

Case: 6:69-cv-07941-BB

## EXHIBIT

### G

- Juan de Torquemada's statement about the location of San Gabriel
  - Monarquia Indiana
  - by Juan de Torquemada
  - Note: Dr. Hordes' Torquemada's publication date is 1943; ours was published at an earlier date; (note margin date 1602 on page 672 and margin date 1608 on page 678.

PRIMERA PARTE  
 DE LOS VEINTE Y UN LIBROS RITUALES Y MONARCHIA  
 Indiana con el origen y guerras de los Indios Orientales de  
 las Poblaciones de su territorio Conquista, Conversion y  
 otras cosas maravillosas de la misma tierra distribuydos  
 en tres tomos.  
 COMPUESTO POR F. JUAN DE TORQUEMADA  
 Ministro Provincial del Orden de Nuestro Serafico Padre.  
 San Francisco en la Provincia del Santo Evangelio de  
 Mexico en la Nueva Espana.



DICO EGO OPERA MEA REGNI  
 Seculorum immortalis et inuisibilis  
 CON PRIVILEGIO  
 En Madrid en la Oficina de Nicolas Balthasar  
 Año de 1723

sa avia embiado el Conde para estas averiguaciones à Don Lope de Ulloa, y allà se negociò de manera, que la Jornada se prosiguiò, y fue nombrado Frai Alonso Martinez por nuevo Comisario, y llevò consigo otros Religiosos, y pasaron todos, hasta llegar à las Poblaciones, que llaman Nuevo Mexico, y allí asentaron Real, y oi Dia permanece; y de lo que ha ido sucediendo, se dirà en sus lugares.

1602.

En el Año de 1602. por el Mes de Noviembre, viniendo los Navios de la China, como fueien, por aquel tiempo, vieron los que venian en la Nao, Almiranta (llamado San Antonio de Padua) vna señal en el Cielo; que les causò espanto, y admiracion, la qual se tomò por Testimonio, con fee de Escrivano, el qual tengo en mi poder, y dice así: En el Año de 1602. à quatro de Noviembre de el dicho Año, à las ocho y media de la Noche, viniendo navegando de las Islas Filipinas, en demanda de la Costa de Nueva-España, 38. grados y medio, docientas Leguas de Tierra; estando para tomar la Guardia, la buelta de el Norte, apareció vna grandísima claridad en el Cielo, que totalmente parecian Campos, que se quemaban; porque toda su color era tan bermeja, que parecía vna propia sangre, y esto de el Orientè para arriba; no subió tanto, que pudiete cubrir la Estrella de el Norte, y en el circuito, que tomaba aquella color roja, à trechos estaban hechadas vnas barras, de Norte à Sur, y su color de estas era, entre blanco, y amarillo: Y estando toda la Gente de la Nao, mirando con grandísima atencion, vieron, se vino à dividir por la mitad de el Norte, adonde vino à quedar el Cielo mui blanco; y la maior parte que dividiò, fue corriendo à la parte de Leite, y esto fue derramandose de lo que quedò, à la parte de el Oeste, y se vino à consumir, quedando antes que se enfolviera, como vn Tizon en el Aire, y esto duraria por tiempo de hora y media. De lo qual doi fee, y verdadero Testimonio, Yo Sebastian Solano, Escrivano de la dicha Nao, por su Magestad, que pasó así, y lo vi, en Testimonio de lo qual, hice mi firma acostumbrada. Sebastian Solano. Que aya querido significar esta prodigiola señal, no lo sé; pero tambien sabemos, que son demoastraciones estas, y otras co-

mo ellas, de cosas que suelen acaecer, como son Muertes, Guerras y hambres, quiera Dios, que esta no sea indicios de nada de esto, sino solamente figura, que aya querido Dios mostrar, para solo que le alabemos.

CAP. XXXVII. Relaciones de las cosas, que han ido sucediendo, en las Provincias del Nuevo Mexico, despues que fueron à poblarlas nuestros Españoles, de que fue por General Don Juan de Oñate.



ESPACHADOS

Don Juan de Oñate, y los Suios, para la Jornada del Nuevo Mexico, siguieron su camino, en demanda de aquellas Tierras, y en llegando à aquellas partes, tomaron posesion, por el Rei, en ellas, y el Pueblo donde Don Juan de Oñate, Governador, y Capitan General de esta Entrada, hizo asiento, y puso su Real, se llama San Gabriel, el qual Sirio està en treinta y siete grados de altura al Norte, y està situado entre dos Rios, y con las Aguas del menor de los dos, se riegan los Trigos, Cevada, y Maiz, y las demás cosas, que se siembran en las Huertas, que son, Coles, Cebollas, y otras Hortalizas, que se dan mui bien. El otro Rio es grande, que llaman del Norte, que es de mucho, y mui buen Pescado.

En este Lugar se situaron, y asentaron su Real los Castellanos, y de aqui començaron à granjear las voluntades de otros Convecinos, y yà por fuerça, o yà de grado, traxeron à su obediencia todos aquellos Pueblos, y en algunos de ellos se repartieron los Religiosos, que avian ido à esta Conversion, aunque no luego començaron à traer a la Fè las Gentes de ellos; porque como no se entendian los vnos à los otros, no podian ser persuadidos al intento de los Religiosos, solo les daban à entender los Españoles, que avian de tributarles, y servirles; y quando no se querian dar por entendidos los Indios, se lo daban à entender por fuerça. Así començò esta Poblacion, y se conservò, à mal de su pesar de los Indios, que aunque à los principios los re-

ste o chander

fados de los trabajos, y calamidades, que padecian.

Fueron seis Religiosos, y por Comisario de ellos, y de los que allà estaban, el Padre Frai Francisco de Escobar, Hombre de Aprobacion, de Vida, y Letras, aunque por causas que concurriron, le fuc la Comision al Padre Frai Francisco de Velasco, que allà estava por vn Año; y mandaro al nuevo Comisario, que de acá iba, que así se cumpliese, y con Gente que fue de socorro para lo que se ofreciese, así de Precidios, como de Entradas, quedó todo cumplido, y el Virrei, y la Orden quietos de la inquietud, que les causaba el desconcierto, y malavio de aquella Entrada.

Tocadas yà aquellas Gentes de la Mano de Dios poderosa, començaron à Bautizarse, y tenian yà el Año pasado de mil seiscientos y ocho Años, mas de ocho mil Animas, y con este contento, así de los Ministros Eclesiasticos, como de lo Secular, escribieron al Virrei, y à la Orden, y vinieron Religiosos con Raçon de todo lo que pafaba, y à pedir ayuda, así en lo Temporal, como en lo Espiritual; à lo qual se acudió liberalmente; y para lo Espiritual, fueron ocho, ò nueve Religiosos, que ajudasen en tan Apostolica obra, y el Padre Frai Alonso Peinado por Comisario de ellos, y de los que allà están, por aver renunciado este Oficio el Padre Frai Francisco de Escobar, que hasta entonces lo avia sido, con mucha Aprobacion. El Virrei los proveió, como era justo, y nombró por Capitan de la Gente, que fue de nuevo, al mismo que iba por Governador, en nombre de el Rei; porque yà su Magestad lo ha tomado à su cargo, y por suya la Conquista; y así entendemos, tendrá mucha medra aquella conversion, porque para su Remedio tenia necesidad de vn brazo tan poderoso, como es el de el Rey Nuestro Señor.



C A P. XXXX

Da fin à las Relaciones de Mexico, y se dicen en particular las cosas tocantes sus Moradores.



A hemos dicho, que el Lugar principal donde el Governador Don Juan de Oñate hizo su Poblacion, y se llamó su Real, le puso por Nombre San Gabriel, que está situado en treinta y siete Grados de altura, y que tiene por vñados Rios, vno de los quales es de menos Agua, que el otro. Este chico riega todas las Sementeras de Trigo, Cebada, y Maiz, que ay de Riego, y todas las demás cosas, que se siembran en Huertas, porque se dan en aquella Tierra Coles, Cebollas, Lechugas, y Rabanos, y la demás verdura menuda, que en esta: danse muchos, y buenos Melones, y Sandias.

El otro Rio es mui grande, y llamale de el Norte, dase en el mucho Pescado, y de cinco Leguas, mas arriba de el Real, buenas Truchas (y muchas de à dos palmos) mas abaxo de el Real, se toma mucho Pescado, como son Bagres, Matalotes, Mojarras, y Molgotes; y en los Esteros de este Rio, se pescan Anguilas, que pasan de à vara.

Todo lo que se siembra de Castilla, y el Maiz, y Chile de acá, se dà bueno, y mucho. Criaban las Indias muchas Gallinas de la Tierra, y à mucha Caça de grandes Venados, Cabras Montañas, y muchas Liebres, y Conejos: Dase bien el Ganado de Castilla, así menor, como maior, y à leguas, y los Puercos, y Gallinas en quebradas, y Riberas de Rios, y Arroies, mucha Vba, y Roballos, y Lirios, y por los Campos mucho Lino. Estas cosas se dan, y nacen sin sembrarlas, ni labrarlas. Ai en partes vñas Ciruelas mui buenas, y Pifiones, maiores que los de esta Tierra. Esta es cada de Vacas de Gibola, aunque las mas cercanas estaràn cincuenta leguas, cuya carne es mui sabrosa, y es tan bueno, que se come crudo, y bocados: la Manteca es cosa mui delicada, y de lindo sabor.

Loego que las Maçorcas de Maiz llegan à estar en leche, cogen muchas de ellas.

ellas; y amasadas; e ellas estendida, mui ra de hojaldrado, e fruta de Sarten; y amasada, hacen vn manera, que vna si ganias al Sol; y para comer; y quando son quasi quaxas de ellas, y tostadas, ponen al Sol; y secas, las mas Maçorcas, que les dexan saçonar, guardarlas en Maiz mer, y para sembrar esto hacen, por miençan mui temprano. Mieses à mucho; y así tienen este comida, para goçar que se le tiene toda buenos Frijoles; y y sabrosas; hacen de por la mañana Atoquina, Gachas, ò Pomen frio todo el Sal, ni lo cuecen como estos otros. Tambien hacen Ta como los de por a dinario. Para...

La Tierra es muela, y nieva mucho vierno, y el Veran España. Para los fr ay mucha Lefia; no, y otros gener debaxo de la Tierra invierno: Y estan que ha acaciado el ragera; y en el ciendo Misa (aunq cas veces) los Rixan de mui grueso; es largo el Ino corto; pero ce fia Castilla la Vie

Las Gentes Indios, como India de buena estatura agestados. Son de to, y alegres; (que seràn ciento Pueblos) es de G partida de lo que Desde que mama ban sus Madres ce po, porque se ficio; y todo el

1608.

Case: 6:69-cv-07941-BB

# EXHIBIT

## H

- New Mexico House Memorial (Draft), #14
- New Mexico House Memorial, #14
  - 48<sup>th</sup> legislature
  - First Session, 2007
- New Mexico Senate Memorial, #21
  - 48<sup>th</sup> Legislature
  - First Session, 2007
- Letter to N.M. House Representative Nick Salazar to note a needed correction
- House Memorial, #14-Health and Government Affairs Committee
- House Memorial, #14-Final Passage
- Bibliographic Research

DRAFT A

House Memorial  
48<sup>th</sup> Legislature  
State of New Mexico  
First Session, 2007  
Introduced by Nick Salazar

A single house Memorial (this may be considered a joint house memorial if New Mexico Representative Nick Salazar so wishes).

Recognizing the important cultural, social, historic, and ethno-hydraulic engineering contribution of the first acequia, the Acequia de Chamita, in the state of New Mexico and recommend the acequia for consideration by the New Mexico Historic Preservation Division, Department of Cultural Affairs, to be nominated to the New Mexico State Register of Cultural Properties and the National Register of Historic Places.

WHEREAS, the colonist Don Juan de Oñate called his men and 1,500 Ohkay Owingeh for the digging of an acequia on August 11, 1598; the first irrigation system of Iberian-Arabic origins in New Mexico; the Acequia de Chamita is still a joint use acequia;

WHEREAS, the 1602 Enrico Martinez Map of Oñate's New Mexico Kingdom would indicate the settlement of Sama at San Gabriel del Yungue; this community would become known as Chamita, and the communities' acequia as the Acequia de Chamita;

Whereas, the seventeenth century Franciscan scholar Fray Juan de Torquemada writing in his 1615, "Monarquía Indiana", states the importance of the results of the new form of irrigated agriculture: After locating the settlement of San Gabriel del Yunque as being located between the two rivers of the Rio Chama and Rio Grande he writes that "The smaller one (Rio Chama) irrigates all the plantings of wheat, and barley and corn, and all the other items that are cultivated in gardens..."; a settlement area and irrigated fields still served by the Acequia de Chamita;

WHEREAS, from the beginning in the fertile triangle formed at the confluence of the Rio Chama and Rio Grande, the acequia form of gravity flow irrigation through the use of a system of earthen canals; and its civil and social "water democracy" institutions would eventually be constructed throughout the Southwestern United States and serve as the life blood for community development for thousands of civilian settlers or pobladores; today there are over one thousand acequias operating in New Mexico that carry the imprint of this first acequia;

WHEREAS 1877 Field Notes of U.S. Surveyors Sawyer and McElroy show a map of the town of Chamita Grant indicating the Acequia de Chamita starting off the Rio Chama and emptying into the Rio Chama above the confluence with the Rio Grande;

WHEREAS, besides the addition of a concrete diversion dam and headgates the only significant change to the approximate 4 mile run of the Acequia de Chamita from the 1877 survey is the change of the acequia out flow in the Rio Chama to an egress at the Rio Grande just above the confluence of the two rivers; this happened circa 1939 in keeping with the joint-use needs of the Ohkay Owingeh for more irrigable fields;

WHEREAS, as LA Site Record (100724) survey done by New Mexico State Highway and Transportation Department dated 7, June 1994, and a U.S. Army Corps of Engineers, Albuquerque District report, dated September 1995, note the historic importance of the Acequia de Chamita and recommend the acequia's eligibility for inclusion to the National Register of Historic Places;

WHEREAS, the location or legal description for the Acequia De Chamita is taken from the Acequia's By-Laws, "The Acequia de Chamita provides irrigation water from the Rio Chama for the community of Chamita and San Juan Pueblo (now Ohkay Owingeh). The point of diversion from the Rio Chama, in the Bartoleme Sanchez Grant, is located approximately 1.5 miles Northwest from the junction of U.S. Highway 285 and State Road 74, New Mexico coordinates system, central time zone  $x=536,60$  and  $Y=1,850,000$ . The ditch is approximately 4 miles long and empties into the Rio Grande at a point of the Northwest corner of the historic San Juan-Rio Grande Bridge".

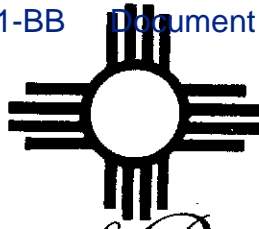
WHEREAS, the 409 year old history of the Acequia de Chamita places it as the oldest Euro-Arabic water management system still in use within the United States;

WHEREAS, Governor Bill Richardson has declared 2007 The Year of Water, that includes a focus on protecting and insuring the survival of New Mexico's Acequias;

NOW, THEREFORE, BE IT RESOLVED THAT THE LEGISLATURE OF THE STATE OF NEW MEXICO give recognition for the living social, cultural, historic and ethno-hydraulic engineering importance and contribution of the Acequia de Chamita to the unique character of the State of New Mexico.

BE IT FURTHER RESOLVED that the legislature give recommendation of the appointment of the Acequia de Chamita to the New Mexico State Register of Cultural Properties and further consider the nomination of the Acequia de Chamita to the National Register of Historic Places.

BE IT FURTHER RESOLVED that copies of this memorial be transmitted to the governor, the Acequia Commission, and the State and National Register Coordinator, Historic Preservation Division, State of New Mexico Department of Cultural Affairs for appropriate distribution.



The House of Representatives  
of the  
State of New Mexico

FORTY-EIGHTH LEGISLATURE  
FIRST SESSION, 2007

HOUSE MEMORIAL 14

Introduced by Representative Nick L. Salazar

*Urging the Cultural Affairs Department to Include the Acequia De Chamita in the New Mexico State Register of Cultural Properties and Nominate the Acequia De Chamita for Placement on the National Register of Historic Places*

WHEREAS, the colonist Don Juan de Onate called upon his men and fifteen Ohkay Owingeh villagers to dig the first irrigation system of Iberian-Arabic design in New Mexico on August 11, 1598; and

WHEREAS, the Acequia de Chamita, as the irrigation system has become known, is still in common use by the people of Ohkay Owingeh and the community of Chamita; and

WHEREAS, the map dated 1602 and created by Enrico Martinez depicting "Onate's kingdom" indicates the settlement of Sama at San Gabriel del Yungue, now known as Chamita; and

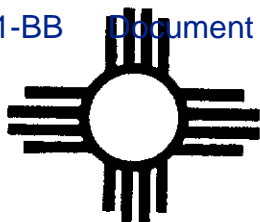
WHEREAS, in "Monarquín Indiana", the seventeenth century Franciscan scholar Fray Juan de Torquemada states in 1602 the importance of the new form of irrigated agriculture and describes the settlement of San Gabriel del Yungue, located between the Rio Chama and the Rio Grande, as having irrigated fields of wheat, barley and corn and within the settlement the remainder of the food for the community is cultivated in gardens, all served by the Acequia de Chamita; and

WHEREAS, the gravity-flow earthen canal system for irrigation that was constructed along the Rio Grande and Rio Chama began the spread of civil and social "water democracy" throughout the southwestern part of what became the United States and the acequias served as the lifeblood for community development for thousands of civilian settlers or pobladores; and

WHEREAS, in New Mexico alone, the system of acequias has grown to exceed one thousand acequias within the state, all carrying the imprint of the Acequia de Chamita; and

WHEREAS, a map of the town of Chamita from the 1877 field notes of United States surveyors Sawyer and McElroy show the Chamita land grant indicating the Acequia de Chamita starting from the Rio Chama and emptying into the Rio Chama above its confluence with the Rio Grande; and





WHEREAS, very few significant changes since it was first constructed are seen today along the four-mile course of the Acequia de Chamita, with the exception of the replacement of the earthen diversion dam by a concrete diversion, installation of relatively modern headgates and a change of the point of egress to a place on the Rio Grande rather than the Rio Chama; and

WHEREAS, site records of a survey completed by the state highway and transportation department in 1994 and another survey completed by the army corps of engineers in 1995, both note the historic importance of the Acequia de Chamita and recommend the acequia for inclusion on the national register of historic places; and

WHEREAS, the legal description of the location of the Acequia de Chamita is in the bylaws of the acequia, stating that the acequia "provides irrigation water from the Rio Chama for the communities of Chamita and San Juan Pueblo (once again called Ohkay Owingeh); and

WHEREAS, the four-hundred-nine-year history of the Acequia de Chamita places it as the oldest Euro-Arabic water management system still in use in the United States; and

WHEREAS, 2007 has been declared by Governor Bill Richardson to be the "year of water" and that will bring greater focus to protecting and insuring the survival of New Mexico's acequias;


NOW, THEREFORE, BE IT RESOLVED BY THE HOUSE OF REPRESENTATIVES OF THE STATE OF NEW MEXICO that recognition be given to the social, cultural, historic and ethno-hydraulic engineering importance of and the long-lived contribution to New Mexico of the Acequia de Chamita; and

BE IT FURTHER RESOLVED that the house of representatives urge the cultural affairs department to place the Acequia de Chamita on the New Mexico register of cultural properties and further consider nominating the Acequia de Chamita for the national register of historic places; and

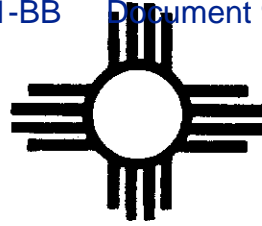
BE IT FURTHER RESOLVED that copies of this memorial be transmitted to Governor Bill Richardson, Governor Earl Salazar of Ohkay Owingeh, the secretary of cultural affairs, the acequia commission and the state and national register coordinator.

*Signed and Sealed at The Capitol,  
in the City of Santa Fe.*

  
BEN LUJAN, SPEAKER

  
REPRESENTATIVE NICK L. SALAZAR  
MORA, RIO ARRIBA, SAN MIGUEL, SANTA FE  
AND TAOS COUNTIES





**The Legislature**  
of the  
**State of New Mexico**

**FORTY-EIGHTH LEGISLATURE**  
**FIRST SESSION, 2007**

**SENATE MEMORIAL 21**

**INTRODUCED BY**

**SENATOR RICHARD C. MARTINEZ**

**A MEMORIAL**

**URGING THE CULTURAL AFFAIRS DEPARTMENT TO INCLUDE THE ACEQUIA DE CHAMITA IN THE NEW MEXICO STATE REGISTER OF CULTURAL PROPERTIES AND NOMINATE THE ACEQUIA DE CHAMITA FOR PLACEMENT ON THE NATIONAL REGISTER OF HISTORIC PLACES**

*WHEREAS, the colonist Don Juan de Onate called upon his men and fifteen Ohkay Owingeh villagers to dig the first irrigation system of Iberian-Arabic design in New Mexico on August 11, 1598; and*

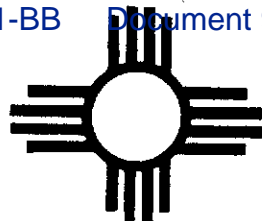
*WHEREAS, the Acequia de Chamita, as the irrigation system has become known, is still in common use by the people of Ohkay Owingeh and the community of Chamita; and*

*WHEREAS, the map dated 1602 and created by Enrico Martinez depicting "Onate's Kingdom" indicates the settlement of Sama at San Gabriel del Yungue, now known as Chamita; and*

*WHEREAS, in "Monarquín Indiana", the Seventeenth Century Franciscan Scholar Fray Juan de Torquemada states in 1602 the importance of the new form of irrigated agriculture and describes the settlement of San Gabriel del Yungue, located between the Rio Chama and the Rio Grande, as having irrigated fields of wheat, barley and corn and within the settlement the remainder of the food for the community is cultivated in gardens, all served by the Acequia de Chamita; and*

*WHEREAS, the gravity-flow earthen canal system for irrigation that was constructed along the Rio Grande and Rio Chama began the spread of civil and social "water democracy" throughout the southwestern part of what became the United States and the acequias served as the lifeblood for community development for thousands of civilian settlers or pobladores; and*

*WHEREAS, in New Mexico alone, the system of acequias has grown to exceed one thousand acequias within the State, all carrying the imprint of the Acequia de Chamita; and*



WHEREAS, a map of the town of Chamita from the 1877 field notes of United States surveyors Sawyer and McElroy show the Chamita Land Grant indicating the Acequia de Chamita starting from the Rio Chama and emptying into the Rio Chama above its confluence with the Rio Grande; and

WHEREAS, very few significant changes since it was first constructed are seen today along the four-mile course of the Acequia de Chamita, with the exception of the replacement of the earthen diversion dam by a concrete diversion, installation of relatively modern headgates and a change of the point of egress to a place on the Rio Grande rather than the Rio Chama; and

WHEREAS, site records of a survey completed by the State Highway and Transportation Department in 1994 and another survey completed by the Army Corps of Engineers in 1995, both note the historic importance of the Acequia de Chamita and recommend the acequia for inclusion on the National Register of Historic Places; and

WHEREAS, the legal description of the location of the Acequia de Chamita is in the bylaws of the acequia, stating that the acequia "provides irrigation water from the Rio Chama for the communities of Chamita and San Juan Pueblo (once again called Ohkay Owingeh); and

WHEREAS, the four-hundred-nine-year history of the Acequia de Chamita places it as the oldest Euro-Arabic water management system still in use in the United States; and

WHEREAS, 2007 has been declared by Governor Bill Richardson to be the "Year of Water" and that will bring greater focus to protecting and insuring the survival of New Mexico's acequias;

NOW, THEREFORE, BE IT RESOLVED BY THE SENATE OF THE STATE OF NEW MEXICO that recognition be given to the Social, Cultural, Historic and Ethno-Hydraulic Engineering importance of and the long-lived contribution to New Mexico of the Acequia de Chamita; and

BE IT FURTHER RESOLVED that the Senate urge the Cultural Affairs Department to place the Acequia de Chamita on the New Mexico Register of Cultural Properties and further consider nominating the Acequia de Chamita for the National Register of Historic Places; and

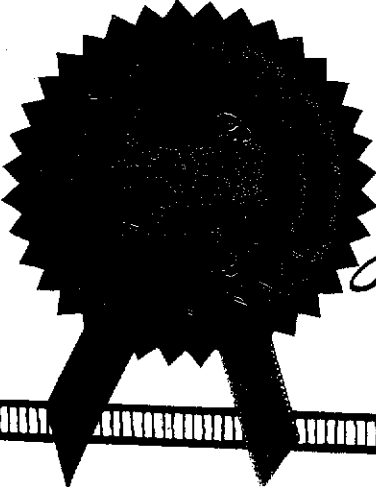
BE IT FURTHER RESOLVED that copies of this memorial be transmitted to Governor Bill Richardson, Governor Earl Salazar of Ohkay Owingeh, the Secretary of Cultural Affairs, the Acequia Commission and the State and National Register Coordinator.

Signed and Sealed at The Capitol,  
in the City of Santa Fe.

*Diane D. Demish*  
Diane D. Demish, President  
New Mexico State Senate

*Richard C. Martinez*  
Senator Richard C. Martinez  
New Mexico State Senate

*Margaret Larragante*  
Margaret Larragante, Chief Clerk  
New Mexico State Senate



February 2, 2007

To: Nick Salazar, New Mexico State Representative and  
Pamela Ray, Draft Writer, Legislative Council Services.

From: Ron Rundström  
Researcher for Comisión, Acequia de Chamita

Subject: House Memorial #14, concerning Acequia de Chamita

This folder contains copies of the resource documents for the early historic period citations for this Memorial. The only noticed error is on line 17: it reads 15 Ohkay Owingeh villagers, it should read 1,500. You may also notice that there are variable dates that could be used for the Fray Torquemada, "Monarquia Indiana."

May this be of service,



Ron Rundström  
[ronpat@espanola-nm.com](mailto:ronpat@espanola-nm.com)  
1-505-852-2764

**FORTY-EIGHTH LEGISLATURE  
FIRST SESSION, 2007**

February 15, 2007

Mr. Speaker:

Your **HEALTH AND GOVERNMENT AFFAIRS COMMITTEE**, to whom has been referred

**HOUSE MEMORIAL 14**

has had it under consideration and reports same with recommendation that it **DO PASS**.

Respectfully submitted,

\_\_\_\_\_  
Mimi Stewart, Chair

Adopted      Not Adopted  
                  (Chief Clerk)

(Chief Clerk)

Date

The roll call vote was 5 For 0 Against

Yes:            5

No:             0

Excused:      Fox-Young, Steinborn, Varela

Absent:        None

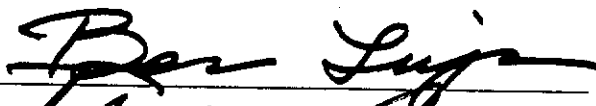
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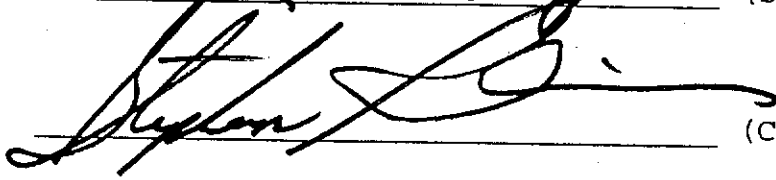
HM 14  
Salazar  
FINAL PASSAGE

Absent: 3 Yeas: 64 Nays: 0 Excused: 3

Y Anderson, T. A	Y Garcia, M.H.	Lundstrom, P.	Y Steinborn, J.
Y Arnold-Jones, J	Y Garcia, M.P.	Y Madalena, J. R	Y Stewart, M.
Y Bandy, P. C.	Y Garcia, T.A.	Y Maestas, A.	Y Strickler, J.
Y Barela, E.	Y Gardner, K. J.	Y Martinez, W. E	Y Swisstack, T.
Y Barreras, A.	Y Gonzales, R.	Y McCoy, K.	Y Taylor T. C.
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Y Fox-Young, J.	Y Lujan, Ben	Y Stapleton, S.	

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 \_\_\_\_\_ (Speaker)

  
 \_\_\_\_\_ (Chief Clerk)

## **Bibliographic Research**

for the Acequia de Chamita  
State and National Register of Historic Places Project

2007

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