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## SPEAKERS

Jaynie Adams, Richard Burton, Cherstin Lyon, Nicole Cox, Randy Madsen, Christopher Conover

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### Christopher Conover 00:03

Welcome to The Buzz, I'm Christopher Conover. This week, historic markers around the state. Arizona's NPR member stations have spent the week stopping by the side of the road to take a closer look at some of Arizona's most notable highway markers. Our On the Road in Arizona series has gone from the spot where the first famed cowboy actor died in a car crash to a building in Yuma that helps supply Civil War era army troops across the Arizona Territory. In keeping with that project, The Buzz is headed to three spots and learning about the deeper lessons behind them. Our first stop is in downtown Tucson, a statue dedicated to an important military group that blazed a trail that would bring settlers to the southwest. The statue is one of at least 13 markers dedicated to the Mormon Battalion, a group whose name came from what was at the time a pejorative term for members of the Church of Jesus Christ of Latter Day Saints. Church members co opted the term until 2018 when its leaders requested it no longer be used. To learn more about the battalion and the memorial, we spoke with Richard Burton and Randy Madsen, members of the Mormon Battalion Foundation. You'll hear from Burton first, We're sitting out here in the plaza between the historic courthouse for Pima County and City Hall. And there's a monument here to the Mormon Battalion. Let's start out what is this marking for people who've walked by it and have no idea.

### Richard Burton 01:49

This is the area where the Mormon battalion came to the Presidio of Tucson in 1846. And peacefully came into the enclosure, traded with the local merchants and peacefully moved on to San Diego in a 2000 mile march from Council Bluffs, Iowa. So this was a major stop for them to get facilities to be able to get food and be able to continue on.

### Christopher Conover 02:20

So it was a major stop for them. Other units stopped here. How did they rate a memorial?

R

Richard Burton 02:31

This was all taking place during a war. It was a Mexican American War that was started in 1846, declared by President Polk, and it was a dispute of land in Texas that accelerated into war. Lieutenant Colonel Kearney began his march to the west with the Army of the West and needed more recruits. So he went to a contingent of Latter Day Saints Church of Jesus Christ of Latter Day Saints who are camped along the Missouri River, having been driven out of Nauvoo, Illinois, their city by persecution mobs and they were camped along the Missouri waiting for their trek across the plains to Salt Lake City. So they had not been protected by any government agency, their state or federal. So when Captain Allen of the Dragoons came to do the recruiting of 500 volunteers, they obviously weren't terribly excited about the idea. But Brigham Young, who is the leader of the group, the prophet at the time, saw in it a great opportunity, not only to create a sense of loyalty to the United States, but also to be able to get 500 of his people across the plains into Salt Lake without any cost to them. And actually, because of the clothing allowance, which was waived, they were able to take that money and help others who were still in that encampment to get across.

C

Christopher Conover 04:15

So as military units go during time of war, this one's a bit of a note. They they did almost everything without ever firing a shot. I understand there was one battle near the San Pedro River, if you want to call it a battle, but I think it involved actually angry cattle. Not not a more military type of issue.

R

Richard Burton 04:40

There were some feral cattle along the Gila River down by, like I say, Benson and St. David area. They were just leftover cattle from the San Bernardino Ranch, which had been overrun by Apaches, so and when they saw the oxen and everything else from the wagon, Since we're coming into that area, they they got a little excited and attacked. So there was some firing, there was some shooting going on just to protect their, their own supplies. But that was in effect, the only fired shot in anger along the whole trail, with the exception of one little example of, well, an incident, I guess, that happened here in the Presidio, the battalion came in, did their trading, raise the first American flag in the Tucson area, and then camped for the night. And they put out as they would their pickets. And whether it was coyotes or someone else, somebody approached the pickets. So they fired the rifles and then retreated to the main contingent. So there was some firing that went on here in Tucson.

C

Christopher Conover 05:56

But as you said, and those of us who have lived in the desert and camped in the desert, could have been coyotes, bobcats.

R

Richard Burton 06:02

Probably was.

R Randy Madsen 06:04

But knowing that there was a Mexican garrison was a militia of local denizens here. And when they heard that the battalion was coming, about 350 men, they decided to relocate to San Javier Del Bac mission for a few days for a few days and the battalion was going to actually go out and encounter them. However, they were afraid of an ambush. And so they just retreated back. And so there was nothing happened. Battalion went off to north and everything was left as it was

R Richard Burton 06:38

The Mexican Garrison return to the Presidio

R Randy Madsen 06:42

without any firing, or any conflict.

C Christopher Conover 06:45

So this unit, the Mormon Battalion, was really the only unit that we've ever been able to find in the US military that was specifically one religion, and segregated on the grounds of religion.

R Richard Burton 06:59

Now, there's a couple of things. So that's one of them a couple of things that can identify them. One is their religion, all one group, except for the Federal soldiers who are the dragoons who accompany them. But the other was that this March and it was a march, they didn't have horses or there were wagons, but they weren't in the wagons, they were marching was 2,000 miles across uncharted areas. So it became at least in the history we can find, the longest United States Infantry march in history. So it was a very strenuous time and in fact, they started with 500, and by the time they got to San Diego, there are only 350 with sick detachments being deployed to Pueblo, Colorado.

C Christopher Conover 07:50

And you mentioned Pueblo, Colorado, this unit or members of the unit, helped get members of the church into Utah. You just mentioned Colorado. Here in Arizona. I understand they played a part in discovering gold in California. This is some pretty notable states here in the West, and some pretty notable pieces of history that this battalion one way or another was involved with.

R Richard Burton 08:19

One thing that you need to realize is this March this 2000 mile march was in Mexican territory

One thing that you need to realize is this march, this 2000 mile march was in Mexican territory, at least areas claimed by Mexico. All of Arizona, New Mexico, California, Utah, Nevada, all of that

**C** Christopher Conover 08:36  
What eventually became the Gadsden Purchase.

**R** Richard Burton 08:38  
Gadsden Purchase, part of the Guadalupe Hidalgo Treaty. For \$15 million, we gained all of that territory through this, this expedition. But at the time, that was in effect, enemy territory. So they were nervous the whole time they were marching. Anything could happen.

**R** Randy Madsen 09:01  
This area was considered Alta California. So a lot of the the denizens up here would consider themselves as Californios, in California as opposed to regular Mexicans.

**C** Christopher Conover 09:12  
So why is it and we were talking about this on our way over. Zac, our producer is born and raised in Tucson. I've lived here almost 20 years. Never heard either of us. Never heard of the Mormon battalion. Why don't we hear more about it?

**R** Richard Burton 09:34  
Well, I wish that were the case. That's the real purpose for the monument in the first place. It was dedicated in 1996, which was the 150th anniversary of their arriving in Tucson. All there was in this park, was a little monument you can still see over there. It was put up by a plaque a little 12 x 15 plaque that was put out by the Daughters of the American Revolution in 1929 that said, the raising of the first American flag is commemorated. Nothing about who did it or why or what the circumstances were. So there was nothing being said. So it was the intent of the foundation to raise the interest, to raise the level of understanding, that this was really an important thing that took place. And not just the raising of the first flag that's kind of incidental. This is the blazing of the trail that became the the train route for the Southern Pacific Railroad. It was the Butterfield Stage Line. Parts of it were I-10. It was an established area, an established trail that was made for wagons that allowed them to go to California along the southern route, instead of the more treacherous routes up north. And, and certainly it was also a supply route for the US Army during the war. So it was very important and their arrival here. And the fact that they've created this communication route through Tucson kind of created the diverse population we have here

**C** Christopher Conover 11:23

Yeah, it really opened up the southwest.

Randy Madsen 11:26

Do you have the letter?

Richard Burton 11:28

I do. It's an interesting, interesting letter, you know, we think about it's a war and everything going on. But the battalion was led by Lieutenant Colonel Philip St. George Cook. And as he was arriving in this area, he sent a messenger with a letter to the governor of Sonora. And this is this is the letter that he sent. 'Your Excellency, the undersigned marching in command of a battalion of United States Infantry from New Mexico to California, has found a convenient for the passage of his wagon train to cross the frontier of Sonora. Be assured I did not come as an enemy of the people whom you govern, they have received only kindness of my hands. Meanwhile, I make a wagon road from the streams of the Atlantic to the Pacific Ocean, through the valuable plains and mountains of Sonora. This I trust will prove useful to the citizens of either Republic, who, if not more closely, may unite in the pursuit of a highly beneficial commerce. With sentiments of esteem and respect, I am your excellence's most obedient servant, Phillip St. George Cook, Lieutenant Colonel, US Forces.' I mean, he states in there that they're not there to fight. They're only there . . .

Randy Madsen 12:51

They're not here to conquer, passing through

Richard Burton 12:54

a united commerce is what he said.

Randy Madsen 12:57

That was what's called Cook's Wagon Road is what he created through across the Southwest to the Pacific Ocean to allow commerce, which later on, you know, stagecoaches, the San Diego to San Antonio, the Jackass mail, the Butterfield stage codes, the and then the Southern Pacific Railroad, things like that just took advantage of this path that that was charted and

Richard Burton 13:23

It put Tucson on the map.

Christopher Conover 13:25

Which, amazingly the governor of Arizona and the governor of Sonora, who whomever is in those offices, are still talking about commerce to this day.

R

Richard Burton 13:35

Right, united commerce. That's right. There you go.

C

Christopher Conover 13:38

Well, gentlemen, thanks for meeting us on a breezy afternoon down here.

R

Richard Burton 13:43

That's wonderful. We appreciate the chance to, again, help other people like yourself understand a little more about the Mormon Battalion and its importance.

C

Christopher Conover 13:53

That was the Mormon Battalion Foundation's Richard Burton and Randy Madsen. We now head to a memorial that sits about 2,000 feet above Tucson. The Catalina Federal Honor Camp marks a spot where in the 1930s and 40s where prison work crews stayed while building the road most people use to access Mount Lemmon and Summerhaven. To learn about the camp and its most famed inhabitant. I spoke with Cherstin Lyon, author of the book Prisons and Patriots: Japanese American war time citizenship, civil disobedience and historical memory

C

Cherstin Lyon 14:32

Between 1910 and 1920, locals wanted an easier way to get out of the valley and up onto Mount Lemmon. There was a really treacherous road on the backside. It's still there, you can drive up it, it's not recommended though. It's very bumpy and takes a long time to get there. And this was at a time in the country when there was a good roads movement when people wanted better roads, more people were getting automobiles of different types. And so it was a great marriage between a movement to create better roads, a need for an easier way to get up the mountain. And then also this movement in thinking about prisons, that prisons should provide opportunities for rehabilitation, should provide job training, it was part of a progressive penology kind of kind of thinking. The prison in Tucson was built to do that, to give prisoners who were low level offenders an opportunity to work and have meaningful work and maybe even learn some job skills, build a road that was needed at a much cheaper price, if you use prison labor, and to give people an opportunity to get out of the valley and to experience that wonderful fresh air up at 8,000 feet.

C

Christopher Conover 15:49

So the prison camp had two names that I've come across the Tucson Federal Prison Camp and

the Catalina Federal Honor Camp. Prisons rarely to the ones I've ever seen had the word honor in the name why was it called honor camp?

**C** Cherstin Lyon 16:06

Sure, yeah, that was again, a part of this progressive idea about what prisons should do. And it was to give people who had honor status, meaning there were low level offenders who didn't risk escape, and who deserved this opportunity to work, the opportunity to be in an outdoor camp.

**C** Christopher Conover 16:26

So why were most of the prisoners there? And it seems like it may have changed with the start of World War II who was in there, but why were most prisoners there?

**C** Cherstin Lyon 16:37

They were federal offenders. Some were tax evaders, some people had violated immigration rules across the US Mexico border. Some were there because they had violated rules against selling alcohol to Native Americans. So there were a wide variety of offenders, and all low level, all federal cases. And so they went to this federal road camp. And then when World War II hit, then we started seeing prisoners who had different kinds of war related violations, directly violating Selective Service, as in people who just objected to the war or objected to participating in the war, who didn't have conscientious objector status, sometimes would be sent there. Jehovah's Witnesses represented a large percentage of the of the population during the war. And they all claimed to have status as ministers and should have been differed from selective service. But Selective Service didn't see it the same way. They didn't believe that every single person in a religious body could have that status of minister. And so they went there. Some people were conscientious objectors, and could have gone to a different kind of work camp for conscientious objectors, but for one reason, one reason or another, they objected to that as well. So there were a variety of wartime resisters. And there were a fair number of Hopi resisters, who had taken a secret vow as religious individuals in their particular community. They vowed never to take up arms against another nation, but they also couldn't tell anybody about that. And so they refuse to register for the draft for selective service, and therefore they were put into prison as well.

**C** Christopher Conover 18:28

You wrote in your book that many who served sentences in Tucson called it a summer camp. So what were the conditions like and how did it compare to places where, especially during the war, people who were resisting the draft, be it through conscientious objection, or something else, how did it compare to where some of the others went?

**C** Cherstin Lyon 18:51

So in naming all of the people who were in the camp, of course, I never named anyone

So in naming all of the people who were in the camp, of course, I never named Japanese Americans. But that's what I was studying. And so Japanese Americans who had been in different War Relocation Authority camps without any kind of real clear legal status. They were drafted into the military without the right to leave the camp and go back home. They didn't have free, full citizenship. And yet they were being drafted into the military. And so some used it as just a personal case of resistance. And some people wanted to make it into a test case because they thought this can't be right. We can't have only some rights of citizenship, meaning the right to die for our country and not have the right to maybe go back home and farm and have an agricultural deferment for the war. And so those were people, the people who were Japanese Americans, other than Gordon Hirabayashi, who ended up in the camp above Tucson came from Topaz, Utah and Ammachi, Colorado. Two pretty remote, desert environment where we location authority camps where the dust was bad, where the food was pretty bad, where they couldn't leave, they were guarded by, you know, men in search towers with rifles. And those were the individuals who, when they talked about it later said, the food was good. There weren't any fences, there were just rocks painted to show us where the border of the camp was. And we had a great time.

**C** Christopher Conover 20:33


You mentioned Gordon Hirabayashi. That's how a lot of people know that area. Now there's a area on the Mount Lemmon highway where the the prison camp was named after Gordon Hirabayashi. In case people don't know the story, and it's an amazing story. And it's a long story, but can you give us kind of the shorter, but with some good detail, story of Gordon Hirabayashi.

**C** Cherstin Lyon 20:57

So Gordon Hirabayashi was a university student at the University of Washington, when World War II started. And he had a lot of training in conscientious objector kind of philosophies. He had gotten trained with the Fellowship of Reconciliation. And he himself was a Quaker. And he had a really strong sense of conscience. And he just didn't feel like what was happening to the Japanese American community was right. And so at first, he thought that he could create a test case by turning himself into the FBI and saying, I refuse to be relocated, because this is a racially motivated, racially designed program. And I haven't done anything wrong. And so he was able to get lawyers to help him. And he took it to the Supreme Court. But because he also revealed that he refused to follow the curfew, when he realized that was also racially based, then the Supreme Court was able to look at that case only. So he's one of four major Supreme Court test cases against the whole program of wartime relocation, exclusion and incarceration. And he lost his case. The Supreme Court ruled that, especially because they had two charges in front of them, they decided to only think about and only consider the curfew as his particular case. And they said, asking someone to abide by curfew is not too much to ask during a wartime effort, even if it's only for people based on Japanese ancestry. It's only race based. And so he had to serve a prison sentence for losing his case. And he said, I don't want to do it in a walled institution. I don't want to do it in some county jail in Seattle. I want to be outside and the judge said there aren't any prison camps that are anywhere near here that we can get you to. The only one that the judge knew of was down in Tucson, Arizona. And Gordon Hirabayashi said, I'll get myself there if I can go there. And he said, Sure. So it's a great story about Gordon Hirabayashi hitchhiking all the way down to Tucson. And, as he said, he would have derived much more pleasure out of knowing that as he was hitchhiking from eastern Washington, all




the way down to Tucson that he crossed into the exclusion zone, where Japanese Americans weren't allowed to be. So he hitchhikes all the way to Tucson, he turns himself over to be processed to be put into the prison. And they said, we don't have your paperwork, go home. And he said, No, I'm not going home. That's a long, long trip. So they said go, it's hot, go see a movie, go take yourself out to dinner or you know, for some meal, and then come back, and we'll see if we can find your paperwork. And so he came back, they found it and processed him.

 Christopher Conover 23:58


I think that's always one of the parts of the story that amazes me is, after all he went through in the Supreme Court and the judges finally said, 'Nope, you're going to have to go to prison.' He gets himself to Tucson and he shows up and says here I am. And they say, 'who are you?' We have no record. And that part of the story just to this day boggles my mind. And that he didn't say, 'Oh, I'm sorry, wrong office' and just turn and walk away. He they said come back and he did. No, it's an amazing part of that story.

 Cherstin Lyon 24:35


It's it's quite amazing. I think it's the kind of thing where if it's too good to be true, you know that it's just not true. You have to stick around because you're gonna be called back eventually.

 Christopher Conover 24:46

Did he write or communicate what his experience was like at the camp?

 Cherstin Lyon 24:51

He did. He wrote some letters to a girlfriend of his and then I also had a chance to interview him a couple of times. And he he had an incredible experience. He had an awakening of sorts that is not unlike other people that we look at who are civil rights leaders who went to prison, who had an awakening and a greater sense of who they are and who their principles are from being in prison and Gordon Hirabayashi definitely had one of those experiences. He was serving time with other conscientious objectors who were there on intellectual grounds, especially the Fellowship of Reconciliation individuals. He got to know them very well. He got to know some of the others, the Jehovah's Witnesses and, and others who were there. And he learned from it and when he left, he ended up doubling down on his principles.

 Christopher Conover 25:45

I think it's worth touching on that even after everything, he resisted the draft again and went back to prison, but didn't come back to Tucson at that point. If I remember correctly, it was a more, shall we say, traditional prison.

 Cherstin Lyon 26:01



Charleston Lyon 20:01

Yeah, McNeil Island. So Gordon Hirabayashi learned from his time in Tucson, that he really had strong principles that he wanted to abide by. He wanted to make sure that he ran everything he did through this filter. What am I for? What do I stand for? Not what do I stand against, but if I'm not for it, then I can't do it. So if there's a law that's unjust, or something I'm being asked to do that doesn't align with my principles, then I have to refuse, I just have to. And so he continued to live that way, a life of conscience. And after he left Tucson, then he was sent a questionnaire that all Japanese Americans had to fill out, which people call the loyalty questionnaire. Most people don't know that it was given to people who are not in the War Relocation Authority camps as well. And Gordon Hirabayashi, was asked to fill this out, and it said, a questionnaire for individuals of Japanese ancestry. There's a more precise title to it. But he refused to fill it out, because he said, it's only being asked of Japanese Americans. And it's been sent by Selective Service. That is another racially based wartime policy that I can't, I can't abide by, so he refused to fill it out. So then he was called up for pre induction physical anyway, and he refused to show up. He was a Quaker, and so he shouldn't have even had to abide by the draft because all Quakers are given conscientious objector status. Then he was ordered to go to one of the camps, the conscientious objector camps, and he refused to go there as well. And the story is that when his train came where people knew Gordon Hirabayashi was coming. He was coming to the camp, and he didn't show up. The whole crowd waiting to see him cheered, because they were like, yes, he didn't come, you know, he's continuing to resist. And so then he was sentenced to McNeil Island, where other Japanese Americans who had been resisters of the draft at Heart Mountain were sent. So he had another place where he intersected with other Japanese American stories. And when he got there, he pursued a resistance campaign to end segregation in the prison as well. So he continued this fight for justice everywhere he went.



Christopher Conover 27:03

That was historian Charleston Lyon. We head back to downtown Tucson just behind the Southern Arizona Transportation Museum. There you can find a statue of two men who are among the state's most legendary figures, though they're most often associated with a city that's about 60 miles to the southeast. It's also where we met up with Arizona Historical Society historian Jaynie Adams. A lot of people that live in Tucson and really southern Arizona don't know the story of why there's a statue of Doc Holliday and Wyatt Earp by the Tucson train station. So let's start there. Why is this statue here?



Jaynie Adams 28:56

Well, of course, there's the violence that occurs at the OK Corral. And there is some dispersion of folks, right? People are trying to figure out what's going on maybe running away from the scene maybe running towards something else. And sources vary primarily because we have eyewitness accounts of what happened but they contradict each other. Most eyewitnesses say that Stilwell was here, elements of the cowboys were here the Earps were here, violence occurs, Stilwell is killed and the herds leave town. That's kind of the long and the short of the story. There's all kinds of different nuance because there's all different eyewitness perspectives from this. Some people say that that Stilwell in the cowboys were kind of laying in wait for the herds. Some people say that Stilwell and his accomplices were actually headed you know, trying to do right and headed to a court hearing for a previous crime that they may or may not have committed. Other folks say the Earps we're here waiting for still well and it was an

ambush. So it's just kind of all over the place. But the long story is is there was this violence occurred in Tombstone, and subsequent violence that occurred here in Tucson related to that event.

**C** Christopher Conover 30:07

My favorite part of this story that I've heard, and again, there are 100 versions of this story. So I don't know if it's true. But my favorite part is when the body of Frank Stilwell was found, that the Pima County Sheriff at the time said he'd never seen anybody shot that much. And when questions arose, well, why didn't anybody hear the shooting? It was because that was the same night that Tucson got gas lights, and they were lit for the first time and everybody celebrated by shooting guns in the air. So nobody noticed the additional gunfire. I don't know if that's true. But it's it's such a great Wild West Tucson part of the story.

**J** Jaynie Adams 30:45

And I think it's I think it's also kind of a uniquely Tucson part of that story. Because as a as a lifelong Tucson, and how many times have I been hanging out in my backyard, thinking was that a firework or a gunshot?

**C** Christopher Conover 30:58

This was a case, no matter how you look at it, what all the stories come together with this was a case of vigilante justice, it seems, no matter how we got to the moment where triggers were pulled. Would it be proper to say that there was a lot of vigilante justice in those days, and this was just another example?

**J** Jaynie Adams 31:23

I mean, that's really complicated. And folks always asked me about kind of frontier violence, the violence of the Old West. And I always give the kind of qualified historian answer. And that being that there is both more violence than you expect, and also less violence than you expect. So on the one hand, of course, there, there is vigilante justice, we have horrific stories from the past of of forms of vigilante justice. But at the same time, we also have these instances where you would anticipate violence that doesn't occur, or we just don't have the record for it. And that's kind of the one of the problems with the historical record is if we don't have the data, it's impossible to say whether or not something occurred.

**C** Christopher Conover 32:08

So there are really exactly what you're talking about. There are a lot of markers and memorials, to the Earps, to the Cowboys, where Johnny Ringo was shot in Cochise County and on and on and on. Anybody who's seen the dozens of movies knows

J Jaynie Adams 32:26

Yeah,

C Christopher Conover 32:27

The basic back story. Do we commonly note such places of Old West infamy? Or is the story of the corpse in the Cowboys just too good that we can't put up a marker everywhere something happened?

J Jaynie Adams 32:41

Oh, you know, I think that that's a really good question. There are tons of historical markers throughout the state that are dedicated to moments of violence. This is an incredibly violent time, and only because of the violence like the shoot out the OK Corral, which is a political difference. Or maybe it's a dispute over land, or maybe it's a romantic dispute, whatever is happening, that distills into that violence, that kind of violence is occurring occurring, but you also have violence associated with settler colonialism, right? This is kind of the end phases of, of the colonial project in the Arizona Territory. So you have that kind of violence associated. So you'll see markers kind of marking certain massacres of indigenous people, for example, or violence the other way indigenous people enacting violence on settlers. So to say that the Earps story is particularly juicy, I think is fair, especially because you know Wyatt enlisted a friend of his who was not only a journalist, but a screenwriter to assist in producing his biography/autobiography, whatever you want to call it, and kind of adding a little bit of dramatic flair that maybe necessarily wasn't there. But it does make for good television.

C Christopher Conover 33:56

So we are, as we mentioned, in downtown Tucson, right here by the train tracks, hoping a train doesn't come by until we're finished with the interview. But right across the street, is Hotel Congress. And when you talk about violence later in the 20th century, you can't not talk about Dillinger, Dillinger is a big part of the Hotel Congress story but no violence in that one little different.

J Jaynie Adams 34:21

Yeah, I think I think the specter of violence follows Dillinger, especially after his murder, assassination, whatever you'd like to call it of federal agents during his various escapades. But yeah, I think that that violence is one of those things that people latch on to it's kind of like the train wreck effect, right? You can't help but but watch. And Dillinger is an interesting character. It's so funny that you bring him up because at the Historical Society, we have his bulletproof vest, and people are always shocked by how kind of petite he was. He wasn't exactly you know, sick. feet tall. He's pretty trim. But I also have to remind people that

C Christopher Conover 35:03

in the movies he's

J

Jaynie Adams 35:04

absolutely absolutely larger than life incredibly handsome. Actually, he was handsome. And he he had plastic surgery to try to obscure how handsome he was.

C

Christopher Conover 35:14

There's something you don't hear anymore

J

Jaynie Adams 35:15

Yeah, absolutely. Absolutely.

C

Christopher Conover 35:17

So does Hollywood. Pick a Western? I mean, we have old Tucson studios where lots and lots of Westerns were shot. Does Hollywood get the Old West right? Or is it all just violence and romance? And that's not what was going on at all?

J

Jaynie Adams 35:35

Oh, you know, I think it's, I think it's so hard to say with any real certainty, especially as someone who is a professional historian and cares deeply about historical facts and truth, but also someone who is a lover of the western genre, that kind of that kind of puts me personally in a tough spot. But I would say that you always need to think about when something is created. So westerns are really good example, a lot of our westerns are coming from the late 1940s into the 1950s, and 1960s. That is a particular moment in time that has its own historical context, it's totally different from the historical context that it's trying to portray. So when we remember that film, art, literature are products of their own time, we need to remember that there is the context and the bias of the person.

C

Christopher Conover 36:29

You're a historian. Historians like the facts. Hollywood, well, my grandfather used to say all the time, don't let the facts get in the way of a good story. So when you watch movies, TV, read books, whatever about the Old West genre that you said, you really like? What's your favorite story? And is it a true one? Or is it just a really good story?

J

Jaynie Adams 36:54

You know I think a really good example. And I always this is a this is a tirade that especially my

You know, I think a really good example. And I always this is a this is a trade that especially my literature friends have heard from me, and they hate when I go on this tirade, but I think Cormac McCarthy is such an underrated American author, and should be kind of studied with the same veracity as Twain or any of those other great American authors. So I would think, I think one of my favorite examples of the western genre that I think is both kind of fantastical and, and fictive and really readable because of it's fiction, but also really rooted in understanding how knowledge is produced and how knowledge is communicated is Blood Meridian. It's really interesting the way that he plays with true primary source materials and actual historical events, while also presenting this narrative that's, that's gritty and captivating.

**C** Christopher Conover 37:48  
What I like to call faction.

**J** Jaynie Adams 37:49  
Yeah, definitely, definitely.

**C** Christopher Conover 37:54  
All right. Well, thanks for meeting us by the statute.

**J** Jaynie Adams 37:56  
Of course happy to

**C** Christopher Conover 37:58  
that was historian Janie Adams. You can catch up on all of the stories from our On the Road in Arizona series [news.azpm.org/ontheroad](http://news.azpm.org/ontheroad). And thanks to the reporters at AZPM, KAWC in Yuma KNAU in Flagstaff and KJZZ and Phoenix who worked on the series. And that's The Buzz for this week. You can find all our episodes online at [azpm.org](http://azpm.org) And subscribe to our show wherever you get your podcasts just search for The Buzz Arizona. We're also on the NPR app. Zac Ziegler is our producer with production help from Desarae Tucker. Our music is by Enter the Haggis. I'm Christopher Conover. Thanks for listening.

**N** Nicole Cox 38:56  
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