The Center for Greater Southwestern Studies and the History of Cartography is pleased to announce the establishment of a new student scholarship. Created by a generous donation to UTA, the *Ida V. Hall and George Kohfeldt Endowed Scholarship in Southwestern Studies* is intended to assist students whose studies focus on the Native American Southwest. The scholarship's namesake is a couple whose friendship—and mutual respect for the region's peoples—spanned several decades. Ida Hall of Dallas noted that George Kohfeldt was an inspiration to her because "he was never critical of anyone and accepted people exactly as they were. If they were different or believed differently than he did, that was just fine."

Although George Kohfeldt died in 1989, his memory is perpetuated in the gift by Ida V. Hall to UTA in October of 1999. Ms. Hall has a long history with UTA. She first became involved with the university more than thirty years ago, and graduated with a BA degree in 1974 at 61 years of age. Never forgetting the opportunity that UTA provided to her, Ms. Hall wanted to be certain that "future generations of students are provided the same opportunity." Ms. Hall's interest in Native American culture is traceable to the many years she spent in Oklahoma.

The scholarship is intended to help qualified students defray their expenses at UTA. Initially, it will provide $500 annually, but will increase to $1,000 in the future. Eligible students will be in Southwestern Studies and/or the numerous related disciplines, including, but not limited to, history, anthropology, political science, art, music, geography, Spanish, English, art history, and the history of cartography. Among the factors considered in the review of applicants are a history of involvement with the Native-American community, a strong academic record, and demonstrated financial need. According to Richard Francaviglia, director of UTA's Center for Greater Southwestern Studies and the History of Cartography, "Ida Hall's wonderful gift to UTA is a testimony to her belief in the character of our students and the future of our university."

In initially announcing the scholarship at UTA's "Spirit of Place" Symposium (see pages 3 and 4 of this issue), Francaviglia noted that "this scholarship encourages the involvement of students interested in Native American culture, which continues to be an important part of our region's rich heritage." The Center has appointed a faculty committee to review applications, and selection of the students for this scholarship will begin in the Spring of 2000. For more information about this scholarship, please contact the Center at Box 19497, UTA, Arlington, 76019-0497, (817) 272-3997, or email: center@library.uta.edu.
Mapping the Spanish Entradas

The cartographic history of the Greater Southwest is long and complex. It began with the Native Americans mapping various areas using highly stylized glyphic images, and it continues to the present with the satellite maps that depict the region in minute technical detail. This book deals with one of the most significant chapters in the region's cartographic history—the period from about 1500 to 1600—when Spain first encountered the region and its native peoples. This book has a fairly long history, for the papers in it were first presented at a special conference entitled "Entradas: The First Century of Mapping the Greater Southwest" at UTA in February of 1992. As is often the case, editing the papers required time, as did the preparation of about 150 illustrations, 20 of which are in full color. Nevertheless, this book was well worth the wait.

Six essays comprise the bulk of the text. David Woodward begins with an informative essay on the Renaissance geographic and cartographic background of the sixteenth-century. This essay helps place the cartographic history in a broader cultural and historical context. David Buisseret's essay explores the relationship between pre-Columbian Native American cartographic traditions in meso America with those of the Spaniards who arrived in 1519. Buisseret concludes that there was considerable syncretism, or mixing of traditions—a welcome tribute to the indigenous peoples of the region.

Harry Kelsey next describes Spanish Entrada cartography. He observes that, despite Spain's focus on the coastal areas, geographic information on the interior began to accumulate by the late 1500s. Robert Weddle's "Coastal Exploration and Mapping" succinctly summarizes Spain's rapidly growing knowledge, and resulting mapping, of the region's maritime fringe. Dennis Reinhardt next interprets the early 19th century legacy of the Spanish mapping from centuries before; this chapter nicely summarizes the numerous myths associated with early exploration, including the legendary "Straits of Anian"—a waterway into and through the interior of North America that, like the "Northwest Passage," would prove to be fictional. In the concluding essay, Kit Goodwin summarizes the content of the many beautiful maps that were exhibited in conjunction with the Entrada conference. These maps form the nucleus of UTA's remarkable cartographic history collection. Goodwin's informative bibliography rounds out this book.

Edited by Gerald Saxon and Dennis Reinhardt, The Mapping of the Entradas Into the Greater Southwest is highly recommended for students of our region's geography and history. To order, contact the University of Oklahoma Press, Book Distribution Center, 4100 28th Avenue, N.W., Norman, OK 73069-8218 (phone 800-627-7377).

Flores "Goes Native" in Horizontal Yellow

Dan Flores is well known to students of the Southwest—especially the "Near Southwest" that stretches off to the east of the Rocky Mountains and into the mesquite-dotted plains of Texas. Underlying this huge area is a series of ochre-colored sedimentary strata, and a carpet of grass covers much of it—hence its Navajo name, which translates into "Horizontal Yellow." This area was once Apache, and then Comanche, country. Today, however, it is mostly fenced rangeland and farmland punctuated by a few cities and towns like Amarillo and Lubbock. Few people know its intricate environmental and social history better than Flores, whose highly regarded 1991 book Caprock Canyonlands interpreted a portion of it.

In Horizontal Yellow, Flores presents a lively environmental history of the region in relation to both the Native Indian inhabitants and the Spaniards who laid claim to the area until the early 1800s. Flores describes the coming of the Anglos in a way that sure to raise some controversy among historians. Readily acknowledging that Thomas Jefferson failed to stake the U.S. claim all the way to the Rio Grande (which, Jefferson argued, marked the boundary of the U.S. in the Louisiana Purchase), Flores invites us to envision otherwise: Flores speculates about how its members would have interpreted the landscape of Tule Canyon, western-most fork of the Red River, had they reached it in 1806. Flores' lyrical, almost mesmerizing, passages are so credible that it is possible to forget—for just a moment at least—that the expedition never reached west Texas.

Flores is ambivalent about the Horizontal Yellow. He loves west Texas, but hates what west Texans have done to it. Much of the open land is now fenced, and a substantial portion of it is irrigated farmland laid out in squares or rectangles. Flores laments the closing of the range—to people who need open spaces in which to find their souls. Flores recommends that Texans "go native"—that is, return to pagan (as opposed to Judeo-Christian) roots so that they can get in touch with their true souls. Flores urges a bio-regional approach to using and conserving the Horizontal Yellow—one that respects and co-exists with, rather than dominates, nature.

Needless to say, this is a controversial book, guaranteed not to please west Texas farmers. Passionate and provocative, it is one scholar's clearly-stated belief in how humans and nature once existed—and how they might exist in the future—in a portion of the great region we call the Southwest. Horizontal Yellow—Nature and History in the Near Southwest is available from the University of New Mexico Press, 1720 Lomas Boulevard N.E., Albuquerque, NM 87131-1591, (800) 249-7737.
Learning from “the Spirit of Place”

By Richard V. Francaviglia

A couple of years ago, our university’s Southwestern Studies Center decided to sponsor a unique symposium. Titled “the Spirit of Place,” the symposium was designed to focus on how topography is associated with spirituality. The symposium’s subtitle – “Appreciating the Comanche Relationship to the Landscape of the Southern Plains” – revealed its cultural and geographical focus. Once called the “Lords of the Southern Plains,” the Comanche people claimed a vast area as their home. Texas is central to this historical/cultural identity, but the Comanche had been driven out of the state more than a century ago. The largest Comanche population now lives in Oklahoma, and yet both Comanche history and folklore revealed their enduring love of the Texas landscape, with its sweeping plains and isolated mesas. We knew that several sensitive landowners in Texas – mostly ranchers – actually recognize the Comanche spiritual connection to the land. Some had even permitted the returning Comanche to conduct ceremonies in sacred places in the spirit of reconciliation. As our center’s goals pertain to encouraging an understanding of how people relate to place, the symposium seemed a perfect idea to open the dialogue.

But would there be enough interest in this subject of Comanche identity to justify holding a day long symposium? Being a historical geographer interested in how people and place interact, I had anticipated that about eighty attendees might come. But some colleagues were a bit concerned. They reminded me that this is a “pretty esoteric subject” because it is not simply about place, or simply about culture, but rather the interrelationship between them. However, as we discussed the idea with historians and anthropologists, the Comanche Language Preservation group in Oklahoma, and history buffs here in Texas, there seemed sufficient interest to go ahead with the symposium.

With our doubts put to rest, we decided to press on. Because our center requires outside funding to sponsor such projects or events, we wrote a grant application to the Summerlee Foundation of Dallas. This history-conscious foundation had sponsored several of our past events. In fact, the foundation was visionary enough to purchase the Medicine Mounds (a group of four hills that rise from the plains of Hardeman County, Texas) several years ago so that Comanche history and the unique environment could be preserved. The foundation’s support ensured that we could pay the expenses and honoraria of the best speakers on the topic – a combination of tribal elders and academics. The Medicine Mounds seemed a perfect symbol for what we wanted to do, and so they became our symposium’s logo. With funding in hand that would secure the best speakers, we set the date – Friday October 15. However, well before the deadline for registrations we realized that we would be inundated as 125 people registered and we had to turn away an equally large number. The symposium was a real success, but for many surprising reasons. We learned many new and important things about how Comanches interact with place, but also learned much about ourselves – and each other – in the process. With the symposium behind us, I thought it wise to share some observations on why the “Spirit of Place” worked so well. Much of what follows is taken from the evaluation forms completed by symposium attendees, whom I’ve quoted from time to time.

“You Involved the Right People” – When preparing a conference or symposium, we usually try to select speakers who can reach a diverse audiences consisting of both scholars and the interested public. But here I refer to something different, and more fundamental. In developing the “Spirit of Place” symposium program, we were awed to realize that the Comanche people themselves could help us interpret the significance of place in the Southern Plains. Although Comanche historians and archeologists are rare, there is a rich tradition of oral history in Comanche culture. This tradition is solidly rooted in the elders, who serve as culture bearers. In contrast to our other conferences and symposia, we wanted to be sure to hear from Comanche story tellers and other tribal authorities who could pass on some of the Comanche traditions to our attendees, who were for the most part non-Comanches. So we made a place on the agenda for Comanche educators and ministers. We also included an elder storyteller – Carney Saupitty of Lawton, Oklahoma – who mesmerized the audience with stories that recounted the role of place in Comanche history.

“You Were Flexible” – Comanche Elder Carney Saupitty’s presentation reminded me that some events can be tightly structured, and some cannot. As Saupitty’s storytelling continued beyond the allotted time, I as moderator faced a tough choice. I could interrupt his stories about place, or I could let him speak until he had revealed what he wanted to share. For a speaker giving a scientific talk, my choice would have been easy (cut him off after a certain amount of time). But this was a tribal
elder sharing stories — a time-honored activity that does not watch clocks but rather picks up clues from the listeners. After completing several stories, Mr. Saupitty finished when he was ready to. Concluding his stories, Carney Saupitty reaffirmed an important finding of the symposium — that places become sacred not because they are naturally so, but because of a transforming event or experience that occurs there. When Mr. Saupitty finished, we were off schedule, but, so what? We had learned much about what makes place so important to the Comanche people. Luckily we had built in a little open time in the schedule. As if on cue, we'd now used it up. But we all agreed that we would rather have heard these stories than had the free time. This reminded me to take seriously the jokes (often told by Native American Indians themselves) that Indian time and Anglo time are not the same. In high tech Western culture, stories end on the dot; but we were here to learn about the Comanche, and so we readjusted our schedules, much to everyone's benefit.

"You Invited the Right Audience" — In hosting the symposium, we wanted to be sure that we expanded our audience — which traditionally consists of both scholars and avid historians — to include peoples of Native American background. We realized that we wanted the Comanche Indians to attend, but faced a problem. More than a century ago, settlers, Texas rangers, and U.S. soldiers had driven the Comanche out of Texas. Many of the Comanche today live in western Oklahoma, and we hoped they would attend. But because many people interested in attending conferences do not have much money to travel, we did something unusual. We wanted to formally invite Comanche people, and so we requested some extra funding in the grant request to cover the travel and lodging costs of members of the Comanche Language and Cultural Preservation Committee. Our granting organization said "yes, it's a great idea," and paid these costs without hesitation. I felt a sense of relief when the 15 Comanche representatives arrived about 10 minutes before the symposium after the long drive from Oklahoma. Their presence greatly enriched the event. So, too, did the fact that we invited community leaders from towns closely associated with Comanche history, such as Santa Anna (named for a Comanche chief). We also invited numerous landowners (mostly ranchers) whose properties were significant to Comanche history. The result was a symposium made considerably richer by the presence and involvement of the people whose places — both ancestral and contemporary — we were interpreting.

"You Respected the Moment" — Several people who were unable to attend the symposium asked us when we were going to publish the papers. When we replied that we were not planning to do so, the next question was — "well, are you going to videotape the symposium?" Our answer again was no, and for a very good reason: The "Spirit of Place" symposium was an event meant to encourage the most candid and open comments about an issue of deep spiritual importance. We believed — and our belief turned out to be correct — that publishing the papers and/or videotaping the proceedings would inhibit communication at the symposium. And so we made the tough decision that there would be no permanent archival record of the event; rather, it would be a special, one time, experience in cultural sharing. We realized, of course, that the record would be — like much of early Native American culture itself — based on oral tradition. And so it is that the "Spirit of Place" symposium lives on — not on the written page or videotape — but in the memory of those who attended. My writing about the symposium is only to tell readers why it worked, not to get readers to experience it through the written word. That experience can only be had through a more traditional form of communication — the spoken word.

The "Spirit of Place" symposium was a unique event, then, much as are Native American events that become enshrined in memory. As a university function, the "Spirit of Place" left us with much to ponder in addition to rich memories. If it was, as one of the attendees said, "The best conference I've attended at UTA — or maybe anywhere," that was because we embraced the Comanche members who shared, for a few precious hours, their rich culture and history. To be sure, there were points of divergence, or difference. But that was to be expected, for we all brought divergent views — anthropology, academic history, tribal history, etc. — to the symposium. What stands out in my mind, however, is how much we learned from each other, and how much respect there was for differences of opinion. That, I suspect, is what multicultural education is really all about.

Note: Richard V. Francaviglia is Professor of History and Director of UTA's Center for Greater Southwestern Studies and the History of Cartography.
UTA Students Complete “Chisholm Trail” Travel Guide

In the summer of 1999, Dr. Doug Harman (President and CEO of the Fort Worth Convention and Visitors Bureau) approached UTA’s Center for Southwestern Studies with a unique idea. Would students be willing to help compile information for a historically themed brochure about the fabled Chisholm Trail? Harman knew that UTA has a rich collection of maps and other materials on the region’s history, but would students be available to help research the Chisholm Trail? The answer was “yes.” Students enrolling in the Fall semester’s Public History graduate seminar were given the option of completing a regular term paper or participating in a unique opportunity—the compilation of a team-produced brochure about the Chisholm Trail. All opted to participate in the Chisholm Trail project.

The Chisholm Trail is somewhat controversial in that there is no evidence that it was called by that name, in Texas, during its heyday (1866-1882). During that period, several million cattle were driven northward to the railhead in Kansas from as far away as south Texas. Historians have demonstrated that the trail helped the Texas economy that had been decimated by the Civil War. As the students met during the early Fall, they elected to break down the work assignments into several major areas—including the environment of the trail, the early Native American history, the trail in historical maps, the historical markers and sites, controversies about the trail, museums and other points of interest along the trail, and the trail in poetry and song.

One of the first challenges involved finding information documenting the trail. This included maps, and numerous journal, newspaper, and diary entries. By mid semester, the eight students (Banna Ball, Jerry Burley, Michael Downs, Patricia Ferguson, Kelly Graham, Paul Oelkrug, Linda Pelon, and Gary Spurr) had found a wealth of information in UTA’s Special Collections. At that point they began selecting the best for the brochure. By semester’s end, the students had assembled a mockup of the brochure for Dr. Harman, who plans to distribute the brochure as part of the Convention and Visitors Bureau publications aimed at better informing visitors about the area’s history. The brochure is tentatively scheduled for publication in late Spring or early Summer. For more information on how to obtain a copy of the brochure, contact the Center for Greater Southwestern Studies and the History of Cartography, P.O. Box 19497 – Central Library, The University of Texas at Arlington, Arlington, Texas 76019-0497 (Phone 817-272-3997), email center@library.uta.edu.

“Maps and Popular Culture” theme of the 2000 Virginia Garrett Lectures

How are maps used in popular culture? What types of messages do they convey about that culture? These are just two of the questions that will be asked—and answered—at the Second Biennial Virginia Garrett Lectures on the History of Cartography. The lectures will be held on Friday, October 6, 2000, on the sixth floor of UTA’s Central Library. They are co-sponsored by the UTA Libraries’ Special Collections Division, the Center for Greater Southwestern Studies and the History of Cartography, and the Friends of the UTA Libraries.


The registration fee for the Virginia Garrett Lectures will be $35.00. This includes lunch, a reception, and dinner. There will also be a meeting of the Texas Map Society at UTA on the following day, October 7. People registering for both the October 6 Virginia Garrett Lectures and the Saturday, October 7 Texas Map Society meeting can do so for $55.00. For more information about the Virginia Garrett Lectures or the Texas Map Society meeting, please contact Katherine Goodwin, Special Collections Division, UTA Libraries, Box 19497, Arlington, TX 76019-0497, (817) 272-5329, or goodwin@library.uta.edu.
Meet the Center Faculty

Stacy Alaimo is an Assistant Professor in the English Department, where she teaches courses in multicultural literatures of the United States, feminist literature, critical theory, and cultural studies. Her book *Undomesticated Ground: Recasting Nature as Feminist Space* will be published by Cornell University Press this spring. *Undomesticated Ground* explores the theoretical and political dilemmas presented by the tenacious associations – both in philosophy and popular culture – of “woman” with nature. It analyzes a broad sweep of 19th and 20th century fiction, as well as convention speeches, popular journalism, political manifestos, visual arts, television programs, and film. One chapter, which was recently published in *Studies in American Fiction*, contrasts Mary Austin’s unruly southwestern landscapes with the Progressive Women Conservationist’s utilitarian conception of nature. Dr. Alaimo has also published articles in *Legacy, Feminist Studies, Camera Obscura*, and in edited collections.

Spring Texas Map Society Meeting Scheduled

The Texas Map Society’s spring meeting is scheduled for Friday, April 1, 2000. Hosted by the San Jacinto Museum of History, the meeting will feature six presentations on historical maps. Highlights include a tour of the museum’s map collections, illustrated talks by a Houston map collector, a discussion of the famed Neptune Atlas, and the member’s Map Forum – at which members bring maps from private collections to share. Dr. John Hebert, Chief of the Geography and Map Division of the Library of Congress, is also scheduled to make a presentation on historic maps. For more information, contact Katherine Goodwin, Special Collections Division, UTA Libraries, Box 19497, Arlington, TX 76019-0497, (817) 272-5329, or goodwin@library.uta.edu.

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