

*Certificado De Nacimiento
Del Pueblo
Indo-Hispano
Octubre 19, 1514
Ley II Titulo I Libro VI
Leyes De Los Reynos De Las Indias*

ES NUESTRA VOLUNTAD, QUE LOS INDIOS, E INDIAS TENGAN, COMO DEBEN, ENTERA LIBERTAD PARA CASARSE CON QUIEN QUISIEREN, ASI CON INDIOS, COMO CON NATURALES DE ESTOS NUESTROS REYNOS, O ESPAÑOLES, NACIDOS EN LAS INDIAS, Y QUE EN ESTO NO SE LES PONGA IMPEDIMENTO. Y MANDAMOS QUE NINGUNA ORDEN NUESTRA, QUE SE HUBIERE DADO, O POR NOS FUERE DADA, PUEDA IMPEDIR, NI IMPIDA EL MATRIMONIO ENTRE LOS INDIOS. E INDIAS CON ESPAÑOLES, O ESPAÑOLAS, Y QUE TODOS TENGAN ENTERA LIBERTAD DE CASARSE CON QUIEN QUISIEREN, Y NUESTRAS AUDIENCIAS PROCUREN QUE ASI SE GUARDE, Y CUMPLA.



POR D. FERNANDO V Y DONA JUANA EN VALBUENA A 19 DE OCTUBRE DE 1514. Y EN VALLADOLID A 5 DE FEBRERO DE 1515. D. FELIPE II Y LA PRINCESA GOBERNADORA ALLI A 22 DE OCTUBRE DE 1556.



Reies López Tijerina, addressing a group of Aliancistas at the San Joaquín de Río Chama land grant, Rio Arriba County, New Mexico, 1968 (Karl Kernberger)

Welcome
to the
Celebration of the Opening
of the
Reies López Tijerina Archive

Featuring

The Alianza Movement Papers

University of New Mexico
Zimmerman Library – West Wing
Sunday, June 5, 2005
2:00-4:00 pm
38th Anniversary of the
Tierra Amarilla Courthouse Raid



The Tijerinas – (l to r) Daniel, Raquel, Reies, Reies Jr., and Rosita, in front of the State Department during the Poor People's March, Washington DC, June 1968 (Photo courtesy of Rosita Tijerina)

Reception: Please join us in the Willard Reading Room for refreshments immediately following the program.

Memory Books are located throughout the reception area. Please stop by and sign a book. They will be compiled into one book for Mr. Tijerina.

Limited Edition research inventories (100) are available for purchase at the event.

Program

Welcome/Opening Song - *Las Mañanitas* and other selections

Los Reyes de Albuquerque
Accompanied by Rosita Tijerina

Welcome

On behalf of the University of New Mexico and
University Libraries
Nancy Dennis, Assistant Library Dean

Welcome

On behalf of the University Libraries - Center for Southwest
Research & Special Collections
Mike Kelly, CSWR/SPC Director

Welcome and Recognition of Dignitaries

Pauline Heffern, CSWR/Political Archives

Reinterpreting Reies López Tijerina: Archives and Legacy

Jacobo Baca, Center for Regional Studies
CSWR/Political Archives

Corrido de Río Arriba and *El Tigre del Norte*

Los Reyes de Albuquerque

Keynote Speaker


Reies López Tijerina

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Los Reyes de Albuquerque

The University of New Mexico
University Libraries
Center for Southwest Research/Special Collections
and
Center for Regional Studies
Cordially invite you to a reception honoring

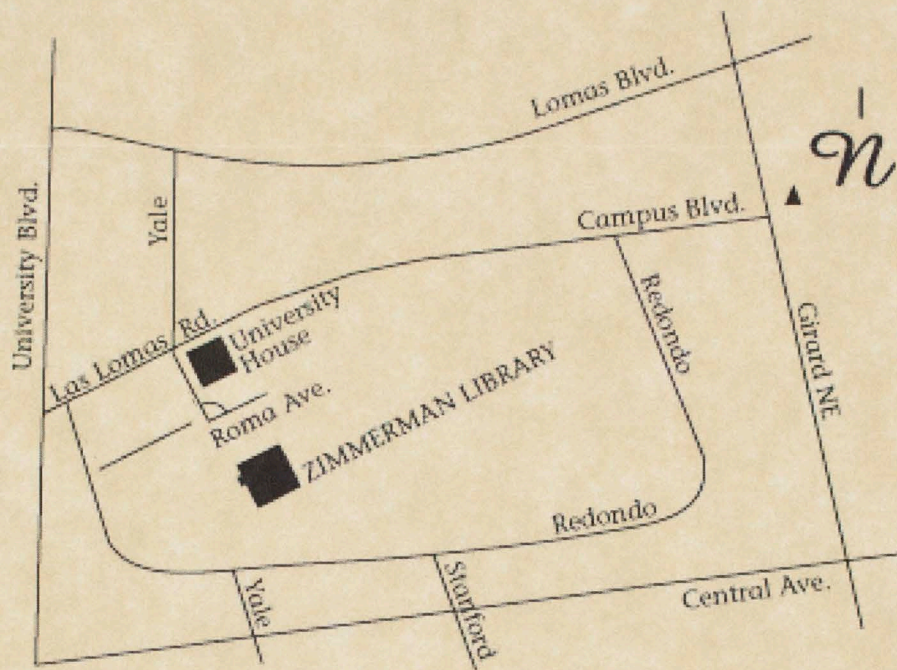


Reies López Tijerina
celebrating the opening of the
Tijerina Archive
(featuring the Alianza Movement Papers)

Sunday, June 5, 2005
2:00 - 4:00 pm
West Wing, Zimmerman Library

This event is free and open to the public.
Please see reverse for directions and parking information.
For more information call 7-7171 or 7-3570

Directions to Zimmerman Library:



The closest parking lots to the library are located at Las Lomas and University (C Lot) and on Yale between Lomas and Las Lomas (J Lots). There is also parking on the street along Las Lomas Rd. and Campus Blvd.



The University of New Mexico

CSWR
UNM Political Archives (UNMPA)
MSC05 3020
1 University of New Mexico
Albuquerque, NM 87131-0001
Phone: 505 / 277-7171

*We couldn't
be more thrilled
that this is
finally available!
Rose*

February 14, 2005

Dear Herman:

It is with great pleasure that we offer you this complimentary copy of the completed inventory for the Reyes López Tijerina Collection now open for research at the University of New Mexico - Center for Southwest Research. Attached you will find:

- 1) Manuscript Collection Inventory (MSS # 654)
- 2) The Appendices to the Alianza Membership (New Mexico and Texas)
- 3) Photo Collection with Oral History Comments by Mr. Tijerina

The electronic version of the manuscript inventory, including the Alianza memberships for New Mexico and Texas (approximately 6,000 names) will be available by April 2005 through the *On Line Archive of New Mexico (OANM)*, the Center's main database. The photographs are now available through our Pictorial Collection. Questions on researching the collection can be directed to the reference staff of the Center for Southwest Research (505.277.6451 or cswrref@unm.edu). Please visit our website to view many other complementary collections at <http://elibrary.unm.edu.oanm>.

This much anticipated collection was kept by Mr. Tijerina in an underground, hand-dug bunker in northern New Mexico for several decades before being deposited with the University of New Mexico. The inventory work was carefully completed in a six year period working with Mr. Tijerina. We consider the collection to be among the 'crown jewels' for research materials in the Center for Southwest Research and predict that it will be one of the most used collections ever housed at the University of New Mexico. The CSWR staff looks forward to greeting the many individuals and scholars who have contacted us about researching in the collection and hope you will have an opportunity to use it in your own research.

With warmest personal regards,

Rose Diaz
Research Historian
CSWR Political Archives

Jacobo Baca
Tijerina Project Leader
Senior Research Associate
CSWR Political Archives

Please accept our apologies for the belatedness of Reies López Tijerina Collection Inventories. Supply troubles impeded the copying of the inventories. We hope that you enjoy them and that you find them useful.

JB/RD

Subj: **Re: Trip to Los Lunas**
Date: 5/31/2005 1:35:59 P.M. Pacific Daylight Time
From: sbattin@news-bulletin.com
To: AztecBaca@aol.com

Herman,
I'd love to see you! Please do stop by. That sounds like it'll be an interesting event; we ran a brief story about it so, hopefully, some folks from down here can go too.

The name Gloria Armijo doesn't ring any bells, so I don't know how to reach her. Relatives, maybe?

See you soon.
Sandy B

on 5/31/05 11:51 AM, AztecBaca@aol.com at AztecBaca@aol.com wrote:

S.B.

How you doing, hope everything is OK. I will be in Los Lunas from the 2-5 on business and to attend the public announcement and unveiling in Albuquerque of the Reyes Lopez Tijernia archives at the UNNM, and the 38th anniversary of the raid at Tierra Amarilla. Like to stop by to say hi and touch base with you on Friday June 3 if you have time. Please let me know.

Gracias,
Herman Baca

P.S. Would you happen to know how I could contact (if you know her) Mrs. Gloria Armijo there in Belen?

Las Mañanitas

Estas son las mañanitas
Que cantaba el rey David,
Hoy por ser día de tú aniversario
Te las cantamos aquí.

Despierta, mi bien despierta
Mira que ya amenció,
Ya los pajaritos cantan
La luna ya se metió.

Qué linda está la mañana
En que vengo a saludarte,
Venemos todos con gusto
Y placer a felicitarte!

El día en que tu naciste
Nacieron todas las flores.
Y en la pila de bautismo
Cantaron los ruiseñores.

Ya viene amaneciendo
Ya la luz del día nos dio,
Levantarse de la mañana
Mira que ya amaneció.

Quisiera ser un San Juan
Quisiera ser un San Pedro,
Y venirte a saludar
Con la música del cielo.

Volaron cuatro palomas
Por toditas las ciudades,
Hoy por ser día de tú aniversario
Te deciamos felicidades.

Traditional birthday/anniversary song

This is the morning song
That King David sang,
Since today is your anniversary
We are singing it to you.

Awaken, Awaken
Look, it is daylight,
The birds are singing
The moon has gone away.

How lovely is the morning
In which we come to greet you
We happily come
With pleasure to wish you well.

The day that you were born,
Was the birth of all the flowers,
And at the baptismal font
The royal kings sang.

Day is dawning
The light of day is shining on us
Awaken in the morning
Daylight has broken

I wish I was a St. John
I wish I was a St. Peter,
I would greet you
With the music of the heavens.

Four doves flew
Toward all of the cities
In honor of your anniversary [On this
occasion] we gather to wish you well.

- La Cooperación del Pueblo de Tierra Amarilla Collection, 1969-1994 (bulk 1969-1974).**
MSS 615 SC. 1 envelope. Newsletters, clippings, and ephemera document La Cooperativa Agrícola del Pueblo de Tierra Amarilla (later called La Cooperación) and La Clínica del Pueblo de Rio Arriba, dedicated to promoting better health for the people of Northern Rio Arriba County.
- Peter Nabokov Papers, 1963-1977.** MSS 93 BC. 8 boxes.
Papers of writer and newspaperman Nabokov relate to research and writings about Reies Lopez Tijerina and the Tierra Amarilla land grant. Collection includes manuscript for *Tijerina and the County Courthouse Raid*, and taped interviews with Tijerina and others relating to land grant struggles as well as La Cooperativa and La Clínica del Pueblo.
- Sociedad Protección Mutua de Trabajadores Unidos Records, 1922-2002 (bulk 1950-1990).**
MSS 696 BC. 45 boxes. Founded in 1900, the SPMDTU is the oldest active Hispanic mutual aid society and fraternal insurance provider with its concilio superior in Antonito, Colorado and local councils scattered throughout Colorado, New Mexico, and Utah. Records include organizational documents, meeting minutes, ledgers, and journals.
- Tonantzin Land Institute Records, 1911-2000 (bulk 1981-1997).** MSS 666 BC. 47 boxes.
Records document the organization's work on land, water, sovereignty, and community organizing in the United States and internationally relating to indigenous peoples' rights. Records include those on U. S. Forest Service, National Park Service, land grants and land use issues; water rights and court cases, hydrographic surveys and water management, and a large amount of material on acequias.

OTHER COLLECTIONS

American Indian Activism

- American Indian Oral History Collection, 1967-1972.
Carol Sullivan Wounded Knee Papers, 1966-2000.
Frank I. Sanchez Papers, 1951-1999 (bulk 1970-1996).
Kay Cole Papers, 1971-1992
National Indian Youth Council Records, 1935-2000 (bulk 1961-1993)
Navajo-Hopi Land Dispute Documents, 1854-1984
Robert E. Robideau American Indian Movement Papers, 1975-1994
Robert L. Anderson American Indian Movement Papers, 1973-1996
Sacred Lands Project Collection, 1894-1988 (bulk 1984-1988)
Shirley Hill Witt Papers, 1610-1984
Tonantzin Land Institute Records, 1911-2000 (bulk 1981-1997)
Underground Newspaper Collection, 1967-1993

Other Community Activism

- Bruce Trigg Papers, 1980-2000
Calvin Horn Collection, 1961-1980
Citizens for Alternatives to Radioactive Dumping Records, 1975-2002
Margaret Randall Papers, 1954-2000
New Mexico Poster Collection, 1970-1999
Radical Pamphlets Collection, 1899-1973
Underground Newspaper Collection, 1967-1993

3/04, Massmann

UNM Center for Southwest Research

<http://eLibrary.unm.edu/cswr/>

(505) 277-8370

cswrref@unm.edu

GRASSROOTS ACTIVISM COLLECTIONS
Archival Resources at the Center for Southwest Research
University of New Mexico, Zimmerman Library

See the *Online Archive of New Mexico* for inventories & other information:
<http://eLibrary.unm.edu/oanm>

CHICANA/O – HISPANO ACTIVISM

- Alianza Federal de Pueblos Libres Coll., 1963-1997 (bulk 1967-1979).** MSS 628 BC. 1 box+. Materials relates to Alianza Federal de las Mercedes, Alianza Federal de Pueblos Libres, Reies Lopez Tijerina, Treaty of Guadalupe-Hidalgo, land grants, education, employment.
- Carlos Espinosa Cansino Papers, 1966-1999 (bulk 1966-1970).** MSS 692 SC. 1 folder. Papers of community and land grant activist relate primarily to his work with Reies Lopez Tijerina and La Alianza Federal de las Mercedes, and Los Duranes in Albuquerque.
- Chicano Student Movement at Western N.M. University Oral History Project, 1965-1991.** MSS 599 BC. 1 box. Collection includes oral history interviews and research materials documenting the history of Chicano student activities at WNMU. Addresses topics of minorities in higher ed; bilingual ed; cultural events; dedication of the MEChA building; and the 40th anniversary of the Empire Zinc Strike upon which Salt of the Earth was based.
- UNM Faculty Involved in Chicano Movement Oral History Project, 1990.** MSS 605BC.1 box. Five interviews examine topics such as civil rights, student organizations, strikes, social conditions, and discrimination, as well as the importance of family and community, traditions & ceremonies, bilingual & minority education, social & political awareness.
- Córdova v. Vaughn Municipal School District Papers, 1997-2000.** MSS 698 BC. 1 box. Records relate to the Córdova v. Vaughn Municipal School District case in which Nadine and Patsy Córdova were fired for insubordination, for teaching a Chicano studies curriculum. Legal documents, curriculum materials, interviews, and news clippings.
- Demetria Martínez Papers, 1988-1999.** MSS 586 BC. 1 box. Collection consists primarily of news clippings documenting author and activist Martinez' involvement with the Sanctuary Movement in New Mexico. There are also biographical materials and articles written by Ms. Martinez. See *(Governor) Toney Anaya Papers, 1973-1995* for additional Sanctuary Movement materials.
- Francisco E. Martinez Papers, 1966-1995.** MSS 640 BC. 46 boxes. Colorado lawyer, activist "Kiko" Martinez' papers document the court cases and defense committee activity relating to his indictment and subsequent acquittal/-dismissals on letter bomb charges in Denver, Colorado in 1973. Papers also concern his Chicano movement activism and work for civil rights and prisoners rights in the Southwest, the U.S., and Latin America, as well as land issues in the San Luis Valley of Colorado. Includes a significant collection of Chicano and other activist newspapers & periodicals.
- Frank I. Sanchez Papers, 1951-1999 (bulk 1970-1996).** MSS 612 BC. 94+ boxes. Chicano community activist's papers contain materials organized into 13 diverse subject series, including political activism, education, health care, civil rights, labor organizing, economic justice, religion & social justice, immigrant rights, land & water rights, and community organizing. Four format-related series include a significant community newspaper and periodical collection as well as posters, ephemera and memorabilia. Local, regional, national, and international in scope.

**Corrido de Río Arriba
Agosto 1967**

Año de `67
5 de Junio fue el día,
Huvó una revolución
Allá por Tierra Amarilla.

Allá en la Casa de Corte--
Pueblo de Tierra Amarilla,
Nuevo México es el estado
Condado de Río Arriba.

Una grupa de nuestra raza
Muy descontentos bajaron,
Y un oficial de este estado
Su venganza ellos tomaron.

Su jefe les suplicaba
No debía de ver violencia,
Pero no los controlaban
Pues perdieron la paciencia.

Un diputado en el suelo
Se quejava con agonía,
Con una bala en su pecho
Allá en Tierra Amarilla.

Las mujeres y los niños
Ivan corriendo y llorado,
En ese instante pensamos
Que el mundo se iba`cabando.

Fueron treinta que llegaron
Para la sierra escapar,
Y el gobierno llamó
A la guardia nacional

Cuando fueron capturados
A la prisión los llevaron,
Para que fueran juzgados
Del crimen que se acusado.

Este corrido termina
Cuando se haga la justicia,
Para que no se repita
Gloria allá en Tierra Amarilla.

**Lyrics by Roberto Martinez
con Los Reyes de Albuquerque**

It was the year 1967
The fifth of June was the day,
There was a revolution
Over in Tierra Amarilla.

At the Courthouse
In the town of Tierra Amarilla,
New Mexico is the state
County of Rio Arriba.

A group of our people
Very discontented descended,
An official of this state [appeared]
And they took their vengeance.

Their leader requested
There be no violence,
But they could not be contained
All patience was lost.

A deputy lay on the floor
Complaining in agony,
With a bullet in his chest
Over in Tierra Amarilla.

The women and children
Were running and crying.
In this instant we thought
That our world was ending.

There were thirty that arrived
And escaped to mountains,
And the government called
The National Guard.

When they were captured
They were taken to prison
So they could be judged
For their accused crimes.

This song only ends
When justice is had,
So that it is never repeated---
Glory in Tierra Amarilla.

Corrido: El Tigre Norteño

Ese Tigre Norteño
Del huerito fue el azote,
Le dió combate al gobierno
Por todas partes del norte.

Lo encerraron en prisión
Para ver si se callaba,
Para ver si nuestra raza
De su nombre se olvidaba.

Pero se equivocaron
Y se dieron un quemón.
Porque el Tigre Norteño
No les dió satisfacción.

Fue la voz de nuestra raza
Con la que el Tigre hablaba,
Pero desgraciadamente
El gobierno no escuchaba.

Hoy todos le mexicanos
Demandan en alta voz,
Igualdad pa' nuestra raza
Así como manda Dios.

Todos deben realizar
Nuestra herencia cultural,
Sobre todo es precioso
Que la sepan respetar.

Y todo será posible
Si nos sabemos unir,
Caminando como hermanos
Nadie nos podra rendir.

Que viva la raza mía
Lo grito con emoción.
Viva el Tigre Norteño!
Y viva nuestra nación!

Vuelva, vuelva palomita
Parate en aquel barañ, *(sic)*
Estas son las mañanitas
De ese Tigre Norteño.

**Representamos los sueños, la realidad
de los sueños de la raza. Representamos el
futuro, el espíritu del futuro.**

**Lyrics by Roberto Martinez
With Los Reyes de Albuquerque**

The Tiger of the North
Was the scourge of the oppressor,
He battled the government
In all parts of the north.

They put him in prison
To quiet him,
To see if our race/our people
Would forget his name.

But they made a mistake
And were burnt by the flame,
Because the Tiger of the North
Gave them no satisfaction.

It was the voice of our race/our people
With which the Tiger spoke,
But disgracefully
The government would not listen.

Today all of our people
Loudly demand,
Equality for our race/our people
Just as the Lord commands.

All must realize
Our cultural heritage,
Above all, is the most cherished---
It needs to be respected.

And all will be possible
If we know how to unite,
Walking as brothers together
No one can defeat us.

Long live my people
I cry out with emotion,
Long live the Tiger of the North!
And long live our nation!

Fly, fly little dove,
Perch on that bench.
These are the dawning mornings
Of the Tiger of the North!

**We represent the dreams, the reality of the
dreams of *la raza*. We represent the future, the
sprit of the future. *Reies López Tijerina, 1971***

Las Mañanitas

Estas son las mañanitas
Que cantaba el rey David,
Hoy por ser día de tú aniversario
Te las cantamos aquí.

Despierta, mi bien despierta
Mira que ya amenció,
Ya los pajaritos cantan
La luna ya se metió.

Qué linda está la mañana
En que vengo a saludarte,
Venemos todos con gusto
Y placer a felicitarte!

El día en que tu naciste
Nacieron todas las flores.
Y en la pila de bautismo
Cantaron los ruiseñores.

Ya viene amaneciendo
Ya la luz del día nos dio,
Levantarse de la mañana
Mira que ya amaneció.

Quisiera ser un San Juan
Quisiera ser un San Pedro,
Y verte a saludar
Con la música del cielo.

Volaron cuatro palomas
Por toditas las ciudades,
Hoy por ser día de tú aniversario
Te deciamos felicidades.

Traditional birthday/anniversary song

This is the morning song
That King David sang,
Since today is your anniversary
We are singing it to you.

Awaken, Awaken
Look, it is daylight,
The birds are singing
The moon has gone away.

How lovely is the morning
In which we come to greet you
We happily come
With pleasure to wish you well.

The day that you were born,
Was the birth of all the flowers,
And at the baptismal font
The royal kings sang.

Day is dawning
The light of day is shining on us
Awaken in the morning
Daylight has broken

I wish I was a St. John
I wish I was a St. Peter,
I would greet you
With the music of the heavens.

Four doves flew
Toward all of the cities
In honor of your anniversary [On this
occasion] we gather to wish you well.

The Albuquerque Tribune

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URL: http://www.abqtrib.com/albq/nw_local/article/0,2564,ALBQ_19858_3827871,00.html

On solid ground

Land grant activist Reies L?pez Tijerina's undenyng passion has led him to fight for what he believes in regardless of the consequences

By **Ollie Reed Jr.**
Tribune Reporter
June 3, 2005

Reies López Tijerina still gets warrior eyes when he talks about the courthouse raid, hazel eyes filled with spark and fire that burn like the tip of a fuse running down a backbone suddenly rigid with recollection and indignation.

"They violated the First Amendment," Tijerina says, his voice turning keen, urgent and forceful. "That gave me the right to make a citizen's arrest."

On Thursday, Tijerina is sitting in the living room of his daughter's home near Old Town. It's a quiet, relaxed setting, but for just a few minutes the passion wells up in him as it must have on June 5, 1967, the day he and 20 other armed land grant activists charged into the Rio Arriba County Courthouse.

"I opened a new path," he says of that unsettling incident 38 years ago when shots were fired, men wounded and the state and nation stunned by people who dared to back up their conviction with guns as well as rhetoric. "I got the ball rolling."

Today, Tijerina, New Mexico's revolutionary firebrand, is 79 and suffering from diabetes. On Thursday, there's a thick scarf wrapped around his neck, a light blanket over his legs and a cane resting against his left knee.

On the wall behind him there are photos of young family members. He's the father of 10 and the grandfather of more than 30. He's in his third marriage.

"Three wives, like Abraham," he says.

Tijerina's demeanor is as kind and welcoming as a favorite uncle - until you get him talking about the raid.

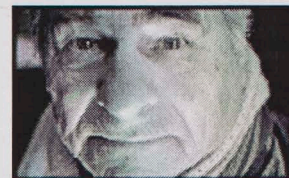
On that June day in 1967, he and his followers were angry about what they perceived as a violation of their right to lawful assembly, angry over the breaking of treaties that assured the recognition of land grants made to Hispanic people.

"Those treaties were signed in the name of God," Tijerina says. "God was part of the treaty. That was why I started the fight. It was for God."

Tijerina and his followers went to the courthouse to make a citizen's arrest of Rio Arriba County District Attorney Alfonso Sanchez. Sanchez, they contended, had violated their right of lawful assembly by preventing a meeting of Tijerina's land-grant-rights organization.

Sanchez was not at the courthouse that gray, drizzly day in Tierra Amarilla, the small county seat 15 miles south of Chama. But a jailer and a law enforcement officer got shot, hostages were taken and a massive manhunt was launched for Tijerina and his band, which had melted into the countryside.

Eventually all the raiders were captured and eventually Tijerina served more than two years in prison on federal charges.



Stacia Spragg
 Tribune

Reies López Tijerina, 79, the land grant activist best remembered for the 1967 raid he led on the Rio Arriba courthouse, has no regrets about the past but dim hopes for the future.

TIJERINA HONORED

A reception honoring Reies L?pez Tijerina and celebrating the opening of the Tijerina archive at the Center for Southwest Research is 2-4 p.m. Sunday in the West Wing of the Zimmerman Library on the University of New Mexico campus.

Free and open to the public. Call 277-7171 or 277-3570.

He has lived in Mexico the past 13 years and is in Albuquerque this week to celebrate the opening of his papers at the University of New Mexico Libraries' Center for Southwest Research.

The archive contains a vast collection of his writings and is an amazing testament to the intelligence and determination of a Texas sharecropper's son, who taught himself to read with comic books and visits to public libraries.

Religion was his first calling. He preached the word of God throughout the country with a fervor and a charisma that would later make him a natural political leader but often got him crosswise with church leaders.

"Some people told me to get rid of the Bible and study the law so I could help my people," he says.

He took to heart the New Testament scripture that says "blessed are the poor because they shall inherit the earth," and adopted the cause of Hispanic people who felt they had been robbed of their land.

In New Mexico, in the 1960s, he founded Alianza Federal de Mercedes, an organization devoted to reclaiming land Hispanic families felt was theirs according to terms of the 1848 Treaty of Guadalupe Hildago.

It was his efforts on behalf of Alianza that led to the showdown at the Rio Arriba courthouse and his imprisonment.

He says he doesn't regret any of that, that he believes in the things he did and said and that they were worth the consequences.

But Tijerina smiles, more in resignation than in amusement - when asked where are the activists of today to carry on the torches lighted by the likes of him and Cesar Ch vez, the late champion of farm workers.

"People don't dream anymore," he says. "Subconsciously, I think people know we are reaching the end."

Tijerina says he fears that international affairs have overshadowed and reduced to insignificance domestic issues such as land grant rights and farm workers rights.

"The outcome of America's war with 15 hundred million Muslims will bring the end of America," he says. "President Bush doesn't know what's going on."

There was a time, he says, when confrontation was based on differences in ideology - capitalism, communism, fascism.

"Now, confrontation is based on creeds," he says. "Ideology is in the head and it lasts 100 years or 200 years. But creeds are deep in the heart and don't go away. Bush doesn't know he has opened a valve he can't close.

"It's useless. It's too late."

He sinks back into his chair, tired now.

"Excuse me for painting this very ugly picture," he says. "But this is in my heart."

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The Albuquerque Tribune

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URL: http://www.abqtrib.com/albq/op_columnists/article/0,2565,ALBQ_19865_3721799,00.html

Kate Nelson: From a dark, dusty hole, new light on a legend

By **Kate Nelson**
Tribune Managing Editor

April 23, 2005



From her idealistic days on a politically charged college campus, Rose Diaz thrilled to the tale of Reies Lopez Tijerina and his band of land-grant activists charging into the Tierra Amarilla courthouse in pursuit of what they called justice.

It was a good memory for her to hang onto, more than 30 years later, as she and a team of intrepid archivists took a deep breath and crawled into Tijerina's hand-dug bunker in the name of history. There, amid the filth of three decades, they found boxes, suitcases and garbage bags stuffed with seemingly every piece of paper that had touched Tijerina's hands.

And mice. A lot of mice. Fortunately, there were no snakes.

"My bottom line is, if there's a snake, I'm out of there," Diaz says.

The reward for staying now rests neatly in 83 boxes arrayed on shelves in the basement of the University of New Mexico's Center for Southwest Research. Together, they form the most complete portrait ever drawn of Tijerina - a man who remains alternately reviled as a madman fueled by a mistaken notion of land rights and revered as a prophet willing to sacrifice money, family and security for a greater good.

On June 5, 1967, Tijerina and up to 30 members of his Alianza Federal de Mercedes rushed the courthouse in a northern New Mexico town most people call "T.A." They intended to arrest the district attorney for disrupting their meetings on ways to regain ownership of Spanish and Mexican land grants.

The district attorney, as it turned out, wasn't in the building. The Alianza ended up shooting and wounding a State Police officer and a guard, taking two hostages and terrorizing the town while branding it a bastion of ethnic violence.

For his efforts, Tijerina served 1,200 days in state and federal lockups while the powers that were pumped out message upon message disputing his land-rights claims.

What no one could dispute was that the land was gone. Whether swindled by charlatans or seduced by easy money, Hispanics had seen huge blocks of land disappear - land that Tijerina considered a birthright.

"He was one of the first ones to say, 'Look, we traded this land for government cheese and a welfare society when we could have been self-sufficient,'" Diaz says. "He continues in that vein today. He's very interested in Palestinian issues. He connects these things, and they're real to him."

Tijerina today is an old man with the diseases and infirmities fitting his years. He lives in Minachoan, Mexico, but returns to New Mexico almost every summer. He meets with old Alianza members. He helped organize the papers that will tell his story to scholars.

As she and other UNM staffers worked on those papers, Diaz saw students become engaged in the immediacy of history as they connected an old man to the events in yellowed newspapers. She watched them have their pictures taken with Tijerina and his former allies. She saw the old men leave the library with less of a limp, their backs held newly straight.

Nearly 40 years after the courthouse raid, Congress and legislatures are talking about land-grant issues in terms that speak of justice waiting. Tijerina watches from Mexico, Diaz says, but without a certain spark.

"I think he believes it's not going to happen in his lifetime," she says.

What has happened is what rests in the boxes - a baseline for research, with all the complicated context of a good historical stew.

"There is so much misperception about who Reies is," Diaz says. "He's one of those characters in New Mexico history who needs to be represented and almost re-evaluated periodically."

Two years from now, on the 40th anniversary, stories of the raid will be told again and Tijerina will be re-evaluated again - with help, this time, from the treasures tucked into 83 tidy boxes.

MORE NELSON COLUMNS »

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**University of New Mexico
General Library - Center for Southwest Research
Albuquerque, New Mexico
Manuscript Collection Inventory**

Main Entry: Reies López Tijerina Collection (1926-)
Title: Papers, 1954-2003 (Bulk 1963-1976)
Collection Number: MSS 654 BC
Size: 78.5 cubic feet (83 Boxes)

Abstract:

The collection consists of the personal papers of Hispano land grant activist Reies Lopez Tijerina, active in New Mexico in the 1960s, 1970s, and 1980s. Tijerina is perhaps best known for founding the Alianza Federal de Mercedes (renamed the Alianza Federal de Pueblos Libres, 1968), a collective of land grant heirs that sought to regain Spanish and Mexican land grants protected under the Treaty of Guadalupe Hidalgo (1848). Gaining international notoriety for their June 5, 1967 raid on the Rio Arriba County Courthouse in Tierra Amarilla and for their occupation of the Echo Amphitheater in the Carson National Forest (1966, 1968), Alianza activity declined as Tijerina served two and a half years in federal prison. Tijerina emerged from prison with a different outlook on the land grant issue and sought to cure the social ills that plagued the Indo-Hispano people through the establishment of social programs like the Brotherhood Awareness Conference and the Institute for the Research and Study of Justice.

Biographical:

Reies Lopez Tijerina, Chicano land grant activist, was born September 21, 1926 in Poth, Texas to Antonio and Erlinda Lopez Tijerina. The Tijerina's were sharecroppers following seasonal work throughout southwestern Texas. They often worked months on end in stranger's fields, only to be thrown off by landowners after the harvest. Erlinda died in 1934, leaving Antonio to raise two daughters and five sons.¹ The untimely death of his mother effected Reies deeply. Erlinda's faith was Reies' driving force and he would spend his life discovering his own faith with his mother's in mind.

In 1940, Antonio moved the family to Michigan in search of work in the state's growing agricultural industry and to escape the harsh racism of Texas. Michigan's stricter labor laws forced Reies and his younger sister Josefa to stay at home while Anselmo, Margarito, Ramon, and Maria worked with their father in Michigan's beet fields. While at home a local Baptist preacher visited with Reies and Josefa and gave Reies a copy of the Bible. He read the Bible obsessively and developed a passion for the Old Testament, memorizing passages and re-interpreting scripture.

Reies' faith compelled him to enroll in the Latin American Bible School in Saspamco, Texas in 1944. By 1946 Reies became restless at the Bible School. He felt that the religious world failed

¹ Anselmo, Margarito, Ramon, Maria, Reies, and Josefa would travel to Michigan with their father, Antonio, while the youngest child, Cristobal, would remain in Texas and be raised by an uncle, Nasario Vasquez, a Yaqui Indian.

*More information and the complete finding aid may be found at the
University of New Mexico Library website.*