

Chronicles of the Trail



*Quarterly Journal of the Camino Real de Tierra Adentro
Trail Association*

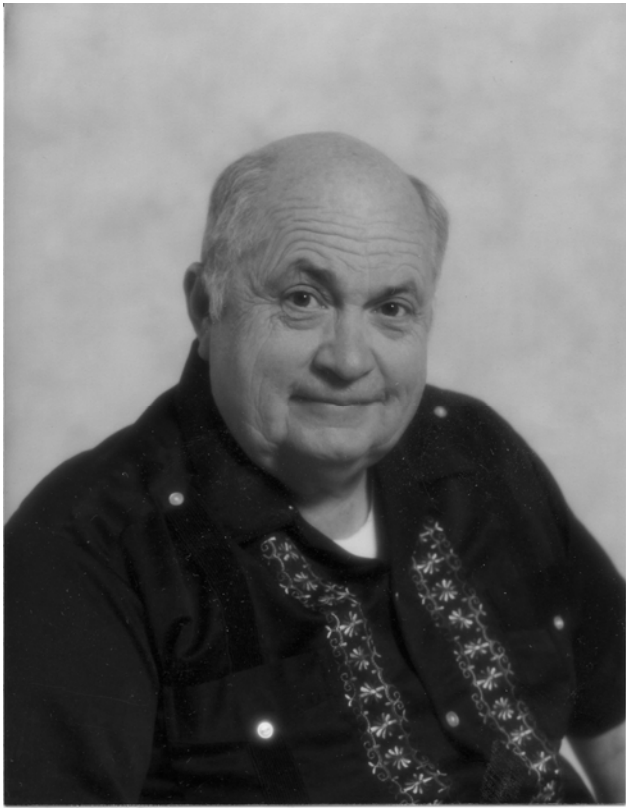
Volume 4, No. 1

Winter 2008



Nuestra Señora de la Candelaria (Our Lady of
Purification) Church, Doña Ana, New Mexico

PRESIDENT'S MESSAGE



Patrick Lucero Beckett

January 2008. Your Board officers and Executive Committee have been busy this past quarter. Your President appeared on two different radio shows and in the Valencia County newspaper on the history of El Camino Real de Tierra Adentro and CARTA activities. I also attended the Big Bend Conference sponsored by Sul Ross University in Alpine, Texas. CARTA has also had three meetings with the Spaceport America Planning & Design Advisory Committee (SAPDAC), each one lasting from two to four hours in Truth or Consequences, New Mexico.

Your President has been present at all of the SAPDAC meetings in the past quarter. During the December 4 meeting an announcement was made by Mike Holston that Mr. Steve Landeene had been selected as the New Mexico Space Authority Executive Director. Wayne Savage with DMJM Aviation reviewed the Spaceport project milestones. He advised that the Record of Decision (ROD) date is November 2008, and that there will be a procurement phase just prior to construction. Wayne Sav-

MENSAJE DEL PRESIDENTE

Enero 2008. Los miembros del Consejo de Administración y del Comité Ejecutivo han estado muy ocupados este último trimestre. Yo participé en dos programas de radio y en el periódico del condado de Valencia sobre la historia de El Camino Real de Tierra Adentro y las actividades de CARTA. También asistí al congreso de Big Bend organizada por la Universidad de Sul Ross en Alpine, Texas. CARTA ha llevado a cabo tres reuniones con el Comité de Asesoría sobre Planeación y Diseño de Spaceport America (SAPDAC, por sus siglas en inglés). Cada una de dichas reuniones duró entre 2 y 4 horas en Truth or Consequences, Nuevo México.

Como su Presidente, he estado presente en todas las reuniones de SAPDAC durante el último trimestre. En la reunión del 4 de diciembre, Mike Holston informó que el Sr. Steve Landeene fue elegido como el Director Ejecutivo de la Autoridad Espacial de Nuevo México. Junto con DMJM Aviation, Wayne Savage revisó las metas del proyecto de Spaceport. Informó que la fecha del ROD es noviembre de 2008 y que próximamente habrá una fase de servicios de abastecimiento justo antes de la construcción. Wayne Savage también habló acerca del estudio del corredor y las mejoras de los caminos y mostró una vista panorámica de Yost Draw de los elementos de diseño que fueron tomados a unas 3.5 millas del Spaceport. Enfatizó también que la mayoría de los elementos de diseño están adelantados al programa.

Sobre un desarrollo más reciente, Mike Holston habló acerca de la línea de energía eléctrica fuera del sitio que va del oeste a Spaceport. Ésta será una línea de Cooperativa Eléctrica Sierra de 115KV que dará energía a Spaceport. Dijo que los cruces de la línea de energía eléctrica serían subterráneos y que se convertirán de líneas aéreas a líneas subterráneas en cierto punto que se determinará mediante observa-

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INSIDE THIS ISSUE:

<i>President's Message</i>	ii
<i>El Camino Real de Tierra Adentro en Durango</i>	3
<i>Association Business</i>	13
<i>Historic Doña Ana Village on El Camino Real de Tierra Adentro</i>	15
<i>Travels of a Historical Marker Junkie</i>	21
<i>Doña Ana Village Joins National Park Service Historic Trails Program</i>	24
<i>Membership Form</i>	31
<i>Calendar of Events</i>	—
<i>Inside back cover</i>	

**Cover photograph by
George Torok**

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From the Editors

¡Al fin! ¡Somos bilingües! This issue of *Chronicles* contains a substantive article in Spanish, contributed by Rubén Durazo Álvarez (Centro INAH Durango) and translated by Carolina Casanova, Durango, and Ben Brown, CARTA International Liaison Officer. Carolina has also translated Pat Beckett's president's letter. We are pleased to have our first scholarly contribution from Mexico and are eager for more.

SAVE THE DATE: The 2008 CARTA Annual Meeting will be held on Saturday, September 27th. We are still in the process of selecting a venue but know it will be in Valencia County. Please see John Bloom's article in the Association Business section, page 13. The meeting will involve speakers, a traditional lunch, and a short business meeting. The only charge will be for the optional lunch. Details will be published in the next issue of *Chronicles* and on our Website. We hope to see you there.

Remember that January First is the date to renew your CARTA membership. There was a membership form tucked in your last issue of *Chronicles*; another one is on page 31.

CARTA looks forward to receiving contributions to *Chronicles of the Trail*. The purpose of our publication is to stimulate interest in the Camino Real de Tierra Adentro, encouraging readers to join in the adventure of memorializing and exploring one of the great historic trails of North America. Our target audience is the intellectually alive and curious reader who might also be interested in magazines such as the *American Heritage*, *Smithsonian*, or *Archaeology*. We can accept articles that range from 1,000 or 1,500 words up to 8,000 or 10,000 words in length. We can accept line drawings and black and white photographs, preferably in digital form, in a proportion that will fit in one or two columns.

Membership in CARTA is open to all. A membership application form is on page 31 and always on our Website.

CARTA Board and Officers

OFFICERS

President: Pat Beckett, Las Cruces
Vice President: John Bloom, Las Cruces
Secretary: Jean Fulton, Las Cruces
Treasurer: William Little, Las Cruces
International Liaison Officer: Ben Brown, El Paso

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Harry Myers, Santa Fe
Cameron Saffell, Las Cruces
Ben Sanchez, San Elizario
George Torok, El Paso

(Continued from page ii)

age also spoke on the corridor study and road improvements, and displayed a panoramic view from Yost Draw of the design elements taken about 3 and a half miles from the Spaceport. He also stressed that work on the majority of the design elements is ahead of schedule.

On a newer development, Mike Holston discussed the offsite power line from the west to the Spaceport. This will be a 115 KV Sierra Electric Co-op line that will provide power to the Spaceport. He stated that power line crossings into the Spaceport would be underground and would be transitioned from overhead lines to underground lines at a certain point to be determined by observation from four key observation points as to its visual impact. The proposed transition point is one mile west of the site.

SAPDAC will probably cease to exist after its January 29 meeting in Truth or Consequences. This final meeting will include a facilitator from the Federal Aviation Authority. The plan calls for a review of each of the design elements and the consolidation of all comments and identification of any issues that have not been addressed. At the end of this meeting a decision will be made as to having further meetings, since the planning process is essentially over and Spaceport plans call for construction to be under way in the Fall of 2008.

In related matters, I have met several times with Sarah Schlanger (BLM) and Michael Romero Taylor (NPS) on the proposed overlooks and visual displays projected for the trail on the southern half of the Jornada del Muerto.

The CARTA Board has authorized the Executive Committee to go ahead and plan a joint venture involving Human Systems Research of Las Cruces, BLM, and CARTA for inventorying, mapping, and preparing reports for the areas surrounding the proposed Yost Overlook and the Perillo Vista. This could be the start of a long-term project with various completion times for the Camino Real. This would also be a project in which CARTA members and other non-profit organizations and their members could do volunteer archaeological survey, re-

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ción desde cuatro puntos claves en cuanto a su impacto visual. El punto de transición propuesto está a una milla al oeste del sitio.

Después de la reunión del 29 de enero en Truth or Consequences, probablemente SAPDAC dejará de existir. Esta última reunión incluirá un facilitador de la Autoridad Federal de Aviación. El programa requiere la revisión de cada uno de los elementos de diseño y la consolidación de todos los comentarios, identificando aquellos asuntos que no se hayan resuelto. Al final de esta reunión se decidirá respecto a reuniones futuras ya que el proceso de planeación está prácticamente terminado y Spaceport espera que la construcción se esté llevando a cabo en el otoño del 2008.

En otros asuntos relacionados, me he reunido en varias ocasiones con Sarah Schlanger (Bureau of Land Management (BLM, por sus siglas en inglés) y Michael Romero Taylor, National Park Service (NPS, por sus siglas en inglés) para platicar acerca de los miradores y los exhibidores descriptivos propuestos que se tienen proyectados para el camino en la mitad sur de la Jornada del Muerto.

El Consejo de CARTA dió luz verde al Comité Ejecutivo para continuar con la planeación de una empresa conjunta involucrando a la empresa Human Systems Research de Las Cruces, a BLM, y a CARTA para hacer inventarios, mapas y informes para las áreas propuestas alrededor del Mirador Yost y de Vista Perillo. Esto podría ser el inicio de un proyecto a largo plazo con diferentes fechas de terminación para el Camino Real. Esto formaría también un segmento en el cual los miembros de CARTA y otras organizaciones no lucrativas y sus miembros podrían hacer trabajo voluntario tal como estudios arqueológicos, registro de información y trabajo de laboratorio.

Al iniciar el año 2008, es necesario que se aumente el número de miembros de CARTA y que tratemos de conseguir y preparar a personas que estén dispuestas a suplir a aquéllas que actualmente desempeñan estos puestos y cuyos cargos expirarán en septiembre de 2009. Esto puede parecer muy lejano, pero la próxima elección de 2008 y la si-

(Continued on page 32)

El Camino Real de Tierra Adentro en Durango

Rubén Durazo Álvarez (Centro INAH Durango)

Introducción:

Los caminos están en estrecha relación con la estructura social y cultural de las poblaciones que comunican, desempeñando a lo largo de la humanidad un papel importantísimo. La región que actualmente comprende el Norte de México, constituyó durante trescientos años la última frontera de la Nueva España. La conquista de esta tierra ignota fue una tarea ardua, lenta y violenta. En este enorme territorio se asentaron reales de minas, misiones, presidios, haciendas, rancherías, pueblo de indios y villas, originándose entre ellos distintas rutas de comunicación. En este espacio se trasladaban las personas y las mercancías, implementándose un eje longitudinal; el Camino Real de Tierra Adentro.

La ruta seguía una trayectoria sobre la ladera oriental de la Sierra Madre Occidental, desde la ciudad de Zacatecas terminado en Santa Fé, Nuevo México. Alcanzado su longitud máxima de 2,900 kilómetros, tomando en cuenta la continuación del camino real México-Zacatecas. Durante

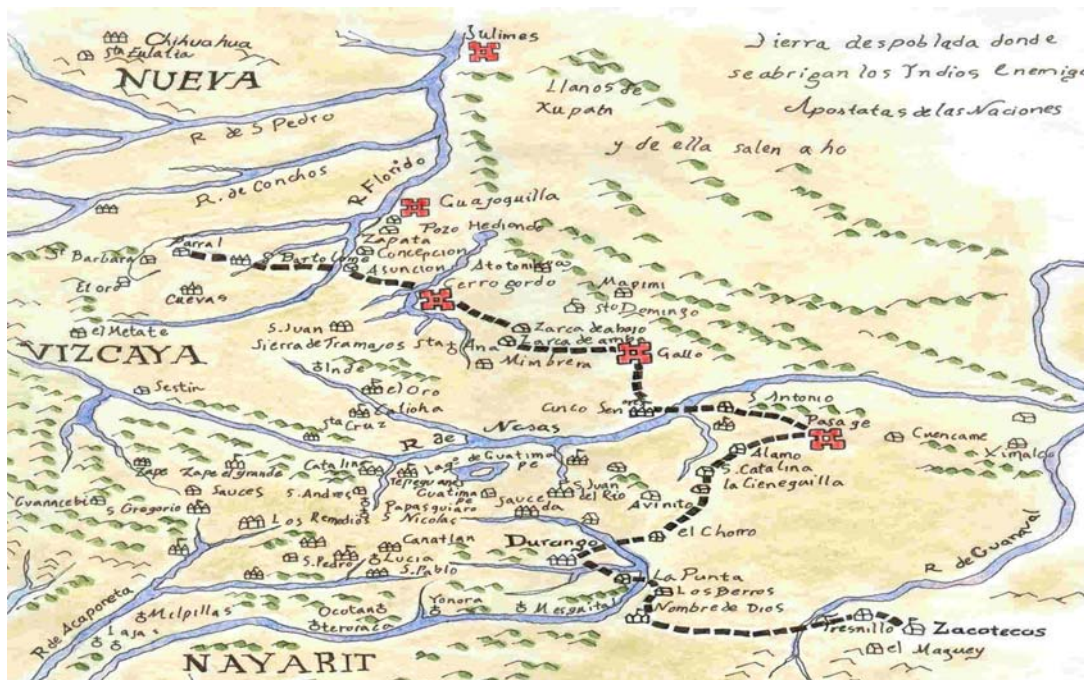
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Introduction:

Since time immemorial, roads have played a significant role socially and culturally integrating the towns they serve. For three hundred years, Northern Mexico constituted the northern border of New Spain. The conquest of this unknown land was an arduous, slow, and violent task. In this enormous territory, mines, missions, *presidios* (forts), *haciendas* (usually large self-sufficient land holdings dedicated to the commercial exploitation of a specific crop such as sugar, agaves or cattle), *rancherías* (small villages), Indian pueblos, and Mestizo towns formed part of this network of communication routes. Throughout this area, people and merchandise travelled along its major axis: the Camino Real de Tierra Adentro.

The route followed the eastern slope of the Western Sierra Madre Mountains from Zacatecas to Santa Fe, a distance of 2,900 km. For these three hundred years, the flow of travelers, merchandise and culturally significant objects helped forge the identity of those who settled Northern Mexico and

(Continued on page 4)



(Continued from page 3)

mas de trescientos años el flujo de viajeros, mercancías y objetos culturales, coadyuvaron a forjar la identidad de los pobladores del Norte de México y suroeste de los Estados Unidos de Norteamérica.

El presente documento tiene como finalidad la de identificar las diferentes rutas que atravesaron el territorio que ocupaba la Nueva Vizcaya, especialmente al sur de la provincia, en el territorio ocupado actualmente por el estado de Durango.

Las primeras rutas:

En diciembre de 1529 parte de la ciudad de México la primera expedición militar que alcanzaría tierras del noroeste, comandaba por el tristemente celebre Nuño de Guzmán. En 1531 llega y funda la ciudad de Culiacán, es en este punto en el que una expedición al mando del maestre de campo Gonzalo López, cruza la Sierra Madre Occidental, encuentra un ramal del río Nazas y atraviesa transversalmente una parte de la región central del estado de Durango. En las personas de: el Alférez Zayas, Gonzalo López y Juan de Sámano, les corresponde el honor de ser los primeros europeos en entrar a territorio de Durango y a la mesa norte de México.

El siguiente evento importante para la frontera norte, fue la llegada a Culiacán del celebre viajero Alvar Nuñez Cabeza de Vaca y sus tres acompañantes: Alonso del Castillo Maldonado, Andrés Dorantes y el negro Estebanico. Sobrevivientes de la expedición de Pánfilo de Narváez a la Florida (1528), sufrieron cerca de seis años, la esclavitud de los indígenas de la región del Golfo de México, de donde escapan y cruzan Texas, Chihuahua y Sonora, para finalmente llegar en 1536 a la Villa de Culiacán.

El arribo de Cabeza de Vaca levantó un inmenso interés sobre los territorios norteños del interior, la afirmación del viajero de haber encontrado grandes ciudades en el norte, hace encender las esperanzas de hallar las evasivas siete ciudades de Cibola y Quivira. Le suceden entonces las expediciones de Fray Marcos de Niza en 1538 y de Francisco Vázquez de Coronado en 1540. Ambas incursiones no logran encontrar a las ciudades de oro. Sin embargo logran llegar al Gran Cañón del Colorado. Con esta expedición se cierra un capítulo

(Continued on page 5)

(Continued from page 3)

the Southwestern United States.

The goal of this document is to identify the different routes that crisscrossed the southern portion of Nueva Vizcaya – the area that corresponds to the modern state of Durango.

The First Routes:

In December of 1529, the first military expedition that penetrated the Mexican northwest left Mexico City with the sadly infamous Nuño de Guzman in command. In 1531 he founded the city of Culiacan from whence Maestre de campo Gonzalo López, Alférez Lieutenant Zayas and Juan de Sámano crossed the Sierra Madre Occidental and then descended a branch of the Nazas River to become the first Europeans to enter the northern plateau of Mexico and cross the central portion of what is now the state of Durango from west to east.

The next important event for the northern border was the arrival in Culiacan of the now famous traveler, Alvar Nuñez-Cabeza de Vaca and his three companions, Alonso del Castillo-Maldonado, Andres Dorantes, and a Negro named Estebanico. Survivors of Pánfilo de Narváez' 1528 expedition to Florida, it took them six years to cross the Gulf of Mexico region (where they were enslaved), Texas, Chihuahua, and Sonora before reaching the Villa de Culiacan in 1536.

The arrival of Cabeza de Vaca generated great interest in the interior northern territories. This traveler's assertion that he had found great cities in the north sparked hopes of finding the elusive seven cities of Cibola and Quivira. This was followed by the expeditions led by Friar Marcos de Niza in 1538 and Francisco Vázquez de Coronado in 1540. Although neither incursion succeeded in finding the Cities of Gold, they did reach the Grand Canyon of the Colorado. This expedition closed a chapter of the northern border.

Until the first quarter of the 16th century, no Spaniard had reached the north of Nueva Galicia. The natives including Cazcanes, Zacatecos and other hunters and gathers generally known as Chichimecos, had devastated the region and so a punitive expedition was launched to pacify them. Just the same, this expedition had two principal goals: to pacify the indigenous people and locate

(Continued on page 5)

(Continued from page 4)

lo en la frontera norte.

Hasta el primer tercio del siglo XVI ningún español había incursionado al norte de la Nueva Galicia. Los indígenas de la región: cazcanes, zacatecos y otros grupos salvajes a los que en general se les denominaban chichimecos, tenían asolada la región, motivo por el que se realiza una expedición para apaciguarlos. Sin embargo el objetivo de la expedición era doble: primero, pacificar a los indígenas, y segundo, buscar las minas que se habían reportadas en esta zona. Los exploradores salen de Guadalajara en agosto de 1546, acampando en la tarde del 8 de septiembre de 1546, en las faldas del peñol, del Cerro de La Bufa. De esta manera se descubren las minas de lo que después sería el real de minas de Zacatecas. Es a partir de la segunda mitad del siglo XVI, cuando se inicia de manera definitiva la conquista de los estados del Septentrión Novohispano, empezando a esbozarse el Camino Real de Tierra Adentro.

La fundación de Zacatecas contribuye a la estabilización de la región, desplazando a Guadalajara como punto de partida para las exploraciones hacia el norte. Los hallazgos mineros hizo necesario abrir nuevos caminos rumbo a las minas descubiertas, y proteger las rutas por las que transitarían los metales preciosos. Por tal motivo se consolida la ruta directa entre Zacatecas y México, quedando comunicado el septentrión novohispano con el resto del virreinato. El camino México-Zacatecas agrandó su importancia debido al descubrimiento de los depósitos de plata en Guanajuato (1554-1556), a pesar de la atención que por parte del gobierno real se le dio al camino, para defenderlo de los ataques de los chichimecas, se necesitarían alrededor de cincuenta años para el logro de una pacificación general de los tribus indígenas en la frontera de la plata, este episodio sería conocido como la guerra chichimeca. Al final de este período el camino de Zacatecas a la capital del virreinato, queda firmemente establecido, teniendo como punto de confluencia el Camino de la Plata, al extremo de que los siguientes rutas hacia el septentrión tenían como principio y fin a la ciudad de Zacatecas y su extensión hacia la ciudad de México.

(Continued on page 6)

(Continued from page 4)

the mines that were reported to be in the area. In August of 1546, the explorers left Guadalajara and on the afternoon of the 8th of September of 1546, they camped on the edge of the Cerro de la Bufa, where they discovered the mines that became known as the Real de Minas de Zacatecas. So, it is at the beginning of the second half of the 16th century that the conquest of northern New Spain definitely began and the outline of the Camino Real de Tierra Adentro begins to appear.

The founding of Zacatecas contributed to the stability of the region and it replaced Guadalajara as the departure point for expeditions headed north. The discovery of new mines required new roads and protection for the precious metals that traveled along them. The importance of the Mexico – Zacatecas road increased with the discovery of silver deposits in Guanajuato (1554 – 1556). Despite the Crown's best attempts to protect this road from attacks by the Chichimecos, it would take approximately fifty years to pacify the indigenous tribes on the Silver Frontier. This campaign would later be known as the Chichimec War. By the end of this period, the road between Zacatecas and the viceregal capital was firmly established and known as the *Camino de la Plata* – the Silver Road. Zacatecas had become the convergence point – the beginning and the end – for the routes headed to and from northern New Spain.

New Routes in northern New Spain:

During the second half of the 16th Century, the unexplored lands held a great fascination for a new group of explorers. Eager to emulate the feats of the first conquerors, they crisscrossed the vast northern territories. Outstanding among these explorers was Capitan Francisco de Ibarra. In 1562, Viceroy Luis de Velasco bestowed Ibarra with the title of Governor and Commander in Chief of Nueva Vizcaya – a new kingdom to be composed of all the land he was to discover north of Zacatecas. However, various expeditions preceded Ibarra's designation as Governor. In 1552 Ginés Vázquez del Mercado searched for a mountain of silver that turned out to be iron and in 1554 Ibarra himself led his first expedition. Later Ibarra decided to conquer Topia, located in the heart of the Sierra Madres and in the same year one of his lieutenants, Rodrigo del Río, discovered the mines at

(Continued on page 6)

(Continued from page 5)

Nuevas rutas en el Septentrión Novohispano:

A partir de la segunda mitad del siglo XVI la tierra ignota, ejerce una fascinación hacia un nuevo grupo de expedicionarios, estos exploradores deseosos de emular las hazañas de los primeros conquistadores, recorren intensamente los vastos territorios del norte; destacando en este período entre todos: el capitán Francisco de Ibarra. En 1562 Ibarra recibe de parte del virrey Luis de Velasco el título de gobernador y capitán general de todas las tierras que descubriese al norte de Zacatecas, bajo la denominación de un nuevo reino; la Nueva Vizcaya. Sin embargo antes de su designación oficial, anteceden las siguientes expediciones hacia el septentrión: de Ginés Vázquez del Mercado en 1552, en busca de una montaña de plata que resultó ser de hierro; y la primera incursión del capitán Ibarra en 1554. Posteriormente Ibarra decidió conquistar Topia, situada en el corazón de la Sierra Madre, y uno de sus lugartenientes, Rodrigo del Río encontró ese mismo año las minas de Guanaceví. A raíz de estos descubrimientos se abrió un camino nuevo siguiendo el piemonte de la sierra para comunicar la costa con el altiplano, siguiendo una ruta por el río Humaya que utilizaron los españoles después de la conquista del poblado serrano.

Después de la fundación de la villa de Durango, Francisco de Ibarra mandó a Rodrigo del Río de Losa en 1567 al norte de Indehe y fundó Santa Bárbara que durante varios años fue el punto más septentrional de la Nueva Vizcaya. Durante esos años, el acceso a Santa Bárbara se hacía por la llanura de la Zarca que permitía el tránsito de pesadas carretas como las que utilizó Juan de Oñate para llevar a cabo la conquista de Nuevo México en 1598.

Los resultados que arrojaron tales expediciones no se acercaron ni remotamente, al descubrimiento de las minas de Zacatecas. La pesquisa de ricas ciudades a que los relatos indígenas hacían alusión, como Sentispac, Aztatlán, Chiametla, Petatlán, Copalá, Papasquiario, Topia, Paquimé, Cíbola y Quivira, solamente confundieron a los españoles. A cambio de tal situación encaminan sus esfuerzos hacia el escudriñamiento del territorio en búsqueda de los ricos minerales. Dando así un nuevo

(Continued on page 7)

(Continued from page 5)

Guanaceví. As a result of these discoveries, a new road was opened along the foot of the mountains following the course of the Río Humaya. It provided direct access between the coast and the plateau and became the route that the Spanish used to conquer those living in the mountains.

Subsequent to the founding of the town of Durango, in 1567 Francisco de Ibarra sent Rodrigo del Río de la Losa to the north of Indehe where he founded Santa Bárbara which became the northern limit of Nueva Vizcaya for several years. During these years, access to Santa Bárbara was across the Zarca plain that allowed the passage of heavy carts such as the ones used by Juan de Oñate to conquer New Mexico in 1598.

The profits from these expeditions did not come close to the riches provided by the Zacatecas mines. The continual search for cities of riches mentioned in indigenous stories – Sentispac, Aztatlán, Chiametla, Petatlán, Copalá, Papasquiario, Topia, Paquimé, Cíbola, and Quivira only confused the Spaniards and led them to direct their efforts toward a close scrutiny of the countryside in search of mineral riches, giving a new turn to the intention of the conquest. As a result, mines were discovered at San Martín, San José de Avino, San Lucas, Santa Bárbara, Indé, and Topia. The following towns were also established: San Juan del Río, Santiago Papasquiario, Nombre de Dios, and the provincial capital of Guadiana, as the city of Durango was known until 1563. These settlements represented the starting point of the Camino Real de Tierra Adentro.

The exploitation of these mines became the power that drove colonization. Due to the great distances between them, agricultural and ranching *estancias* and *haciendas* sprang up to supply the mines and provide trade items. This economic boom developed together with the roads that united them. The Camino Real de Tierra Adentro had its origins along the communication lines that joined the newly founded small mines, *rancherías*, *haciendas*, and missions of the incipient Nueva Vizcaya to the major mines of Zacatecas and on to Mexico City, the viceregal capital and Veracruz, the principal port of New Spain. It grew out of the need to transfer silver from the discovered mines to the central part of the country and protect the routes on which

(Continued on page 7)

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giro a las intenciones de la conquista. De esta forma surgen los reales de minas de San Martín, San José de Avino, San Lucas, Santa Bárbara, Indé, Topia. Además de villas como San Juan del Río, Santiago Papasquiaro, Nombre de Dios, y principalmente la capital provincial: Durango, o como también se le conoció Guadiana, en 1563. Tales asentamientos representarían el embrión de lo que posteriormente serían los puntos iniciales de la ruta del Camino Real de Tierra Adentro.

Las minas se convierten entonces en el nervio motor de la colonización, en las cercanías de estos centros situados a grandes distancias entre sí, provocan una colonización agrícola y ganadera, con el objeto de satisfacer las necesidades de los complejos mineros, tales núcleos de explotación contribuyen al mismo tiempo al desarrollo del comercio. Este auge económico corrió a la par del progreso de los caminos que los comunicaban entre sí. A lo largo de estas vías de comunicación entre los pequeños reales de minas, villas, haciendas, rancherías y misiones de la incipiente Nueva Vizcaya con grandes minas (Zacatecas), la capital del país y el puerto de exportación (Veracruz), es como se origina el Camino Real de Tierra Adentro. Surge de la necesidad de trasladar la plata de las minas descubiertas hacia el centro del país, y proteger las rutas por las que transitaban los metales preciosos, garantizando la seguridad de los transportes y sus transeúntes.

Durante el siglo XVII, fue cuando verdaderamente se emprende la conquista del septentrión, iniciada durante el XVI como una gran aventura. Aun cuando la gran mayoría de los caminos hacia el norte del país, se habían trazado durante el siglo XVI, tales rutas resultaban simbólicas. Los caminos hacia el norte eran lentos e inciertos; tierras mal pobladas y expuestos a los ataques de los indios. Para darse una idea de cómo era el territorio norte a inicios del siglo XVII, basta con la reseña del reino de la Nueva Vizcaya que de ella hace Alonso de la Mota y Escobar, en su descripción geográfica de los reinos de Nueva Galicia, Nueva Vizcaya y Nuevo León en 1602-1605:

... Tiene este Reino de longitud corriendo de

(Continued on page 8)

(Continued from page 6)

the precious metals were carried, guaranteeing the security of the wagons and travelers.

After starting as a series of grand adventures in the 16th. century, the conquest of northern Mexico was consolidated in the 17th. century. Although the great majority of the roads that led to the north of the country had been laid in the sixteenth century, many were merely symbolic. The roads to the north were slow and insecure passing through poorly populated lands that left them exposed to Indian attacks. In his Descripción Geográfica de los reinos de Nueva Galicia, Nueva Vizcaya y Nuevo León, published between 1602 and 1605, Bishop Alonso de la Mota y Escobar describes the north at the beginning of the seventeenth century:

... the length of this Kingdom from North to South is more than two hundred leagues. From East to West it seems endless since it extends at least to New Mexico which is at least four hundred leagues distant. As noted before, it is poorly populated since there are no big Indian villages. In this Kingdom there are only mining villages which are spread out at least one league from each other, as will be seen later. Because of this, I call it lonely and poorly populated.

In this description, the Bishop described the roads that travelers took to reach Nueva Vizcaya. It is worth noting that due to their paths, it is necessary to describe them from the city of Zacatecas. The first route left Zacatecas and headed to the mines of Fresnillo, and then, following the Río Grande or Aguanaval, reached the Hacienda Medina. At this point it forked and the western branch passed Saín (Alto), the mines at Sombretete and Chalchihuites to cross the valley of Súchil and Nombre de Dios. In the latter town, the Tunal – Mezquital was forded entering the volcanic region of Malpais, from whence it continued to the El Saltito waterfall, the La Punta and Navacoyán *haciendas* where the civil and ecclesiastical authorities went out to welcome the bishops, governors and other distinguished visitors so as to accompany them to the city of Durango.

(Continued on page 8)

(Continued from page 7)

Norte a sur mas de duzientas leguas y corriendo de / Oriente a Poniente no tiene termino, porque por este rumbo se va a dar a tierra firme el Nueuo México que dista de este Reino quatroçientas leguas, es todo el mal poblado porque como diximos no ay en el pueblos de yndios naturales que sean gruessos. Solo hay en este Reino poblazones de minas que distan vnas de / otras muchas leguas como adelante es vera de cuya causa le llamo solo y mal poblado.

El mismo obispo de La Mota describe en su relato los caminos que tomaban los viajeros para dirigirse a la Nueva Vizcaya, cabe mencionar que debido a sus trayectorias es necesario describirlos desde la ciudad de Zacatecas. El primero de ellos saliendo de la anterior ciudad delineaba la siguiente ruta; pasaba por las minas de Fresnillo y siguiendo el río Grande (Río Aguanaval) alcanzaba la hacienda de Medina. En este punto se presentaba una bifurcación, En el ramal que se dirigía hacia el poniente tocaba Saín (Alto), las minas de Sombrerete y Chalchihuites para atravesar al valle de Súchil y Nombre de Dios. En este último poblado se vadeaba el río Tunal-Mezquital internándose en la región volcánica del Malpaís, continuando el camino hasta la cascada del Saltito, haciendas de La Punta y Navacoyán a donde los integrantes de los cabildos (secular y eclesiástico) se trasladaban para recibir a obispos, gobernantes y visitantes distinguidos, con la finalidad de acompañarlos hacia la ciudad de Durango.

La segunda ruta hacia la Nueva Vizcaya partía de la hacienda de Medina con rumbo al oriente seguía el río Grande hacia el asiento de Lois, (Río Grande) Nieves, San Juan del Mezquital y Mazapil.

La comunicación hacia el norte de la villa de Durango se realizaba mediante dos caminos. El primero de ellos con rumbo noreste se conectaba con las minas de Avino, en seguida estaban: el pueblo de Peñón Blanco, las minas de Cuencamé y Mapimí, desde donde se continuaba para Saltillo, el último asentamiento perteneciente a la Nueva Vizcaya. El segundo camino con rumbo norte partía hacia las haciendas de Cacaría y la Saucedá, en este último lugar el camino se separaba un ramal hacia el oriente, con dirección hacia San Juan

(Continued on page 9)

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The second route to Nueva Vizcaya headed east from the Hacienda Medina along the Río Aguanaval towards the Asiento de Lois, Nieves, San Juan de Mezquital and Mazapil.

Two roads led north from Durango. The first connected Zacatecas to the Avino mines and passed through the village of Peñón Blanco, the mines at Cuencamé and Mapimí, from whence it continued to Saltillo, the easternmost town belonging to Nueva Vizcaya. The second route left Zacatecas towards the Cacaría and La Saucedá haciendas. In La Saucedá the road divided and a branch headed north towards San Juan del Río and Rodeo in the Palmitos valley where the caravans followed the Río Nazas. Leaving the Caxco mines, the route crossed the flat Zarca plain which was easier for the *carretas* than the first route which went through San Julián, Ramos and Indehe and was more mountainous and curvy, and included fording the Ramos and Oro rivers. From there it was easy to access Santa Bárbara, the San Bartolomé valley and the mines at Todos Santos, which was the outpost of Nueva Vizcaya.

The other branch went west of Hacienda La Saucedá through Capinamaiz and on to the Guatimapé plain and around the lake of the same name. Further north, Jesuit missions were to be found at Santiago Papasquiaro and Santa Catarina de Tepehuanes. In the latter place, the road forked again, and the path that headed north led to the Guanaceví mines, then the most productive in Nueva Vizcaya. The other road headed to Topia, and became the main exchange route between the coast and the high plateau. The intermediate points included Los Lobos, El Espinazo, the caves at Montero and Vanegas, Papudos, and finally the mine Veracruz de Topia. From this mine, the road led to San Andres de la Sierra, the Topia valley and on to Culiacan. After the Tepehuan rebellion of 1616, the Spaniards exercised greater control over several spots where they had been lax. Finally' in 1620, the *presidio* of Santa Catarina de Tepehuanes was established close to the intersection of the roads from Topia and Guanaceví at a pass between the Sierra Madres and the Sierra de la Candela. Finally the Franciscans founded a convent at San Diego de Alcalá de Canatlán, between Guatimapé

(Continued on page 9)

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del Río y valle de Palmitos, (Rodeo) donde las caravanas tenían que franquear el río Nazas. Pasan- do las minas del Caxco se atravesaba por la llanu- ra de la Zarca que por la presencia de extensos espacios planos era preferida por las carretas al primer camino por San Julián, Ramos e Indehe, que era más montuoso y había que vadear los ríos Ramos y Oro. Desde allí se podía acceder fáci- lmente para Santa Bárbara, el valle de San Barto- lomé y las minas de Todos Santos, entonces la última de las poblaciones de la Nueva Vizcaya.

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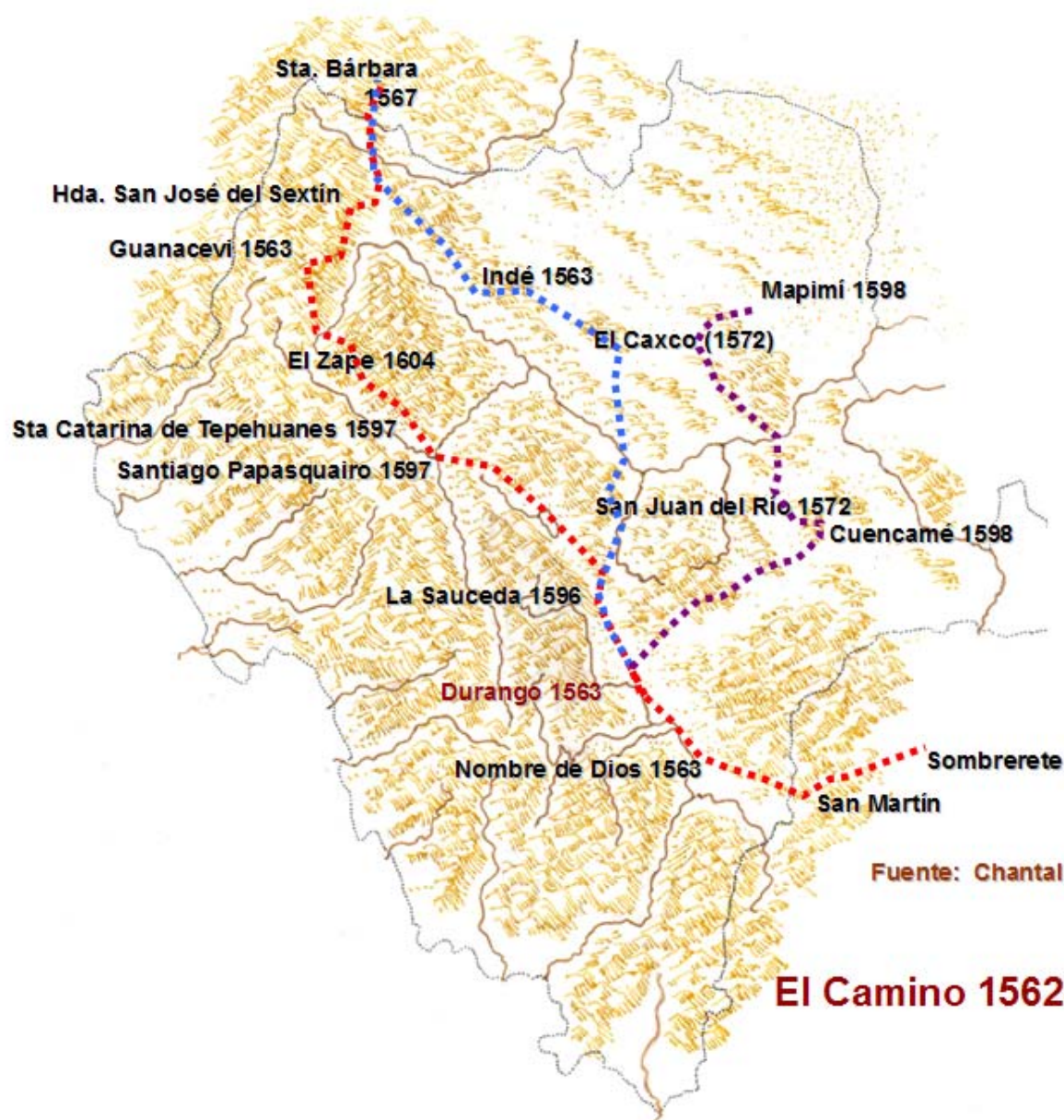
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and the town of Durango. This route continued with little change until the construction of paved roads in the second half of the twentieth century.

The Route between Zacatecas and Parral:

Before what would become the first long term min- ing boom in the north – the Parral mines – a par- ticular situation arose: colonization was eminently agricultural. This fact would greatly impact the Camino Real de Tierra Adentro. In the late six- teenth century, the San Bartolomé Valley gradually

(Continued on page 10)



(Continued from page 9)

El otro ramal que quedaba al occidente de la hacienda de la Saucedá conducía por Capinamaiz hacia la llanura de Guatimapé, bordeando la laguna de ese nombre. Siguiendo hacia el norte se encontraban las misiones jesuitas de Santiago Papasquiaro y Santa Catarina de Tepehuanes. En este último lugar el camino se dividía, ya que el que continuaba hacia el norte conducía a las minas de Guanaceví, por entonces las más productivas de Nueva Vizcaya. El otro camino era el de Topia, por entonces la principal ruta de intercambio entre la costa y el altiplano, cuyos puntos intermedios eran los parajes de los Lobos, el Espinazo, cuevas de Montero, cuevas de Vanegas, Papudos y finalmente el real de la Veracruz de Topia. Desde este mineral se partía hacia San Andrés de la Sierra y al valle de Topia, pasada hacia Culiacán. Después de la rebelión tepehuana de 1616 los españoles ejercieron un mayor control sobre algunos tramos del camino donde la vigilancia era más escasa. De esa manera, en 1620 se estableció el presidio de Santa Catarina de Tepehuanes, cerca de la conjunción de los caminos de Topia y Guanaceví, en un paso obligado entre la Sierra Madre y la sierra de la Candela. Finalmente en 1623 los franciscanos fundaron el convento de San Diego de Alcalá de Canatlán, entre Guatimapé y la villa de Durango. Con este poblado se delineó una ruta que no tuvo cambios hasta la construcción de las carreteras pavimentadas durante la segunda mitad del siglo XX.

Ruta entre Zacatecas y Parral:

Antes de lo que sería el primer gran apogeo minero del septentrión de larga duración (las minas de Parral), se presenta en la frontera norte una peculiaridad, respecto al tipo de ocupación que se venía presentando en la región, una colonización eminentemente agrícola. Este hecho tendría efecto con respecto al derrotero del camino real de tierra adentro. El Valle de San Bartolomé atrajo paulatinamente a la población que empieza a abandonar las minas de Santa Bárbara, a fines del siglo XVI. El aumento de mano de obra y la fertilidad de las tierras propician que el valle prospere como una zona productora de granos, que para 1620 la región conocida como la provincia de Santa Bárbara se había convertido en una de las zonas más sólidamente pobladas de todo el norte.

(Continued on page 11)

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attracted more and more colonists as they began to abandon Santa Bárbara. The greater availability of labor and the fertility of the soil led the valley to prosper as a grain basket and, by 1620, the Province of Santa Bárbara had become one of the most populated in all the north.

This migration put San Bartolomé on the map and sent the Camino Real de Tierra Adentro thru San Bartolomé. Due to Parral's mining boom, in 1631 Nueva Vizcayas' political and administrative authorities, who had been installed in the recently re-named city of Durango, moved to Parral, the new seat of economic power. As a result, the main course of the Camino Real changed to permit a direct route between Zacatecas and Parral. This route bypassed Durango and went thru Río Grande, San Juan del Mezquital and Cuencamé. The expansion of San José del Parral sparked a rebellion led by Tobosos, an Athapaskan speaking group, that also included Acoclames and Cocoyomes. Attacks by Tobosos damaged a number of Spanish settlements along the Camino Real and led to the building of the Presidio de San Miguel de Cerro Gordo on the northern edge of the Zarca plain in 1646.

New Mexico's Pueblo Revolt of 1680 had serious repercussions in Nueva Vizcaya. The land between Cuencamé and San Miguel de Cerro Gordo was virtually unpopulated. Only the hacienda at La Zarca and a number of small villages along the Río Nazas offered some protection to the wagon trains that traveled along the road. Alarmed by the situation, in 1685 the authorities founded *presidios* at Purísima Concepcion de Pasaje, San Pedro Gallo and Conchos to protect the most transited route in Nueva Vizcaya. A critical point for the caravans that traveled this road was the ford across the Río Nazas between Cuencamé and Pasaje. As a result, in 1705, the Jesuits built the Misión de los Cinco Señores of the Río Nazas with Tarahumaras, Cabezas, and Bausirogames from Chihuahua and Coahuila.

By 1732, Apaches coming from the north had penetrated the line of *presidios* supposed to

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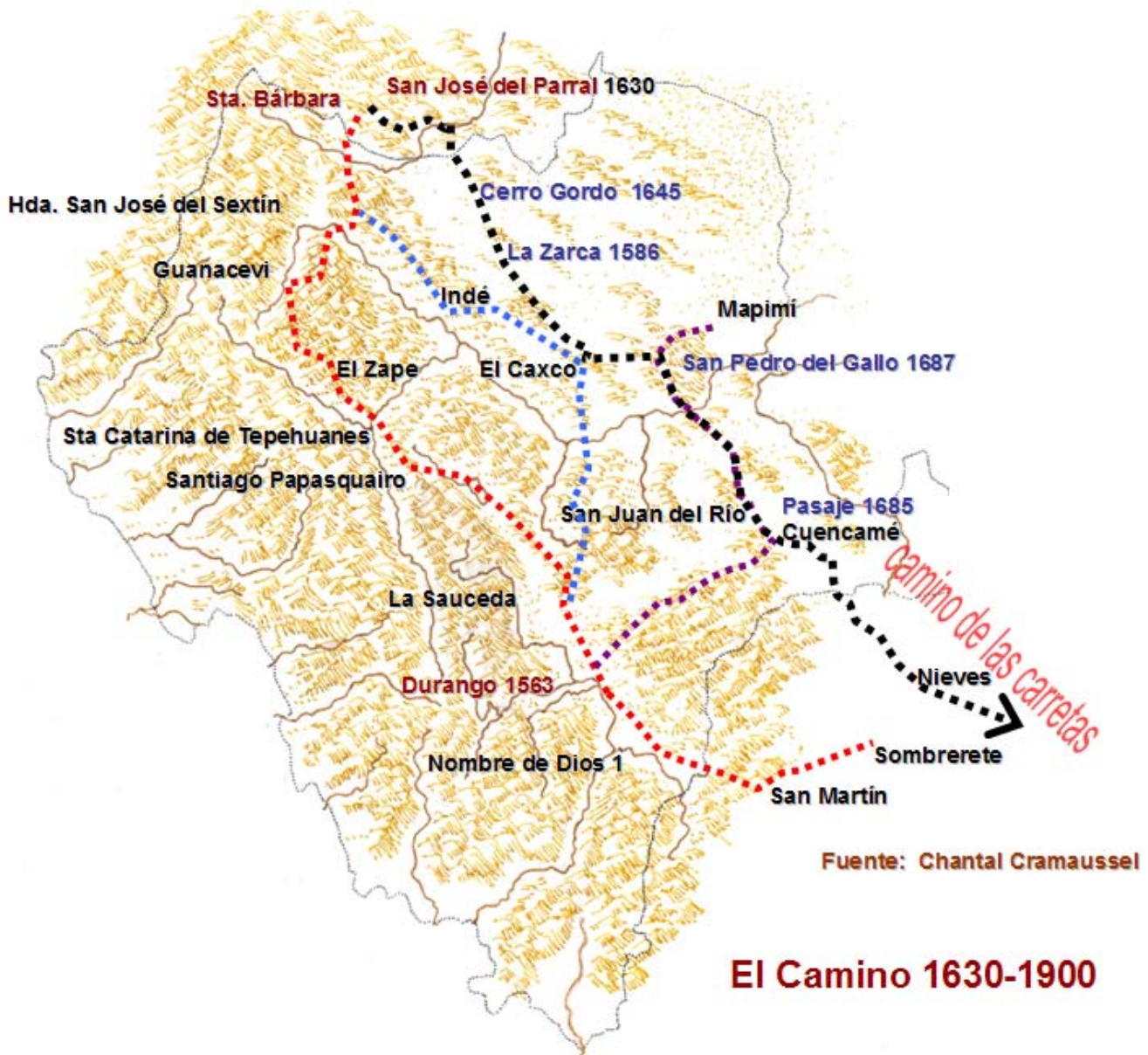
Esta migración provoca que el Camino Real de Tierra Adentro, comience a transitar por San Bartolomé. A partir del auge minero de Parral en 1631, las autoridades económicas y políticas de la Nueva Vizcaya, que hasta el momento estaban establecidas en la recién nombrada ciudad de Durango, se trasladan hacia ese real. Este acontecimiento provoca que la ruta principal del camino tenga un cambio en el cual Zacatecas se comunicaría con Parral, entre Río Grande, San Juan del Mezquital y Cuencamé, sin la necesidad de pasar

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defend Nueva Vizcaya and so some *presidios* were moved north to the banks of the Río Bravo. Nineteen years later, in 1751, the *presidios* at Cerro Gordo and El Gallo were suppressed and the towns became civilian outposts. As the attacks continued, the town of San Luis del Cordero was founded on the 12th of October 1795 on the orders of Nemesio Salcedo, Comandante de las Provincias Internas del Occidente, to protect the section between Nazas and El Gallo.

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por Durango. El poblamiento del mineral de san José del Parral provocó el levantamiento de los tobosos, un grupo de habla atapascana formado por las parcialidades de acoclames y cocoyomes. Las correrías de los tobosos causaron muchos daños a los establecimientos de los españoles por lo que para proteger el camino se fundó en 1646, presidio de San Miguel de Cerro Gordo, situado al norte de la llanura de la Zarca.

La insurrección de los indios pueblos de Nuevo México entre 1683 y 1687, repercutió considera-

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Although little by little, more and more *rancherías*, *haciendas*, missions, and towns sprang up along the route, the founding of San Luis Cordero completed the outline of main points of the Camino Real de Tierra Adentro in Durango.

Roads in the Nineteenth Century:

During the nineteenth century, as the region was being pacified, the roads offered greater security for travelers, mail and shipments of merchandize

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blemente en la Nueva Vizcaya. Entre las minas de Cuencamé y el presidio de San Miguel de Cerro Gordo se encontraba un espacio casi despoblado, solamente la presencia la hacienda de la Zarca y pequeñas rancherías a orillas del río Nazas, ofrecían una escasa protección a los convoyes o trenes de carros que transitaban por el camino. Alarmadas por tal situación las autoridades fundaron, en 1685, los presidios de la Purísima Concepción de Pasaje, San Pedro del Gallo y Conchos, para proteger la ruta más transitada de la Nueva Vizcaya. Un paso estratégico para las caravanas que pasaban por este camino era el vado del río Nazas entre Cuencamé y Pasaje, por lo que para protegerlo los jesuitas formaron, en 1705, la misión de los cinco señores del Río de las Na-

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from various parts of the country. Finally, the construction of the railroad from Tlaxiaco to Durango in 1892 and the branch line to Tepic in 1902, the traditional roads which crossed Durango began to lose their importance as the faster, safer and more efficient means of transportation attracted more and more travelers. However, in some Durango towns the cultural heritage of the Camino Real de Tierra Adentro is still evident.

Association Business

2008 CARTA BOARD ELECTIONS

This summer we will be holding elections for four seats on the CARTA Board of Directors. If you are interested in serving, contact the Elections Chairman, Ben Sanchez, of San Elizario. He can be contacted:

Ben Sanchez bensanchez@elp.rr.com
 P.O. Box 2738 915-851-8339
 San Elizario TX 798949

IMPORTANT CALENDAR ITEM

CARTA's 2008 annual membership meeting and program will be on Saturday, September 27. The place will be in Valencia County. At press time three venues are being considered: a slick 21st-century "lecture hall," a 19th-century historic site, and a 19th-century hacienda.

Not to presume a conclusion, but my recommendation to the Executive Committee will be the last, a Registered National Historic Landmark which was commonly visited by 19th-century travelers on El Camino Real de Tierra Adentro. It has a "gran sala" where we can meet – some of us viewing from a balcony! – and eat. Think of a fine bowl of posole and other dishes appropriate for El Camino. Think of coming early or staying over Saturday night so you can sleep in one of 5 bedrooms available for visitors, and seeing what (much) else Valencia County has to offer for history-minded visitors!

Mark your calendars and protect that date so you can participate in this event.

John P. Bloom
 Vice President

(Continued from page 13)

zas con un grupo de tarahumaras, cabezas y baurogamos, procedentes de Coahuila.

Hacia 1732 los apaches procedentes del norte irrumpieron en la Nueva Vizcaya por lo que la línea de presidios de la provincia se trasladó a las orillas del Bravo y los presidios de Cerro Gordo y el Gallo se suprimieron en 1751, quedando como poblados de vecinos. Como los ataques continuaron durante el siglo siguiente se fundó el poblado de San Luis del Cordero, el 12 de agosto de 1805, a instancias del comandante de las Provincias Internas del Occidente Nemesio Salcedo para proteger el tramo entre Nazas y el Gallo. Con este acontecimiento termina por originarse en su totalidad los principales puntos del Camino Real de Tierra Adentro en Durango, poco a poco fueron apareciendo en diferentes lugares aledaños a estos caminos, poblados, haciendas, presidios, misiones y rancherías.

Los caminos en el siglo XIX

Durante el siglo XIX conforme se fue pacificando la región los caminos ofrecían mayor seguridad tanto para los viajeros, correo y cargas de distintas partes del país. Finalmente Con la llegada del ferrocarril de Torreón a Durango, en 1892, y la construcción del ramal a Tepehuanes, en 1902, los antiguos caminos que atravesaban el estado de Durango fueron perdiendo importancia con un medio de transporte más rápido, seguro y eficaz que atrajo la preferencia de los viajeros. Sin embargo todavía en algunos poblados de Durango es palpable la herencia cultural del Camino Real de Tierra Adentro.

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Historic Doña Ana Village on El Camino Real de Tierra Adentro

George Torok *

Doña Ana is located about five miles north of Las Cruces on NM 320, off of I-25. It was the first permanent settlement in the Mesilla Valley, drawing people from El Paso del Norte during the Mexican Era. Doña Ana remains one of a few unspoiled Hispanic villages along the Camino Real de Tierra Adentro National Historic Trail with a beautifully restored church and many mid-nineteenth century adobe buildings. The original *acequia*, many village residences, the plaza, and farmlands have remained in use for more than one hundred and sixty years and have been listed on the state and national historical registers.

Doña Ana was a trail *paraje* during the colonial era. It was a large area, on a plateau fifty or sixty feet above the bottom lands, between a small mountain range and the river. Located near a bend of the Río Grande, its lush banks became a favorite campsite. Doña Ana was first mentioned by the Otermín party during their 1680 retreat, was cited by Lafora and Tamarón, and appears on a few colonial era maps. There may have been a small ranch briefly settled nearby in the eighteenth century, leading to references of Doña Ana as a *ranchería*, but Apache activities in the Mesilla Valley throughout the eighteenth and early nineteenth centuries made it difficult to establish any permanent settlements here.

Doña Ana has been one of the "most difficult and controversial place names" to trace in New Mexico. The most common accounts refer to a legendary woman called Doña Ana who lived in the valley in the colonial era and became known for her charity and compassionate deeds. Another tale tells of Ana Robledo, the granddaughter of Pedro Robledo. Pedro Robledo was the first casualty of the Oñate expedition, who died on the journey near today's Fort Selden. Years later his granddaughter Ana, who lived in northern New Mexico, fled south with the Otermín refugees during the Pueblo Revolt. The story tells how Ana, upon seeing the site of her grandfather's death, died in anguish and was buried

near the present village. Another legend tell of a young girl named Ana, a Spanish military officer's daughter, who was captured at this spot by the Apache and never returned to her family. One of the few documented references notes a Mesilla Valley ranch owned by Doña Ana Maria de Córdoba that was attacked by Indians in the 1690s. Since the *paraje* name first appears in the late 1600s, this last reference is the more likely source of the name Doña Ana.

Today's Doña Ana dates from the Mexican era. In 1839 José Maria Costales and 115 others filed a petition for a land grant called El Ancon de Doña Ana or the Doña Ana Bend Colony Grant. Although the Chihuahua government granted the land in 1840, several years passed before the first colonists arrived and began planning a new community. The grant extended from the *paraje* on the trail (near the present-day village) south about twelve miles into what today is Las Cruces. In early 1843 the first settlers arrived and began constructing an irrigation system to draw water from the Río Grande. For three months they worked on the canal and began laying out the first farm sites. Doña Ana grew slowly. Apache raids disrupted the planting and some of the first colonists returned home in frustration to El Paso del Norte. Mexican troops passed through Doña Ana in the spring and were appalled by the poverty and destitution they observed. They gave the settlers clothing, horses, and mules. The presence of Mexican troops quieted the Indian raids and planting resumed. The fall of 1843 brought a good harvest of corn, beans, and vegetables. Peace and prosperity drew new settlers to

* Dr. George Torok, past President of CARTA, is working on a book about historic sites and settlements along the El Camino Real de Tierra Adentro National Historic Trail.

(Continued on page 16)

(Continued from page 15)

Doña Ana and by the next year the village had more than 250 residents. They built a small temporary chapel and began work on a much larger, permanent church. Pablo Melendez was the principal *alcalde*, or mayor, and José María Costales served as an alternate.

The Doña Ana Bend Colony was formally surveyed in January 1844. A census disclosed that of the two hundred sixty-one settlers, forty-seven families and twenty-two single men were entitled to land grants. The original fourteen settlers were given their first choice of farmland and a public drawing allocated lots to the others. A townsite was established with the usual public plaza, a site for a church, and public buildings. A grid of streets, thirty-five feet wide, was laid out and lots about one hundred and thirty-seven feet square were designated. Many of these were later divided, creating rectangular lots throughout the village. Grazing lands and wooded areas along the river were marked for common use and any remaining lands within the grant were set aside for future settlers.

Later land grants were made south of the village, on the east bank of the Río Grande, leading to the settlement of Las Cruces and Tortugas within a few years.

Early dwellings were *jaca*les (wattle and daub) or adobe. Rooms were usually added one at a time, often resulting in a long rectangular building or an "L" shape when reaching a corner or lot line. Settlers were encouraged to build houses close together, often connected with their neighbors' homes, to form a protective wall along the village streets. Few windows faced the street and doors were heavily fortified. Many of the structures in the heart of Doña Ana today date from the first generation of settlers. The design and layout were typical of Spanish and early Mexican settlements. The church faced a public plaza and flat-roofed adobe residences were built side by side along the lot lines, creating a grid pattern. The long front facades of the buildings placed close together

made the main streets walled corridors, to protect early settlers from Indian attacks. Outside of the village center, dwellings were less formally arranged following a linear pattern.

In the 1840s, Doña Ana was described as a settlement of families who were attempting to "cultivate a small tract in the very midst of the Apaches." Just as it was becoming an established community along the Chihuahua Trail, the Mexican-American War disrupted life in the Mesilla Valley. Doniphan's Missouri Volunteers spent time in Doña Ana before marching south to encounter Mexican forces at the Battle of Brazito. For several days in December 1846 they camped near the river, prepared defenses in case of an attack, and bought large stores of corn, grain, and livestock from the locals. George R. Gibson, a soldier with the Doniphan campaign, commented on the plentiful foodstuffs available at Doña Ana. His company purchased dried fruits, pumpkins, corn, and *aguardiente* in the town before continuing south. Doniphan's ragtag army was a sorry sight and frightened many of Doña Ana's residents. George Ruxton, a former British officer traveling through the region, caught up with Doniphan's army at the village and described a camp that:

"...was strewed [sic] with the bones of cattle slaughtered...and not the slightest attention



A rough-hewn adobe-based home in Doña Ana with irregularly sized windows and contours

(Continued on page 17)

(Continued from page 16)

was paid to keep it clear of other accumulations of filth. The men, unwashed and unshaven, were ragged and dirty, without uniforms and dressed as, and how, they pleased."

The soldiers spent their time drinking, gambling, chasing women, he wrote, and generally raising hell throughout the town. While Ruxton admired the Americans' independence, he saw an "almost total want of discipline" among the troops. Most Doña Ana residents were glad to see them depart.

When the war ended in 1848, Doña Ana was the only settlement in the Mesilla Valley. Doña Ana County was created and included all that later became the Territory and State of Arizona. Doña Ana village became the first county seat and a county courthouse was built along the main street. American troops were stationed here until Fort Fillmore was established about fourteen miles south along the trail. Commissioner Bartlett visited Doña Ana and wrote that the houses were "mostly of a class called *jacals*, i.e., built of upright sticks, their interstices filled with mud." He observed that since the arrival of American troops "a better class of adobe buildings have...been erected along the main street, for the occupation of the military and for places of business." Although improvements were made, many residents of Doña Ana remained wary of the Americans.

One concern was renewed claims to area lands. After Mexican forces were defeated at the battle of San Jacinto in 1836, interim Texas president David G. Burnet negotiated two treaties with General Antonio López de Santa Anna at Velasco. The first treaty was a public one, ending hostilities between Mexico and Texas. A second secret treaty dealt with the release of Santa Anna in exchange for certain diplomatic, commercial, and territorial concessions. The secret agreement acknowledged Texas independence but also provided that the Texas boundary not extend further south than the Río Grande. Both Texas and Mexico violated provisions of the treaties and the agreements made were never legally recognized by either party. This led to a lengthy debate over the boundary between the

two republics. After the Mexican-American War, Doña Ana residents were fearful that Texans would lay claim to their land. In 1849 lots were offered to Doña Ana residents in a new settlement at Las CrucesRío. Others, preferring to return to Mexico, crossed the river and joined other loyal Mexicans at La Mesilla. About 600 people remained in the village in the 1850s.

The settlement of Las Cruces and La Mesilla, the establishment of Fort Fillmore, the Gadsden Purchase, and the arrival of the railroad in the 1880s all diverted attention south and Doña Ana soon returned to being a quiet agricultural village. It remained that way throughout much of the early twentieth century and has only recently experienced spurts of growth and development.

The late nineteenth century brought new problems to Doña Ana, including religious conflicts. Methodist missionaries, who placed a great emphasis on education, found many willing Hispanic converts in the village and succeeded in winning over almost half of the area population by the turn-of-the-century. The division between traditional Catholics and the new Methodist populations often reflected social classes in Doña Ana well into the twentieth century. Many large landowners converted to Methodism and developed outlying areas of the village. The older historic center of the town remained poorer and Catholic. By mid-century many of the powerful Methodist families had left Doña Ana and the village once again became overwhelmingly Catholic. Both religious groups maintained their own churches and cemeteries in Doña Ana until the 1970s.

Today, the historic center of Doña Ana is located just south of NM 320 away from much of the commercial activity along the highway. The most prominent landmark in town is Nuestra Señora de la Candelaria Church, also known as Our Lady of Purification, the oldest church in the Mesilla Valley. This appears to be the second church in Doña Ana, built after 1844, with a nave of high adobe walls, simple lines, and small windows. It was probably constructed in several stages over a period of many years. The *vigas* date from the 1860s and

(Continued on page 18)

(Continued from page 17)

many minor renovations were made to the structure in later years. By the end of the nineteenth century a wooden belfry was erected above the nave and carved woodwork imported from France graced the interior. After 1900 several additional changes were made including parapet walls, decorative curved brick copings, and new tall windows. A new floor was added and the supporting wooden vigas were hidden by a plastered ceiling. The roofing was replaced and a concrete bell tower made the church more typical of the New Mexico Territorial style.

Nuestra Señora and many other adobe structures in Doña Ana received cement plaster coatings during the twentieth century. Over the years, the cement trapped moisture causing great damage to the walls. By the 1960s the old church was in poor shape so a nearby parish hall was used for services until a new one could be built. The new church, opened in the 1970s, replaced the old one for many of the com-

munity's activities and on several occasions residents considered demolishing the old Candelaria Church. The Doña Ana Conservation Committee contacted Cornerstones Community Partnerships for help. In the early 1990s plans were made to stabilize and restore the Candelaria Church. Over the course of several years the roof was repaired, traditional *latillas* were once again installed over the *vigas*, water damage was repaired throughout the structure, and the cement plaster was stripped from the exterior. More than seventeen thousand adobe bricks were used to repair and strengthen the walls. The original bricks were two feet long and were far too heavy to move around. Instead, smaller bricks were made and interlocked.

Research and study of the church created interest in other aspects of the town's heritage.

In the 1980s, New Mexico State University initiated an interdisciplinary study of Doña Ana in which history, anthropology, sociology, and Eng-

lish faculty oversaw a series of oral histories and the excavation of a home-site in the village. Many of the interviews were with residents who traced their ancestry back to the nineteenth century settlement. They described agricultural, religious, and social customs that were once common to the region but were rapidly fading away. Although development changed much



Nuestra Señora de la Candelaria (Our Lady of Purification) Church, Doña Ana, New Mexico

(Continued on page 19)

(Continued from page 18)

of the town center in the mid-twentieth century, the 1990s brought a renewed interest in preservation and restoration. Nuestra Señora de la Candelaria Church was added to the National Register of Historic Places in 1985 and the Doña Ana Village Historic District was listed in 1996.

Today, Doña Ana retains much of the ambience of a nineteenth-century Hispanic village along the old Camino Real. Structures in the historic center remain much as they were in the mid-nineteenth century. Although windows and doors have been replaced with modern fixtures, many buildings remain flat-roofed, irregularly walled, one-room-wide structures. Many early Doña Ana buildings are still used as residences and decades of plastering and repairing have not modified the rough, hand-hewn designs of the basic adobe dwelling. Because Las Cruces and La Mesilla drew attention away from Doña Ana in the late nineteenth century, little of the Territorial or eastern-Anglo style of architecture is found in the village today. Instead, there are many examples of the traditional Spanish and Mexican design throughout the town. In back of the dwellings, the corral-courtyard areas still remain. In the village itself, and evident in the surrounding cultivated fields, the basic grid pattern, laid out more than one hundred and fifty years ago, is still evident. Homes are spread along the original grid of streets, often connected to one another, remnants of

the fortified system devised in the original town plan.

The old Camino Real is Cristo Rey Street, which passes along the east side of the church and was the main village thoroughfare in the nineteenth century. The original *acequia*, dug in 1843, remains in use just west of the church. North of the church, the trail followed Abeyta Street north to *El Alto*, the upper end of Doña Ana and on to *paraje* Robledo. Along both sides of Cristo Rey Street are some of the oldest buildings in Doña Ana, dating from the territorial period. When the U.S. military stationed troops here after the Mexican-American War, they constructed larger, more permanent buildings. Many became private residences and businesses when troops were removed to Fort Fillmore in the 1850s. The first two buildings south of the church, on the opposite side of the street, became residences.

The second building later became a general store, owned and operated by Herman Wertheim in the



The path of the Camino Real follows Cristo Rey Street through the west end of town. This view has not changed much over the 160 year history of the settlement.

(Continued on page 20)

(Continued from page 19)

late nineteenth century. In 1954 Harvey Fergusson (1890-1971) used Doña Ana as the setting for his novel, *The Conquest of Don Pedro*. The lead character Leo Mendes, a Jewish merchant from New York, is loosely based on the life of Herman Wertheim. Mendes travels the old trail south from Santa Fe exploring settlements along the way and interacting with a wide variety of nineteenth-century New Mexicans. He attends *bailes* (dances), fiestas, and visits small rural towns, ranches, and churches. Mendes spends time in Santa Fe, La Bajada, Santo Domingo Pueblo, and Socorro, crosses the Jornada del Muerto, and enters the Mesilla Valley. He mixes with the *ricos* (rich people), *brujas* (witches), common farmers, and the new Anglo-Americans, soldiers, entrepreneurs, and cowboys, who have come to the territory.

Leo Mendes loved the old Camino Real with its "stream of human travel, its frequent houses and villages." After years along the trail he settles in Don Pedro (Doña Ana) and opens a general merchandise store, similar to the one operated by

Wertheim. He calls it a *tienda barata*, or low-priced store, where inexpensive goods were sold to the town's people at reasonable prices. Since many of the villagers had little money, Mendes extended credit, allowing his customers to pay what they could. Like many traders along the Chihuahua Trail, Mendes hauled local hides, pelts, dried chilis, and grains north to exchange for knives, firearms, metal tools, religious icons, statues, and exotic herbs, spices, and medicines. The store was part of a sprawling adobe building with a small corral, hitching posts, courtyard and residence alongside. Mendes's life in Don Pedro, although highly dramatized and romanticized, allows readers to get a glimpse of life in a small Camino Real town and understand some of the many conflicts present in the New Mexico Territory in the late nineteenth century.

The large adobe building on the southeast corner of Cristo Rey and Gutierrez is typical of nineteenth-century Hispanic village architecture in New Mexico. The home dates from the 1840s and is an "L" shaped structure, with adobe walls, *vigas*, and *latillas*. The adjacent building was the first Doña Ana

County courthouse. Doña Ana was designated a New Mexico county seat in 1852 after a territorial government had been established. The county extended west to the Colorado River and east to Texas. The next year the county seat was moved to Las Cruces. The street ends abruptly two blocks south and a path winds down toward the *acequia* below. Cristo Rey was the old Camino Real and main thoroughfare through the village. In the nineteenth century the road continued from this point down to an area known as the *El Bajo* (lower end of town), along the main *acequia*, and on to

(Continued on page 30)



The old Herman Wertheim store in Doña Ana

TRAVELS OF A HISTORICAL MARKER JUNKIE

Scott Green

I profess that I am a historical marker junkie. I have been one since I can remember, perhaps since I was first able to drive. The condition manifests itself in a number of ways: you are nearly unable to pass a marker without stopping; you will stop even in the face of repeated protests from riding companions; you will break into a cold sweat if you are not driving and the driver even hints at not stopping (you will likely feel an undying urge to return to that marker days later); if a marker is on the other side of a highway, you will drive miles to the next exit to turn around and see the marker; and if you drive to a known historic location and there is no marker present, you will feel the need to contact the authorities and have them put a marker in place as soon as possible. In rare cases, a historical marker junkie may even make an impromptu sign and hang it near the spot. Numerous individuals seek out historical markers; many people even set upon a trip with the sole purpose of finding and perusing the text of historical markers. I am a transplant and can still recall my early trips to New Mexico and how impressed I was with the historical markers of New Mexico: their captivating rustic wooden frames, the often compelling text, and the scenic backdrop this beautiful state provides to many of these signposts.

The New Mexico historical marker program began in 1935 as a means to promote and enhance state tourism. There are now 500 official historical markers in the state. For its size, that is a small number. Many smaller states have far more markers. North Carolina for instance, boasts a staggering 1,400 markers. Our small number of markers may be attributable to the construction logistics required. Most state markers are made of simple cast aluminum and sit atop a single pole. New Mexico markers require far more material and more specific material (painted wood supports and wooden frame).

Financial restrictions also have a bearing on the New Mexico marker program. Many states not only use public monies but also depend on private

funding and individual sponsorship to support their marker programs. All of New Mexico's official historical markers are state funded.

Every wood-beam marker seen on the side of a New Mexico highway has gone through a specific process to get there, a process that involves three state agencies and a rigorous review procedure. Proposals are submitted to the Historic Preservation Division, New Mexico Department of Cultural Affairs, by any and all entities: individuals, groups, companies, etc. The subject of a marker must identify or address an appropriate subject under New Mexico State Statutes. The proposal must include text of usually fifty words or less and propose a location. HPD reviews each nomination, judging its appropriateness. After initial review the Cultural Properties Review Committee, a governor-appointed group that meets once a month, decides on a marker's final text. After their final approval, the life of the marker moves into the hands of the New Mexico Department of Transportation which constructs the signs and installs them at approved locations with space for pull-out. DOT is also charged with maintaining the five hundred markers that exist in every nook and cranny of this, the fifth largest state in the nation.

It is with this background that we can best understand some findings of my recent survey of all historical markers (New Mexico and Texas) connected with El Camino Real de Tierra Adentro. The survey was funded by federal matching grant funds which were administered by CARTA. I conducted a small, local survey of historical markers as a graduate student in 2003. That survey, though limited to only about forty markers, still spoke volumes about the need to upgrade and better organize our current historical marker program. My findings in the last year and a half reinforce that earlier conclusion.

For this project I surveyed 131 markers that are in some way related to the historic trail, El

(Continued on page 22)

(Continued from page 21)

Camino Real de Tierra Adentro, which runs out of Mexico, through farthest west Texas and through the center of New Mexico. Most markers I surveyed were located in New Mexico but I did include 40 Texas markers associated with the trail. Though I will compare and contrast Texas and New Mexico markers to a certain degree in this article, my attention is more directed to the betterment of the New Mexico marker program.

The intent of this survey was to:

- 1) Identify and locate the New Mexico and Texas historical markers that have some association with El Camino Real de Tierra Adentro. (This included photoreconnaissance and GPS coordinate recording.)
- 2) Organize data into a final report including a catalogue of digital data usable for creating an internet site.

The project presented interesting logistical hurdles. As enticing as it may have been, it was not practical for me to simply hit the road for a month of searching and surveying historical markers. I had to break up the survey trips. My first trip, I knew, would serve as indoctrination. Thus, I didn't want to go too far north in case my photographs weren't workable and my steps required retracing; so in July of 2006 I went only from Las Cruces to Socorro and back.

This was one of the easiest survey trips in that I didn't have a lot of searching to do and I'd surveyed some of these markers before. I had experience with the most challenging of the markers on this trip, the Elephant Butte Dam marker.

I remembered searching for this marker for some time in 2003, so I dug out my old survey, cross-referenced David Pike's indispensable guide to markers of the state, and set out to the northeast of Truth or Consequences. Though I knew where it used to be, I had some doubt that it would still be standing in the same spot. You see, this marker takes the award for the most nail-biting placement. It stands just off a very

steep stretch of highway NM51 with the pull-out situated in a boulder-strewn, rockslide area. I was astounded to find that the marker was still in place and had been replaced recently with all-new construction. I was surprised that a marker had ever been placed there; I was doubly surprised that a new marker had gone back into the same area.

The placement of this marker is both good and bad. The safety of the tourists should always take precedence, so the marker should be moved from this very dangerous pull-out to somewhere else. But to where do you move it? Proximity to the dam is good at present. Placing the marker at the dam is not an option in our post-9/11 world, but how about a site with a view of the dam? Such is the dilemma of the Department of Transportation but this is just one of many historical marker situations that call for better coordination between history professionals and transportation professionals.

While the placement of some markers is difficult, the state highway's rest areas often provide perfect solutions. Take the rest area located at mile marker 23, north of Las Cruces on the northbound side of I-25. Two markers reside at this rest area, one titled Jornada del Muerto and the Camino Real, the other titled Paraje de San Diego. These markers provide travelers with insight into the history of El Camino Real de Tierra Adentro and work together to do so. They are near enough to the trail and the Jornada to maintain their accuracy, though focused maps on the rear of each marker would enhance the interpretive effect.

The rest area situated near mile marker 114 on I-25 north of Elephant Butte supports three markers which represent different periods in history. The Fort Craig, Coronado's Route, and Paraje de Fra Cristobal markers cover different time periods but all relate to the Jornada del Muerto and its intriguing history. Again, good maps on the rear of the markers would greatly enhance the interpretive effect for travelers. [This rest stop is one mile south of the turnoff to

(Continued on page 23)

(Continued from page 22)

El Camino Real International Heritage Center. Eds.]

My second survey trip was my first foray north to Santa Fe and Albuquerque. Nearly every marker situated within this corridor interprets an aspect of El Camino Real de Tierra Adentro. A historical marker tour in this area truly immerses the traveler in the history of the trail.

As well-situated and provocative as some of these markers are, there are many that are lackluster, are placed poorly, or are nearly falling apart. Consider the “Pueblo of Zia” marker. The pueblo’s significance in the first century of Spanish occupation is extraordinary and the text does nothing to bring the traveler’s attention to that fact, if you can read the text; this is one of far too many markers that are in a state of complete disrepair. Many have become forgotten markers.



The historical marker that interprets the large adobe chapel of Santuario de Chimayó is in a similar state of deterioration. It has become an eyesore in a place of unparalleled architectural and historical significance. Worse yet, of all the markers I surveyed, this was the one appearing to receive the

most pedestrian attention. Apparently the chapel is a stop on many bus routes. This marker requires immediate attention.

The remedy for deteriorating markers is of course replacement. It seems simple but doesn’t always happen in a timely manner. The remedy for markers with poor accessibility is not so clear cut. Two of the markers I surveyed on the second trip illustrate two distinct problems concerning marker pull-outs.

The “Pueblo of Santa Clara” marker essentially has no pull-out. The marker stands on the side of heavily traveled NM 30 near Santa Fe and allows only a car-width of space to get off the road. Not only is it dangerous, but it makes for an unpleasant experience. If a traveler even attempts to pull over to read the marker, they must take great caution in getting in and out of their vehicle. The Department of Transportation needs to move markers such as this one.

Conversely, the Española Valley marker situated off US 285 near Española possesses ample pull-out space; it is, however, located in a field. In some ways the walk through weeds to the sunflower-obscured marker is charming; in other ways it is inhibiting and with high weeds there could be a snake hazard. The question I asked here was: was the original pull-out allowed to return to nature or did DOT simply think that travelers would welcome a hike across a field?

One of the many joys of marker hunting is finding the out-of-the-way marker. The Galisteo Basin/Southern Rockies marker is just such a marker. It is so far removed from any major route that finding it is like finding buried treasure. You drive until you begin to wonder if the expenditure of gas and time is worth it. You ask yourself: will the report suffer so much if this marker is not included? Yet you continue and, when you crest the next hill and there in the distance stand the wooden posts with the Zia symbol on top, there is a certain sense of exhilaration. When this occurs near dusk, as the light for effective photography is fading, then that is when the adrenalin kicks in: the thrill of the marker hunt and capture!

(Continued on page 24)

(Continued from page 23)

Similarly, touring markers is truly rewarding when you come upon a near perfect marker. I say “near perfect” because, like the Holy Grail, the “perfect marker” is elusive and I’m not sure it truly exists. The marker that interprets the history of Albuquerque in Old Town is a near perfect marker. It sits in an ideal location – the scenic Old Town Plaza in Albuquerque, so viewing it is easy. Its text is clear and stimulates the imagination. The marker itself is in very good condition. All these factors push this marker toward the pinnacle.

What then detracts from this historical marker? First, though its viewing location is ideal, parking near the marker can be problematic depending on day and time – the plaza is a big tourist destination. Secondly, while its text is clear and somewhat provocative it is all too brief for what it is interpreting. Albuquerque’s history is rich and varied and deserves at least a few more sentences. Lastly, though the marker is in very good shape, an aged sticker mars the text panel. (Sadly, even markers placed in highly visible areas are susceptible to vandalism.)

Survey trip three took me back to the northern part of the state. It was a great chance to enjoy some late autumn weather and finish surveying markers in the Santa Fe and Albuquerque area. It was on this trip that I encountered the antithesis of that “near perfect marker” I’d found in Albuquerque.

The marker titled “El Rancho de las Golondrinas Old Cienega Village Museum” is a disaster. It is located off a confusing route, in the middle of a scrub brush field on a dangerous curve across from the museum. The marker’s text identifies the significance of the village in history but also advertises the museum to the point of listing the days it is open, a waste of text panel space. Worst of all, the marker is in deplorable shape. The text panel is so severely faded as to be unreadable. The wooden frame is cracked and weathered. It is as if the marker has been forgotten.

To a certain extent that is exactly what has happened. The ‘Golondrinas’ marker is one of several markers commissioned by the Camino Real

Project and the New Mexico Highway and Transportation Department as part of the 1992 Columbus Quincentenary Commemorations. Commonly referred to as the Gabrielle Palmer markers (named for the Camino Real Project’s director and chief curator), these markers have now fallen into a bureaucratic black hole. As such, no entity claims responsibility so no entity maintains, repairs, or updates these very important markers. As a result most have fallen into a complete state of disrepair. It is very likely that the ones I could not find on this survey have simply disintegrated.

Time and neglect takes its toll on many markers, vandals destroy others. The “Vásquez de Coronado’s Route” marker I surveyed on this trip, located in Valencia County south of the Isleta Pueblo, is a marker that suffers greatly from placement in an isolated location. The New Mexico State Statute that sets historical marker guidelines indicates that a marker should not be located at a site that is vulnerable to vandalism (4.10.6.8 clause J). The Valencia County “Vásquez de Coronado’s Route” marker (there are several Coronado markers throughout the state) is hidden in a low, heavily vegetated area near railroad tracks – an area that virtually invites “hanging out.” The marker suffers from extensive graffiti, burn marks, and bullet holes. Markers such as these are more of an eyesore than an enhancement to travel through New Mexico.

Another import aspect of the historical marker program is the “Historical Marker Ahead” signage. Take the Peralta marker that lies to the south of Bosque Farms. The area serves a multitude of traffic cross flows and just driving in this area can get confusing. In such cases ‘marker ahead’ signs become essential and, fortunately, the Department of Transportation has maintained two ‘marker ahead’ signs in the area to enable travelers to anticipate and prepare to pull over to view the Peralta marker. In many cases, ‘marker ahead’ signs are necessary not just for convenience but for safety reasons.

During my third survey trip I came upon two markers that set my ‘marker fanatic’ spirits

(Continued on page 25)

(Continued from page 24)

soaring for distinctly different reasons. The text of the “Acomilla” markers, situated in rest areas on either side of I-25 north of Socorro, captures the imagination:

The Camino Real wound its way below the black basaltic buttes of San Acacia, seen to the southeast. Named Acomilla, or Acomita (little Acoma) by the Spanish, these buttes form the walls of a narrow passage for the Rio Grande, along which hostile Apache frequently waited in ambush. Travelers had to organize into well-armed caravans to assure their safety along this section of the Camino Real.



This well-written text allows the visitor to stand in the sand at this rest area, view the mountains in the distance, and place themselves in the shoes of intrepid Camino Real travelers.

The second marker that captivated me on this trip is one that may stand as my favorite. The “Jornado del Muerto” marker situated on NM51 near the remote town of Engle is off the beaten path but journeying to it is well worth the effort.

This section of the Camino Real was named the Journey of the Dead by the Spanish because of the countless travelers who lost their lives along the 100 miles of desert between the paraje de Fra Cristobal to the north and the paraje de Robledo to the south. This route was also utilized by the American Army, the Confederates in 1862, and the railroad in 1881.



The text is brief but evocative of the great risk travelers undertook. Standing in this place and seeing the expanse of desert land makes this one of the most effective markers the state has erected.

My fourth survey trip was a brief sortie around the Las Cruces area and to the immediate north and south. Again, I’d surveyed many of the markers in this area so there were no surprises, just reminders of the curiosities I had encountered in 2003.

One puzzler is the placement of the “Las Cruces” marker at the rest area atop the mesa to the west of the city, off I-10. In an apparent attempt to conserve wood and avoid construction of the wood frame, the Department of Transportation placed the text panels on the wall at the entry to the rest area’s

(Continued on page 26)

(Continued from page 25)

bathrooms. The panels are highly visible but the placement does not take advantage of the scenic backdrop present in this location, and marker enthusiasts who photograph their finds may catch the unsuspecting ‘shirt tucker’ or ‘dress straightener’ as they are leaving the bathroom.

Another curiosity of marker placement involves the rest area off I-10 just north of the Texas border. There are five marker text panels affixed to three wooden marker frames in that one rest area. It’s obvious that the Department of Transportation could not find safer pullouts in the area and decided to lump all five markers in one place. On one hand, it makes it convenient for the traveler, on the other hand it creates false interpretation. The “Brazito Battlefield” marker states that the Brazito battle was fought “near here.” In fact the battle occurred at least five miles away. Similarly, the “Oñate’s Route on El Camino Real” states that Oñate “passed near here” when the expedition stuck close to the Rio Grande and would have been miles from the rest area location. In both cases location accuracy was sacrificed for convenience.

In May of 2007 I drove to El Paso to survey Texas markers associated with El Camino Real de Tierra Adentro. Texas markers are different from New Mexico markers in construction and interpretation. While New Mexico markers are all constructed of wood with aluminum text panels, most Texas markers are cast aluminum, either set onto a stone obelisk or wall, or mounted onto an aluminum pole. This creates greater durability and easier maintenance but detracts from the ambience of the marker.

The text of Texas markers is thorough. While a traveler with the time and patience to stand and read a few hundred words will be rewarded with a detailed telling of compelling events of 1598, most people will read only a few sentences. New Mexico markers are often too brief in their detail while many Texas markers saturate the traveler with a book excerpt. For marker enthusiasts it’s great, for the average tourist it’s overwhelming.

On my way home from El Paso, I took the back way, and had the pleasure of stumbling upon a

marker I had not researched – one I did not know about. In effect I experienced what many travelers experience, the random historical marker encounter; for enthusiasts there is no greater pleasure if the marker is sound and this one was. The “La Salineta” marker was in good shape and its text brought the history that took place in this area alive.



The text reads:

In September, 1680, refugees fleeing the Pueblo Revolt assembled at La Salineta, a paraje or stopping place named for the salt deposits along the Rio Grande. Antonio de Otermin, a governor and captain-general of New Mexico, ordered a muster of those present; he counted 1,946 individuals. Here too, the decision was made to retreat to El Paso del Norte (present-day Juarez) rather than attempt an immediate reconquest of the province.

Reading this not only provokes interest, it inspires further investigation for those not familiar with the Pueblo Revolt of 1680. This is the virtue of an ef-

(Continued on page 27)

(Continued from page 26)

fective marker.

I did notice that the frame of this marker is deteriorating. What a shame it would be to come along this route and find this marker lying in the ditch. With five hundred markers in the program and three government agencies involved, marker maintenance is a daunting task. Still, considering the value of the program and its importance to the support of state tourism and cultural heritage preservation, no marker should be allowed to fall into a state of complete disrepair as some have. The condition of the marker frames varies from brand new to falling down. The content of the text ranges from provocative and content-rich to uninteresting and so brief that it's questionable that the work to erect such markers was worth the expense.

With an idealistic notion of sufficient funds, agency coordination and full public support we might be able to do the following:

- 1) Improve the text: The Cultural Properties Review Committee needs to make sure the text of each marker is provocative and is worth the time people devote to pulling off the side of the road to read markers.
- 2) Expand the text: Texas goes too far in the direction of bombarding marker viewers with too much information while New Mexico markers often skimp on the front side and always waste the back side of the markers. The typical map that resides on the back of most markers is relatively worthless in its current state. We need to either improve the maps with more focused directions and better graphics or replace them with graphics or text that supplement the main text on the front.
- 3) Improve marker placement: Some markers are in great locations with ample pullout room and level viewing terrain. Many, however, have little or no pullout space and some create hazardous conditions for anyone desiring to view the marker. The viewing area in many cases is not ideal; in some

cases it is dangerous. Also, the placement of some markers (the Brazito Battlefield, for example) no longer corresponds to the text.

- 4) Add new, appropriate markers: The New Mexico Historic Preservation Division is currently carrying forward an initiative sponsored by the legislature to create 54 markers identifying women in New Mexico history. Prior to this initiative there were no historical markers associated with women, an astounding fact considering that there are now 500 markers in the state. We need to create further initiatives to diversify historical marker focus and enliven interest in the program.

Earlier in this article I alluded to “the perfect marker.” How might we define the “perfect marker?” First, it is located in a safe and accessible location, visible from a major road. Second, its text is clear, concise, and provocative with supplementary maps or graphics; in other words, its sign is a strong interpretive device. Third, its structure is aesthetically appealing and is well-maintained. New Mexico markers have an advantage on the former but may suffer in the later. The “perfect marker” may simply exist as something to strive for but may not be realistically attainable; there are many inhibiting factors. However, as a marker fanatic I will continue to search for the Holy Grail of historical markers, I know it's out there.



Doña Ana Village Joins National Park Service Historic Trails Program

Mary Deschene

Many of you saw the impassioned and informative presentation about Doña Ana Village by Senator Mary Jane Garcia at the CARTA Symposium in September 2007. Noticing that Doña Ana is almost always left out of publications about El Camino Real, she asked that we recognize its important role as the first permanent settlement along El Camino in the southern half of the state. Michael Taylor of the National Park Service Historic Trails program and Sarah Schlanger, Bureau of Land Management, joint administrators of El Camino Real de Tierra Adentro National Historic Trail, have begun to assist the community in realizing this goal.

On January 17, these NPS and BLM representatives visited historic Doña Ana and met with community members to discuss plans for the future preservation and development of the village. The meeting was held at Nuestra Señora de la Candelaria Church, also known as Our Lady of Purification, the oldest church in the Mesilla Valley and the centerpiece of this Mexican-era village on the Camino Real de Tierra Adentro National Historic Trail. About forty people attended the session, including community members, area property owners, and various people who have worked with and studied the village in the past.

University of New Mexico graduate student in Community and Regional Planning, Mary Deschene, assistant to the Doña Ana Community Heritage Preservation and Development Corporation, served as the moderator. She detailed the many ideas under discussion in the town and introduced the evening's presenter, Steve Chavez Burns, National Park Service Landscape Architect. Steve described projects underway to interpret the historic trail through the Jornada del Muerto, and in areas to the north: El Rancho de las Golondrinas and Tomé Hill. He presented examples of wayside exhibits, landscape designs, and signage that will be used to interpret the trail.

Steve Burns explained ways that the NPS and BLM work to preserve, develop, and interpret area history, while maintaining the historic, cultural, and economic integrity of communities. He described the certification of sites, explained how funding could sometimes be acquired to preserve structures, and how the federal government could help guide people through the process, while allowing them autonomy over their own communities. Burns presented the NPS and BLM as facilitators who could help Doña Ana revitalize the historic village center and make it a prominent site on the El Camino Real de Tierra Adentro National Historic Trail.

The Doña Ana community approved the initial participation of their village in the programs of the National Park Service and the Bureau of Land Management. Steve Burns will develop a preliminary site plan and give recommendations for a system of interpretive signs for the village.

During the gathering, members of the audience introduced themselves and expressed their ideas, concerns, and opinions about the proposals. Cameron Saffell and George Torok, both board members of CARTA, also attended the meeting and explained the role of our association in preserving, promoting, and interpreting the trail. Pat Taylor, of Cornerstones Community Partnerships, detailed some of the problems encountered when restoring older adobe structures.

Doña Ana was settled as the Doña Ana Bend Colony Land Grant in the early 1840's, before nearby Fort Selden, Fort Fillmore, Mesilla, and Las Cruces. Many descendants of original settlers still live in an extended family network in and near the village. NPS considers it the best-preserved historic El Camino Real streetscape in New Mexico and it may provide insight into the origins of other major settlements like Albuquerque and Santa Fe. Doña

(Continued on page 29)

(Continued from page 28)

Ana's historic church, Nuestra Señora de la Candelaria (Our Lady of Purification) has been beautifully restored, and a new plaza was recently built. For future restoration projects, the community is planning to work through Cornerstones Community Partnerships, who developed a work-force training program for at-risk youth when the old church was restored in the 1990's. The village is also pursuing recognition as an official site on the National Historic Trail. Next will be the development of Certified Partner Sites, an arrangement between property owners and the National Park Service that gives assistance to owners that would like to allow their property to be made available to the public for educational purposes.

NPS identified the need for emergency stabilization of several critically damaged adobe buildings on the Camino, and funds are being sought to begin the process. Several roofs are falling in, and timely action is needed to prevent losses of these buildings, which make up the historic streetscape of El

Camino Real through Doña Ana Village. Doña Ana Village was also the first county seat when Doña Ana County extended from the Texas border to California in the mid-1800's. The original County Courthouse still stands, but is badly in need of repair.

The non-profit Doña Ana Heritage Corporation is applying for tax-exempt status and hopes to begin fundraising soon for restorations in the village. For the moment, they can accept donations through an arrangement with Tierra del Sol Housing Corporation, a sponsoring non-profit organization. Along with donations, they welcome volunteers and any ideas that might help them achieve their goals of cultural heritage and historic preservation of this rural agricultural village. For further information, please contact Mary Deschene at mary-demde@aol.com or 575-649-7985 Las Cruces and 505-417-2561 Albuquerque.



Doña Ana Village, c. 1910

(Continued from page 20)

Las Cruces. In 1901 a flash flood destroyed much of El Bajo and the road was later diverted.

The old Catholic cemetery and a Methodist cemetery, both badly damaged by developers since the 1960s, lie at the east end of Joe Gutierrez Street. Most of the remaining tombstones and markers date from the early twentieth century. Near the highway, on the east side of Abeyta Street, is a home with a curved segment of wall. This is the remains of a torreón, or tower, used for the defense of the village in the nineteenth century. It later served as the Abeyta Oratorio (a chapel inside a home) and was dedicated to the Santo Niño de Atocha, the Holy Child of Atocha, honored in Fresnillo, Mexico, and Chimayó,

New Mexico. A statue of the Holy Child, still remaining in the home, is believed to have been brought up the Camino Real in the early years of the settlement. For many years the child was seen as the protector of Doña Ana residents, especially those who served in the First and Second World Wars.



Old adobe structures can be found throughout the village



CARTA was founded to facilitate goodwill, cooperation and understanding among communities and to promote the education, conservation and protection of the multicultural and multiethnic history and traditions associated with the living trail. We invite you to join us as an ongoing member and to help in writing a new chapter in the history of the trail. Please fill out the form below and mail it, along with your check made out to CARTA (address below).

EL CAMINO REAL DE TIERRA ADENTRO TRAIL ASSOCIATION

- Membership Application -

Annual membership fees (see below) are due by January 1 each year. The fee for new members who join after July 1 each year will be discounted by 50% for the remainder of that year. The full annual fee will be due on January 1 for the following year.

Date: ____/____/____

New ____ / Renewing ____ Member

Name(s): _____

Address: _____

City: _____ State: _____ Zip/Postal Code: _____

Phone: Work or Home? (optional) _____ E-Mail: (important) _____

Annual membership fee:

_____ Individual \$25

_____ Joint \$30

_____ Student (Include Copy of ID) \$15

_____ Institutional/Corporate \$100

I would be interested in helping CARTA by:

Serving as a Officer/Board Member _____

Writing trail history _____

Organizing tours _____

Organizing conferences _____

Developing tourism ideas _____

Other _____

Serving as committee chair or member _____

For more information, contact Jean Fulton, Secretary, at jeanfulton@earthlink.net or by writing to:

CARTA, P. O. Box 15162, Las Cruces NM 88004 USA

(Continued from page 2)

cording, and laboratory work.

As we go into the year 2008, we need to increase the CARTA membership and try to line up officers who would be willing to serve when the current officers' terms expire in September 2009. This might seem a long way off but this upcoming 2008 election and the following 2009 election need to bring us individuals with the foresight and dedication our beloved organization needs.

I have looked in the President's rearview mirror and have seen several well-attended conferences, a journal started by the CARTA Board and its beginning editor, Jay Sharp, and continued by co-editors John Bloom and William Little turn into a wonderful publication we can all be proud of. Our Secretary, Jean Fulton has been heavily involved in our preservation efforts and will represent us in the "Partnership for the National Trails System" Conference in February 2008. Our International Liaison Officer, Ben Brown has taken his mission seriously and we have both been to Mexico several times giving talks and speaking to our Mexican colleagues about the Camino Real de Tierra Adentro. The CARTA board and Ben were responsible for a session of talks about the Camino Real during the IV International Festival of Arts and Culture in Ciudad Lerdo, Durango, Mexico. We are going to be represented at the IX Congreso Internacional de Caminería Hispánica, which will include talks on this Camino Real, to be held this summer in Cadiz, Spain.

I want to thank the CARTA Board, the Executive Committee, and especially the membership for their continued support, which has made all of this possible. May we all travel the Camino Real in our future endeavors.

Patrick Lucero Beckett, President CARTA

Phone (cell) 1-575-644-0868
e-mail pat@coasbooks.com

(Continued from page 2)

guiente elección de 2009 necesitan que contemos con personas con el enfoque, previsión y dedicación que nuestra querida organización requiere.

A través de mi espejo retrovisor como Presidente, he podido ver una buena asistencia durante los diversos congresos que se han llevado a cabo; he visto cómo un periódico lanzado por el Consejo de CARTA y su editor inicial, Jay Sharp, y continuado por John Bloom y William Little, co-editores, se ha convertido en una publicación maravillosa de la cual todos podemos sentirnos orgullosos. Nuestra Secretaria, Jean Fulton, ha estado altamente involucrada en nuestros esfuerzos de preservación y ella nos representará en la "Sociedad para el Sistema Nacional de Senderos" en febrero de 2008. Nuestro Encargado de Enlace Internacional, Ben Brown, ha asumido su misión muy en serio y ambos hemos viajado a México juntos en varias ocasiones para impartir pláticas y a hablar con nuestros colegas mexicanos acerca de El Camino Real de Tierra Adentro. El Consejo de CARTA y Ben organizaron una sesión pláticas acerca de El Camino Real durante la celebración del IV Festival Internacional e Artes Y Cultura de Ciudad Lerdo en Durango, México. Estaremos representados en el IX Congreso Internacional sobre la Caminería Hispánica que incluirá pláticas sobre El Camino Real que tendrá lugar este verano en Cádiz, España.

Quiero dar las gracias al Consejo de CARTA, al Comité Ejecutivo y especialmente a todos los miembros por su constante apoyo que ha hecho posible todo lo anterior. Ojalá todos podamos recorrer el Camino Real en nuestras búsquedas futuras.

Patrick Lucero Beckett, Presidente de CARTA

CALENDAR OF EVENTS

Trail Associations

CARTA 2008 Annual Meeting will be held on September 27th in Valencia County NM [location to be revealed this summer].

Contact jeanfulton@earthlink.net

Old Spanish Trail Association 15th Annual Conference, June 5 – 8 2008, will be held at Ohkay Owingeh Resort and Conference Center, Española, New Mexico.

Theme: At the Beginning - Sheep / Wool and Mules.

Contacts: Patricia Kuhlhoff, conference coordinator, pglk@cybermesa.com or 505-466-4877.

Museums

El Rancho de las Golondrinas

334 Los Pinos Road, Santa Fe NM 87507

For info: 505-471-2261 mail@golondrinas.org

www.golondrinas.org

Battlefield New Mexico: the Civil War and More,
May 3-4, 10 am – 4 pm

ALSO: Candlelight Tours! Saturday, May 3rd only

Spring Festival and Children's Celebration, June 7-8

Theme Weekend: "Burros y Mulas," June 28-29, 10 am – 4 pm

Santa Fe Wine Festival, July 5-6 from 12 noon - 6 pm
www.santafewinefestival.com

¡Viva México! Theme Weekend, July 19-20, 10 am – 4 pm

Summer Festival, Frontier Days and Horses of the West,
August 1, 2 & 3, 10 am – 4 pm

Uniquely New Mexico: Food, Art & Adobe! August 16-17,
10 am – 4 pm

Fiesta de los Niños - A Children's Celebration
August 30-31, 10 am – 4 pm

El Rancho de las Golondrinas (continued)

Animal Fair: Fur, Fangs and Feathers September 13-14,
10 am – 4 pm

Spanish Renaissance Fair September 20-21, 10 am – 4 pm

Harvest Festival October 4-5, 10 am – 4 pm

Museum Shop Year-End Sale November 29-30, 10 am – 5 pm
Held in conjunction with the La Cienega Studio Tour

**El Camino Real International Heritage Center,
300 East County Road 1598, San Antonio NM
87832. Located off I-25 between Socorro and
T or C, Exit 115. For info: 575-854-3600,
www.elcaminoreal.org**

Día del Niño, April 26th, 11 am – 4 pm

Spring Fiesta, June 7th, 11 am – 4 pm

Hispanic Heritage Celebration, September 13th, 11 am – 4 pm

Día de Muertos, November 1st, 11 am – 3 pm

Celebración de Otoño, November 15th, 11 am – 4 pm

Christmas at El Camino Real, December 13th, 11 am – 3 pm

Lacking a frequently-scheduled newsletter, CARTA tries to keep members up-to-date on events via the Internet. If you want to receive flashes on events by e-mail, and you have not provided your e-mail address, please do so.

Send a short message to Jean Fulton,
CARTA Secretary, at
jeanfulton@earthlink.net



Camino Real del Tierra Adentro Trail Association
(CARTA)

P O Box 15162

Las Cruces NM 88004-5162

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