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Dr. Robert W. Frazer
Receives 1992 Board of Directors Award

At a special luncheon meeting at The La Posada in Santa Fe, the Board of Directors of the Historical Society of New Mexico, Historian Robert W. Frazer was presented the 1992 Board of Directors Award. Dr. Frazer's book, *Over the Chihuahua and Santa Fe Trails, 1847-1848 — George Rutledge Gibson's Journal,* was one of the first books to be released in the joint publication program of The Historical Society of New Mexico and the University of New Mexico Press.

Robert W. Frazer was born in Sacramento, California on December 19, 1911, and educated in California where he received his B.A. (1936), M.A. (1940) and Ph.D. (1941) in history from the University of California at Los Angeles.

During 1940-1942 he served as an assistant professor of history at Adams State College, Alamosa, Colorado, and from 1942-46 was a service engineer at Northrop Aircraft, Hawthorne, California.

From 1946 to 1964 he was a professor of history at the University of Wichita, Kansas, serving as department chairman from 1956 until he moved to California State University at Long Beach in 1965. During 1961-62 he returned as visiting professor to UCLA. At California State in Long Beach he was professor of history until his retirement there in 1980, at which time he moved to his present home, Santa Fe, New Mexico.

Robert Frazer is CM 28 in the Council on Abandoned Military Posts (now the Council on America's Military Past) and was elected President of CAMP at the Fourth Annual Assembly, held at Fort Selden, N.M. in March, 1970.

Dr. Frazer's publications include:

Books:

Governor Mendinueta's Post on the Cerro de San Antonio. University of Wichita Bulletin, University Studies No. 49 (November 1961).

Mansfield on the Condition of the Western Forts, 1853-54 (U. of Okla., 1963).

Forts of the West (U. of Okla. Press, 1965).

New Mexico in 1850: A Military View (U. of Okla. Press, 1968).

Over the Chihuahua and Santa Fe Trails, 1847-1848. George Rutledge Gibson's Journal (editor) (Historical Society of New Mexico and UNM Press, 1983).

Forts and Supplies: The Role of the Army in the Economy of the Southwest, 1846-1861 (Unm Press, 1983).

Articles:

"Camp Yuma — 1852" (editor) *Southern California Quarterly,* Vol. LII (June 1970), pp. 170-184.

"Military Posts in San Diego, 1852", *The Journal of San Diego History,* Vol. 20:3 (Summer 1974), pp. 44-52.

"Fort Butler: The Fort That Almost Was", *NMHR,* Vol. 43:4 (Oct. 1968), pp. 253-270.

"Purveyors of Flour to the Army: Department of New Mexico, 1849-1861", *NMHR,* Vol. 47:3 (July 1972), pp. 213-238.

"Army Agriculture in New Mexico, 1852-53", *NMHR,* Vol. 50:4 (Oct. 1975), pp. 313-334.

"The Battle of Cienguilla", *La Crónica de Nuevo Mexico, No. 9 (March 1980), pp. 3-5.*

Dissertation (UCLA, 1941) — "Matias Romero and the French Intervention in Mexico". □

Dr. Jenkins Recovering From Wicked Fall

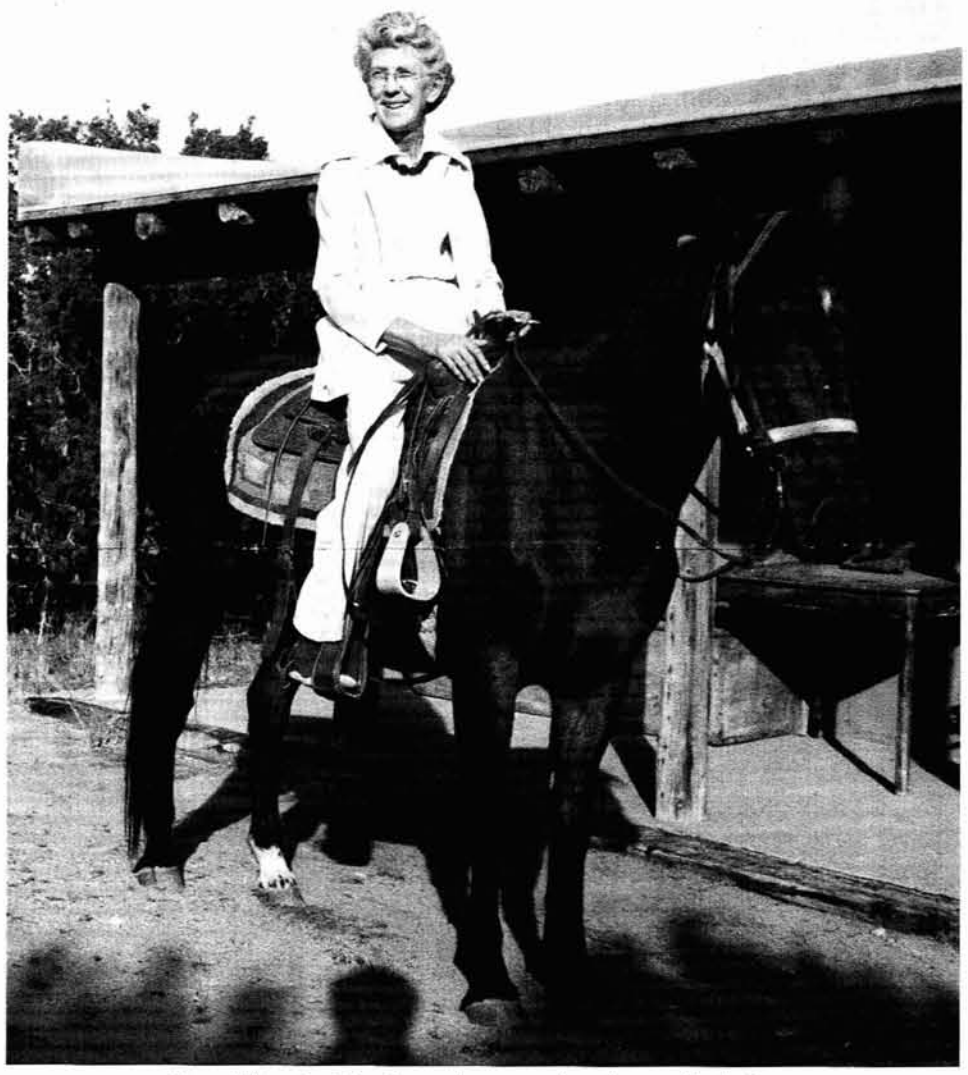
While getting from the front door of her house to her veteran, and venerable BMW on Monday afternoon, October thirty first, Dr. Myra Ellen Jenkins tripped over a water hose and, as she puts it, "catapulted" onto her gravel driveway. The nasty results were a cracked hip and a broken wrist.

A neighbor, Mr. Crawford, driving by saw the fall and stopped to give assistance. Asked if he could be of help, Myra Ellen reports that she replied, "You sure can!" Mr. Crawford carried her inside where further assistance from friends and an ambulance was immediately called for.

To St. Vincent's Hospital Dr. Jenkins was hastily driven and, after a lengthy visit to the operating room and the practiced hands of Dr. Barry Barr, she was set on a course of healing and mending. As this newspaper goes to press, she was mending well and swiftly.

By the time this issue of *La Cronica* reaches you Myra Ellen will be at home and undergoing daily, or at least frequent, visits by Physical Therapists.

JPC



Myra Ellen Jenkins in a photograph taken a bit before her "catapulting" onto her driveway.

Two Major Exhibits Opened In The Palace Of The Governors

In July 1991, the Palace of the Governors, Museum of New Mexico, was awarded a grant from the National Endowment for the Humanities to fund two exhibitions entitled, *SOCIETY DEFINED: THE HISPANIC RESIDENT OF NEW MEXICO, 1790,* and *ANOTHER MEXICO: SPANISH LIFE ON THE UPPER RIO GRANDE.* Together the two exhibitions present a microscopic and macroscopic view of Hispanic culture in the American Southwest and how it has both changed and persevered. These exhibitions opened in October, 1992.

SOCIETY DEFINED: THE HISPANIC RESIDENT OF NEW MEXICO, 1790, is located in the east end of the Palace of the Governors, next to the Chapel exhibition, and is curated by Diana Ortega DeSantis. *ANOTHER MEXICO: SPANISH LIFE ON THE UPPER RIO GRANDE* is located throughout the west end of the Palace and is curated by Cordelia T. Snow and Dr. Donna Pierce. Dr. Thomas E. Chávez serves as project director, and Dr. Marilee Schmit and Joan Tafoya as curatorial assistants for the project. The exhibition is designed by John Tinker.

ANOTHER MEXICO: SPANISH ON THE UPPER RIO GRANDE examines Spanish presence in New Mexico from the period of exploration and settlement in the sixteenth century to the present. The Spanish province of *Neuva Mexico,* or "another Mexico," was established beyond the frontier of north-central New Spain (Mexico) in 1598. Since that time, Hispanic New Mexicans have become major contributors to today's American society. When the Spaniards arrived in the American Southwest, they found the Pueblo Indians and other Native American groups already living in New Mexico. The newcomers brought the culture with them from Spain and Mexico. Many of these traditions were soon altered in response to the special conditions of the frontier, such as contact with Pueblo and Plains Indian cultures, local environmental conditions and materials and the great distances to other centers of Hispanic population. The story of the survival and adaptation of Spanish culture and daily life in northern New Mexico is told in the exhibition.

(continued on page 2)

Historical Society Awards — 1992

At its annual conference in early May, the Society presented the following awards:

Gaspar Pérez de Villagrá Award for outstanding publication to:

1. Sandra Schackel, *Social Housekeepers: Women Shaping Public Policy in New Mexico, 1920-1940,* UNM Press.
2. R.C. Gordon-McCutchan, *The Taos Indians and the Battle for Blue Lake,* Red Crane Publishers.

Ralph Emerson Twitchell Award for significant contribution to history in various fields, including fine arts, to Clinton Adams, *Printmaking in New Mexico, 1880-1990,* UNM Press.

Edgar Lee Hewett Award for service to the public to Octavia Fellin. Ms. Fellin was city librarian at Gallup, New Mexico, for 41 years until her retirement in 1989. She developed the library there into a fine research facility for persons interested in the history of west-central New Mexico and the Navajo country. Upon her retirement, the library was renamed in her honor.

L. Bradford Prince Award for historic preservation to Terry Lamm of Bernalillo, New Mexico. He spent years in the identification and documentation of buildings by Abenicio Salazar (1858-1941). This research led to the establishment of the Abenicio Salazar Historic District and its listing in the National Register of Historic Places.

Fray Francisco Atanasio Dominguez Award for historic surveys to Boyd C. Pratt and Dan Scurlock for a series of six regional overviews of history and historic architecture in New Mexico, prepared between 1986 and 1991 for the State Historic Preservation Division.

Lansing B. Bloom Award for publication by a society to the Sandoval County Historical Society for their journal, *El Cronicon.* □

SEE YOU AT LA POSADA IN ALBUQUERQUE — APRIL 22 - 24

Naivete, Cultural Denigration and Hispanic Bashing;

History Comes to Roost in 1992

by Thomas E. Chávez

(Published in part under the title "A Question of Legacy: Hispanic Contributions to the New World Are Not Properly Portrayed — But That Is Beginning to Change," in ***Museum News,*** *September / October 1991.)*

In 1992 the western world will "celebrate" the "discovery" of the "New World" by Christopher Columbus, who sailed under Spanish authority. In the United States many Hispanic people, perhaps naively, anticipate a flood of activities from festivals to exhibitions that would illustrate the influence, contributions and significance of Spanish culture as it evolved in the Americas, specifically in North America.

For too long, the reasoning has gone, the United States had celebrated its English heritage while ignoring the contributions of other heritages. After Columbus' story, Spain's role in the Americas (especially in the northern of the two continents) conveniently was lost in an onslaught of British chauvinism and 17th century Protestant propaganda. This other narrow view of history and culture became a part of the United States' heritage. Nevertheless, in some small ways, this limited view has begun to be rectified.

By the 1960s, a new story began to emerge. After Columbus' voyages, descendants of the Iberian peninsula came to what was a new world for them. They encountered new people, food, language, customs, etc., just like their British counterparts. The anti-Spanish attitude, that became known as **la leyenda negra,** the Black Legend, was beginning to be seen as just that — a legend. The fact that Spain was the only European country to question its moral obligation to the new people it encountered; and then to decide in favor of these people, enacting a number of laws for their protection, was beginning to get some attention. That the sons of Spain mixed with the indigenous peoples, extended their explorations into the present-day United States through the Carolinas' and into Virginia, settled in Florida and New Mexico before the Pilgrims landed, explored into eastern Nebraska in the early 18th century and had traveled the west coast from Alaska to the tip of South America; or that some historians have learned that, without Spanish help, the thirteen rebellious colonies may not have succeeded in their war for independence, hint at the serious omissions in our own heritage. Even Spain's contribution in law, along with the introduction of wool, sheep, goats, horses and various art forms to the Indian populations, are only now becoming widely recognized. A bit of history helps put things in perspective.

In 1492 Pope Alexander VI gave half of the world to Spain. In that fit of audacity Spain inherited all of the Americas except what became Brazil, which went to Portugal. Spain went on to explore and conquer all of its Pope given "possessions" and then some, thus creating the first empire upon which the sun never set. Spain's colonial possessions proved lucrative while those of Britain and the Netherlands did not. At the same time, Carlos V, the Holy Roman Emperior and King of Spain, called for deliberations before his council to establish how the indigenous people of the Americas should be treated. In Spain's eyes, the wealth of souls was as valuable, if not more so, than the material weatlth. Other countries, led by Britain (which was aflame with the birth of Protestantism) picked up on Spain's debates over treatment of the Indians for their own purposes. Misusing the arguments of the Dominican priest, Bartalomé de las Casas, who advocated and won the cause for the Indians, these countries, concocted a propaganda scenario to take and justify the moral high ground versus Spain and Catholicism.

According to the Black Legend, Spaniards were depicted as treacherous, murderous, lazy, and non God fearing. It was argued that they had no appreciation for human life or for order. As idol worshippers, they were incapable of enlightened thought and they were considered to be of an inferior culture. These ideas persisted throughout history, especially in the English speaking world, to become part of the United States' inherited national attitude. Bolstered during the Texas rebellion with the fall of the Alamo (1836), (where, incidentally the only native Texans to defend the old Spanish mission were Mexicans), the Mexican War (1846-48) and the Spanish American War (1898), the stereotypes grew to such proportions that in 1912 Spanish intellectual Julian Juderías was compelled to write an essay on the growing existence and fallacy of this prejudice. In the process he introduced the term the "Black Legend" for the first time.

The legend was prominent throughout the 19th century. The States of Arizona and New Mexico were delayed entry into the Union in great part due to such attitudes in Congress. New Mexico presented a territory, later divided in two, that was eligible for statehood but had a majority population that was non Protestant and non English speaking. Statehood was not achieved for sixty-two years.

That same prejudice has continued into this century. Bolstered by Pancho Villa's border activities prior to World War I, Mexico's neutrality in World War II and, ironically, the ethnic chauvinism of the 1960s which gave birth to the Chicano and Indian movements, the idea that Hispanics are inherently evil has survived to today.

"Chicano" became a socio-political term Mexican-Americans applied to themselves, thus claiming roots to Mexico. Specifically, Chicanos aligned themselves to pre-European contact Mexico, to the Aztecs who claimed their origins from a mythical place in the north called Atzlán. Atzlán, Chicanos argued, is the American Southwest, so they by virtue of their own Indianess have a prior claim to the area. They were, in effect, parroting the Indian claim to a homeland.

Perhaps unknowingly at the time, Chicanos advocated a borderland version of NeoAztecism, a social and intellectual marriage of Spanish and Indian cultures, perhaps, initially pursued by Hernando Cortes who foresaw a great society in New Spain. Francisco Clavijero and Francisco Alegre, two 18th century creole Jesuit Priests eloquently put this concept into words. Unfortunately, the Chicano movement repeated the mistake of Mexican historiography, which was to glorify ancient or pre-European Mexico and denegrate almost three centuries of Spanish viceregal history. Mexico, in effect, adopted the work of Clavijero and omitted that of his colleague Alegre. A whole portion of Mexican history, thought and evolution was ignored to justify a new culture. The scapegoat was Spain, especially in the person of Cortes who ended Aztec rule. The fact that he would not have succeeded militarily without the aid of Indians and that his advocacy of neo Aztecism contributed to his political downfall is overlooked. This brand of ethnic boosterism played into the Black Legend and ironically argued for all the attitudes and resulting injustices that the Chicano movement has been attempting to correct.

The rise of the more successful American Indian movement has received new impetous from the Quincentenniary. Columbus has been blamed for every injustice done to the American Indian. Frankly, the Indian movement has promoted itself by denegrating Hispanics and lost in the fog of rhetoric is the fact that Hispanics are only one of the many European cultures who came to the Americas and encountered various Indian cultures. In fact, most of todays Hispanics in the Americas are, at least, partially of Indian blood. Also overlooked by the Indian movement in the United States and Canada is any solidarity to Indians in the rest of the Americas.

With the exception of the Caribbean where disease killed as many Indians as did Spanish mistreatment, (which even Cortes criticized), elsewhere in the Hispanic world the Indian population is pretty much in evidence today. In many cases, like Mexico, and Guatemala, Indians have come to play a major role in the destiny of their own country. In the state of New Mexico which was settled by Spain, more tribes inhabit the land on which they were on at the time of European contact than in all the land east of the Mississippi River, all of which is part of the British legacy.

Thus, when the King of Spain visited the United States, I was amused at the irony of some Chicano activists and one California Congressman criticizing him for what they thought he stood for. In that one spectacular gesture they illustrated the irony that the Columbus Quincenteniary celebration has become to Hispanics. Not politically potent through entities like tribes, not organized because of their diversity (to their credit), caught in the trends of political correctness and cultural sensitivity which have ignored Hispanics (only United Statens are called Americans?) in a society descendant from Britain and its Manifest Destiny, the greatest lesson of 1992 to Hispanics in the United States should be that they are still socially and politically naive and there is much to learn and overcome. *TEC*

A 1596 engraving by Theodore de Bry, a Dutch illustrator, of Spaniards throwing Indians to the dogs. Illustrations and the accompanying texts, [such as this], helped and still helps, to spread the "Black Legend." (p. 197, Milanich & Milbrath, eds. ***First Encounters).***

A sixteenth century depiction from an engraving by Theordore de Bry mislabeled in a 1990 Smithsonian publication as an engraving by Spanish Dominican Bartolomé de las Casas. Even as more information of de Bry's inaccuracies surface, current publications perpetuate the attitudes of the Black Legend by masking de Bry's anti Spanish bias to falsely verify the illustration's accuracy. (p. 43 Herman J. Viola, ***After Columbus, The Smithsonian Chronicle of the North American Indians).***

TWO MAJOR EXHIBITS

(continued from page 1)

Several hundred artifacts, most never exhibited before, are included in the exhibition. Archaeological artifacts excavated from the Palace of the Governors and other Spanish Colonial sites are exhibited next to entire pieces from the period to show the viewer how the object looked when still intact. Portraits and prints from the Colonial period illustrate clothing and accessories,

fragments of which were found in archaeological excavations. Inventories, wills and other original sources have been used throughout the exhibition.

While New Mexico may have been a geographical frontier, it was never a "mental" frontier to the Spanish colonists who settled here. The colonization of New Mexico was intended to proceed along the lines of another Mexico or Peru. The goods and belongings brought to New Mexico over the Camino Real, or Royal Road, were the same ones with which the colonists were familiar in Mexico and Spain. This is seen in the archaeological evidence from both domestic sites and mission churches and convents during the seventeenth century and is a reflection of the times.

The first archaeological site featured in the exhibition is that of *San Gabriel del Yunque* founded by Juan de Oñate in 1598. Another archaeological site and major artifact interpreted in the exhibit is the Palace of the Governors itself. Since its construction as the Spanish Colonial seat of government in 1610, the Palace of the Governors has played a role in many significant historical events in the American Southwest. It also served as home to colonial governors, administrative officials, military officers and their respective assistants, families and servants. After the Pueblo Revolt of 1680, the Palace was converted into a fortified Native American town for thirteen years. With the return of the Spaniards in 1693, the Palace became the home and administrative center of the government of Spain again. Archaeological artifacts excavated from the Palace reflect the daily life of all of these occupants of the Palace and are featured in the exhibition.

Domestic life in the eighteenth century is illustrated in the exhibition through the use of wills and estate inventories of prominent New Mexican citizens. These household inventories list fine clothing, jewelry, silver, Chinese porcelains and imported furniture used alongside locally produced goods made by both Indian and Spanish craftsmen. Descriptions of household goods in the inventories are matched with objects from both public and private collections to provide the viewer with an idea of the type of material used in well-to-do New Mexican households in the eighteenth century.

Church furnishings are discussed in the exhibition through the use of archaeological material, imported and locally made *santos*, historic and contemporary photographs and artifacts on loan to the Museum of New Mexico from the Archdiocese of Santa Fe. Included in the exhibition is a portion of the altar frontal from the *La Castrense* (in Santa Fe) altar screen (now in Cristo Rey Church).

As part of the Bourbon Reforms in the late eighteenth century, the *presidio* at Santa Fe, which included the Palace of the Governors, was rebuilt and refortified. The life, tools and weapons of the presidial soldier will be presented. As the American West was developed, both the Spanish and Native American cultures made major contributions to its evolution. The ways and trappings of the Spanish horseman formed the basis of the cowboy culture that arose. Examples of Spanish, Indian and cowboy horse gear are included in the exhibition.

Mexico's Independence from Spain in 1821 affected daily life in New Mexico in various ways. The decades of turmoil in Mexico had disrupted production of trade goods, making supplies to New Mexico expensive and scarce. But Independence also nullified Spain's strict trade monopoly and tariffs, allowing merchants from other countries to enter and trade in New Mexico. As a result, New Mexicans began to look east instead of south for their supplies. Independence put an end to the Crown's hostile policy toward foreigners and opened New Mexico to immigration from other areas. French, American and German immigrants were among the many different nationalities and ethnic groups that began to arrive in New Mexico during the nineteenth century.

From the Palace of the Governors in 1846, Brigadier General Stephen Watts Kearny read a proclamation informing the people of New Mexico that their land was now part of the United States; New Mexico became the forty-seventh state in the Union in 1912. The exhibition discusses the new trade goods and people arriving in New Mexico in the nineteenth and twentieth centuries and their impact on Hispanic culture. The exhibition also features the survival of Spanish traditions and contributions made by Hispanics in the contemporary culture of northern New Mexico.

The focus of *SOCIETY DEFINED: THE HISPANIC RESIDENT OF NEW MEXICO, 1790*, will be on the Hispanic colonial resident, or *vecino*, of northern New Spain (the province of New Mexico in the late eighteenth century). Thematically, the exhibition is based on the 1790 census, augmented by late eighteenth-century reports, wills and the archaeological record. Artifacts, documents, maps and graphics have been selected to profile "the ordinary person," the majority of whom left little in writing about their daily activities. Often their lifestyles have been overshadowed in history by dramatic events and prominent personalities. One particularly rare item from the collections of the Palace of the Governors to be featured in the exhibit is the journal of José Salaices. Salaices was a rare example of a late eighteenth-century individual who left a brief account about life in New Mexico between 1789 and 1818.

The exhibition has been designed to feature the major occupations of New Mexican society as detailed in the census. Approximately 100 objects from the extensive holdings of the Palace will be displayed, including many rare items never before exhibited. Artifacts will be identified by their Spanish names throughout the exhibition.

In 1790 the governor of New Mexico, Fernando de la Concha, received orders to conduct a census of the province. The undertaking was carried out within two months of receipt of the orders. The result was the census of 1790, the most complete and detailed census taken in the Spanish Colonial period. The census recorded 30,953 individuals living in the province of New Mexico. The figure included the Spanish settlement of El Paso del Norte (present-day site of Juarez, Mexico), and also included the Pueblo Indians, but not the Indian populations who lived beyond the reach of Spanish rule.

The visitor is introduced to the exhibition with maps and narrative background to the eighteenth century. The political, administrative and military reorganization, known as the Bourbon Reforms, were an important prelude to the 1790s. With the realignment of the frontier presidial system and successful military campaigns against enemy tribes, there came greater security for the men, women and children living in New Mexico. For the "ordinary" colonial subject these steps translated into more peaceful times so that crops could be cultivated with greater assurances and livestock multiplied as the likelihood of raids diminished.

Census records, which note the occupational designations of only the heads-of-household, indicate that farmers were most prominent followed by day laborers, shepherds, ranchers and artisans. Artifacts peculiar to the various occupations illustrate the secluded existence that New Mexicans lived on the frontier. Descriptions and comments by late eighteenth-century eyewitnesses will be used throughout the main body of the exhibition.

While *ANOTHER MEXICO* provides an overview of Spanish life in northern New Mexico throughout the colonial period and up to the present, *SOCIETY DEFINED* presents an in-depth look at the individual resident toward the end of the Colonial period. Both exhibitions focus on the daily life of the Spanish people in New Mexico during the Colonial period and the contributions they, and their descendants, have made to the history of northern New Mexico.

(Prepared and written by the Palace of the Governors staff) for the Museum of New Mexico Foundation Newsletter.

By Force of Arms: The Journals of don Diego de Vargas, New Mexico, 1691-93

On 14 September, a Sunday three hundred years ago, don Diego de Vargas entered Santa Fe. "Within view of the Indians, I knelt on one knee and kissed the cross."

Thus began the Spanish recolonization of New Mexico. To mark the occasion, UNM Press has announced publication of *By Force of Arms: The Journals of don Diego de Vargas, New Mexico, 1691-93*, edited by John L. Kessell and Rick Hendricks (668 pages, $32.50 cloth). This documentary volume, second in the Vargas Series, opens with Vargas's accession to the governorship of the colony in exile and closes with his report to the viceroy of the fast-moving armed reconnaissance and ceremonial repossession of 1692.

Also available from UNM Press for Christmas is *Letters from the New World: Selected Correspondence of don Diego de Vargas to His Family, 1675-1706*, edited by Kessell, Hendricks, and Meredith D. Dodge (237 pages, $17.95 paper), a handsome abridgement of our prize winning initial volume *Remote Beyond Compare* (second printing, 596 pages, $32.50 cloth).

Even as these books appear and work progresses on subsequent volumes, we are, of course, continuously engaged in the battle for funding. Recently, we reapplied to the NHPRC and the National Endowment for the Humanities, whose grants in the past have been crucial.

Only by making available our documentary heritage — to ourselves, our teachers and children, and visitors to our state — can we truly know who we are as a people. Please rejoin us in the effort. □

A Rare Edition From The Palace Press

New World Santos, a limited edition portfolio, composed of 25 hand-colored prints, measuring 7¼ by 9 inches. Featuring those saints whose popularity swept the Americs, the prints are housed in a paper triptych. Text about the lives of each saint represented appears on the doors of the triptych. Covered in adobe colored linen with an insert *nicho* and saint, the hand-made box opens to reveal brocade and gold lining, recalling the richness lavished on church interiors.

Original drawings for the collection were created by Galisteo *santera*, Catherine Ferguson. Text, set in Dante, was written by Spanish Colonial scholar, Dr. Donna Pierce. The portfolio was designed and will be printed letterpress by Palace Printer, Pam Smith.

For the hand-coloring, Palace Print Shop staff members have revived a technique made popular by the French in the early 1920s. Called *pochoir*, the process requires the use of mylar stencils and stencil brushes, along with a stipling motion to apply color to paper. Used in this fashion, the watercolors produce a type of stone lithographic effect. As many as 12 different colors have been applied to some of the prints, showing the saints in their full color. This is of extreme importance to the iconography.

Limited to 140 copies, the edition will be available in the Fall of 1993 and is estimated to sell for $400. A small number of individual triptychs will be sold for $25 each. Nearly one quarter of the edition has already been reserved and all 140 copies are expected to be sold by completion.

To reserve your copy, please call 505-827-6477

1992 Book Auction A Great Success

Spencer Wilson and John Conron, principal auctioneers, and the Board of Directors at the Historical Society's annual conference book auction, wish to thank all those who contributed books, etc. for the sale! I know that some one or two of you kind and generous persons are missing from the donors list, and we apologize here for that ommission — catch you next year.

A list of donors:

- Myra Ellen Jenkins
- John P. Wilson
- Parker Books of the West
- Fern Lyon
- Los Artisanos Books
- Agnesa and Jack Reeve
- Chaves County Historical Museum
- Spencer Wilson
- John P. Conron

Thank you all. But remember, we need your books, etc. for the 1993 Conference at the La Posada in Albuquerque. Contact Spencer Wilson at P.O. Box 1939, Socorro, NM 87801, (505) 835-0957 or John P. Conron, P.O. Box 935, Santa Fe, NM 87504, (505) 983-6948.

See you all at the La Posada in Albuquerque. *J.P.C.*

Requests for Information

Information is needed on the Aztec, New Mexico electric system. This includes Eden Canal, Aztec Light & Power, Basin Light and Power, and New Mexico Service of Farmington. Pictures, documents, etc., any information would be appreciated. Please contact Suzanne at the Aztec Museum, 334-9829, or Tommy Bolack, 325-7873.

Your President would like to hear from anyone with information about paintings, watercolors, or prints that were done in New Mexico during the territorial period (1846-1912) or documents relating to art or artists of that period. If you have such information, please contact Robert R. White, P.O. Box 101, Albuquerque, New Mexico 87106 or phone 247-3138.

Your editor is involved with Karen Woods, a professional chef — and close neighbor — in developing/writing a history/cook book of New Mexico's historic restaurants and cafes. In your files or attics do you, or did your parents, bury away menus and/or photographs of long gone restaurants that fed you or them well. For example, do you remember Magidson's (I think the spelling is correct, or nearly so) on Central Avenue in downtown Albuquerque? Or the original La Doña Luz (commonly known as Frenches) in Taos? John P. Conron, P.O. Box 935, Santa Fe, NM 87504 or phone 983-6948. *—JPC*

BOOKS:

Old-House Dictionary

An Illustrated Guide to American Domestic Architecture, 1600-1940

by Steven J. Phillips.
Published in 1992.
235 pages, 405 illustrations, bibliography, index, $12.95, paper.

Reviewed by John P. Conron

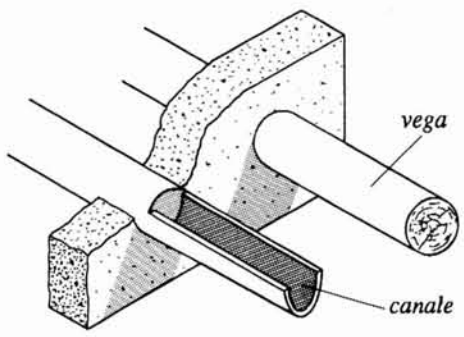
A new and useful dictionary of residential architectural terms has just been published by the Preservation Press in Washington, D.C. In addition to serving as a dictionary the book contains most useful, easy to use cross references and, unlike other well accepted architectural dictionaries, it deals "exclusively with American domestic architecture". It is copiously illustrated and contains an index which eases the readers search for word definitions within the body of the dictionary.

A fine compilation of resources and references to old houses can be found on pages 202 through 219, wherein is listed a comprehensive listing of new and old pattern books, pictorial guides, books on building technology, etc.

The name of the book, *Old-House Dictionary* may be a tad misleading; the book was not published by the very popular magazine, *The Old House Journal*, which also publishes the yearly *Old House Catalog*. The book's purpose, however, is directed towards a better understanding of the "language of architecture" by lovers of old houses; to that end we praise this book.

This review, however, has a few bones-to-pick with the author, in particular with terms common to New Mexico and throughout the southwest:

> **"adobes"** — the basic description is right-on. But then he concludes by allowing, rather than correcting, a redundancy by suggesting as synonyms: "brick adobes, adobe bricks".



"canale and vega"

"canale" — while some *canales* may be as illustrated, I, personally, have not seen them as normal nor common in New Mexico. (I don't claim extensive visual knowledge of Arizona or California. To New Mexico eyes canales are made from flat boards forming an open topped, metal lined boxed gutter set independently of the vigas. (See "vega", below.) The boxed gutter is common in the earliest illustrations of New Mexico adobe walled dwellings.

"Pueblo Revival (1905-pres)" — Rather, than being "predominantly Southwest", I believe it to be predominantly New Mexican, starting with a small building on the University of New Mexico in 1904 (the Heating Plant) and then really taking hold in Santa Fe with the remodeling of the Palace of the Governors and other buildings. The style — Santa Fe Style or Spanish-Pueblo — did have influence in Arizona and can be seen as far away as Minnesota. The Pueblos of New Mexico and the pre-American occupation of 1846 Spanish adobe walled heritage were the inspirations for the revival.

"shakes (or **wood shakes")** — "Handcut" to be sure, but Mr. Harris (*Dictionary of Architecture and Construction*, edited by Cyril M. Harris) and I disagree with Mr. Phillips, who states that they "are not tapered . . .". As Mr. Harris says in his definition of "shakes"; "any thick hand-split shingle . . . formed . . . into tapered . . . sections"

"vega" — here lies Mr. Phillips' most glaring misdefinition that I found. (I leafed through the dictionary, reading many enteries, but not all.) To begin with the spelling is incorrect, and not only here but throughout the book. Further, the definition is, in short, wrong. Vega, according to my Spanish/English dictionary is: a, a "fertile lowland", or a "tobacco plantation" in Cuba, or "damp ground" in Chili. Mr. Phillips is incorrectly defining a **viga,** which my Spanish/English dictionary defines as a "beam, girder, joist . . . ." What projects out from the wall is simply an extension of the viga. Throughout New Mexico the use of the term "viga" in common parlance refers generally to the round beam, rather than the sawed or hand humed rectangular beam.

I hope that the book is so successful that a reprint will be necessary in the near future, at which time "vega" can become "viga". The book will be useful, particularly for the none professional who has a real interest in, and for owners of, Old Houses. *JPC*

Useful (?) Federal Information Department

Received in the mail was this wonderful, and to me, thoroughly useless bit of bureacratic nonsense. If thousands, even millions, of these tidbits were mailed, how many of our tax dollars did it contribute to the bludgeoning federal deficit?

Incidentally, at press time, I had not yet received the promised September 14 "Tipsheet". *JPC*

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ECONOMICS AND STATISTICS ADMINISTRATION
BUREAU OF THE CENSUS

September 8, 1992

Now hear this! THE CENSUS BUREAU IS TESTING IT'S NEW MAILING LIST.

You're not required to do anything. A Tipsheet, alerting everyone of current activities, will be mailed out the week of September 14.

The Tipsheet is produced twice a month, and should prove to be a helpful planning tool.

If you have any questions, please call the Census Bureau's Public Information Office (301) 763-4040.

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