



*Towns of Spain by
Don Juan Lucero*

**Sanlúcar de Barrameda,
Cádiz, España**

**Geronimo Márquez, Maese de
Campo and Son of Hernán
Martín Sambrano**

Sanlúcar de Barrameda is a coastal town, located in the southwestern part of Spain, northeast of Cádiz. It is located across the bay from one of the largest nature preserves in Spain, Parque Nacional de Doñana. The park is the estuary of Rio Guadalquivir that flows through Sevilla and is home to a variety of waterfowl and attracts migratory birds from Europe and Africa.

The town dates back to Roman times. The Moors built a defensive fort and the town evolved into a major port under the Catholics. Columbus set sail from Sanlúcar in 1498 on his third voyage and in 1519 Ferdinand Magellan left to circumnavigate the globe. The historic area is interesting.



A 15th Century church, Iglesia

de la Trinidad has a magnificent Mudéjar ceiling. Another church, Iglesia San Francisco was built by Henry VIII of England when he was married to Catherine of Aragon. Another significant building is the Palacio de los Duques de Medina Sidonia, an aristocratic family who once owned the majority of Spain.



Sanlúcar de Barrameda

(Pictured left is
Castillo de Santiago)

It also located in the Sherry Triangle along with El Puerto de Santa Maria and Jerez de la Frontera, the area where all true Sherry originates. The

temperature and humidity are ideal for sherry production and Manzanilla, with a dry, mild, salty tang is unique to Sanlúcar.

As you can imagine Sanlúcar is famous for its seafood and sherry and some say it has the best langostinos in the world! There are shrimps, prawns and unusual crabs with enormous white claws that are known locally as “bocas de las islas” or mouths of the island. Whiting, mackerel and cuttle fish are also popular. Other foods grow in astonishing varieties such as artichokes, peas, almonds, oranges and other fruit trees.

A favorite meal would consist of tapas (small portions of various foods for sharing) and there is a sherry for every dish. Sanlúcar has been declared an International City of the Vine and Sherry recently by the OIV (International Office of the “Vigne et du Vin”) and is the headquarters of the International Association of the History and Civilization of the Vine and Sherry.

There are miles of beaches, unlimited ocean views and bountiful seafood.

It must have been difficult for Geronimo Marquez to leave the area for the unknowns of the New World.

These lovely young ladies dressed in their flamenco dresses were riding a motor scooter headed to a festival (Feria de la [Manzanilla](#) in late May),. When we pulled up next to them and pointed the camera at them they started laughing. Tradition meets the present.



Sanlúcar de Barrameda coat
of arms and flag



President Conchita Márquez de Lucero

July's annual membership and recruiting event will be held at Ambassador Ed and Cayanta Romero's home. Please would anyone care to help on this project? It is lonely at the top! If you are interested in helping contact me at

(505) 299-6726 or email jrlmcl@msn.com.

The current count on the request for the Congressional Gold Medal for the Bataan veterans stands at 28. Only 181 more co-sponsor are needed to make the required amount of 209 US Federal Representatives. I hope you have done your part in contacting family and friends from out of state asking them to get their representatives to co-sponsor Representative Tom Udall's legislation, H.R. 5315. Your message can be very simple. The load is too heavy for only a few, therefore I am asking each of you to make three calls or letters. New Mexico's representatives are on board so reach out por favor, let's show the survivors we care.

Recently we heard some disturbing news. Santa Fe's 400 th committee is allowing revisionists to celebrate the run to start the Pueblo uprising which also promotes Popé as a spiritual leader and avoiding all the facts. If you feel there should be some input now is the time see the article on page 4.

We are looking for help to lobby at the legislature for the New Mexico history project, the intent of the bill was circumvented by the Department of Education and needs specific dates.

The Last Conquistador will be aired on PBS series POV on July 15th at 10pm. This is an extension of the Black Legend which will probably move you to write a letter to PBS about their anti-Spanish biases.

June Dn. Ricardo's dates to remember

- 3 .Don Juan de Onate dies in Spain 1626. He was cleared of all charges and was given a prestigious post of Mining Inspectors for all of Spain (Good site ***)
www.traditioninaction.org/History/B_005_OñateThanksgiving.html
- 4 NMHCPL BOD Meeting starts at 6:15 pm. Location 3318 La Sala Del Este NE off of Comanche NE between Wyoming and Moon. Members welcome
- 7-8 El Rancho do Las Golondrinas Spring Festival and Children's Celebration 10am to 4pm. Peruvian Horses will be featured.
- 15 Deadline for submissions to the newsletter, send to jrlmcl@msn.com
- 23 Francisco Vázquez de Coronado y Lujan in 1540 enters New Mexico. He was born in Salamanca, Spain ca 1510 – September 22, 1554
- 24 Dia de San Juan (St. John the Baptist) In New Mexico it was the first day of swimming in NM Rivers

These terms were used by the Atarque people: "**Anda bailando como Damian**"--meaning he doesn't have a thing; or, "**Se quedo bailando como Damian**", meaning he lost his shirt in the deal. Submitted by Doña Eufemia 2006 Pauline Chavez Bent

NMHCPL BOARD

President Conchita Lucero 299-6726

Vice President

Pauline Anaya

Second Vice President

Patryka Duran y Chaves

Secretary

Rebecca Martinez

Treasurer

John Lucero

Sergeant at Arms

David Martinez

President Emeritus

Orae Dominguez

Board Members

Eva Gonzales

Frances Perotti

Evangeline "Bingy" Romero

Membership chair

Jeff Romero Attorney at Law

Maria Anaya Rutkowsky

Honorary Board

Socorro Aragon

Eva Torres Aschenbrener

Pauline Chávez Bent

Honorary Council to Spain

Sheldon Hall

Adele Baca Hundley

Robert Martinez

Past Ambassador to Spain

Ed Romero

Corina Santistevan

Website

Orae Dominguez

Patryka Durán y Chávez

News letter staff 299-6726

Editor Conchita Márquez de Lucero

Corine Garcia Márquez

John Lucero

Prayer Requests

Joty Baca & family

David Martinez family

Dean Lucero

Ricardo Quintana

Soldiers in peril

Santiago Márquez Special Forces

Miguel Márquez Correspondent

Canonization of Ven Isabel la Catolica

Patryka Duran y Chavez

Josephine Márquez

Márquez Family Dennis, Dolores& Al

Jeff y Evangeline Romero

Eva Torres Aschenbrener





THE CROSS OF THE MARTYRS

By Cris Sanchez

Many visitors to Santa Fe in the 1920s through the 1950s still remember an imposing monument as seen from most of Santa Fe. Evangeline Trujillo de Romero saw this nearby cross often as she visited her maternal grandparents. This prominent white Cross of the Martyrs was placed on a

northern hilltop, overlooking Santa Fe. Just below this cross was the Victorian house once owned by the Steele family that still overlooks Santa Fe. Paseo de la Cuma was just being developed.

As the Santa Fe 400th Year Celebration approaches for its founding, attention is now drawn to the purpose of this and the now existing commemorative cross. We speak now of this original Cross of the Martyrs. Its site, once very open and previously pinon lined foothills area, must have inspired those who planned the 1920 Fiesta de Santa Fe. That year saw the dedication of this Cross of the Martyrs, a large reinforced concrete cross with the first bronzed plaque. The monument was the first to commemorate the death of 21 Franciscan friars during the 1680 Pueblo Rebellion. A similar version of today's Fiesta "Candle Light Procession" was held at this site and is depicted by a New Mexico Arts Museum owned oil painting.

As the adjacent property became owned by the Senutovich family, a barbed wire fence then marked the property and restrictions to the Cross were imposed. This property has since changed hands several times. The concrete cross still stands, adjacent to a large home recently built, and is a silent reminder of the past. The ceremonies at the Cross ceased, until the Fiesta Council revived the need for continued commemoration of the Franciscan friars, who braved the journey and colonialization of Nueva España and ultimately gave their lives during this not forgotten 1680 historical event.

This renewal project found a very appropriate site at the overlook of the old Fort Marcy ruins hill. The currently well developed monument, with large white steel cross also overlooks the cathedral and plaza district. It now has permanent features as well as an improved winding path. The Candle Light Procession has continued to be a solemn and faith based annual Sunday night closing of the Fiesta de Santa Fe. Although it is Catholic, many people of all faiths have participated in this ceremony that still prays and says: "We have not forgotten."

The photos are taken from

http://www.newmexicoet.com/cross_of_the_martyrs_photos.htm

Comments by Conchita

I have never been there but after reading Cris's article I did a little research and plan to visit the Cross of the Martyrs what do you say we plan an August 10th picnick ? It sits on a hill that offers a lovely view of Santa Fe, the Jemez Mountains and the Sangre de Cristos (Blood of Christ Mountains).

Hiking to the cross is made easy by a paved winding path with a fairly easy incline. Also, along the path there are plaques that describe 400-years of Santa Fe history, starting with the Spanish building the city in 1610.



Interesting History Notes

Christopher Columbus imported the cayenne pepper from Jamaica during his first voyage and launched a minrevolution from Europe to Asia information from *Gardens of New Spain* by William W. Dunmire page 91

Juan de Onate married Isabel de Tolosa Cortes Moctezuma, granddaughter of **Hernando Cortes** (the Spanish conqueror of Mexico and the Aztec Empire) and great granddaughter of the Aztec Emperor Moctezuma Xocoyotzin

Early colonialist regulated their activities by ringing the church bells. Most of New Mexico's bells are cracked because they were rung in the freezing winter weather. A particular tolling of the bells meant some one had died (Doblar las campanas *The Quiz of Enchantment* by Michael McDonald p 33



Si quieres ser servido, sírvete a ti mismo. If you want to be served, serve yourself)

The Pueblo Revolt Massacre by Rubén Sálaz Márquez, Cosmic House, \$19.99, 108 pp.:

A Review by Pablo Ricardo Quintana

What a genuine surprise! At last someone has the courage to tell the truth. Mr. Sálaz slowly, patiently and carefully has presented the facts of what is known about the Acoma War and the great massacre of the Spanish people that happened on St. Lawrence Day, August 10, 1680 in Nueva Mexico. The reason Mr. Herrera's review called it angry (it isn't) and the KOB discussion called it controversial is simply that so much negativity has been written about this subject and about the Acoma War that those views are taken for the facts that they are not. The Spanish were not the brutes they have been made up to be. It has been admitted that the Pueblos have no oral tradition about these occurrences and have gotten their "facts" from the writings of others such as Robert Silverberg and Dr. Andrew Knaut. Dr. Elizabeth Archuleta, a Yaqui, merely repeats what they wrote. Mr. Sálaz Márquez goes through each of the events and finds the documentation as to how they actually occurred. The Acomas play the role of victims when they, in fact, were the perpetrators of that war. The Acomas instigated the Acoma War, took most of the lives lost by the warriors during the battle and did not have their feet cut off. At least there is no proof that that ever occurred. Likewise, the massacre was waged with the intent of eradicating the Spanish from Nueva Mexico in an act of genocide, was waged against Franciscan friars, women and children, three quarters of the victims who were least able to defend themselves, and, was waged to occur in the early morning hours when the people were just waking up. Mr. Salaz also notes that Christian Indians were also killed. Moreover, the Spanish were asked to return twelve years later. Also, Po'Pay was not the hero he has been painted up to be, by what is known about him, but had ulterior motives and was very likely mad. His death at the hands of the Pueblos during the interregnum is also mysterious. Generally, it was a pleasant read and a pleasant change. It is not a difficult book to read. I finished it in four hours by skipping the lists. I suggest that it should be in the library of every Hispano who takes pride in his or her heritage.



A bronze panel on the door of St. Francis Cathedral, Santa Fe, depicts Spanish colonists fleeing from the city toward Mexico during the Pueblo Revolt of 1680.

Information submitted by Dn. Luis Brandtner
The 2007 Santa Fe 400th Anniversary Resolution

A resolution was "passed, approved and adopted" on July 11, 2007 by the Santa Fe City Council. It was introduced by Santa Fe City Councilor Miguel Chavez.

(see http://www.santafenm.gov/archives/153/res%202007%2059_001.pdf)

2007 Resolutions - 2007-059

Brief Description - A Resolution Repealing Resolution NO. 2005-10 and re-establishing the 400th Anniversary Committee to plan for the Four Hundred Year Anniversary of the Founding of La Villa de Santa Fe, 1607 through 1610

A blending of the two cultures?

Why a new resolution? The original 2005 resolution is not archived on the Santa Fe City website but here are two excerpts from the 2007 resolution that may explain why a new resolution was needed:

Whereas, **in order to collaborate with our neighboring pueblos [emphasis added]** in planning the 400th anniversary of the founding of the Villa Real de la Santa Fe, the Governing Body desires to re-establish the 400th Anniversary Committee; and

Whereas, in 2010, Santa Fe shall proudly observe its 400th anniversary, 1607-2010, with suitable events and observances by the citizenry of Santa Fe to commemorate its first four hundred years **and to pass on to their children and grandchildren the Indo-Hispano heritage [emphasis added]**;

The origins of the previously reported accord between the city of Santa Fe and the Pueblos is now clear.

The Pueblo Indians have agreed to participate on condition that:

1. The Indians be respected
2. The anniversary events be called a commemoration rather than a celebration
3. The Indians be allowed to film events with the help of the city of Santa Fe
4. The City of Santa Fe sponsor an annual Po'pay event

The key word in the new resolution is "collaboration". A more appropriate description is "the blending of the Pueblo and Spanish cultures", now official Santa Fe 400th Anniversary policy thanks to Councilor Miguel Chavez, the Santa Fe City Council, and Santa Fe Mayor David Coss. This "blended" culture is the "Indo-Hispano" culture. Doesn't that just warm the cockles of your heart!

Another interesting fact

Provision B of Section 3 under "BE IT FURTHER RESOLVED" reads as follows:

The 400th Anniversary Committee is authorized to work closely with Santa Fe 400th Anniversary Committee, Inc., a non-profit organization, for the purpose of commemorating the founding of La Villa Real de Santa Fe.

Note the potential confusion (and potential conflict of interest) between the official city committee and the private entity whose names are identical except for the "Inc." attached to the private entity's name.

Welcome New Members by Bingy

We are growing and appreciate everyone. Helen Chavez Mitchener currently of Albuquerque NM, she was born and raised in Belen, NM, one of 15 children. Helen had four daughters, one is deceased. Helen is very interested in learning more about our history and Spanish culture.

Results of a gift membership by Patryka Duran y Chavez in 2007 to Alfred C Chavez currently of Palos Verdes Estates Ca who has now joined and purchased a gift membership for friends Betty and Ray Dimas currently of Albuquerque Bio's are pending submittal by our new members.

Banquet Comments

Thank you for your invitation for me to join the marvelous event Saturday night and to be a guest at your

table. I enjoyed meeting your family and also visiting with Tony Martinez. Those CDs are very precious as I have been trying to get the SW Research Center to let me purchase copies for members of the tour to the Philippines in January when we showed the documentary on the bus. I had a copy from the TV broadcast.

The evening took me back to my course in the mid 1970s when I learned New Mexico history from Marjorie Bell Chambers, P.D., who ran for local office and then unsuccessfully for Lt. Governor of NM. I'll be teaching 6th, 7th, and 8th graders at West Las Vegas mid-school tomorrow and will show the students about the Bataan Death March.

Nancy Bartlit, Immediate Past President Los Alamos Historical Society



"Thank you for a fantastic evening." It was wonderful! Pat Esterly Dona Eufemia 2008



"It was a very memorable experience for me to be recognized by NMHCPL. Thank you all so much. Something about the evening that was ever so special was your presentation to me of the retablo of San Antonio. When I realized that you had chosen this particular saint for me I was astounded and quite touched. You see, San Antonio was always very special to my mother, as he is the patron saint of her village of Los Sauces, Colorado.

I saw the date of his feast day, June 13, (a day that had been very significant to her) written on the retablo's backside, and felt as though it were a sign that my departed mother was there with me in spirit. I shall never forget the emotion that I felt at that moment. Again mil gracias to you and the rest of the board for having extended this honor to me. Sincerely, Dolores Valdez de Pong.

(The Santa Fe New Mexican ran a wonderful article about Dolores Sunday April 27, 2008)

You may have noticed the beautiful Santiago medallions on the red and gold ribbons worn by the past awardees and the NMHCPL board. We have begun a tradition. Awardees who attend our events are distinguished with the medallion. Santiago is our patron Saint and we wish to create an awareness of his significance to our Spanish culture. .



♀ "For in the end we will conserve only what we love. We will love only what we understand. We will understand only what we are taught". Baba Dioum (submitted by Pauline Chavez Bent) 5

Spanish New Mexican by Dn Luis Brandtner

Being Spanish New Mexican, or Hispano, or Spanish American refers to both race and culture. Nobody is claiming pure anything. Most Hispanos have some Indian blood. Some have a lot of Indian blood and some have no Indian blood. But like Rubén Sálaz said in his TV interview: "So what!".

We are Spanish in New Mexico or Spanish in America. Yes, we have picked up some Indian words and some Indian foods and perhaps some other aspects of Indian culture. That is why we say Spanish New Mexican and Spanish American. The "New Mexican" and the "American" includes the pieces of Indian culture and the Indian genes that we have picked up along the way. But that doesn't make us Indians or Indo-Hispanos. We are Spanish New Mexicans. Sometimes we say we are Spanish for short. But it is understood that we are Spanish New Mexican.

On the other hand the Pueblo Indians have a lot of Spanish blood and the Pueblo culture has a lot of Spanish culture. The only history from the Spanish colonial period that they have is what they can glean from Spanish documents written by our Spanish ancestors.

One Pueblo Indian was saying several years back that the Pueblos had retained more of the Spanish culture than Hispanos themselves had! And there is a some truth to that statement in that the Indians have retained some outward manifestations of New Mexico Spanish culture that we have long ago dropped as we became more Anglicized. Like the horno and the wheat bread. And the sheep. And the pomegranate blossom design that they have renamed the "squash" blossom design that they use on their silver jewelry, and their silver jewelry itself that they learned to make from our ancestors, etc., etc. If we took away all that they borrowed from our Spanish ancestors there would be little left except for their pagan dances and ugly Kachina masks.

But does anybody question that Indians are Indian? Or that the Pueblo culture is not Indian? Or insist that the Indians and their culture are not "pure"? No! They are Indian. That's it. But when we say we are Spanish others immediately question it. They immediately accuse us of claiming to be pure Spanish.

Why aren't Indians questioned about the purity of their Indian genome? Today many so-called Indians have other European blood beside Spanish blood. There are even blond Indians! But does that make them any less Indian according to them or according to the Anglos. Nobody questions that they are Indians even when they are blond. Does anybody ever talk about "blending" the Pueblo culture in order to "close the gap" between it and the Spanish culture or between it and the Anglo culture?

So why are others always questioning what we are when we say we are Spanish? or Spanish New Mexican? or Spanish American? That is why I favor saying we are Spanish New Mexican or Spanish American. So when they question our "purity" we can simply respond by saying: "I did not say I was Spanish. I said I was Spanish New Mexican" or "I said we were Spanish American".

Others defining and re-defining us and our culture and our history is what I refer to as ethnicide. It is cultural genocide. And when indulged in by government it is against international law. It is against the United Nations Declaration of Human Rights. It is against the UN Treaty against Genocide to which the United States is a signatory. And it is against the principles of the US Declaration of Independence and against the principles of the US Constitution. But despite that it is an ever present oppressive socio-cultural dynamic in our lives. I mostly blame the Anglos who encourage and empower the Indians. And then we have the Hispanic *vendidos* (sellouts) who sell out for personal gain or to please their Anglo overlords.

We must object to others defining who we are or what our culture is. But objecting seems to not be enough. We must be indignant about it. We must take offense. We must take deep offense. When our culture is redefined as "Indo-Hispano" we must take offense. There is no middle ground. There can be no middle ground. We must insist that they stop and desist. We must insist that they stop insulting us. We must insist that they stop using the word "Indo-Hispano" when referring to our culture and when referring to our Spanish history like the founding of Santa Fe.

We do not insist on being part of Pueblo cultural activities. They would laugh at us if we did. They disrespect us when they do their Popé thing. Asking the city of Santa Fe to have an annual

Spanish New Mexican continued

Popé event is an insult to Hispanos on the face of it. We must insist that the city of Santa Fe not have an annual Popé event.

If they go through with it we must take some action against the city of Santa Fe. We must protest in the streets or in the courts. We must let them know that we are being insulted and we will no longer put up with it. We must let them know that the Statue of Popé in Statuary Hall is an insult to us and to our culture.

Alternatively, we must insist that the city of Santa Fe annually commemorate the Massacre of 1680 on August 10. The Pueblo Uprising and Massacre of 1680 is an important part of our Spanish New Mexican history and an important part of Santa Fe history, of Santa Fe's Spanish history. We must insist on equal time. We must insist that our story also be told. We must insist that the insults to us and to our culture stop. We must no longer allow it to happen either on an *ad hoc* basis or on an institutionalized basis.

The ethnocide must end! The cultural genocide must end!

Sopaipillas by Dn Ricardo Quintana

On the back of the Little Anita's Menu, it is stated that sopaipillas are pronounced sopapillas (soh-pah-pee-yas), that the word means "little pillows" and that they are of Indian origin, probably because of their similarity to the "Indian" fry bread. This needs to be corrected.

Mary Montañó in *Tradiciones Nuevomexicanas* states that Spanish women made flour sopaipillas (pronounced soh-pai-pee-yas) and buñuelos (boo-nyooeh-los), deep fried wheat bread made with yeast or baking powder, while Indian women stuck to making their bread from corn.

Ruben Cobos in his *Dictionary of New Mexico and Southern Colorado Spanish* states the same, saying that it is a sopaipilla when cut into a small square shape and a buñuelo "when cut large and round with a hole punched in the middle". This is the essence of Indian fry bread, which is not Indian at all, but borrowed from the Spanish. Cobos also states that the word sopaipilla is a diminutive of the word sopaipa, meaning "fritter". This is derived from sopa, which is bread dipped in a liquid. Think of the English words sop and soup.

William Dunmire in *Gardens of New Spain* states that the Indians did not have wheat until the Spanish brought it with them. Clearly, Little Anita's is in error.



Sonny Rivera's latest sculptures by Hope Rivera
Sonny was commissioned to create a 13' high sculpture of the late Korean War Veteran and Medal of Honor recipient Captain Raymond G. Murphy for the Albuquerque VA Medical Center, which is one of the top ten veteran hospitals in the United States. This project was solely financed by Mr. Ross Perot. The membership is invited to the

unveiling of the sculpture and renaming of the hospital to the *Raymond G. Murphy VA Medical Center* Saturday, June 7, 2008 at 10:00 am.

Doña Ana Sculpture

Senator Mary Jane Garcia, the Majority Whip, who was born and raised in Doña Ana and still lives there, was responsible for the restoration of the church "Our Lady of Purification"



which is hundreds of years old, as well as a socalo plaza and gazebo that were later added. As part of the renovation plan, Sonny was commissioned to create a sculpture of the woman Doña Ana for the new plaza, which was dedicated on February 12, 2006.

The village of Doña Ana is in the middle of the Camino Real, the start of La Jornada del Muerto, the Chihuahua Trail, Oñate Trail, and I-25 runs right through it today. In creating this sculpture he imagined all the trails that run through this beautiful village. He envisioned the water that was needed to sustain life in this valley for the people of the community, the livestock, and for agricultural purposes. This is why he named it "Aguas de la Vida". Sonny depicted Doña Ana as a working woman who is at the village well pouring water into large water vessels (jarros) to be distributed throughout community.