book, "Architecture in the Philippines", wrote that "The third and final stage in the development of the Spanish-Filipino domestic architecture retained the wooden supporting structure but restricted the use of brick and stone to the lower level; the upper level consisted of an enclosure in vertical wooden siding which left ample openings for sliding windows. "Capiz" shells were often used as window panes. What emerges is a SPANISH-FILIPINO HOUSE."

As seen and perceived by Gardner, these old houses were "as unique as the families that lived under their roofs" and had various styles between the "bahay kubo" as well as the mansions of the "hacenderos". (The "hacenderos" were the wealthy Spanish-Filipino families who owned vast tracks of land where they planted sugar, rice, corn and other crops which were exported to different countries. These wealthy "hacenderos" had huge houses usually built in the middle of their "haciendas" where they can oversee their plantations as well as their workers working in their land) There might have been some regional differences in the architecture of the "bahay kubo" and the "hacendero's" mansions but they all had some features in common.

To further describe a typical Spanish-Filipino house, Gardner went on to say that: "Typically, raised or what is popularly known as a "two-story" house, the main living room was usually set on the upper level with large "capiz" windows in order to have

cool breezes come in on hot days. These large windows were commonly made with "capiz" shells (which used to be affordable and considered cheap but now a very expensive material for window panes and other uses for the house) that can be widely opened or closed for more private moments and for protection from other elements of nature. (On hot summer days, I can still see my grandmother opening one of those big "capiz" windows in her house, setting down her AM radio by those windows and listening to the Tagalog soap operas she so much enjoyed, while at the same time enjoying the cool breeze coming in.) "There were also what was known as "ventanillas" which were small shuttered windows just below the large windows screened with grill work that can be left opened at night."

THE BAHAY NA BATO (HOUSE OF STONE)

"Traditionally, the lower walls of the classic "bahay na bato" were finished in stone. More modest homes had wood walls for both levels and in more recent times, cinder blocks have been used to enclose the lower level. This space, called the "zaguan", was used to store the family carriage and processional cart in the old days and now functions as an office, shop, or the family's "sari-sari" (convenience) store." Speaking about the "zaguan", I recalled once more how my cousins and I would hide in this "zaguan" which has now been transformed into the family's "sari-sari" store. Interestingly, the game of "hide-and seek" in Tagalog was known as "taguan", with only one different letter from "zaguan".

To continue, Gardner also observed that, "like an endangered species, these wood and stone houses are heading towards extinction with the coming of progress. Already many towns are looking like cluttered strip malls and subdivisions provide homes without character. The "capiz" that naturally filtered light, has given way to glass and the large open windows have been replaced with air-conditioning. Homes that used to share a street or a square have now been isolated in gated compounds."

To confirm Gardner's observations, long before I actually left for the United States, I noticed several "gated communities" and subdivisions that were being built not only in the major cities but also in many of the provincial towns. It may be that these "gated communities" came about due to the rampant robberies or thefts and kidnappings that have suddenly risen with the onset of progress. What used to be considered residential areas in the City of Manila has been replaced by concrete "fly-overs", bus terminals, small businesses, offices and as Gardner wrote, "strip and shopping malls."

Rarely does one see a typical Spanish-Filipino house anymore unless you take a trip to far-away provinces where some "hacenderos" have maintained their huge homes and unless one goes to "Villa Escudero" in San Pablo, Laguna, the "Balay Negrense" in Silay, Negros, and to Vigan, Ilocos Norte. There are some traces of the Spanish-Filipino architecture that can still be seen at Intramuros, Santa Ana, Quiapo and

Binondo, however, there are only a few of them left. Most of them are also being replaced with modern buildings to be used as offices or developed as apartments, town homes or condominiums.

Sadly, as E.M. Forster (1910) wrote in "Howard's End", "Houses have their own ways of dying, falling as variously as the generations of men, some with a tragic roar, some quietly..."

As a final note, even as apparent changes continue to replace historical facades and architecture and generations come and go, the Filipino ancestral home, its architectural influences by European and Asian nations, whether it be a "nipa hut" or "bahay na bato" will always remain a part of the Filipino history, culture and heritage. These old houses will always be looked upon as part of "our roots" where the family always convened and shared many of life's events and memories--both joyful and sad.

References:

1. Forster, E.M., "Howard's End", 1910
2. Gardner, Robert, "From Bahay Kubo to Bahay Na Bato to...".
<http://www.aenet.org/photos/bahay.htm>
3. Klassen, Winand, "Architecture in the Philippines", 1986.

Grupo de Estructuras de Datos y Linguística Computacional

<http://www.gedlc.ulpgc.es>

Nos dirigimos a usted con el propósito de comunicarle la disponibilidad para uso discrecional y gratuito en <http://gedlc.ulpgc.es> de nuestro procesador morfológico, con el ánimo de poner al alcance de todos, los profesores de español y los interesados en esta lengua, esta útil herramienta. Sería bueno que nos ayudaran a difundir por su medio la viabilidad que ofrecemos.

CARACTERÍSTICAS DEL PROCESADOR:

La aplicación informática que se presenta lematiza cualquier palabra del español al identificar su forma canónica, categoría gramatical y la flexión o derivación que la produce, y obtiene las formas correspondientes a partir de una forma canónica y de la flexión o derivación solicitada; tanto el reconocimiento como la generación operan sobre una misma estructura de datos, recorrerla en sentidos contrarios implica que la herramienta funcione en una u otra modalidad.

En los verbos, trata la conjugación simple y compuesta, los pronombres enclíticos, la flexión del participio como adjetivo verbal (género, número) y el diminutivo del gerundio. Con las formas no verbales, considera: género y número en los

sustantivos, adjetivos, pronombres y artículos; heteronimia por cambio de sexo en los sustantivos; grado superlativo en los adjetivos y adverbios; adverbialización del superlativo en los adjetivos; derivación apreciativa en los sustantivos, adjetivos y adverbios; variantes gráficas en todas las categorías gramaticales; formas invariantes tales como preposiciones, conjunciones, exclamaciones, palabras de otros idiomas y locuciones o frases. Tanto en la lematización como en la generación se contempla la prefijación.

Permite el reconocimiento, la generación y la manipulación de las relaciones morfológicas a partir de cualquier palabra, incluye la recuperación de toda su información lexicogenética hasta llegar a una primitiva, la gestión y control de los afijos en el tratamiento de sus relaciones, así como la regularidad en la relación establecida. Proporciona una visión global del comportamiento y productividad de las palabras del español en los principales procesos de formación (sufijación, prefijación, parasíntesis, supresión, regresión, modificación-cero, apócope, metátesis y otros no clasificables que generan grafías alternativas).

A partir de 151103 formas canónicas (incluye 14859 nombres de personas y apellidos), se obtienen algo más de 4900000 formas flexionadas y derivadas (sin sumar la ampliación inherente a los prefijos y a los pronombres enclíticos) y se establecen unas 90000 relaciones morfológicas. El sistema incluye todas las entradas del Diccionario de la Lengua Española de la Real Academia, del Diccionario General de la Lengua Española Vox, del Diccionario de Uso del Español de María Moliner, del Gran Diccionario de la Lengua Española de Larousse Planeta, del Diccionario de Uso del Español Actual Clave SM, del Diccionario de voces de uso actual dirigido por Manuel Alvar Ezquerro, del Gran Diccionario de Sinónimos y Antónimos de Espasa-Calpe y del Diccionario Ideológico de la Lengua Española de Julio Casares.

Un cordial saludo.

Dr. Octavio Santana Suárez
Departamento de Informática y Sistemas
Universidad de Las Palmas de Gran Canaria
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Fax: (+34) 928458711
URL: <http://www.gedlc.ulpgc.es>
Correo electrónico: osantana@dis.ulpgc.es

Exploring the genealogy and history of the French colony of Saint-Domingue (1664 - 1804)

Webmistress: Augusta Elmwood's...

Sent by Joan De Soto

• When I started doing Saint-Domingue genealogy fifteen years ago, I had no idea of the roads down which it would take me, the friends I'd make, the distant cousins I'd meet, the places I'd visit. • First there was the Saint-Domingue Special Interest Group (the S*I*G*) which I formed in 1988 • And now it has led me here, where I can share the information I've collected about the history and genealogy of the French colony of Saint-Domingue.

HISTORY Newsletter ARTICLES

MAPS SURNAME LISTS and S*I*G* PROJECTS

RESEARCH SOURCES LINKS

BIBLIOGRAPHY 2002 SURNAME INDEX

Samford Link

Saint-Domingue Research Sources: Rather than attempting to outline complicated methodology, I am listing sources that will help your research, starting with the most accessible, more productive, and better-known ones. But don't stop here - when you're doing Saint-Domingue genealogy, (as the French say), "Il faut chercher partout" - you have to search everywhere !

The "Big Three": Local Sources, LDS - "The Mormons" and the Family History Centers, The Indemnity Reports (includes link to translation of Gildas Bernard article)

History... and Genealogy:

Moreau de St.-Méry - Description...de la partie... de l'isle Saint-Domingue

Babb - French Refugees From Saint-Domingue To the Southern United States
1790-1810

Cobb & Sullivan-Holleman - The Saint-Domingue Epic...

Background Material - the Refugees in historical context

Ott - good overall history

Geggus - British occupation

McClellan - everyday life in the colony

The Diaspora - Jamaica, Cuba, the U.S, Other Islands & Countries

Others in Saint-Domingue - special focus - Acadians, Polish, British (York Hussars), 1804 & later (Ferrand in Santo Domingo).

Gabriel Debien - THE authority on Saint-Domingue genealogy

Généalogie et Histoire de la Caraïbe - the most important source for Saint-Domingue (and French West Indies) genealogy and history

Saint-Domingue Special Interest Group - 2001 Surname Index, other Surname Lists

and S*I*G* Projects, and selected articles from The Saint-Domingue Newsletter.

Original Materials in Archives and Private and Public Collections: United States, France, Haiti, Other sources
Published materials: How-to, Guides to archives,
Others

Consult my Annotated Select Bibliography for other materials not listed in these links.

HISTORY

Colonial Costumes for Historical Celebrations
Hispanic Confederates Documented!

Marion Ramirez Barksdale, new DAR
The History of TAPS
Patriotic Societies

Colonial Costumes for Historical Celebrations

<http://www.geocities.com/chavesdetachick/>

This is a great site for information on colonial costumes. Even included are some patterns which can be purchased at most yardage shops. There are illustrations and photos. Excellent resource.

Sent by Joan De Soto

Hispanic Confederates Documented!

37th Historian John O'Donnell-Rosales Publishes Book

Sent by Walter Herbeck epherbeck@juno.com

Mobile, Alabama

Although it is not generally acknowledged, a number of soldiers of Hispanic ancestry fought on behalf of the Confederacy during the American Civil War. As a result of the Spanish colonial settlement of the Gulf Coast states and, during the 19th century, Mexican control of the territories that were to become Texas, New Mexico, and Arizona, a significant number of Hispanic-Americans were affected by the outbreak of the Civil War. As John O'Donnell-Rosales explains in the introduction to his ground-breaking list of Hispanic Confederate soldiers, many of these individuals -- including businessmen and sailors living in cities like New Orleans, St. Louis, Natchez, Biloxi, and Mobile -- would have to choose between their cultural aversion to American slavery -- which had been outlawed throughout most of Latin America by 1860 -- and the natural desire to protect their way of life in the South. After consulting a number of primary and secondary sources, including numerous rosters of Confederate soldiers, the author has compiled the first comprehensive roster of Hispanic Confederate soldiers in print. The list of 3,600 soldiers, which includes Private Kelvin Rosales, the author's Confederate ancestor, is arranged alphabetically by surname and gives each individual's rank, company, and regiment (Infantry, Cavalry, etc.). Included among the soldiers are persons of Jewish descent whose ancestors were expelled from Spain in 1492, as

well as a short list of Hispanic Confederate naval personnel. At the back of the volume there is a bibliography of the sources utilized by the author in the compilation of this unique list.

8.5" x 11", 90 pp., paper. (1997), repr. 1998. ISBN 0-8063-4802-X

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Marion Ramirez Barksdale

To: Paul Newfield pcn01@webdsi.com and Catherine Prokop cathpro1@cox.net

Paul and Catherine,

I just wanted to let you know that my Mother was admitted into the National Society of the Daughters of the American Revolution on 12 April 2003. Her National Number is 818229.....Salvadore de Torres is the Revolutionary Ancestor. We are so proud! Thank you both for the part you played in helping us develop the Ramirez-de Torres Family line.

Sincerely, La Verne Lusk

The History of TAPS

Sent by Ana Maria McGuan Amdoland@aol.com

We in the United States have all heard the haunting song, "Taps." It's the song that gives us that lump in our throats and usually tears in our eyes. But, do you know the story behind the song? If not, I think you will be interested to find out about its humble beginnings.

Reportedly, it all began in 1862 during the Civil War, when Union Army Captain Robert Ellicombe was with his men near Harris's Landing in Virginia. The Confederate Army was on the other side of the narrow strip of land.

During the night, Captain Ellicombe heard the moans of a soldier who lay severely wounded on the field. Not knowing if it was a Union or Confederate soldier, the Captain decided to risk his life and bring the stricken man back for medical attention.

Crawling on his stomach through the gunfire, the Captain reached the stricken soldier and began pulling him toward his encampment. When the Captain finally

reached his own lines, he discovered it was actually a Confederate soldier, but the soldier was dead. The Captain lit a lantern and suddenly caught his breath and went numb with shock.

In the dim light, he saw the face of the soldier. It was his own son. The boy had been studying music in the South when the war broke out. Without telling his father, the boy enlisted in the Confederate Army.

The following morning, heartbroken, the father asked permission of his superiors to give his son a full military burial, despite his enemy status. His request was only partially granted. The Captain had asked if he could have a group of Army band members play a funeral dirge for his son at the funeral. The request was turned down since the soldier was a Confederate. But, out of respect for the father, they did say they could give him only one musician.

The Captain chose a bugler. He asked the bugler to play a series of musical notes he had found on a piece of paper in the pocket of the dead youth's uniform. This wish was granted. The haunting melody, we now know as "Taps" ... used at military funerals was born.

The words are....

Day is done ... Gone the sun ... From the lakes...From the hills ... From the sky...

All is well ... Safely rest ... God is nigh ...

Fading light ... Dims the sight ... And a star ... Gems the sky... Gleaming bright ...

From afar... Drawing nigh ... Falls the night

Thanks and praise ... For our days ... Neath the sun Neath the stars Neath the sky ...

As we go ... This we know ... God is nigh...

I, too, have felt the chills while listening to "Taps" but I have never seen all the words to the song until now. I didn't even know there was more than one verse. I also never knew the story behind the song and I didn't know if you had either so I thought I'd pass it along. I now have an even deeper respect for the song than I did before. REMEMBER THOSE LOST AND HARMED WHILE SERVING THEIR COUNTRY. And also those presently serving in the Armed Forces.

Thanks to Bill Stegelmeyer for this email.

Patriotic Societies

By Edward Allegretti Eallegretti@rosendin.com

In California we Californios are fortunate to have several organizations which have been formed to preserve our history, celebrate our ancestry and to provide fellowship. As members of **Los Fundadores** we certainly appreciate such a club and no doubt are happy to be members. Many of us, I know, are also members of **Los Californianos**, the California Pioneers of Santa Clara County, and the Society of California Pioneers which is headquartered in San Francisco.

Probably the first real patriotic or hereditary society to be formed was the Society

of the Cincinnati. Officers of the revolutionary army formed this group. The society still exists, mainly in the East Coast, with about 3,500 members. For each officer in the revolutionary army one of his descendants can be a member. Something like inheriting a peerage in England.

In the late 1800's patriotic, lineage and hereditary societies became very popular in the East Coast. Since that time they have continued to grow in number and variety. Any descendant of a revolutionary war soldier can join the **Sons or Daughters of the American Revolution**. Descendants of soldiers who fought in one of the colonial wars of the East can join the **Society of Colonial Wars** or the **Colonial Dames**. Descendants of soldiers of the War Between the States can join the **Descendants of Union Veterans**, the **Sons of Confederate Veterans**, or the **United Daughters of the Confederacy**.

There are societies for descendants of aristocratic landowners, judges, clergyman, governors, and more. As has been mentioned, these societies were mainly formed in the East Coast, were primarily formed for those whose ancestors came from the East Coast, and still mainly have their membership consist of East Coast people. This is very different from Los Californianos or Los Fundadores, which were founded to honor West Coast Spanish ancestors, and whose membership is primarily made up of those with Spanish ancestry.

Recently, though, several of the East Coast societies have shown an interest in the Spanish and Mexican colonials. For example, the Sons of the American Revolution now will allow descendants of Spanish soldiers in America to become members. No longer does one have to be a descendant of a soldier from the original thirteen colonies. The Sons of Confederate Veterans is now very interested in recruiting descendants of Hispanics (from New Mexico, Arizona, California, etc.) who served the Confederacy. The **Sons and Daughters of Antebellum Planters** allow descendants of large rancheros in the colonial west to become members, not just the descendants of Southern planters or aristocratic New York manor lords. The **Sons and Daughters of the Colonial and Antebellum Bench and Bar** allow the descendants of Spanish alcaldes (who held judicial authority) and Mexican jueces to join. I think it is good that our friends in these groups are learning about our Spanish history and desiring to associate with us. If you have an interest in any of these groups please contact me. Many of them also have very good websites.

ARCHAEOLOGY

Hohokam ruins

The Great Hopewell Mystery

Extract: **Hohokam ruins, artifacts discovered in Phoenix**

The Associated Press, April 17, 2003

Discovery of human remains and pit houses perhaps at least 1,000 years old surprised archaeologists making a routine survey. Although they were found in November, fearing looting or vandalism at the 100-acre major subdivision site, the

news was kept secret.

The Hohokam were a pre-historic Indian people who developed a civilization where Phoenix now stands, building dozens of villages and farmsteads in the area. "The fact that this is such a late discovery makes it extra valuable," said Tod Bostwick, the city's official archaeologist at the Pueblo Grande Museum and Archaeological Park.

The Great Hopewell Mystery

Examining the evidence for an ancient road in the Ohio Valley

By Ronald Hicks

The Maya and the Anasazi built roads that we believe were used for sacred purposes. Did the Hopewell, an earlier prehistoric American culture in the Ohio Valley, do the same? *Searching for the Great Hopewell Road*, a balanced and informative video available from the Ohio Historic Society, provides the answer--- a qualified yes. The video focuses on the Historical Society's own Bradley Lepper, who hypothesizes that a set of parallel earthen banks visible from the Octagon Earthworks in Newark, Ohio, marks the northern end of a ceremonial roadway that may have once led 60 miles south to Chillicothe (see *Archaeology*, November/December 1995, pp.52-56). Why such a road may have existed, and whether it existed at all, consumes most of the hour-long narrative.

The film makers trace both Lepper's work and the history of research on the earthworks over the past two centuries. Such constructions, which appeared in the eastern United States during the Early and Middle Woodlands Period (ca.800 b.c.— a.d. 600), and particularly the Ohio Valley's great earthen enclosures, were primarily responsible for sparking interest in American Archaeology in the closing decades of the eighteenth century and throughout most of the nineteenth.

Lepper recounts his discovery in the 1990s, in the archives of the American Antiquarian Society in Worcester, Massachusetts, of a map and detailed description of the Newark earthworks and the first six miles of a road surveyed in 1862 by the Salisbury brothers, Charles (a geologist) and James (a physician). Their notes record the road extending further south toward Chillicothe. Caleb Atwater, an Ohio postmaster who documented the first two miles 30 years earlier, had also speculated that the roadway extended much farther. Aerial photos taken in 1931 by amateur archaeologist Warren Weiant, Jr., followed the northern segment of road and allowed accurate mapping of its precise location and direction. Lepper has identified four sites along the projected southward extension of the route where there appear to be surviving traces of the roadway, the most southerly lying just north of Chillicothe. Interest in the road question has prompted the University of Cincinnati to produce

3-D computer reconstructions of the Ohio earthwork complexes, accessible on the internet at <http://www.cerhas.us.edu/earthworks/rcnstrct.htm>

In researching Native American traditions that might relate to such a roadway, Lepper not only reviewed written sources, but also interviewed elders of the Delaware, Miami, and Shawnee tribes, which have historic ties to the region. Lepper's inquiry detected no traditions of the road, although elders did mention a "beautiful white path" ---the Great Hopewell Road?---Which some of his sources equated with the Milky Way. The elders also told him that the white path is traditionally associated with areas where ceremonial dances are performed.

Searching explores the Newark earthwork complex while providing an overview of the cultural phenomenon known as Hopewell, dating roughly to between 200b.c. and a.d. 400, which includes a range of customs such as mound building. In only two instances does the video present questionable information about the Hopewell people. They are, for example, identified as "successful hunter-gatherers." But they also raised crops, and it is still not clear what part of their diet was domesticated. The Hopewell are also described as a culture. While the Ohio Hopewell may have constituted a single ethnic unit (e.g., a tribe), there were several other archaeologically distinct cultures such as the Havana Hopewell from southern Lake Michigan who, while sharing some pottery styles in burial deposits, lacked the elaborate geometric earthworks.

The view of skeptics, who consider Lepper's hypothesis yet unproven, are also included in *Searching*. While N'omi Greber of the Cleveland Museum of Natural History agrees that the Hopewell period people of Ohio were capable of building such a road, she remains unconvinced that they actually did so. She and Gwynn Henderson of the Kentucky Archaeological Survey object to Lepper's ethnographic interviews, citing gaps in the archaeological record that make it impossible to associate the Hopewell people with any particular modern tribe. Commenting on the difficulty of interpreting the earthworks, Greber says, "We probably will never know the exact meaning of these sites to their builders."

Why the earthworks were built were also a matter of speculation. Astronomer Ray Hively and physicist Robert Horn of Earl College in the Indiana describe how, prompted by the sudden popularity of astronomical explanations for sites such as Stonehenge, they set out to show that solar alignments can be found in north America earthworks. However, they found none in all the Ohio sites they visited. Instead, they identified eight alignments to significant lunar events both at Newark and at High Banks, a site just south of Chillicothe that is similar to Newark in design; Lepper's Native American sources corroborate that interpretation, stressing the importance of the moon in Indian culture and its dominance over the sun in their traditions.

The film closes by again featuring Greber, who believes that the northern segment of the road exists, but says the other 90 percent remains in doubt. Field testing of one possible segment by a crew directed by Lepper is shown, but it proves inconclusive. We do not know if this or other parts are in fact road segments and

not just coincidental features left by drainage ditches or more recent construction activities. *Searching* reveals that the greatness of the "Great Hopewell road" --- whether six or 60 miles---rests largely on whether archaeologists are able to uncover more evidence of its existence. If it does indeed exist, it can only increase our respect for the accomplishments of the Middle Woodland people of the Midwest and encourage us to continue seeking to understand the religious views that prompted the road building.

Ronald Hicks is professor of anthropology at Ball State University.

Source: *ARCHAEOLOGY* November/December 1999,

The Archaeological Institution of America <http://www.archaeology.org>

MISCELLANEOUS

Create a personal timeline Online
Vitalsearch Month in Review

Tips for Starting Your Own Family
Newsletter
Spotlight Item
Website for Latino Writers

Create a personal timeline Online

Lorraine Hernandez Lmherdz@hotmail.com

Hi All, Please pass this on to all those doing family history research. You can create one for you or one of your ancestors go to <http://www.ourtimelines.com>

Scroll down to the bottom of the page and click on the area that says "click here"
Scroll to the middle of the page and enter your name, birth year, and 2003 or the year of death. Click on the little box next to the word printable. You wil need to make an adjustment so your timeline prints out correctly (margins & text size).
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Voila! Print your personal timeline

Vitalsearch Month in Review

The Vitalsearch Month in Review can also be seen from your Browser at

<http://www.vitalsearch-ca.com/gen/newsletters/MIR.htm>

or in Word format at

<http://www.vitalsearch-ca.com/gen/newsletters/MIR.doc> }

or

<http://www.vitalsearch-ca.com/gen/newsletters/MIR.htm>

MONTH in REVIEW: March 27, 2003 from The Vitalsearch Company Worldwide, Inc.

As a friend and former visitor to our Universal Search Portal

<http://www.vitalsearch-worldwide.com>

we would like to keep you abreast monthly of on-going database completions and developments.

During this month we have developed a number of new databases but have been unable to install them because we are upgrading our Server's storage capacity. We expect this expansion to be completed in the month of April.

New databases developed but not installed include (among others):

1970 -2001 Florida State Divorces.

1999,2000 Texas State Divorces.

1960-1963 Texas State Deaths to add to existing 1956-59 & 1964-2000 Texas Deaths.

We will also be working concurrently on developing other, yet to be determined, databases. Work has begun in rescanning the 1905-29 & 1930-39 CA Deaths from the original source documents. Expected completion time is second quarter 2003 an overlapping three-camera-pass ie a three-framed document per page x.42 magnified or roughly doubled the present magnification.

We thank you. The Vitalsearch Company Worldwide, Inc
communications@vitalsearch-worldwide.com Sent by Joan De Soto

Tips for Starting Your Own Family Newsletter

OC Register, 2-16-03

What you Need

- A computer, scanner, printer and e-mail capability.
- A basic knowledge of typing and Microsoft Word.

To Start

- Have a family powwow, inviting all those all those who will be contributing, including the little kids, to discuss and start the project.
- Vote on the newsletter's name.
- Decide who will act as editor.l
- Discuss how often you will want the newsletter to appear. Be practical. Once a month is a lot of work.
- Agree that all the children and adult grandchildren living on their own should contribute their own copy and pictures, submitting them by e-mail, fax or snail mail (for those without access to a computer).

Ideas About What to Include

- Breaking news like engagement announcements, pregnancies, illnesses, job changes.
- News of kids, grandkids at home, at school, in sports.
- Trips, both short and long; include pictures.

- Funny stories, a great new recipe, some piece of family lore.
- Vintage photographs with a little history attached.
- A few "words to live by" that others have found inspirational.

For the Editor

- Always invite and respond to input.
- Include a reminder of coming birthdays and anniversaries so everyone can send along their best wishes.
- Suggest that everyone keep track of special happenings in a notebook or on a calendar, so that when it's time for the newsletter, they have all the information handy.
- Don't take "I can't write" as an excuse. Everyone can write something. Just don't take "no" for an answer and you will be able to get everyone to contribute. (After a while, you may want to institute a rule that those who don't contribute don't get the newsletter. That could encourage a little more participation.)
- Do what is cost-effective. Mail out all the newsletters if that is more efficient than having everyone download long e-mails.
- Don't get discouraged. This is worth all your trouble.

Spotlight Item

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WEBSITE FOR LATINO WRITERS <http://www.marcelalandres.com>

In response to the many request, Marcela Landres has created a web site, The web site is full of information of interest to Latino writers, including submission guidelines, resources for writers, which contains much of the info in the workshop handouts, and writing opportunities. Source: LatinoLA.com

12/04/2013 04:29 PM

END

Dedicated to Hispanic Heritage and Diversity Issues, therefore, it is no accident that folding transforms the protein, which makes it possible to use this technique as a universal.

How the west was won: Charles Muskavitch, James Roth, and the arrival of 'scientific' art conservation in the western United States¹, maxwell's radio telescope is an ultraviolet core.