

AYER Y HOY en Taos

Yesterday and Today in Taos County and
Northern New Mexico



Tales of the Famous and "Infamous"

Spring 1994

\$3.00

A publication of the Taos County Historical Society

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Editor's Page

by Kathy Cordova

Archibald Leach, with his program *Tales of the Rich and Famous*, has absolutely nothing over on the Taos County Historical Society. Our own version of fame, however, involves a truly localized twist. While both famous and infamous persons have widespread reputations, the type of recognition (good or bad) they receive varies. A famous person holds a renowned place in other people's eyes. Such a person is actually celebrated and honored. An infamous person, however, receives negative attention because of an extremely bad reputation. This issue of *Ayer y Hoy* abounds with both types of people.

Fayne Lutz begins our parade of writers by discussing both types of people. Lutz profiles the society's Honoree of the Year, Hattie Trujillo, for her many contributions to the preservation of the area's history (page 7). She also reports on the outlaws of Colfax County (page 3). Black Jack Ketchum, that dangerous and notorious outlaw and train robber, remained very active in the area until he met his comeuppance on April 16, 1901. Fayne Lutz includes him in her story. Also, in an interesting segment of family history, Bridget Gallegos relates her Tia Monica's encounter with the bandit (page 3).

Mrs. Aaron Rael of Questa, along with encouragement from TCHS program chairman Jenny Vincent, shares a previously published bilingual version of "Los Pobladores de Questa," or "The Founders of Questa," (page 9). Dr. R.C. Gordon-McCutchen adds an interesting flair to the famous historical figures of the area in his "Hispanas in Territorial Taos: A Symposium," including an invitation to the event (page 15).

ISSUE NO. 17: Spring 1994

AYER Y HOY en Taos Yesterday and Today in Taos County and Northern New Mexico

The Taos County Historical Society's publication, AYER Y HOY en Taos County and Northern New Mexico, is published semi-annually by the Historical Society.

We invite articles of a scholarly nature, as well as book reviews of recent historical publications pertinent to the Taos-Northern New Mexico area. We are open to publishing occasional reminiscences, folklore, oral history, and poetry that are of lasting historical interest.

The Taos County Historical Society endeavors to maintain high standards of quality in AYER Y HOY, and we seek to make improvements as we go along. Readers' comments and suggestions are welcome.

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AYER Y HOY is mailed to all members of the Taos County Historical Society as a benefit of membership. Memberships are \$10 individual, \$15 family, and \$25 sustaining.

Publications Committee

Allen Clevenger Gabriel Romero
Jane Lecht Leonard Lecht
Judy Romero-Oak

Editor

Kathy Cordova

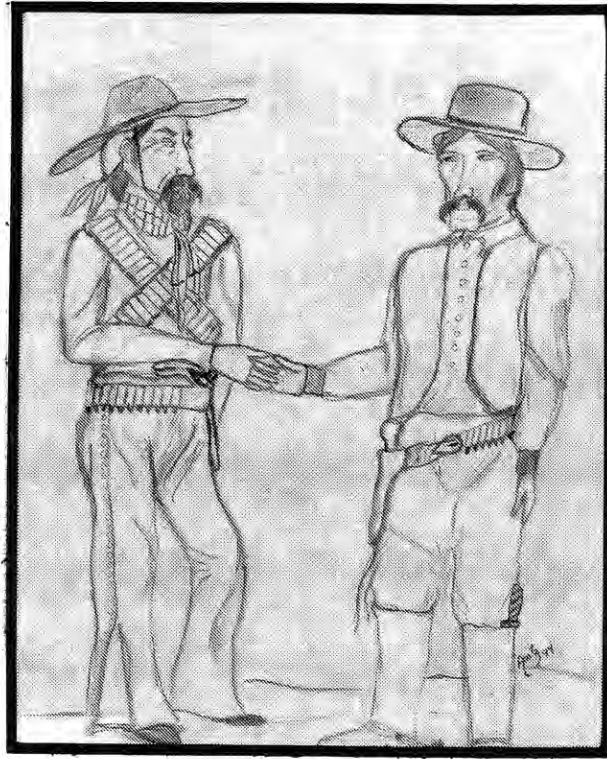
THE TAOS COUNTY HISTORICAL SOCIETY is a New Mexico non-profit organization dedicated to the study and preservation of the historical resources of Taos County and Northern New Mexico. Membership is open to any interested person, regardless of residence.

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PO Box 2447
Taos, New Mexico 87571

Even the photos and artwork this issue add a great graphics touch. The cover photo could be entitled "Outlaws Lookout," reminiscent of the days when outlaws hid out and kept an eye on people arriving near their hideout. Who knows? It could be a posse, a sheriff or a U.S. Marshall. Likewise, an artist's rendition of "A Handshake Among Thieves" conveys the cooperation between the rowdy bands of fugitives. Picture the mountain scene on page 8 as a great hideout area,

(continued on page 6)



MORENO VALLEY TALES : The Outlaws

BY FAYNE LUTZ

Elizabethtown, New Mexico was founded in 1867-68 by Captain William Moore after he and his companions discovered gold in Moreno Valley. The town was named for his daughter Elizabeth.

E'town, as it became known almost at once, was a typical western mining town located high in the Sangre de Cristo mountains in northern New Mexico. Life was hard and the winters were especially severe. Citizens often faced near starvation and a lot of privation.

Rancher Jim Scully literally saved E'town and Moreno Valley from starvation one awful winter in the 1890's. The snow was piled as high as a telegraph pole, and when citizens began to run short of provisions, Rancher Scully simply opened his warehouse to one and all. Everyone in the Valley ate from Scully's supplies all winter long. What's more, there was still food left come spring and no one paid Scully a cent!

Earlier tales of Moreno Valley include the ugly story of one Charles Kennedy who lived in a log hut near the trail over Palo Flechado in 1870. Mr. Kennedy and his Ute wife were involved in a bizarre story.

One snowy night, Mr. Kennedy's Ute wife staggered through the snow to E'town, a distance of about 10 miles, to report that Kennedy had developed the nasty habit of luring lone travelers on their way to Taos, murdering them, stealing their belongings, then burying their bodies under the floor of the rude cabin.

The Ute wife had kept quiet through fear, but Kennedy had become angry at something their son, a small boy, had said to a lone traveler and had smashed the boy's brains out on the stone fireplace, then killed the traveler. After secreting their bodies in a crude cellar, he had drunk himself into a stupor. It was then that the wife, determined to seek help, had climbed out of the fearsome cabin by going out through the fireplace and walked through the snow to E'town.

A posse was organized in E'town. They rode down the valley to the cabin at the foot of the pass (Palo Flechado), ascertained the truth of the Ute woman's story, then promptly lynched Charles Kennedy.

One interesting post script concerns the cowboy, gun-fighter Clay Allison who happened to be in E'town at the time. Allison cut off Kennedy's head and took it to Cimarron where it was hung on the gate of Lucien Maxwell's compound as a warning to others with evil intent, a practice most common at the time.

Of course, gold mining towns were a magnet for assorted outlaws of the west and E'town was no exception. The 1870's were rife with stage coach robberies and murders.

During the Colfax County Wars in 1870, an itinerant Methodist preacher had left Cimarron to travel to E'town, but had failed to arrive. His body was found near the Cimarron River just outside Moreno Valley.

A very popular man, not afraid of the truth, it was ascertained that he had not been robbed. The local populace felt that the English, the current owners of the Maxwell Land Grant, may have had Reverend Tolby slain and that he had died for the settlers' cause. It was felt, too, that a Cimarron deputy named Cruz Vega knew more about the reverend's death than he was saying. A gang of settlers formed, then took the law in their own hands. Vega was lured to Ponil Creek, captured with a rope around the neck, then led to the nearest telegraph line. The rope was looped across the wire and stretched tight. As Vega was questioned, he was lifted off his feet several times; in other words, almost hung several times. After a confession was obtained in this manner, the gang summarily hung Vega. Marks found on the body indicated torture as well. Naturally, none of the posse/gang members were ever indentified.

There is some confusion about the name of the next outlaw. Some called him Coal Oil Jimmy, while the more popular name for James Buckner in Moreno Valley was Coal Oil Johnny. No one knows where he came from. He showed up in Cimarron in the autumn of 1871. His crime spree was brief and ended near Fort Union that very same year, struck down by Texas bounty hunters, and delivered back to Cimarron in a wagon by the bounty hunters.

According to the New Mexico historian Marc Simmons in an article in New Mexico Magazine in February, 1993, Coal Oil Jimmy was also known as Coal Oil Johnny. Named for his greasy black hair, he first appears in the chronicles of that era when he arrived in Cimarron looking for a job. He secured employment with the Overland Stage's feeder line that ran from Cimarron to E'town, but frequently trips to the nearby saloon ended his

career as an employee with the stage line after only a few months on the job.

Simmons tells of Buckner's petty thievery and then the stage coach holdup at Clear Creek in the Cimarron River Canyon where he first appeared with Tom Taylor (also known as Barber). Barber was an escapee from the E'town jail where he was awaiting trial for shooting a man in the streets of E'town. Assisting them was a petty thief named Frank Jones. The holdup netted them only \$500 in cash. Simmons says this was the "beginning of a streak of bad luck for Coal Oil Jimmy/ Johnny, although he couldn't have been aware of that at the time."

Just one week after his first stage holdup, Coal Oil Jimmy/ Johnny pulled another hold up. This time, the target was the eastbound coach of the Overland Stage at Vermejo Station. Vermejo station was located between Raton and Cimarron. This time, the hapless trio got only \$147 for their trouble. Chased by a 35 man posse from Cimarron, they fled toward the Vermejo River and took an innocent rancher hostage. After a real old-fashioned shootout between the posse and the robbers, the latter fled to the mountains, where they hid out near Ute Park, only a few miles from Moreno Valley.

The end of this saga involves two Texas bounty hunters who infiltrated the robbers' camp and eventually joined the gang. The bounty hunters killed both robbers in a campsite near Ft. Union where they had gone to steal horses. The bounty hunters shot both Coal Oil and Barber and returned their bodies to Cimarron, where a large crowd awaited their arrival in front of the St. James Hotel.

The bounty hunters collected their reward and left New Mexico Territory; the area forgot about Coal Oil Jimmy/ Johnny and the Barber.

Black Jack Ketchum had been robbing trains so long that any kind of a robbery was blamed on him and his gang. In the 1890's after the arrival of the railroad in New Mexico Territory, Black Jack and his gang began to specialize in train robberies. As is common in the west, Black Jack was reported to be hiding out between violent attacks on the railroad near E'town and was variously reported to be visiting there, although his theatre of operations was on the high plains, where the railroad had been built. After one too many train robberies, Black Jack attempted one alone and was shot in the arm by a railroad employee.

Finally captured near Springer and then tried in Clayton, Black Jack Ketchum was hanged on April 26, 1901.

Of course, there were cattle rustlers and grizzly bears in Moreno Valley and a surplus of wolves. The wolves became more aggressive and were known to attack children in broad daylight. Finally, there were organized hunts to control the wolves. There were also mountain lions, or pumas as they are more correctly named. Coyotes menaced the stock.

As E'town's population decreased with the decline of mining activity and the advent of prohibition, there were many illegal stills for brewing moonshine. Hidden away in box canyons, "Revenooers" skulked down the canyons looking for the stills.

In the 1940's, gambling halls were all over the upstart town named Therma on one side and Eagle Nest on the other. Gambling halls lined the highway and Therma blossomed while E'town declined and almost disappeared. Finally, most of the houses in E'town were moved or dismantled. All that remained was the cemetery and the skeleton of the old Mutz Boarding House (erroneously elevated to a "hotel").

Moreno Valley is quiet today, catering mostly to fishermen, summer cabin owners, visitors to Angel Fire and the Val Verde Memorial. It has had a violent history, now faded into obscurity.



BOOK REVIEWS

Hummingbirds of North America Attracting, Feeding, and Photographing By Dan True

Publication date: May 14, 1993

Price: \$21. 95

Binding: Cloth

University fo New Mexico Press

This book is everything you ever wanted to know about how to attract, feed, enjoy and photograph those exotics of the bird world. **The Hummingbirds of North America** by Dan True, a pilot and retired meteorologist in Albuquerque, New Mexico, answers all of your questions about these subjects and assures that if you follow his directions, you, too, will be able to duplicate his luck with these lovely exotics, both in life and in photography. The book has 38 color illustrations and 19 maps of the 16 species of hummingbirds that breed in th U.S. and Canada. It's a lovely gift for anyone with an interest in the hummingbird, or owns a feeder.

(7 x 10, 224 pages) True is also author of "Flying Free" and "A Family of Eagles."

North American Cattle Ranching Frontiers: Origins, Diffusion, and Differentiation by Terry G. Jordan

Publication Date: June 17, 1993

Price: \$35. 00 (cloth), \$17. 95 (paper)

Another in the Histories of the Frontier series, this book will stand out as a major contribution toward understanding who we are, where we came from, and how we got to be this way. While focused on ranching, it provides great insight into the way culture evolves while retaining deep roots in the past.

Significantly, Terry Jordan is a geographer, not a historian, and he utilizes a broad, interdisciplinary approach to describing the way that cattle raising cultures were adapted regionally in the New World based on origins in different parts of Spain, the British Isles, and Africa. He draws on the fields of zoology, anthropology, archeology, folklore, etymology, economics, sociology, ethnology, and climatology. Amazingly, he is able to juggle information from all of these "ologists" in a way that clearly and interestingly shows how it happened.

Over 400 pages, and carefully documented, this book may be heavy reading for some, but I found it to be full of fascinating information, such as where and when *vaqueros* started throwing ropes to catch cattle, why some people refer to "ponds" and others to "tanks", and that most of western ranching culture we know today spread west from the Carolinas rather than north from Mexico. I always pictured the Battle of Cowpens during the Revolutionary War as having been fought near some corrals, but now I know that "cowpens" were ranches in Carolina lingo.

Anyone interested in understanding and writing about the culture of ranching life will want to consult this book.

-Andy Lindquist

ANSEL ADAMS: New Light, Essays on His Legacy and Legend

By The Friends of Photography

Published March 19, 1993, 104 pages

Price: \$16. 95

Binding: Paper

University of New Mexico Press

Nine scholars of photography contributed the essays that make up this collection, namely Robert Dawson, Ellen Manchester, David Featherstone, Charles Hagen, Renee Haip, Sandra Phillips, John Pultz, Robert Silberman, and Colin

Westerbeck. The essays were based on the Ansel Adams Scholar's Conference in Carmel Valley, California.

I found the book to be more of a scholarly nature, and the essays to be a critique of Adams' photographs. There was an interesting chapter of Adams' life when he was a director of the Sierra Club and his photos and activities took on an environmental and somewhat political tone. His photographs of the back country and Yosemite were intended to educate the public in conservation issues. He contributed 54 panels for the Sierra Club's project, "This is the American Earth." A book was published by the Sierra Club in 1959 under the same title and contained 43 of Ansel Adams' photographs.

Students of photography will find this text very interesting and of historical importance. The book has many plates and photographs by Adams and the scholars who wrote the essays.

-Sadie O. Knight

Bell Ranch: Cattle Ranching in the Southwest, 1824-1947

by David Remley

Publication date: May 27, 1993

Price: \$39. 95

Binding: Cloth

University of New Mexico Press

This is an intriguing story of a great ranch that once occupied three-quarters of a million acres in northern New Mexico. The last ranch manager, Albert K. Mitchell broke it into five pieces and sold it in 1947. At the time, Mr. Mitchell gathered up all the material about the ranch he could find and had it trucked to the University of New Mexico Library in Albuquerque, where it occupied 90 feet of library shelving. The material was known as "The Red River Valley Collection," the largest collection of ranch records in existence. It was largely untouched until 1991, when David Remley, professor emeritus at the University of New Mexico and employee for the U.S. Forest Service, became interested in the Bell Ranch materials. This 1993 publication is the result and will keep the reader fascinated and occupied for hours. With great current interest in ranching, grazing, cattle raising and the search for properties, the volume should have many readers. It is a great contribution to Southwestern history and life and to the successful business development and management of one of New Mexico's great ranches and of cattle ranching in the southwest from 1824-1947. It is well illustrated with old photography, indexed (393 pages), and notes 40 pages.



(continued from page 2)

"Bandits' Pass." Thanks to Arsenio Cordova for photos and Audrey Martinez for artwork.

Let's not forget spring. The photo, aptly called "Spring has Sprung" on page 6 reminds us that even though Taos is known for its spring snow flurries, the birds are definitely now home from the south.

As your editor, I would like to share some good news. The Mexico Press Women's Association awarded me a second place in the annual Communications Contest for this publication. This pleased me a great deal, as I had placed third in the same category of the contest the previous year. While my name appears on the award certificate, I am sharing this news because you, the readers, made this possible. Your contributions, suggestions and encouragement all add to *Ayer y Hoy*, so I view this as your award, too. Keep up your participation. It's much appreciated.

Our next issue, dedicated to the Christmas and New Year's holiday, will include an article on the customs of the season by Dr. Tom Chavez, director of the Palace of the Governors in Santa Fe. Taoseno John Quintana also offers some wonderful memories of local characters in his story "Echoes of the Past." In the true spirit of Christmas sharing, "The History of the Pilgrimage for Vocations," receives its life through the generosity of the research of Deacon Donald Martinez.

Until then, enjoy our famous and infamous persons and continue your participation.



Taos County Historical Society Honors Hattie Trujillo

by Fayne Lutz

Hattie Carstens Trujillo was born in Tottenville, Staten Island, New York in 1905. She arrived in Taos at age 16 with her foster-parents George and Mable Travis in 1923. George was a partner in a garage located on Taos Plaza, and Mabel opened the first curio shop in Taos after their arrival in Taos.

Hattie had come West during World War I and was about to graduate from High School at St. Vincent's Academy in Albuquerque when her foster-parents moved to Taos.

Two years later, on May 12, 1925, 18 year old Hattie married Edward A. Trujillo from an old Taos family in Taos. The Trujillos were the parents of three children, all of whom graduated from Taos High School. Dolores, Edward, and "Corky". Corky is deceased. Dolores (Sitzberger) is a former Junior High Teacher, now living in Cimarron. Edward is Chief of Social Services for the Denver V.A. Hospital. All three children married and are the parents of Hattie's seven grand-children. Marle Trujillo, Kurt, Karl, and Karen Sitzberger, and Ted and Miguel Trujillo. Edward A. Trujillo died in 1982. He and Hattie had been married 57 years.

Hattie began playing in 1923 with a small band called "Taos Syncopation" on her mandolin and she continued to play the mandolin until she was in her 70's. Other's in the "Taos Syncopation" band were Dr. Fred Mueller, Carmen Dyke and Miles Boyer.

Over the past 70 years in Taos, Hattie has been active in many community groups: Red Cross Auxiliary; VFW; Women's Division of the Chamber of Commerce, Taos County Historical Society; and the Taos AARP chapter.

She is best known, however, for her contributions as a musician with the trio variously called "Los Taosenos" and "Trio de Taos," which featured Hattie on her mandolin playing with Nathaniel Flores and Jennie Vincent.

When Hattie and Jennie first started out in

1957, they were a duo called "Las Palomas" (the doves). They played old Spanish music indigenous to the area and modern day folk music. About 1960, Nathaniel Flores joined the two 'doves' so the group changed its name to "Los Taosenos." "Nate" Flores became their manager and director. He also handled the equipment. Jennie was the chauffeur and navigator on road trips. Hattie says, "I just played my mandolin."

In her nearly seventy years in Taos, Hattie is a source of many wonderful stories about Taos and Taosenos. She is also a good source for vignettes of life as a musician and a Taosena. She remembers serving sandwiches and coffee to the early volunteer firemen and assisting them in their bucket brigade.

Hattie also remembers the dedication of the Gorge Bridge where "Trio de Taos" entertained. The weight of about 3,000 people who attended the dedication made the great new bridge sway. Hattie also remembers playing with "Trio de Taos" in Colorado when a tornado passed over. "We never skipped a beat," she says. "Nerves of steel!"

Hattie lives in the same old adobe on Ranchitos Road that she went to as a bride. The ancient adobe was her husband's family home and is often photographed as being typical of early day Taos.

Thanks to Hattie for her contribution to the preservation of the musical heritage of Taos and of northern New Mexico and thanks for her "being here." In spite of her 88 years, she still remains active, with the help of her 'walking stick'. Hattie Trujillo was honored by Women's Division of the Taos County Chamber of Commerce for her contributions to the Taos Community in 1992.

Because of outstanding contributions to the history of Taos, the Taos County Historical Society plans to honor Hattie Trujillo, Saturday, May, 7, 1994, at noon at the Taos County Historical Society May Luncheon in the Ernie Blake Room, Don Fernando Holiday Inn.



The Tie That Binds-Tia Monica
by
Bridget Gallegos

The Gallegos arrived in New Orleans, from Spain, in the 1700's. After living there for several years, the family was awarded a land grant, the Gallegos Grant, in 1728. The grant is located in a valley at the edge of Ute Creek. The ranch is 26 miles NW. of Logan, N.M., between Tucumcari and Roy, N.M.

Here is where the legend of Monica Fuentes de Gallegos was born. Monica and my great grandmother, Brigida Gallegos, were sisters-in-law. In Nov., 1890, Monica shot Black Jack Ketchum with a 44-40 Frontier Six Shooter (the gun is still in the family). Black Jack was an outlaw and train robber. Monica, seven and one-half months pregnant, her 12 year old son Filiberto and a little neighbor girl, were home alone. Black Jack had heard that the Gallegos family had money hidden in the house. He and his friends decided they wanted it.

Monica heard the outlaws and was able to hide herself and the kids upstairs behind a trap door covering the stairwell. Monica covered the

trapdoor with a trunk. There, she and the children huddled while Black Jack and his friends shot at the trapdoor. The outlaws saw that their effort was futile, Upset, they set the curtains on fire. The house was made of stone, therefore, the fire did not spread readily. In anger, Black Jack started shooting wildly. Monica, still at the top of the staircase, grabbed 2 rifles and began shooting at the outlaws. Filiberto would reload for her. A ranch hand ran to find help, knowing that he wouldn't be effective alone. Finally, the outlaws rode off. Fearing that Black Jack would return before help arrived, Monica and the children fled. They traveled all night, afraid to call out to any of the different voices they heard echoing in the darkness.

In the early morning light, they were found by a relative. Black Jack was hanged 11 years later in Clayton, N.M. Salomon Mestos and Leandro Gallegos, Monica's relatives, were part of the sheriff's posse who hosted the hanging party on the fateful day, April 16, 1901.

Jose Praxedes Rael of Questa
born 7 December 1865; died 6 May 1976
La Revista de Taos 3 June 1937, p. 7

"LOS POBLADORES DE QUESTA"

Tal vez como peregrinos,
Los primeros pobladores
No vinieron por caminos
Ni en carruajes voladores.

Se marcharon muy humildes
Con una resolucion
De invadir estas regiones
Y hacer una poblacion.

Imaginemos mirar
Y de alli verlos bajando
Por la vereda de los Kaiwas
A pie vienen caminando.

Sus partidas por delante,
Y sus haznos bien cargados
Pobrecitos pobladores
Como vienen fatigados.

Cuando bajaron al rio
Bebieron su agua preciosa
Hicieron campo de prisa
Durmieron en una chosa.

Ansiosos de que aclarara
Muy al alba recordaron,
y de alli se trasladaron
Al sitio que ellos poblaron.

Ellos eran religiosos
Y a los Santos imploraron:
Con la fe del cristianismo
Aqui una poblacion fundaron.

Se juntaron en consulta
Para dar nombre al lugar:
San Antonio del Rio Colorado
Se le tuvo que llamar.

Su nombre mas anterior
Lo sabran aqui por esta
Que por alguna razon
Se los cambiaron a Questa.

Translation

"THE FOUNDERS OF QUESTA"

Perhaps like pilgrims
the first settlers
did not come over highways
nor in flying carriages .

They set out very humbly
with a resolve
to invade these regions
and establish a settlement .

Let us imagine we see them
and we see them coming down yonder
by the Kiowa Trail--
they come walking afoot.

their flocks ahead of them
and their burros loaded down.
Poor little settlers,
how wearied they walk!

When they came down to the river,
they drank its precious water,
they pitched camp in a hurry,
and they slept in a hut;

anxious for the dawn,
they awakened very early,
and from there they moved
to the site where they settled.

They were always a religious people
and so they invoked the saints,
and with the Christian faith
they founded a settlement here.

They joined in consultation
to give the place a name;
San Antonio del Rio Colorado
they decided it should be called.

Its earlier name
you will know here by this
but for some reason
they changed it to "Questa."

A trabajar comenzaron
Con esmero sin igual
Por aqui hacen fuertecitos
y otros por aca un jacal.

Mas tarde llegaron otros
Con toda su parentela
Edificaron otras casas
Y hicieron una plazuela.

Cuando los indios hallaron
Que su tierra era invadida
Con arco y Flecha peleaban
Y amenzaban la vida.

Los pobladores pelearon:
Corrieron al enemigo.
Alli se fortificaron
Y formaron un concilio.

Pusieron un centinela
En la montana al oriente
Y si los indios volvieran
El avisaria a la gente.

La montana es elevada
Desde aqui Usted puede verla:
Desde entonces le llamaron
El cerro del centinela.

Los nombres de esos tiempos
Conformaban con esa era
El picacho del suoste
Es la sierra de la bandera.

El centinela cuidando
Con la lealtad de un sirviente
Por las senales que el daba
Se preparaba la gente.

Cuando esta crisis paso
Y la poblacion crecia
El valle se cultivava
Y bastante producia.

Los campos se enriquecian
Con la cria de ganado
La galeras se colmaban
De grano alli almacenado.

La gente vivia alegre
Sin ningunas confuciones
Bailavan, contaban cuentos,
Se divertian con canciones.

They started their work
with unmatched diligence.
Here some men build stout log cabins,
and over there others build a jacal

Later others arrived
along with all their families
and built other houses
forming a fortified plaza.

When the Indians found out
that their lands were being invaded,
they fought with bow and arrow
and threatened our survival.

The settlers fought back
and chased the enemy away.
They fortified themselves
and organized a council.

They placed a sentinel
on the mountain to the east,
and if the Indians returned
he'd warn the people.

The mountains is very high
as you can see from here,
and since then the people called it
Sentinel Peak.

The names used in those times
were redolent of that era.
The eminence to the southeast
is "Flag Mountain."

The sentinel watching
with the fidelity of a servant/slave
according to the signs he gave
the people kept themselves in readiness.

When the crisis had passed
and the settlement grew,
they cultivated the valley
and raised great crops.

The ranges became productive
with the increase of livestock,
the granaries were filled to overflowing
with the grain stored in them.

The people lived in happiness
without any disorders.
They danced, told stories,
and amused themselves with songs.

La era de prosperidad
Y de alegría era esta
No habia calamidad
Solo funciones y fiesta.

Los fiestines de casorio
Eran dignos de mencion
No se quedaba un vecino
Sin arrimarse al meson.

Los bastoneros del baile
Con tremenda autoridad
Nombraban los bailadores
Que nomas podrian bailar.

Como juntarse al servicio
O al teatro el dia de hoy,
Se juntaban el pueblo entero
Para oir al historiador.

El difunto Marianito
Quien es de grata memoria
Fue uno de los famosos
Pa' el cuento y para la historia.

Para el tiempo de la cosecha
Los hombres eran unidos:
Levantaban sus cosechas
Se ayudaban como amigos.

Todos sin miras de pago
Y armados con la oz chiquita
La cortaban al vecino
Los trigos y la milpita.

Para deshojar el maiz,
Apilado en la plazuela
Era hora de un ratito
Para toda la parentela.

Para el tiempo de la tria,
La cual hacian en la era:
Vuelta y vuelta con las lleguas
O con cabras y borregas.

Despues a fuerza de orquia
Tirando el trigo el viento,
Asi se apartaba el grano
Sin pagar ningun por ciento.

The era of prosperity
and of happiness was this one.
There was no calamity,
only celebrations and festivity.

The wedding feasts
were worthy of mention:
there was not a single neighbor
who did not gather at the great table.

The marshals of the wedding dance
with complete authority
named the dancers,
and no others were allowed to dance.

Like gathering for a religious service
(or nowadays at the movies)
all people gathered
to hear the story-teller.

The late Marianito
who is still happily remembered
was one of the most famous
for telling both fable and fact.

At the time of the harvest
the people worked side by side,
harvesting their crops
and helping each other like friends.

Everyone without thought of money
and armed with a small sickle
cut for his neighbor
the wheat and the corn.

To husk the corn
stored in each courtyard
took but a short hour
when all the relatives gathered.

At the time of threshing
which they did on the threshing-floor,
it was round and round with the mares
or the nanny-goats or ewes;

then with the pitchfork
throwing the wheat up into the wind --
so it was the grain separated
without paying any percentage.

En el molino de piedras
Molían el maíz y el trigo
Y después con el sedazo
Apartaban lo más fino.

Montados en sus caballos
Con sus lanzas afiladas,
Salían los ciboleros
A cazar a las llanadas.

Volvían los ciboleros
Con carne, y en demasía
Repartiendo a los vecinos
Les quedaba todavía.

Y también los canuteros
Aclaraban encendidos
Jugando el juego de canute
Apostando maíz y trigo.

Sus dramas, juegos y mitines
Eran otras atracciones
Comanches, Pastores y Matachines
Eran grandes diversiones.

En el día de Santa Ana
Lo mismo que el día de Santiago,
Peleaban por campeonato
Y no peleaban por pago.

Se juntaban en la plaza
Muchos hombres a caballo
Listos para entrar al combate:
Salían a pelear el gallo.

De en uno en uno se seguían
Muy veloces sus caballos
Desde sus sillas se tendían
Queriendo sacar el gallo.

Y cuando ya le han sacado
Corren tras el que lo lleva
Y cuando le has alcanzado
Ahi comienza la guerra.

Se azotaban al gallazo
Mas peor que darse guantones
Así haciéndose pedazos
Coronaban sus campeones.

Después se volvía baile
Con música de violín,
Bailando danzas antiguas
Para gustar no había fin.

In the stone grist-mill
they ground their corn and wheat,
then used a strainer
to separate the fine flour (from the bran).

Mounted on horseback
with their spears well sharpened,
the buffalo-hunters would set out
to hunt on the plains.

The hunters would return
with meat in superabundance;
they would share with their neighbors
and still have enough for themselves.

And also the canute-players
raised the dawn all fired up
playing the game of canute
betting corn and wheat.

Their plays, games, get-togethers
were other attractions;
"Comanches." "Pastores." "Matachines"
were great diversions.

On Santa Ana's feast day
as well as on Santiago's,
they fought for the championship,
and they did not fight for money.

They would gather on the plaza,
many men on horseback
ready to enter the fray --
they rode forth to "fight rooster."

One after another they went
on very fast horses,
swinging down from their saddles
trying to pull the rooster.

and when someone pulled it up
the rest would pursue him,
and when they have caught up with him,
then the war would begin.

striking one another with the rooster's beak,
worse than in a prizefight,
beating each other to pieces --
thus they crowned their champions.

Afterwards they turned to dancing
to the music of a violin,
dancing ancient dances;
their enjoyment had no limit.

Sus bailes los alumbraban
Con velas que ellos hacian:
Sus suelos los apretaban
De soquete los hacian.

No era extraño ver las teguas
Ni pantalón de gamuza,
La ropa que ellos usaban
Era estilo que hoy no se usa.

También en la noche buena
Hacían lo que hoy no vemos,
Pues llegaban los abuelos
Llegaban pidiendo oremos.

Y la plaza la alumbraban
Con luminares de ocote;
Paseaban la procesión
Guiados por el sacerdote.

Sus escuelas eran pocas,
Sus maestros no educados,
Disciplina muy estricta,
Sus libros muy limitados

Sus estilos eran simples,
Modesta era su alteza,
Obediencia sin igual
Y fieles a su promesa.

Y cuando habia un velorio
(con el respeto y fervor que habia)
Todos resando el rosario
Después la cena seguía.

El buen orden del velorio
Se observaba por reverencia,
A las costumbres morales,
Símbolo de la decencia.

Aquí habia cantadores
Que cantaban alabados
Mas hoy no los hay mejores
Aunque en nota estén graduados.

Después vino un enemigo
Y aquí se hizo residente
Diz que era del estampado
Que importaban del oriente.

They lighted their dance hall
with candles they made;
they trod their floors
which they laid of mud.

It was not strange to see moccasins
of trousers of deerskin;
the clothes they wore then
were a style not used today.

Also on Christmas Eve
they did what today we do not see --
the Aguelos would come around
and (boys) would come begging "Oremos."

And they would light up the village
with ricks of pitchpine,
and they held processions
led by the priest.

They had few schools,
their teachers were uneducated,
but discipline was very strict;
their books were few in number.

Their styles were simple,
their behavior controlled,
obedience without equal
and fidelity to their word.

And when they held a vigil,
(with complete respect and fervor)
they all prayed the rosary,
and then came the supper.

Good conduct during the wake
they observed out of reverence,
meeting moral standards
a symbol of decency.

There were song-leaders then
who sang the alabados,
none better today
through graduates in music

Afterwards an enemy came
and took up residence here
who was said to be stamped
and imported from the east.

Este enemigo importado
Y el vino que hace la raza
Han causado gran perjuicio,
Han arruinado esta plaza.

Despues vino el Vinatero,
Mula Blanca en abundancia
Haciendo mucho dinero
Y veviendose la ganancia.

Antes la buena conducta
En todo prevalencia,
Violar el derecho ajeno
Era un acto de cobardia.

Ya los tiempos han cambiado
Y han cammbiado com violencia.
Ya se ha perdido el respeto
Ya se perdió la prudencia.

Hoy caminan muy veloces,
Hablan con mocho rigor,
Todos tienen su buen automovil
Y tragen del mejor licor.

Se acabo la "Mula Blanca"
Y con ella el buen respeto
"Paul Jones" o "Mr. Boston"
Nos traeran el mismo efecto.

Pocos son los que trabajan
Con esmero y con afan
"y de hambre no hay quien se muera"
Y no ha de faltar el pan.

Ya esperaremos el cambio
Que está destinado a venir,
Ha de venir otra época
Y otro modo de vivir.

Así pasaron cien años
Como pasar un suspiro,
Los pobladores se fueron
Sólo quedaron sus hijos.

Nos dejaron monumentos
Que jamás olvidaremos
Nos hicieron una Iglesia,
Y cuan mucho les debemos.

Del tipo de los pobladores
Hacen falta hombres hoy dia;
Lo que decimos que somos
Eso es pura fantasia

-- fin --

This imported enemy
and the wine la raza made
have caused great damage
and have ruined this town.

Later the moonshiner came --
white lightning in abundance --
making lots of money
and drinking up the profits.

In earlier times good morals
prevailed in every action.
and violating another's rights
was an act of cowardice.

but times have changed
and have changed with a bang.
Self -respect has been lost
and prudence has faded away.

Today they travel swiftly
and speak very harshly.
Everyone has a good automobile
and drinks the best liquor:

moonshine is behind us,
and so is our good self respect.
but "Paul Jones" or "Mr. Boston"
will bring us the same effect.

Few are those who work
diligently and with care.
"And from hunger no one need die."
and surely bread will not be lacking.

We will now await the change
that is destined to come--
another era will come
and with it another way of life.

Thus a hundred years have passed
like the passing of a sigh.
The founders are gone,
and only their descendants remain.

They left us monuments
which we will never forget.
They built us a church --
how deeply we are indebted to them!

People fall short today
of being the equals of the founders.
Whatever we say we amount to,
it is nothing but fantasy.

--End--

Courtesy of Mrs. Aaron Rael

HISPANAS IN TERRITORIAL TAOS: A SYMPOSIUM

by Dr. R.C. Gordon - McCutchan

To commemorate the 150th anniversary of the five year period from 1843 (when Kit Carson purchased his house in Taos as a wedding present for his bride Josefa Jaramillo) to 1848 (the signing of the Treaty of Guadalupe Hidalgo), the Kit Carson Historic Museums are sponsoring a series of historical symposia. The Inaugural symposium in 1993, funded partly by the New Mexico Endowment for the Humanities, was a great success drawing an audience of more than 160 people who listened with enthusiasm to a distinguished panel of presenters discuss topics related to the theme "KIT CARSON: Indian Fighter or Indian Killer?" Professor Paul Hutton, the evaluator for the symposium, described it in his report to NMEH as "one of the most successful one-day symposiums I have ever attended." The symposium generated considerable public interest, many letters to the editor, and several newspaper articles including an excellent piece in *The New York Times* which was picked up in syndication by 12 other major newspapers throughout the country. Because of this coverage, literally millions of Americans had the opportunity to consider this interesting historical question.

The theme of the 1994 symposium, the second in the series of five, is "Hispanas in Territorial Taos." It will focus on the immigration into New Mexico of male foreigners after

Mexican Independence (1821), and their intermarriage with New Mexican Hispanas. The center of this match-making was Taos, where more than 80% of the Anglo-Hispanic intermarriages in all of New Mexico took place. Taos also had the largest number Anglo-husband-Hispanic-wife pairs as permanent residents during the Mexican years. These marriages became one of the key factors easing the transitions from Mexican to American rule. Men like Charles Bent, Kit Carson, and Charles Beaubien learned Hispanic culture importantly from their wives, and then served in various official and unofficial capacities to bridge the gap between Anglo and Hispanic culture. The symposium will focus on various aspects of the roles played by Hispanas in this process of cultural assimilation, especially on the life and role of Josefa Jaramillo, the beautiful and loving wife of Kit Carson.

The Kit Carson Historical Museums will organize a symposium on the theme of "Hispanas in Territorial Taos" at which six scholars will make presentations. Dr. R.C. Gordon-McCutchan, Director of the Kit Carson Historic Museums, will open the proceedings with a discussion on the social and historical situation in Taos in 1821 at the time of the Mexican Revolution and the opening of the Santa Fe Trail.

The second presenter will be Sandra Jaramillo-Macias, Certified Archivist with the New Mexico Records Center and Archives in Santa Fe. Ms. Jaramillo-Macias will provide background information on Hispanic women in Taos prior to the American Occupation of 1846. She will examine the social and economic role of Hispanic women in the late Spanish period, during the Mexican period (1821-1846) and the early Territorial period (1850-1870).

The third presenter will be Professor Tey Diana Rebolledo from the Department of Spanish and Portuguese at the University of New Mexico. Her topic will be titled "Malinche's Daughters: Indiana/Mexicana Captivities in Southwestern Narratives." She will discuss one of the more dramatic and unique aspects of culture contact during the Territorial period--the captivity of Indian women by Hispanics and of Hispanic women by Indians and the effects of that captivity upon its victims.

The fourth presenter will be Professor Aida Barrera of the Department of American Studies at the University of Texas at Austin. Professor Barrera is perhaps the scholar most knowledgeable about Josefa Jaramillo--the New Mexican wife of Kit Carson. Her general topic will be the politics of gender in borderlands history, with special emphasis on the cross-



cultural problems that Josefa and other wives of *extranjeros* would have faced because of marriage to non-Hispanics.

The fifth presenter will be Kathy Cordova, a teacher at Taos High School and Instructor for the Taos campus of the University of New Mexico. She will present her research findings gleaned from local historical resources as well as from personal interviews with descendants of Josefa Jaramillo Carson. Her specific topic will be the perception of Kit Carson by the descendants of Josefa's family and friends.

The sixth and final presenter will be Dr. Cheryl Foote, Instructor in History at the Albuquerque Technical-Vocational Institute. Drawing on new research as well as her award-winning book *Women of the New Mexico Frontier: 1846-1912*, Dr. Foote will discuss life for the non-Hispanic women who came to New Mexico during the Territorial period. She will examine the interactions between non-Hispanic women and women who were Hispanic or Native American.

Following the last presenter, all of the speakers will gather at the head table to take questions from the audience and to comment on the proceedings of the day. Included in this discussion will be Dr. Marta Weigle, Regents Professor of Anthropology at the University of New Mexico and the NMEH evaluator for the symposium. As an expert in southwestern studies, women's issues, and mythology, she is uniquely qualified to assess the program and participate in the final question and answer period.

To give the proceedings of the symposium exposure to a wider audience, the Kit Carson Historic Museums will seek to have the presentations published as a book by an appropriate university press.

Through sponsorship by the New Mexico Endowment for the Humanities, Dr. Tey Diana Rebolledo has been enabled to travel the photographic exhibition based upon the beautiful book *Nuestras Mujeres: Hispanas of New Mexico their images and their lives 1582-1992* for which she served as editor. Since the theme of this exhibit dovetails so perfectly with the proposed symposium, the Kit Carson historic Museums will be one of the venues showing these moving photographs. The exhibit will be on display from mid-July until August 14th, and the symposium participants, the symposium audience, the traveling public, and interested Taos residents will thus have the opportunity to see this powerful show.

The Kit Carson Historic Museums plan the symposium at the Taos Civic Center on Saturday, July 30, 1994. For reservations or more information, call the office at 758-0505.

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Tentative Summer Field Trip Dates and Destinations

- June 4-** Jemez and Coronado State Monuments.
- July 9-** Aldo Leopold House and Hopewell and Tusas Town Sites.
- August 6-** Cimarron, Philmont and Rayado.
- September 10-** Chaco Canyon.
- October 8-** Dorsey Mansion and Santa Fe Trail.
- November 5-** Sylvia Rodriguez, Guest Speaker.

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