



**New Mexican Hispanic Culture Preservation League**  
**LA VERDAD CON ORGULLO**  
**Volume 10, No. 9 September 2008 www.nmhcp.org**

***Towns of Spain***

***by Don Juan Lucero***

Medina Sidonia, Cadiz, Andalucia, Espana

**Antepasado**

Sebastian Ortega

Father- Sebastian de Ortiz

Medina Sidonia is a beautiful, hilltop, medieval village with whitewashed houses typical of southern Spain. It is located between Cadiz and Gibraltar. Originally Phoenician it was also occupied by the Greeks, Romans and Visigoths. Alfonso the Wise drove the Moors from the town in 1264. It is considered by some to be one of the oldest towns in Europe and was used as a defensive location due to its elevated location.

The history of Medina Sidonia is closely linked with the family of Alonso Pérez de Guzmán, “el bueno”, who had been decorated under Sancho IV. This family became the Dukes of Medina Sidonia. The family grew wealthy from its investments in the New World and, as a result Medina Sidonia became one of the important ducal seats in Spain. “el bueno” was also Commander in Chief of the Spanish Armada during the war with England.



A Gothic, 16c church, Maria la Coronada tops the hill and is the town’s finest building with a notable collection of Renaissance religious art.

Towering above the ruins of the old fortress is the Torre de Doña Blanca, in which Blanche de Bourbon (wife of Peter the Cruel) was murdered. Guzman was betrothed to Ana de Silva de Mendoza in 1565.



Picture of Caballeriza del Duque



Medina Sidonia is featured in a book named “The Most Beautiful Villages in Spain.”



*Plaza de Medina Sidonia*



**President Conchita Márquez de Lucero**

I was reminded of a story I used to hear in church. In order to make people understand how much damage a lie does a penance was given for an individual to take a pillow full of feather and go to the top of the mountain where they were to release all the feathers which symbolized the lies. Then to make amends after the feathers flew all over the mountain the individual was ordered to pick up every one of them. I sure we all agree this would be impossible and so it is with the sensationalism used to lie about the Spanish history. The Black Legend has not gone away after hundreds of years, therefore, the task falls to those who care to learn about our ancestors and to teach our families. Knowledge is power which should provide the courage to stand up and challenge those who demean our families. One of my favorite quotes is by Holbrook Jason "Patience has its limits, take it too far and it's cowardice."

**September Dates to Remember**

- 1 La Villa de San Miguel del Bado founded 1794
- 3 Board and membership meeting 6:15pm at 9113 Aspen NE  
Governor Juan Bautista de Anza defeats Cuerno Verde at Greenhorn.
- 4 Burning of Zozobra
- 5 Entrada de Don Diego De Vargas 2:00 pm Santa Fe Plaza  
Pregon de la Fiesta 6:00 pm Rosario Chapel  
State Fair Begins and runs through 21
- 7 Mass of Thanksgiving and Candlelight Procession. 7:00 pm  
(No mention of the Martyred Priests and Christians) St. Francis  
Cathedral Basilica of Saint Francis of Assisi
- 15 National Hispanic Month begins  
Dead line to submit articles
- 16 New Mexico is now under Mexican rule- 1826

**Welcome New Members**

Kathleen Bustos-Garcia was born in Gallup, New Mexico to Eddie and Irene Bustos. Other siblings are sister, BeBe and Brother Edward. Kathy graduated from Gallup High School and received a BA in education with majors in Spanish and English from Western New Mexico University in Silver City, New Mexico. Recently Kathy retired from 30 years of service to APS , not wanting to stay home she is seeking employment as a medical interpreter. Kathy has a daughter Sarah who is presently attending UNM. After 21 years of marriage her husband David died of complications with Multiple Sclerosis. She was recently appointed to the NMHCPL board.

Chris Ponce was born and raised in Gallup, NM. Her mother is a pioneer of Atarque,NM. Pauline Chavez-Bent is her first cousin. Chris has a Bachelor's degree in Family Studies and works at UNMH as a Community Support Worker for Programs for Children at UNM's Children's Psychiatric Hospital. She is an advocate for children who have mental disabilities. Chris is raising her grandson Ignacio who is 9-yr old autistic. She has two grown sons and another grandson, Nikolai

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- Eva Torres Aschenbrener
- Joty Baca & family
- Dean Lucero
- Soldiers in peril
- Santiago Márquez Special Forces
- Miguel Márquez Correspondent
- Canonization of Ven Isabel la Catolica
- Josephine Márquez
- Márquez Family: Dennis, Dolores, Al
- David Martinez family
- Ricardo Quintana
- Jeff y Evangeline Romero
- Kylene Saiz
- Alex Sloan



### ***Don't miss an afternoon with J. Frank Torres Crusader and Judge, Don Quixote and Historians***

This event promises to be one of the years highlight and it is free to the public. The La Fonda Hotel will co-host the tribute to J. Frank Torres Sunday Sept 28 from 1:00 pm to 3:00 pm. Author Lois Franks has received many positive reviews about this skillfully written book and will be joined by the eminent historians: Marc Simmons, John Kessell, Jose Antonio Esquibel and Orlando Romero. The *Man from La Mancha* will be sung by an Opera singer.

Chief Historian of Colorado is putting the book into the State Library. *J. Frank Torres Crusader* is an inspiring book.

### **National Parks interested in Hispanic Views**

The Social Research Laboratory (SRL) at Northern Arizona is working with Bandelier National Monument to host a series of conversations with northern New Mexicans about their perceptions of the Monument and other New Mexico park units. The project will include a series of focus groups and individual interviews this fall with people of long-term Hispanic ancestry in New Mexico. Dates, locations and specific details about how to participate in the project will be provided in the October issue. Contact Shawn Newell if you would like to participate or if you would like more information. Shawn can be reached at [Shawn.Newell@nau.edu](mailto:Shawn.Newell@nau.edu) or 928-523-8285

It is much easier to brainstorm and help provide cultural sensitivity prior to implementation of a program. The input will be a scheduled for a one time gathering will last a couple of hours, please get involved. We make the difference on how our history is viewed.

### **San Rafael (Cibola County)**

Submitted by Pauline Chavez Bent

Casimiro Lucero, the son of Teodosio Lucero & Maria Alcaria Gutierrez (both from Taos) was born in Las Vegas, N M circa 1867. Casimiro moved to White Oaks in Lincoln County and from that mining area to San Rafael circa 1880 where he married Adeloisa Serna y Sena; subsequently becoming Alguacil (town Marshall) of San Rafael. On March 1912 he was elected by members of the

first New Mexico House of Representatives as Sargeant-of-Arms (one of the first four principal officers of the lower house of the state legislature). It was House member Conrad Nicholson Hilton of San Antonio, NM who supported Casimiro for the post, according to the minutes of the proceedings of the House. Other officers of the House of Representatives were: Ronman L. Baca, Speaker, Frank Staplin, Chief Clerk and the French-born Reverend Ant. Fourchegu, Rector of the Santa Fe Cathedral, House Chaplin. NOTE: Information submitted by L. Anthony Reaza, great-grandson of Casimiro.

### **Awards Nominations**

Nominations for teacher of year, and Adelantado are being requested by the first of October, mail to John R. Lucero 1801 June NE ABQ NM 87112.

Nominations must be accompanied with a bio and citations to support the actions you feel your nominee has done to warrant the award.

To be acknowledged the Honoree must have demonstrated an unselfish act or personal risk to further the Hispanic Culture.

Honoree must have set a positive example and served as a role model for others and exemplified in a positive manner the attributes of the NMHCPL.

Members of NMHCPL will provide documentation and justification for nominees to be considered by the committee and board.

Committee will recommend the Nominees and the type of award to the Board for final approval.

### **Banquet 2009 Second request for help!**

Individuals willing to help are badly needed to help with the banquet but no one has volunteered yet. The banquet will be held at Embassy Suites and will be a luncheon April 25, 2009.

### **Hispanic History Month exhibits**

The New Mexico portion of the History Gallery will be exhibited at the KIMO Theater starting this Saturday. It is a free exhibit, open to the public, in celebration of Hispanic Heritage Month. Coordinated by Ruben Salaz

### **De Anza Project**

Dr Henry Casso is working with historians and community leaders to produce school material about Juan Bautista de Anza

## Historical Facts

Some Hispanic attitudes sparked a fact sheet to be written by Orae and Ruben for those who are interested in the other side of the story but first let us examine comments made by John Chavez.

I just finished viewing the PBS-TV program (POV) program (you can go to PBS TV website for more info) on the controversial Onate statue in El Paso TX. Here in northern NM on the local PBS channel KNME there was a follow-on program, New Mexico In Focus (go to [knme.org/newmexicoinfocus](http://knme.org/newmexicoinfocus)) which included a round-table discussion and audience comments (panel participants included Estevan Rael-Galvez, NM State Historian; Prof. Margaret Montoya, UNM Law School; two Native Americans including one from Acoma who was also in the POV program); John Valadez the POV program director/producer - and also some lengthy comments from the artist, John Hauser.

## My impressions:

1. The **PBS POV program was generally OK and almost, not quite, balanced** (it was somewhat short on Native American input - too few Native Americans included and no Native American historians - Ms. Dunbar-Ortiz is not).

2. The **comments by Conchita Lucero of NMHCPL included unas palabras de verguenza: "...get over it.."** (before you Conchita fans attack en masse, my comments regarding her are confined to those shameful words. Onate, and particularly the Zaldivar family under his command, did commit atrocities, massacre, and engaged in local genocide rooted in racism - we should NEVER "get over" Hitler, Bataan Death March, Trail of Tears, Long Walk or Onate's troops at Acoma). Ruben Salaz, UNM and NMCHPL, but said little (he tends toward selectively redacted over-glorification anyway).

3. The **KNME "NM in Focus" (NMIF) program** was more interesting to me. The panel, which included two Native Americans (including the one from Acoma, who had appeared in the POV program) and three Mestizos (there aren't any Spaniards in NM anymore after 15+ generations - most of those/us are Mestizos; AND NM local cuisine and music is NOT "Spanish", it IS Mexican Norteno; AND Onate himself was Mexican Mestizo, having had an Aztec antecedent); **that panel was unanimous in disavowal of what Onate represents.** Panelist Prof. Montoya offered a sincere apology for her ancestor's contribution to oppression and genocide of local indigenous people in the past; State Historian Rael-Galvez

stated that he did not understand why we continue to honor such people as Onate, who was forced to leave NM in chains. The artist, John Hauser, made lengthy comments on the NMIF program, and he seemed very sincere but naive.

4. A separate panel was included in the second half of the KNME NMIF program; that panel included well-known Native American (Apache) artist Bob Haozous who made some interesting comments: "[Onate statue] is an example of mass ignorance"; "this artwork is offensive"; **Haozous suggested leaving the El Paso Onate statue and erecting another nearby of equal scale and grandeur representing the "other [Native American] side"**. (I'd propose making a huge enlargement of the foot cut off of the Alcalde NM Onate statue with large plaques depicting the *amputation of the feet of young Acoma males AND the slaughter of Acoma women and children - but let the people of Acoma decide*).

In Mexico, Onate's country of birth and origin, you will find few if any statues of Cortes, and very few of any Spaniard. I'd also suggest a read of Prof. Ramon Gutierrez, Univ. of Calif. San Diego, book "When Jesus Came The Corn Mother Went Away", Stanford Univ. Press for a more thorough treatment of early Spanish abuse, atrocities and general misbehavior.

The early Euro-Mestizo settlers of NM were people (most came hunting fortune and/or title) and like any other humans were a mixture of good and bad - but let us not delude ourselves into over-glorifying all of them without recognizing both positive deeds and contributions, as well as misdeeds and misbehavior.

John E. Chavez, *deciendiente de dos Europeo-Espanol/Mexicana pobladores del siglo diez y seis* (Isabel Bohorques Baca, wife of Capt. Pedro Duran y Chaves, was born in Mexico, and was daughter of Capt. Cristobal Baca).

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Enclosed is the real story of Oñate in New Mexico. I hope you have time to read it. Feel free to circulate to your network. Ruben Salaz M and Orae Dominguez. [www.historynothype.com](http://www.historynothype.com)

## Oñate DEFENSE HISTORICAL FACTS

1.. The Acomas under Zutucapán wanted to start a war and exterminate the new Christian colony led by Oñate. The Acomas therefore invited a trading expedition up to the top of Sky City, ambushed the expedition, and murdered some 13 men

a. This unprovoked attack and subsequent murders caused the response of a declared war (January, 1599). This was not merely a raid out for **4**

vengeance. *[ANALYSIS: Should Oñate have ignored the murders? Should the USA have ignored Pearl Harbor? Should we have ignored 9/11?]*

b. The Acomas lost the war after three days of bloody fighting. Acoma men started killing their women and children so they wouldn't be taken captive. The Spaniards put a stop to this Acoma slaughter of their own.

c. No one, not Oñate, not Zaldívar, not anyone in the 72-man army was charged with cruelty or genocide because of the tree day war in 1599. Defense of the colony was not considered a war crime.

d. The Acoma War enabled the Christian colony to continue to exist.

2. Despite their efforts to exterminate the Christian colony and waging aggressive warfare, the Acoma people were not exterminated. (They are still there to this day.) Therefore this war was not a case of genocide and Oñate can't be labeled a "war criminal."

*[ANALYSIS: All wars are terrible atrocities but the Acoma War didn't involve inhumane acts as perpetrated by the English on the east coast or by Americans in the West such as Sand Creek or Camp Grant.*

*Oñate was not a "war criminal" merely because he had to defend his colony from attack. It is true that hundreds of Acoma men/warriors died in the war. That is what happens in war, even in a war which Spaniards didn't want and didn't start.]*

3. Some twenty-four warriors were ordered to have *puntas de pies* cut off as punishment for murdering members of the original trading party and then plunging their people into a war. According to Dr. Eloy Gallegos, this was the least severe punishment that could be effected under the law of that time. And according to Dr. John Kessell, the Vargas Project people never encountered the document verifying the sentence was carried out.

**HISTORICAL FACT:** No one in New Mexico during that time ever reported seeing a footless Indian at Acoma or any where else in NM.

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Those found guilty were also sentenced to 20 years of servitude. *[ANALYSIS: Consider that some writers have stated that all Acomas had a foot cut off. Had this been anywhere close to the truth, many observers would have witnessed such a spectacle: a village full of footless men.*

*Consider the logic: would anyone sentence a person to 20 years of servitude but first you cut off one of his feet?*

*The "cutting off feet" story was started by Hammond and Rey, in my opinion, in their book published around 1940.*

*Dismemberments were part of the European legal system in those days. They were also practiced in the Americas. For example, the Pueblo people themselves had some of these atrocious practices. Unfaithful Pueblo women were sentenced to have their ears and nose cut off as punishment for their infidelity.]*

4. In 1601 most of the people in the Christian colony deserted and fled south while Oñate was away in Quivira. The deserters, who had signed a legal contract and had had all their expenses paid by Oñate, included friars, soldiers, and ordinary colonists. They knew desertion was a capital offense and understood they now had a death sentence over their heads.

4. Oñate resigned the governorship of New Mexico in 1607. He was instructed to remain as governor until a replacement could be found. Oñate remained in New Mexico until around 1610. There is no mention anywhere of charges against Oñate. Indeed, when he got to Mexico City he was received as someone who had done a good job for King and Country.

**FACT:** Oñate didn't leave New Mexico in chains. (Our State Historian made a serious mistake when he said this on the IN FOCUS program. The governor who left NM in chains was Bernardo Lopez de Mendizábal.)

5. In 1614, some 15 years after the Acoma war and some 7 years after resigning the governorship and 4 years after being told he had done a good job as governor in New Mexico, charges were brought against Oñate because of the deserters who had

abandoned the NM colony during Oñate's absence in 1601.

These deserters had a death sentence on their heads because they had broken their contract to colonize the region and Oñate had paid all of their expenses to settle in New Mexico. It was the deserters who demanded the new Viceroy press charges against Oñate, including the standard "cruelty to the Indians," in order to protect themselves.

- a. Oñate was adjudged guilty of twelve charges.
- b. It took years but Oñate was finally exonerated and the fines he had to pay were returned to him.

*[ANALYSIS: Oñate was a victim of political machinations waged by people who hated him because they had broken their contract to colonize New Mexico.]*

6. THE EQUESTRIAN bronze in El Paso is magnificent art. Like all art, it can represent whatever the viewer sees in it. I see the Oñate statue as tremendous, monumental art which represents the founding of the Hispanic Southwest by a European people that did not exterminate the Indians.

*[ANALYSIS: The controversy around Oñate is coming from people who don't know their history but who are supported by the dominant society in order to neutralize the power Hispanic people have due to their numbers.]*

*If you are incredulous, have you ever heard of Kit Carson being described as a "war criminal!" for waging a savage, scorched earth campaign against the Navajos and forcing them to a concentration camp at Bosque Redondo? Was his General Carleton a war criminal? Was his President Lincoln? I'll wager you have never even heard a discussion of the above.*

*Such charges are reserved for Spanish New Mexicans so that, among other purposes, our congressional delegation can continue as it is now. As you are aware, there isn't a single Hispanic in the group. The Oñate "controversy" is just another way to keep us out of the halls of power.]*

**Good to hear from you!** We had several calls about the Last Conquistador but our good friend, Ernestine Morales, even called KNME to protest the biases. Thank you Ernestine!

## USA Today

By Robert Bianco;

The one trait that all Americans have is the desire to better the world and to be a hero. While I can understand your desire to promote the video of the Last Conquistador we should all be careful to weigh opposing views before judging a person or a population. And it makes it even more difficult to judge people that are 400 years in the past. But, that is what we are being asked to do by the video, make a judgment. You and I have limited ability to obtain facts on either side of all issues and we depend on journalists to provide us with information about the real world, ie non-fiction. It is what we would expect from a good documentary.

In our everyday life, when we have to make a decision with inadequate information we rely on common sense to help us. The video by John J. Valadez and Cristina Ibarra claim to document reality. The video highlights atrocities from 1598 to the early 1800's when Spain lost control of the American southwest. But what the video does is pile abuses by all Europeans from 1492, including Americans, on to Oñate's shoulders. Their product is not responsible journalism and blurs their documentary. Their documentary is not sharp and focused and distorts the information we hope for.

I can not dismiss that atrocities occurred on both sides. And this is an instance where we need our common sense. To help us in our task to judge, let's ask our Native American ancestors for some input. After the Pueblo Revolt of 1680, oral history tells of Native Americans sending an ambassador to El Paso asking for the Spanish to return. If the Spanish were as abusive as Valadez and Ibarra claim why did they do that?

The video does not answer that question. I can not believe that my ancestors were masochists. They must have seen something of benefit to themselves in allowing the Spanish among the Natives. I believe the Pueblos accepted the Spanish intruders just as they accepted the Jemez Pueblo intruders. If the documentary can not answer that question it is based on one perspective only; I am sure Valadez and Ibarra would not deny that. You and the public are being asked to make a judgment based on one point of view. Is that what a hero does?

Polish up on your Spanish as you read a letter written by José Antonio Crespo-Francés y Valero who upon request he answered questions about Oñate.

## New Mexican Hispanic Culture Preservation League

Estimados señores y señoras:

En su día escribí al señor Romero quien amablemente me dio su dirección.

He entrado en su página y les remito para su constancia, orgullo, recuerdo y difusión la copia del diploma que firmó SM el Rey Don Juan Carlos I, en abril de 1998.

Tuve el honor de ser el portador de las reproducciones del Estandarte Real de Juan de Oñate de las que se entregaron dos una en El Paso y otra en Santa Fé, más otra que quedó en España.

SM el rey firmó tres diplomas uno que iba con cada Estandarte real y otro que quedó en España.

Les mando copia del mismo pues creo que es hermoso que ustedes, custodios de la cultura, lo tengan y lo difundan.

La Corbata de la orden de Isabel la Católica, es una condecoración colectiva y se impone sobre símbolos colectivos como es este caso, sobre una bandera.

El Estandarte Real depositado en santa Fé lleva colgada esta corbata.

Con mis respetos y admiración reciban un saludo de su hermano en la Hispanidad

Estimada amiga Conchita,

Ante todo mis respetos para usted y su familia y mis recuerdos y admiración más afectuosos para el General Melvyn Montaña y su esposa Marian así como para el Embajador Ed Romero y para todos ustedes los neomexicanos y miembros de la NEW MEXICAN HISPANIC CULTURE PRESERVATION LEAGUE.

Trataré de dar alguna contestación a su párrafo que acompaño, espero que les de luz.

No poner el nombre de Juan de Oñate a la escultura de John Houser de El Paso es negar el propio pasado a los hispanos neomexicanos, Juan de Oñate es el primer Gobernador y Capitán General y por ejercer el mando militar sobre sus colonos es el primer antecedente de la Milicia, de la Guardia Nacional de los EEUU.

Gaspar de Villagrà es el primer notario y juez en los EEUU pues esa era su misión en la expedición de Oñate, la riqueza de detalles, costumbres indias, su vestuario y religión, su organización político-social de los indios pueblos quedan descritas en su trabajo como fuente indispensable para etnólogos y antropólogos.

Gracias a la campaña misional y de asentamiento de los españoles, con sus posibles errores, pero nunca de exterminio, el historiador Bolton ( Bolton, Herbert E., American Historical Review, October, 1917) cree que los indios conquistados por España aún existen, en otros

lugares de América han sido exterminados o desaparecidos.

Quedo a su disposición,

José Antonio Crespo-Francés y Valero

## LA POLÉMICA DE ACOMA

Would you be able to help us by answering a question we have about the battle of Acoma and the punishment of the Indians. Mr. Eloy Gallegos said he read a Spanish document that stated the punishment ordered was that the toes, puntas de pie, were to be cut off of the Indians who had rebelled. When he went back the document was missing. I asked Ambassador Ed Romero to see if anyone from the archives could help me with the information. We would be very grateful if you could assist us with the accurate information. The Acoma Indians continue to attack the Spanish treatment of their warriors and if the punishment was never carried out that would end their complaining and public abuses.

Trataré de ser lo más claro y concreto posible.

Es muy difícil juzgar hechos realizados hace cientos de años pues las formas y costumbres eran diferentes, solamente está claro cuando se trata de un crimen colectivo o una masacre, y no es este el caso de Acoma.

Permítame exponer los siguientes hechos y a la vez pido se compare con los comportamientos de otras naciones europeas en actividades similares.

1. Las leyes españolas impedían cualquier acto aventurero no regulado legalmente a cualquier parte y menos fuera de la frontera del norte. La ley española impedía cualquier acto hostil y solamente era permitida la legítima defensa.

2. La expedición de Don Juan de Oñate, era una expedición pacífica que pretendía un asentamiento pacífico, por eso llevaban más de 8000 cabezas de ganado, herramientas de carpintero, herramientas agrícolas, y sobre todo familias, más de cien familias de viejos y curtidos soldados la mayoría con sus esposas e hijos. Nunca a lo largo de la historia ningún ejército hostil ha ido con mujeres y niños, ningún ejército que va a guerrear y menos que comete una masacre o un genocidio va acompañado por su esposa e hijos, por lo tanto **es un error muy intencionado calificar de masacre o genocidio**, hay un interés especial por parte de algún grupo de presión política para tapar determinadas actuaciones<sup>7</sup>

propias o simplemente distraer la atención o crear sentimiento de culpabilidad a todo un colectivo ejemplar.

## **GENOCIDIO**

Por ejemplo genocidio fue la senda de las lágrimas, "trail of tears", o la entrega de mantas infectadas con viruela a los indios de forma deliberada con viruela que en 1763 ordenó el jefe militar británico de Pennsylvania. Creo que la comparación no tiene comentarios con la Real Expedición Filantrópica de la Vacuna, de 1803 a 1806, que llevó la Corona de España a América y Filipinas, a pesar de estar en plena ebullición el brote de la emancipación de las provincias americanas, pero que sirvió para salvar miles de vidas algo que todavía en 1870 y caso en el siglo XX no ocurría en los territorios de América del Norte donde la viruela acabó con miles y miles de indios. España en cuento conoció la vacuna lo primero que hizo fue enviarla a América y dado que era muy difícil conservarla entre cristales empleó a los 40 niños huérfanos del orfanato de La Coruña que la llevaron inoculada en sus brazos para transmitirla de brazo a brazo.

El peor golpe para las tribus surorientales lo propinó el presidente Andrew Jackson cuando dictó el Indian Removal Act de 1830 prohibiendo que ningún aborígen permanecieran al este del Mississippí. La medida estuvo dirigida básicamente **a los pueblos que más hicieron por asimilar al hombre blanco**, las cinco tribus civilizadas, choctaw, chicasaw, seminolas, creek y cherokees.

La resistencia a este traumático desplazamiento provocó violentas represiones como la de Kit Carson a los navajos que asoló su territorio, hasta que en 1864 se rindieron en el cañón de Chelly, desde allí se les obligó a recorrer a pie a más durante 480 kms, hombres mujeres, niños y ancianos. A unas 8.000 personas a través de montaña y desierto hasta llegar a Fort Summer en Nuevo México, pereciendo un elevado número en el trayecto (ESTO SI ES UN GENOCIDIO).

Kit Carson arrasó las casas y cosechas de los navajos para sacarlos del impresionante cañón de Chelly, en el nordeste de Arizona. Hasta destruyó más de cinco mil durazneros (melocotoneros) que habían aprendido a cultivar gracias a los españoles.

## **ATAQUE A ACOMA**

Tras cruzar el río Grande Oñate **llama a los jefes tribales y les pone de manifiesto crear un**

**asentamiento pacífico para sus familias y todos reaccionan positivamente** prometiéndoles protección de las tribus nómadas.

De hecho en ese primer asentamiento hubo desertores españoles que faltaron a su palabra ante Oñate y que decidieron abandonar ante las dificultades del invierno, a los dos culpables les infringió la pena de muerte por haber faltado a su palabra.

Ahora sigamos examinando los hechos:

**3.** El 18 de noviembre de 1598 Sale de San Gabriel Juan de Zaldívar, sobrino de Oñate, con 30 hombres, al faltarles provisiones el 1 de diciembre mandó a un par de hombres a pie a **pedir ayuda pacíficamente** a Acoma, de allí bajaron diciendo que habían sido bien recibidos y que quedaron en ayudarles y que **les habían contestado que al día siguiente les entregarían la ayuda solicitada.**

**4.** Al día siguiente suben quince hombres en son de paz, **caen en una emboscada** antes de llegar a la casa del cacique, 12 españoles hombres fueron muertos, de ellos dos tlaxaltecas aliados, y entre ellos Juan de Zaldívar sobrino de Oñate, los otros cinco acorralados saltan al vacío, muriendo uno y quedando heridos el resto al caer sobre el terraplén. Estos hombres al ir con los caballos para recoger provisiones irían ligeramente armados o desarmados.

**5.** En el canto 18 de su obra Villagrà explica que en la **reunión pacífica que tuvo Oñate en San Juan de los Caballeros para explicar sus intenciones** pacíficas de asentamiento de familias a los jefes tribales todos se mostraron amistosos excepto el de Acoma.

**6.** Oñate no tomó una decisión radical e inmediata de arrasar Acoma, meditó mucho, reunió a su Consejo y evaluó: la lejanía de las posibles ayudas, las leyes que le impedían una acción militar contra indígenas de los nuevos territorios, y las consecuencias de no hacer nada contra los culpables ante el resto de pueblos y tribus. Por ello tomó la decisión de atacar la roca el **22 de enero.**

**7.** El 21 de enero se mandaron mensajeros a la roca en un último intento con ofertas de paz que los acomenses rechazaron.

8. El 22 fue el ataque y Villagr  lo relata en detalle, exalta la valent a y el valor de los acomenses.

## EL CASTIGO

En cualquier situaci n en Europa en ese momento, un grupo militar que es traicionado yendo a pedir ayuda sin haber hostilidades previas hubiera supuesto el ajusticiamiento o decapitaci n de todos los enemigos as  como arrasar la poblaci n que atacara un acercamiento pac fico en petici n de ayuda.

## NADA DE ESTO HIZO O ATE.

Hab a muchos tipos de castigos que se infring an al enemigo en aquellos momentos en Europa, la **pena de muerte, decapitaci n y la mutilaci n.**

Entrando en el tema de la mutilaci n era costumbre a los arqueros o ballesteros enemigos que no se hab an rendido cortarles los dedos con la que disparaban o si manejaban la espada o el mosquete **cortarles el dedo pulgar y el  ndice** (esto supon a que tampoco podr an trabajar en el campo como labradores por no poder empu ar herramientas con lo cual estar an sentenciados a vivir de la limosna o morir de hambre).

**Otra posibilidad era cortar las puntas de los dedos m s largos del pie, lo cual les impedir a correr, pero en cambio podr an trabajar con las manos en la agricultura o en la artesan a.**

**Lejos de aplicar la peor de las sentencias y actuar con odio o venganza por la muerte de su sobrino, aplic  esto y seguramente s lo a los cabecillas.**

Se sabe que en 1609 ya estaba repoblado Acoma con sus antiguos habitantes y que si hubo dureza no sabemos qu  hubiera pasado si en un territorio aislado y ante el temor de nuevos ataques no se hubiera actuado de ninguna manera.

Los indios pueblo siguen existiendo cosa que no ocurre con las poblaciones ind genas de la costa este de los EEUU que fueron totalmente exterminadas aunque se hayan escrito novelas rom nticas sobre Pocahontas y John Smith.

Ustedes no tienen nada de qu  avergonzarse, son nuestro orgullo por mantener nuestro recuerdo en la lejan a a pesar de las dificultades.

Creo que mantener este conflicto vivo es interesante, es un conflicto que trata de mantener viva una Leyenda Negra injustificada por parte de los que hicieron las mayores salvajadas y que no viajaron acompa ados bajo una normativa legal.

Un abuso es por ejemplo el haber tratado de erradicar la lengua espa ola por la fuerza o intentando compararla con el atraso o la pobreza cosa que no van a lograr pues los hispanos, al margen de cualquier ideolog a dem crata o republicana, son el futuro de los EEUU.



Luis Sernas point of discussion I sat down today and listened to the entire "New Mexico in Focus" presentation you sent me and I was frustrated and disappointed over the whole program...!!! Nevertheless, thanks for sending it to me Luis. Since I invested the time to listen to the program, I would like to express my opinion.

What a waste of an opportunity to present, discuss, and approve the whole Onate Statue experience for what it is..... Just one of twelve commemorative statues that are intended to summarize the history of the entire area..... Unfortunately, everyone in attendance took the opportunity to nit-pick their own agendas... with no intention of recognizing the masterful work of art for what it is... or recognizing a great artist, John Houser...! Worse yet... they attacked him...!!!

I am frustrated because after all these years of grinding on the Acoma / Onate encounter, no progress has been made toward reaching any kind of resolution among the Spanish and Indian cultures, around the Onate / Acoma skirmish...!

I am disappointed because nothing in the NMF program was handled professionally. This is my assessment of that program and the Panel of participants;

*The Host, Gene Grant*, seemed to open the program with the intention of turning it over to the Acoma natives, for the sole purpose of attacking John Houser, the Spanish people, Onate, and the government in general for all their "losses" .... which he promptly did..! Grant lost control of the program and let it turn into a Spanish bashing

program... He is the wrong man for the job of Host of NMF...!

**Estevan Rael Galvez, State Historian** is also the wrong man for the job he has. He above all those present should have been prepared to set the historical record straight, make comments and corrections where necessary, and general serve the meeting as the "official historian", which is what he is supposed to be. I found him to be weak, uninformed, easily manipulated, and worthless to the dynamics of the meeting. No one turned to him for historical facts or information, as it was obvious that he didn't know his history.

**Margaret Montoya - Law Professor**, was there to apologize en facto, for the entire Hispano community..! She rambled on aimlessly, seeming to want to solidify her position as a Law Professor and as a working partner to Christine Zuni Cruz, who she coddled as if not wanting to raise the ire of the many Native Americans there. She was an embarrassment to herself and to the Hispanos she claimed to represent. Why was she there???? She contributed nothing of value to the discussion.

**John Valadez - Film-maker**, contributed nothing to the discussion. He was there to represent himself and accept any accolades that might come his way... none did. When he was attacked by the apologist, Margaret Montoya, he simply passed any blame onto John Houser and called him divisive and even genocidal..!!!! When asked why he made the film, he repeated the entire question as if desperate to come up with an answer..! I saw him as a camera man with no knowledge of what he was doing or why.... He avoided anything having to do with the subject. He looked as if he wished he was somewhere far away...!

**Christine Zuni Cruz - Law Teacher for Indian Law...** Cruz contributed nothing to the discussion, seemed confused, rambled on about her job supporting Indian causes, and provided nothing toward the discussion at hand. Why was she there???

**Manuel Cristobal, Ernie Lovato, and Gregory Ortiz, all Acoma and Pueblo representatives** were there to vent their anger at Houser for building the statue... they were the attack force... they attacked him for all their "painful memories", blamed him for their miserable lives over the last 400 years, and all expressed their disapproval of the "size" of the statue... comparing it to the American Mt. Rushmore..! Un-solicited, Margaret Montoya again jumped in to apologize some more and to attack Houser, asking him to "Tear down this wall - statue..!" What an embarrassment..!!!

**John Houser - Artist, Sculptor, and visionary Historian**... Before his arrival, John Valadez took it on

himself to dump on Houser, stating that Houser's point in making the film was to show us all how we engage in blindness of painful experiences???? Valadez went on to dump guilt on Houser until Mr. Houser walked into the room.

Houser was very clear in explaining why he created the Onate statue, and how it was just one of twelve that he is working on and how each of the statues will tell a major part of the history of the region... He explained that there would be Mexican, American, Hispanic, and Indians immortalized in the overall work. I felt he was a professional artist - sculptor, dropped into a den of angry Indians who had only one agenda..... to express their hatred of the man Onate and everything he stands for...! He was called a liar and totally disrespected..! In any other setting, he would have been applauded for his masterful work..!!! He was a professional among the ignorant...!

#### **My Concensus:**

This was a poorly planned, poorly narrated, poorly handled "mob" of people who assembled with only one thing in mind... to express their anger and hatred of Onate, the Spanish, and at a man who is outstanding in his field, Mr. Houser. The people there, were more like a mob looking for vengeance..! This was a collection of poorly informed individuals who will be a total embarrassment to the people of New Mexico, when this video is seen by anyone visiting the area from outside the state. If the film is anything like this meeting, it should be scrapped. I am disappointed and embarrassed by this meeting, and I extend my apologies to Mr. Houser. I also regret that Conchita, or any of the many learned Spanish historians in Albuquerque were excluded from the meeting... Obviously, Gene Grant was warned beforehand, not to invite any Hispanics of any worth.... talk about discrimination...!!! Visti Louise's web site at web <http://sernasoftheworld.blogspot.com/>

For what it's worth, I "analyzed" the meeting and the participants from an experience base of many years in management in Seattle, Washington where I lived for some 28 years. During those years, I attended various Management Courses and Schools from Seattle to New York and various cities in between. I was trained in the dynamics of "management meetings" at the executive level, where I learned how to analyze individuals within a meeting, for the purpose of using their various roles and skills to achieve the management objectives at hand... (I also attended and completed the General Electric School for International Managers in Pokeepsie, New Your in 1973, along with some 100 selected individuals from around the country.) In 1975, I received a national "Outstanding Manager of the Year" award and other awards from the Vocational Training School I **10**

managed and from the Office of Federal Contract Compliance in Seattle, Wa.

My observations, analysis, and concensus of the "New Mexico in Focus" meeting were not casual observation, and my comments were well thought out.

My management "credentials" are well documented.  
Louis Serna

## **S**orry for the Propaganda By Tom Miles

Since joining the Mesa Community, I've heard some things that have made my heart bleed, and which are products of "The Black Legend"- attributing LOTS of evil, nasty, dark things to the people of Spain.

I wanted to point you in the direction of a BBC-Lionheart documentary aired by KNME Channel 5 here in New Mexico in the 1990s entitled "*The Myth of the Spanish Inquisition*". First, consider there is no love lost between England and Spain. The documentary is basically an "We're sorry" for the hundreds of years of vicious propaganda (from the German/Nazi expression "Propagating the Agenda") regarding Spain/Spaniards. No excuses are made for ANY persecution of ANYONE. 1 victim is 1 too many!

But the fact is the Spanish Inquisition was MILD when compared to that of other countries'. Spain was also the last country to knuckle under the corrupt Vatican's political and military pressure and to enact an inquisition. The difference was that contrary to popular misconceptions the Spanish Inquisition was run by LAWYERS (still hated!), unlike other European countries' which were run by priests. As a result, it relied more on evidence than on emotion.

Total victims of the Spanish Inquisition were about 5,000 people over a 300+ year period. Mind you, this included about 1/3 being executed in "effigy"; 1/3 being exhumed and their bones being burned; and

1/3 being actually executed after refusing "penance" and wearing the San Benito. In England, what is now Italy, what is now France, what is now Germany OVER 150,000 WOMEN WERE EXECUTED FOR BEING "WITCHES" over the same period of time. Spanish lawyers concluded that witchcraft was a "Delusion" AND DID NOT EXECUTE A SINGLE WOMAN under such charges. Again, no apologies are made for ANY inquisition, anywhere; this is just an attempt to put things in perspective. "Bruxas" (modern spelling "Brujas") i.e., witches, have always been VENERATED IN SPAIN, which was a MATRIARCHY before Christianity, and worshipped

the Pagan Trinity of the Macha (Maxa), Magda, Morrigan. Even TODAY the word for a beautiful woman is "Maxa" (Galician-speaking Spain) and "Maja"(Castilian-speaking Spain);the word "Dona" (with an "enye" comes from "Duena" (owner- it was WOMEN who inherited property, titles, etc.); and to this day, WOMEN KEEP THEIR MAIDEN NAMES; there is no "house-wife" in the Castilian language, or the other 3 languages spoken in Spain. The title is "Ama de Casa" (OWNER OF THE HOUSEHOLD).

There is an EXCELLENT BOOK called "Massacre at Montsegur", by a Russian-born author of French extraction, Zoe' Oldenbourg, Dorset Press, NY, 1959, 1961, 1990, which documents that the Spanish kingdoms of Aragon, Navarra, and Cataluna actually HELPED THE CATHARS against the French/Vatican, RATHER THAN PERSECUTE THEM as is widely thought due to the prejudice of centuries. Keep in mind, this Russian-born woman of French extraction has absolutely no interest in spinning things to the benefit of Spaniards!

**Indians weren't here first submitted by Gilbert Chavez**  
[Criticism of Solutrean hypothesis](#)  
[Paleo-Indians in Journey to 10,000 BC](#)  
[The Solutrean hypothesis](#)

The Solutrean hypothesis proposes that stone tool technology of the Solutrean culture in prehistoric Europe may have later influenced the development of the Clovis tool-making culture in the Americas, and that peoples from Europe may have been among the earliest settlers in the Americas. First proposed in 1998, its key proponents include Dennis Stanford of the Smithsonian Institution and Bruce Bradley of the University of Exeter.

In this hypothesis, peoples associated with the Solutrean culture migrated from Ice Age Europe to North America, bringing their methods of making stone tools with them and providing the basis for later Clovis technology



found throughout North America. The hypothesis rests upon particular similarities in Solutrean and Clovis technology that have no known counterparts in Eastern Asia, Siberia or Beringia, areas from which or through which early Americans are known to have migrated. **11**

