This year the University of Texas at Arlington Library will host the eleventh biennial Virginia Garrett Lectures on the History of Cartography on Friday, October 5. The theme for this year’s lectures will be “Paths to Highways: Routes of Exploration, Settlement, and Commerce,” and will feature five prominent scholars in the cartography of the American West.

Will Bagley is an independent scholar of the American West who has authored or edited more than twenty books, including Blood of the Prophets: Brigham Young and the Mountain Meadows Massacre and So Rugged and Mountainous: Blazing the Trails to Oregon and California, 1812-1848. He will present a talk entitled “One Great National Highway across the Continent: Maps and the Overland Road.” Bagley will explore the relationship between nineteenth century trails, such as the Oregon and the Santa Fe Trails, and the emergence of a transcontinental highway system in the mid-twentieth century.

Wesley Brown, founder and first president of the Rocky Mountain Map Society, will present a talk on the impact of the Colorado gold rush on the maps of today, entitled, “Taken from Texas: How the 1859 Gold Rush Put Colorado on the Map.” On the eve of the Civil War, more than 100,000 fortune seekers had explored the Front Range, north of Pueblo to the Wyoming border. In their quest for gold, they established dozens of settlements and blazed numerous trails.

Regular attendees of the Garrett Lectures will be very familiar with David Buisseret, the former Jenkins and Virginia Garrett professor of history at UTA, as well as a former president (1991-92) of the Society for the History of Discoveries. The author of more than thirty books in English and French, Buisseret will discuss the Indian trails marked on the earliest European maps of the fifty Chicago townships, and then examine them in the context of the region’s topography/hydrography and subsequent European settlement. He will also relate these trails to marker trees (a very few of which survive) and to the loblolly trees which served as landmarks along voyageur canoe routes.

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The Center held two events this past fall to commemorate the 40th anniversary of the creation of UTA’s Special Collections Labor Archives. Founded by History professor emeritus George Green, the collection contains archival materials from hundreds of union locals and labor councils, statewide labor organizations, personal papers of union officials, as well as oral histories of more than 200 labor leaders and union activists.

On November 9, the Center held a symposium, “Walking the Line: Perspectives on North Texas Labor Organizing,” featuring three prominent labor leaders in the DFW area: Gene Lantz, John Childers, and Patrick Hancock. Gene Lantz discussed his more than fifty-year career as a progressive activist for various labor organizations. John Childers offered insights into labor-management relations at General Motors during his twelve years as president of the United Auto Workers chapter at the GM’s Arlington facility. Providing an analysis of the challenges faced by union workers in the airline industry in recent years, Patrick Hancock discussed his efforts on behalf of the Association of Professional Flight Attendants as an employee of American Airlines.

In December, the Center sponsored a research conference for undergraduate students working in the field of labor history during the fall semester in any course offered by the College of Liberal Arts. Six students were honored with awards in English and Spanish language categories and gave presentations on their research, much of it drawing upon the library’s Labor History Archives.

The first prize winner in the English language category, Rebecca Marikano, a student in Dr. Stephanie Cole’s Research and Methods class (HIST 3300), examined the direct impact of 1960s liberation theology on farm-workers in Texas. Specifically, she focused on liberal Catholic priests who called upon the church to take a leading role in efforts to correct social injustice and the plight of the poor, and their role in the 1966-67 Starr County Strike, a dispute between farmworkers and owners of melon growers in the lower Rio Grande valley. The second-place prize went to Ryan Moya, a student in Cristina Salinas’ Mexican-American History course (HIST 3368), for her study of the Delano Grape Strike. The five-year strike against non-union grape farmers ended in 1970 with a significant victory for Cesar Chavez’ United Farm Workers, and resulted in its first contract with the California grape industry. Amanda Alfred, another student of Dr. Cole, placed third for her paper on Alfred George and Latane Lambert, a couple who devoted their lives to working in the labor movement and liberal politics in Texas.

All three Spanish language award recipients were students in Dr. Chris Conway’s Latin American Culture and Civilization course (SPAN 3312). Most students in the class drew their research from El Malcriado, the often irreverent newspaper founded by Cesar Chavez’ United Farm Workers in 1964. First place winner in this category, Alisha Adams, examined Malcriado’s coverage of pesticides by California agribusiness, and its consequences for the health of union farm workers. Two students focused on the poems that regularly appeared in the pages of Malcriado. Alicia Naranjo-Ro-sales, received the second place award for “The Roots of Strength: How Hispanic Farm Workers Gained Resilience.” Alanna Berecin received third place for her paper “El Malcriado: La Poesia de mi gente.”
Stephanie Cole reviewed Melissa Stein’s *Manhood: Race and the Science of Masculinity, 1830-1934* in the September 2017 issue of the *Journal of the History of Sexuality*. She presented a paper at a teaching conference and gave two invited lectures on Texas women, one at Tarrant County College-Southeast, and one at Lone-star-Cyfair in the Houston area.

Paul Conrad published an article in the *Early American Studies* quarterly entitled, “Empire through Kinship: Rethinking Spanish-Apache Relations in Southwestern North America in the Late-Eighteenth and Early-Nineteenth Centuries.” He gave two conference papers on the forced migrations of the indigenous peoples of the American Southwest at the annual meetings of the American Ethnohistory Society and the Western Historical Association meeting. He also took part in a borderlands symposium on Colorado History at the El Pueblo History Museum in Pueblo, Colorado, and presented a paper on UT-Arlington’s Collaboration with the Urban Intertribal Center of Texas,” at the Dallas Area Social History Group.

Christopher Conway was promoted to the rank of Professor after seventeen years at UT Arlington. He recently published a book chapter titled, “Charros: A Critical Introduction,” in the book *Modern Mexico: Critical Foundations*, Stuart Day, ed., published by University of Arizona Press. He has also completed his third book manuscript, titled “Heroes of the Borderlands: The Western in Mexican Film, Comics, and Music.” The book, which is currently under review for publication at University of New Mexico Press, examines the evolution of Westerns in Mexico and the different ways these tales illuminate aspects of Mexican history and culture, such as political centralism, cultural nationalism, folk religion, gender roles, and U.S.-Mexican relations.

Gerald D. Saxon was nominated for the President’s Award for Transformative Online Education for his online course, HIST 3364. He continues to work on a biography of Texas *empresario* Sterling Clack Robertson (1785-1842), who came to Texas from Tennessee in 1830. He is currently Co-principal investigator for a grant, “From Cure to Care: Expanding the Texas Disability History Collection,” UTA College of Liberal Arts. Grant funds are being used to build the Texas Disability History Collection housed in Special Collections of the University Library.


Robert Fairbanks gave a paper entitled, “Improving Black Housing in North Texas: A Different View of the Postwar Urban Renewal Program and Low-Cost Black Housing,” at the Urban History Association, in Chicago. He is currently working on a new project entitled “The Post World War II City Building Mania in the Southwest” that explores the creation of a different kind of city in the region by exploring the growth and development of Arlington, Texas, and Mesa, Arizona, the 50th and 38th largest cities in the U.S.

Sam W. Haynes was elected as a Fellow of the Texas State Historical Association and nominated for UTA’s President’s Award for Transformative Online Education for his online course, Texas to 1850 (HIST 3363). He gave six public talks on such topics as the Center’s digital humanities project, “Border Land,” which maps interethnic violence in nineteenth century Texas, and the role of public memory in the creation of Texas history monuments. He gave two radio interviews, one for KUT Austin on the Mexican-American textbook controversy, and one on the Center’s “Border Land” project for KERA Dallas. He was also a consultant for an upcoming History Channel documentary, “The Frontiersman,” which will air in 2018. He is currently working on a book on early nineteenth century Texas, which is under contract with Basic Books.
Kristy L Willis received the 2017-18 Ida V. Hall and George Kohfeldt Endowed Scholarship in Native American Studies, awarded to an undergraduate or graduate student focusing on the study of Native Americans. Kristy is a citizen of the Choctaw Nation of Oklahoma. She currently serves as the president of the Native American Student Association at UTA, the longest running student led Native organization in Texas. Since 2013, she has served as an Ambassador for the American Indian Heritage Day in Texas committee. She is also a volunteer at the Urban Inter-Tribal Center of Texas, located in Dallas.

Jacob Cunningham received the 2017-18 Shinko and Tom McDonald Scholarship, given to the best research paper on nineteenth century Texas by an undergraduate or a graduate history student. A student of Dr. Sarah Rose, Jacob wrote a paper for her HIST 3300 class on the birth of the eugenics movement in Texas titled, “Compulsory Sterilization in the Lone Star State.” Jacob is a History pre-law major with a disability studies Minor. In October he presented a paper based on his research, titled, “Texas Disability History: Texas’s Relationship with Eugenics and Accessibility at UTA.” A senior, he plans on attending law school after he graduates, and hopes to work for the Southern Poverty Law Center.

Center Receives $20,000 Summerlee Award

In 2017 the Center received a $20,000 award from the Summerlee Foundation, Dallas, Texas, to complete its multi-year digital humanities project, “Border Land: The Struggle for Texas.” Examining interethnic conflict in nineteenth century Texas, the project seeks to build a database and use GIS software to map episodes of violence involving Native, Mexican, and Anglo Americans. Web development for the site is being undertaken by UTA Library’s Digital Creation department. The grant will be used to build an interactive timeline for the site, as well as create two heat maps to show the concentrations of violence over time. Funds will also be used to conduct archival research, conducted by Dr. Haynes and History department graduate students, in UTA’s Special Collections as well as archives in Austin, Houston, and Brazoria County.

New Center Administrative Assistant

In January, the Center welcomed Barbara Moore as its administrative assistant. A native of Iowa, Barbara received her B.A. in English and Psychology from the University of Northern Iowa, and received her M.A. in Human Resources from the University of Iowa. She moved to the metroplex in 1984, where she enjoyed a long career in Human Resources at Lockheed Martin Aeronautics, specializing in professional and executive development. When not spending time with her family, her great passion is fiber arts, including weaving, spinning, knitting and dyeing fibers. Barbara assumes the administrative assistant position from Elizabeth York, who retired after more than half a century as an employee of UT Arlington.
American Genocide and Murder State

Introduced in 1944 by Raphael Lemkin and adopted in 1948 by the United Nations, the term genocide and the guidelines used to determine it, has given scholars a unique tool with which to readdress the atrocities of the past. Brendan C. Lindsay’s Murder State (University of Nebraska Press, 2015), and Benjamin Madley’s An American Genocide (Yale University Press, 2017) are both works that employ genocide as a system of analysis in order to reframe the rapid population decline that occurred among the Indians of California in the wake of the territory’s conquest by the United States. Lindsay and Madley present the argument that under the Geneva guidelines for genocide, the atrocities committed against California’s Indians by U.S. citizens between the years 1843 to 1876 qualify as genocidal acts. Among other evidence for their claim, Lindsay and Madley use payroll records, official government correspondence, and first-hand accounts to link federal and state government support to the decimation of California’s Indians. Their works expose the darker side of democracy, bringing attention to how easy it is for its seemingly benign mechanisms to be utilized towards nefarious ends.

Murder State and An American Genocide are works that seek to reframe a discussion that has persistently stressed that rather than a direct result of U.S. actions and policies, the population decline of Indians living in California was a passive byproduct of contact with the U.S. and its citizens. Through their effective use of evidence, Lindsay and Madley tear apart this narrative by exposing a democratically-operated, Indian-killing machine that was fueled by taxpayer dollars. Both authors make a strong case as they explore the social prerequisites needed for U.S. citizens to openly endorse the murder of a perceived race of people. Lindsay and Madley connect every dot, showing how local support and enthusiasm for Indian-killers only grew as funding from state and federal agencies became readily available for those carrying murderous intent. Lindsay and Madley also leave room to peer into the experiences of the victims, a decision that highlights the desperation of California’s Indian communities and the trail of betrayals endured by them at the hands of local and federal agents. The authors offer a ghastly exposé of the atrocities committed by a democratic government, acts made even more disturbing by their similarities to the Jewish holocaust.

While both Murder State and An American Genocide share the same topic and the same purpose, their authors do approach the topic from slightly different angles. Murder State focuses on showing the process by which the ordinary citizens of California were transformed into federally funded butchers of men, women, and children. Lindsay connects the events in California to the Indian-killing heritage already carried by U.S. immigrants to California. He explores how popular culture and the democratic elements of the time made state-sponsored terror a possibility. His analysis of 19th century American-pioneer mentality, western philosophy, and the mantra of Manifest Destiny, provides a unique insight into how the perpetrators justified the genocide to themselves. Madley’s An American Genocide takes a more specific and chronological approach than Lindsay’s work. Madley presents an organized and extensive collection of genocidal acts including the tribes they were perpetrated against. His work presents very detailed evidence for each event and heavily incriminates all levels of the California government in the atrocities. Madley’s work exposes those involved in both the financial backing and the chain of command that made California’s Indian genocide possible.

Among other works on Native American history, Madley and Lindsay’s falls into a very specific niche. Historians like Jace Weaver have written much about Indian history from the time of their first contact with Europeans, to the beginning of their political and territorial struggles against the newly founded nations of the Americas. Some, like Nancy Shoemaker and Joshua Reid, have focused on the struggles faced by the Indian community since the military defeat of their tribes by the U.S. government or their relocation to reservation lands. Madley and Lindsay are unique in focusing on the story of California’s Indians at the time of its acquisition by the U.S., with a focus on this country’s intent to completely destroy Indian communities. Their approach in understanding the crimes perpetrated against California’s Indians as an act of genocide is part of a movement within academia aiming to change the accepted narrative. Their works provide substantial evidence proving that both U.S. citizens and their government were involved in activities with the intent to kill off entire Indian communities. The shift in narrative offered by Madley and Lindsay is one that is necessary in under-

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ew events have occupied as prominent a place in American historical memory as the Texas Revolution. Steeped in lore and shrouded in myth, the story of Texas’s separation from Mexico has achieved iconic status, the subject of scores of books and more than a few Hollywood films. For generations of Americans, the Texas Revolution is one of the epic events in the history of the West, a saga emblematic of the nation’s “Manifest Destiny” to expand across the continent.

And yet, despite its prominence in the national narrative, the Texas Revolution has attracted little attention from scholars in recent years. To a large extent, the field has remained unchanged since the days of Eugene Barker, who first posited the thesis in the 1930s that the Revolution was an inevitable one, a “clash of cultures” in which hardy, self-reliant Anglo-American pioneers broke free of an authoritarian Mexican government. This thesis has been reinforced by innumerable popular histories of the Revolution, which generally tend to emphasize the high drama of a small band of rebels with “right” on its side, locked in a heroic struggle against a seemingly indomitable foe.

Why has the traditional interpretation of Texas’s independence from Mexico remained so immune to revisionist challenge? One reason may be geography. In the early nineteenth century, Texas was a border region, situated beyond the orbits of both Mexico and the United States. In much the same way, it has tended to lie just outside the field of vision of historians who study these countries. Disconnected from both national narratives, the story of Texas during the Revolutionary period has been left largely to scholars of the state.

Our understanding of these events has not been well-served by this regional perspective. To a surprising degree, studies of the Revolution have lacked a thorough grasp of the two nations that bordered it. State historians, focusing almost entirely on events in Texas, have tended to neglect the American contribution to the conflict, both in manpower and financial resources. With a few notable exceptions, they have often failed to understand, too, the dynamics of a Mexican political system that prompted conservatives to establish a more centralized rule in 1834.

In viewing the Revolution in a vacuum, without regard for its transnational causes and consequences, historians have often devoted their attention to the events of 1835-36, and to the struggle’s most notable military contests. Academic and popular historians alike have been particularly fascinated with the siege of the Alamo. Yet the most storied battle in Texas history had very little, if any, impact on the outcome of the insurrection. The heroics of the Alamo defenders notwithstanding, the siege revealed the utter inadequacy of the Mexican army, a fact that would be amply confirmed a few weeks later when it was routed at the battle of San Jacinto. Rather than correct these myths, historians of the Revolution have perpetuated them by endlessly revisiting the most arcane and trivial details of the siege. What were the circumstances of Davy Crockett’s death? Did William Barret Travis really draw a line in the sand? Surely no other period in American history has been so mired in minutiae.

That said, during the last quarter of a century there have been noteworthy efforts to give our understanding of the revolutionary period a more inclusive character. Some fine work has been undertaken by Latino scholars, who have delved into the archival record to recover Mexican voices, such as those of Erasmo and Juan Seguin, José Antonio Navarro, and Antonio Menchaca. Yet despite the valuable information which has come to light about these prominent Mexican-Texans, their recent addition has done little, if anything, to change the basic contours of the narrative we know so well. This is because the Anglo story permeates our understanding of the revolutionary period, a more inclusive character. Some fine work has been undertaken by Latino scholars, who have delved into the archival record to recover Mexican voices, such as those of Erasmo and Juan Seguin, José Antonio Navarro, and Antonio Menchaca. Yet despite the valuable information which has come to light about these prominent Mexican-Texans, their recent addition has done little, if anything, to change the basic contours of the narrative we know so well. This is because the Anglo story permeates our understanding of the period so completely that it is all but impossible to view it from alternative perspectives. For that reason, historians have tended to focus on the “good” Mexicans who aided the revolt against the centralist government, while ignoring the many Hispanic Texans who did not. Moreover, those who have attracted the notice of scholars are often studied more in terms of their ties to Anglo-Americans, rather than as leaders of the Mexican community. Thus, despite historians’ best

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American Genocide and Murder State

standing the reality of what being born Native American in the U.S. has entailed.

The anthropologist Michel-Rolph Trouillot once wrote about the production of history and how parts of the past are often silenced to benefit an agenda. Trouillot came to the conclusion that too often, the past is curated to fit a larger story at the expense of facts and other narratives that are deemed unimportant. When these censored histories are adopted by the public as fact, they begin to be seen as absolute truth and portions of the past become effectively silenced. Though Trouillot wrote about this in 1995, the existence of a curated national narrative in U.S. schools is something that continues to be overlooked or ignored. *Murder State* and *An American Genocide* are works that challenge this curated narrative, bringing attention to aspects of U.S. history that are often overlooked. Their works expose the darker aspects of democracy that entail the silenced atrocities that helped to secure the prosperity and abundance often touted as one of this country’s defining qualities. That both Madley and Lindsay met resistance within their own departments for their use of the term genocide goes to show just how pervasive the national narrative can be. It is works with well-supported, but uncomfortable perspectives and opinions, that often find themselves becoming the foundational works of a given field. Over time, Brendan C. Lindsay’s *Murder State: California’s Native American Genocide, 1846-1873* and Benjamin Madley’s *An American Genocide: The United States and the California Indian Catastrophe* will definitely become must-reads for anyone interested in Native American history and U.S. race relations.

Paul Ruiz-Requeña

UT-Arlington

Rethinking the Narrative of Early Nineteenth Century Texas

efforts to adopt a more pluralistic approach, the region’s Hispanic inhabitants remain, at best, walk-ons in this drama, a brief diversion from the traditional story of Anglo alpha male heroics.

Our understanding of the region’s Native American population has also suffered from this overemphasis on the Anglo-American experience. When Stephen F. Austin led immigrants from the United States into the area in the mid-1820s, he not only encountered a diverse collection of indigenous cultures that included the woodland tribes of the central river valleys (Wichitas, Tonkawas, and Karankawas) and the nomadic peoples of the southern Plains (Comanches and Apaches), but several tribes from the American South and Midwest (such as the Cherokees, Alabama-Coushattas, Chickasaws, Choctaws and Shawnees) that had been migrating into Texas for several years. To refer simply to all these tribes as “Native Americans” ignores the rich complexity of the tribal cultures that inhabited the region when Austin arrived.

The continued dominance of the Anglo narrative can also be seen in our spatial understanding of the region during this period. Often, when historians claim to focus on Texas, what they really mean is those areas under Anglo control—the broad arc of land from the Nueces to the Sabine rivers. The areas south and west of this region are often depicted as marginal, peripheral spaces—that is, until they are settled in sizable numbers by Anglos. In the early decades of the nineteenth century, the Pe-nateka Comanches who dominated the southern Plains actually controlled the largest part of the region we know today as Texas. South Texas, meanwhile, which whites referred to as the “horse desert” in the 1830s, remained under the influence of a string of Mexican towns from Laredo to Matamoros, whose residents had ranches on both sides of the Rio Grande.

Still another problem is the use of identifiers which serve to subtly inhibit our ability to detect broader, transnational themes. The term “Tejano,” for example, was rarely used in the first half of the nineteenth century, for the simple reason that Hispanic Texans did not have a common regional identity. Rather, they saw themselves as Mexicans, and sometimes as nortenos—residents of the northern borderlands. The term “Texian,” used to denote all Anglo-Americans living in Texas, is equally problematic. To understand why the Revolution occurred, it is important to distinguish between Anglo colonists, some of whom had arrived more than a decade earlier, and the thousands of American volunteers who poured into Texas once the rebellion began. To blur the line between these groups is to obscure the fact that the rebellion had two distinct phases. What began as a local insurgency by colonists who felt they had legitimate grievances against governmental authority would be won by citizen-soldiers of the United States, who were largely ignorant of the rebellion’s causes.

Clearly, a wider lens is needed, one in which Anglos—who only became the region’s majority ethnic group in 1834, a year before the Revolution began—share the spotlight with the many other peoples of Texas. One of the most diverse regions of North America during the early decades of the nineteenth century, Texas can perhaps best be understood in terms of overlapping borderlands, a shared space in which many ethnic groups—Mexicans, Native Americans, Anglo-Americans and those of African descent—each played important roles. To do justice to this period, historians must examine these entangled narrative threads in all their bewildering complexity. Far from being a simple story of Anglo-American conquest, the process by which Texas separated itself from Mexican rule represents a uniquely transnational moment in the history of the North American continent.
Independent scholar Glen Ely, author of Where the West Begins: Debating Texas Identity, will present a talk on the role of maps in promoting the use and abuse of West Texas’ natural resources. In the second half of the nineteenth century, the establishment of overland routes and railroads opened up the area to the exploitation of its arid and fragile ecosystem. Period maps played a pivotal role in this process by identifying choice natural resources, such as water, minerals, and grasslands, as suitable for commercial development.

Jason Wiese is the Assistant Director of the Williams Research Center, New Orleans, and author of Charting Louisiana: Five Hundred Years of Maps. Wiese will examine three maps of eighteenth century French Louisiana. While most early maps of North America depict the complex networks of waterways used by indigenous people and Europeans, very few show the land routes taken by explorers. Exceptions to this rule are two French maps: de L’Isle’s 1718 “Carte de la Louisiane et du Cours de Mississipi,” and de Fer’s “Le Cours du Mississipi ou de St. Louis,” as well as an English map of the same region titled “Florida Called by Ye French Louisiana.” The makers of these maps, working in Paris and London far from the region they were depicting, are unique in their attention to the exploratory routes of Hernando de Soto, René Robert Cavalier, Sieur de La Salle, Louis Juchereau de St. Denis, and Henri de Tonti, among others.

The Garrett Lectures will be held in the Sixth Floor Parlor of the UT Arlington Library. Named in honor of Virginia Garrett, who donated her cartographic collection to UTA in 1991, the lectures will be accompanied by a map exhibit in Special Collections curated by the library’s cartographic archivist, Ben Huseman. Featuring approximately 50 rare maps, the exhibit will include the 1756 French copy of Dr. John Mitchell’s map of North America, the rare Robinson 1819 map of Mexico, early nineteenth century Texas survey maps, DeCordova’s 1849 map of Texas, and early maps showing El Camino Real, the Old San Antonio Road, the Santa Fe Trail, the Oregon Trail, the California Trail, and various cattle trails. The exhibit will run until January, 2019.

The Texas Map Society will be held the following day, Saturday, October 6, in the Sixth Floor Parlor. For more information on both events, contact Special Collections director Brenda McClurkin at (817) 272-7512 or mcclurkin@uta.edu.