

La Canoa Legacy Talks Video Season 2017-2018

The La Canoa Legacy Series at the [National Hispanic Cultural Center](#) features talks by Hispanic/Latino academic and community researchers with long-standing and distinguished records of research and teaching about New Mexico and the region. These La Canoa videos are presented by the NHCC and the [Center for Regional Studies](#).

[Over the Santa Fe Trail to Mexico: The Travel Diary of Dr. Rowland Willard](#)

Presented 10/21/2017: Join us for an exploration of a late 1800's travel diary through New Mexico and into Chihuahua, Mexico. Joy Poole, Deputy State Librarian, New Mexico State Library will take us through a three years journey with Dr. Rowland Willard, a physician, who traveled the Santa Fe Trail to Taos, NM in 1825. Hear how the Fourth of July was celebrated in Taos. Learn how an American doctor practiced medicine on the Mexican frontier. How did the Chief of Taos Pueblo pay the doctor for his services? Learn some of the 19th century ailments of his patients. Some of his patients included the ranchers around Cordova, the Padres and their wives, and the Taos Alcalde. Dr. Willard shares many first impressions of Hispano culture including fandangos, Catholic faith, his host families and his first meal in Taos. How did the composition of companions travelling with him from Missouri to Mexico change? He arrived in Chihuahua during a measles epidemic. Compare and contrast his first impressions of the Mexican frontier in Taos with his final impressions of the Mexican frontier in Chihuahua before returning to the United States in 1828.

[Link to Video on NHCC's YouTube Channel](#)

[The Myth of Tri-Cultural Harmony: Ethnic/Sexual Personas in the Tri-Cultural Land of Enchantment](#)

Presented 11/18/2017: In this La Canoa Legacy Talk, we examine New Mexico's public ideology of tri-culturalism, which holds that the state consists of three separate ethnic groups living together in harmony.

Chris Wilson, Professor of Cultural Landscape Studies at the University of New Mexico School of Architecture and Planning will discuss the myth, developed in the 1880s as part of the campaign to make New Mexico a state, and crystalized in the early 20th century with the rise of mass tourism. The primary visual expression of this rhetoric—found in both public art and tourism promotional literature—is a set of ethnic personas. Occupying the middle ground between racial stereotypes and mythic archetypes, these popular cultural types—like the iconography of the saints before them—are recognizable through attributes of costume, arts and crafts, skin color and facial type, tools and modes of transportation. When linked to assumptions about technological progress, occupational status and, above all, gender roles, these images also encapsulate and endorse a particular vision of social hierarchy.

[Link to video on NHCC's YouTube Channel](#)

[Under the Canopy of the Cottonwoods of Alameda](#)

Presented 12/16/2017: Dr. Jerry Gurule, Professor at the College of Arts and Sciences, Department of Spanish and Portuguese UNM presents us with a vivid look at the community of Alameda.

Join us on a journey of discovery of the community of Alameda explored through history and anecdotes. Alameda was vitally linked to the Río Grande that supplied the essence of life to it and its sister communities of Los Ranchos, Corrales and Sandía Pueblo. This is, in part, a visual journey of the past and present interwoven among the “alamos” of the area. These were communities filled with their share of rascals and heroes, but communities we fondly referred to as “mi gente,” a people with a deep appreciation of the space they occupied.

[Link to Video on NHCC's YouTube Channel](#)

[The Peralta Land Grant: James Addison Reavis's Plan to Steal the Southwest](#)

Anita Huizar-Hernández, Assistant Professor of Border Studies, Department of Spanish and Portuguese at University of Arizona presents a rousing La Canoa presentation on the Peralta Land Grant, exploring the creation and collapse of Reavis's Peralta Grant plot as well as its subsequent fictionalization and eventual disappearance from the national imaginary.

In the late-nineteenth century, an ex-Confederate soldier from Missouri named James Addison Reavis planned what was going to be the largest swindle in U.S. history: he was going to steal the greater portion of the Arizona and New Mexico territories. His plan hinged on the treaty that ended the U.S.-Mexico War, the 1848 Treaty of Guadalupe Hidalgo, and its promise to honor Spanish and Mexican land grants in the newly acquired territories so long as their title could be validated in a U.S. court. With these provisions in mind, Reavis decided to fabricate and then present to the U.S. Court of Land Claims a fake land grant that stretched 18,750 square miles and included the southern route of the transcontinental railroad, the growing metropolis of Phoenix, and valuable mining and agricultural land.

[Link to Video on NHCC's YouTube Channel](#)

[Verses and Flows: Migrant Lives and the Sounds of Crossing](#)

Alex E. Chávez, Assistant Professor of Anthropology and faculty fellow of the Institute for Latino Studies at the University of Notre Dame addresses how huapango arribeño music voices desires of recognition and connection among Mexican migrants. The product of transnational experiences, such desires are sharply political, particularly as they flow amidst the contexts of migrant deportability and illegality as American racial projects that coalesce around strategies intended to subjugate vulnerable workers who use transnational mobility to mitigate their life chances. Placed within the field of structural and cultural violence that fuel commonsensical ideas about Mexican migrants as disposable, criminal, and deportable subjects, vernacular performance and poetics achieved through huapango arribeño

concerning life lived under these circumstances constitutes an embodied act of social affirmation. Chávez argues these notions of selfhood are inextricably linked to the transnational experiences, needs, and desires of Mexican migrants, all of which disturb both legal and cultural-nationalist logics on both sides of the U.S.-Mexico border.

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