

Chronicles of the Trail

Quarterly Journal of El Camino Real de Tierra Adentro Trail Association

Vol 6, No. 4

Fall 2010



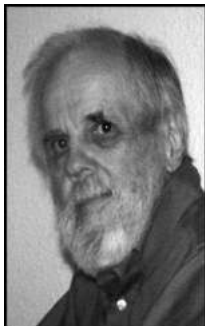
“Mundos de Mestizaje” (detail), fresco by Frederico Vigil in the Torreón at the National Hispanic Cultural Center, Albuquerque, New Mexico

NOTES FROM THE BOARD PRESIDENT AND THE EXECUTIVE DIRECTOR



December 2010

I like Wallace Stegner's idea that there is a Doppler effect to history. Stegner imagined that history is like a train coming down the tracks. The future increases in volume and pitch as it approaches and then drops and fades as it passes and recedes into the past.



Tom Harper, President

The muleteers of the 1700s could not have imagined the immense Conestoga wagons that would follow fifty to one hundred years in their future. The mule loads of hundreds of pounds were replaced by Conestoga wagonloads of thousands of pounds. The wagons traveled twenty miles on a very good day. The Conestoga drivers were a select few. Could these adventurers have imagined the easy, casual travel of this route by lightly equipped families, or an 18-wheeler that carries twenty times the load of a Conestoga, the same twenty miles, in only twenty minutes? It's only been 150 years. The future was screaming into their faces.

As we stand in their tracks and face the future we can get a glimpse of it. The Spaceport is flowing into the history of El Camino events. The future is screaming into our faces. I cannot imagine what will be here in another 150 years.

But the newly dedicated Camino Trails and exhibits in the Jornada del Muerto [see page 34] ensure that the past will not fade completely. These trails are now preserved to enlighten those in the future. CARTA members are honored to be partners with the BLM and the NPS and all of you in this endeavor.

The whole thing is truly amazing.

Tom

With El Camino Real de Tierra Adentro selected as the official theme for next year's NM Preservation Month (May 2011), the recent dedication of the new interpretive loop and spur trails in the Jornada del Muerto, the current NPS/Mikey's Place student film project in the Jornada del Muerto, Tom Harper's successful completion of his innovative identification of new Trail segments in the Sevilleta Wildlife Refuge, our fun Annual Board and Membership gathering at Epazote Restaurant in Santa Fe, the *Threads of Memory/El Hilo de Memoria* exhibit opening, and Trail signage poised for installation in El Paso County and Mesquite Street . . . my goodness! It has been a great El Camino Real ride here recently, with lots more in store.



*Jean Fulton,
Executive Director*

We are pleased to extend a complimentary 2011 CARTA membership to our *Chronicles* contributors, including Fran Levine, Mike Marshall, Andrew Leo Lavato, Joseph Sánchez, Wim Phillips and Carla Rahn Phillips. Allow me to welcome our new members: **Earle Bursum** (Socorro, NM), **Harry "Skip" Clark** (El Paso), the **Consulate General of Spain** (Houston), **Dexter and Carol Coolidge** (Santa Fe), **Alice and Houston Davis** (Santa Fe), **Gary Goodger** (Las Cruces), **Danielle Foster-Herbst** and **Toby Herbst** (Santa Fe), **Catherine Luijt** (Montebello, CA), **Sam Moore** (El Paso), **Lynda Pingatore** (Malibu, CA), the **Texas Historical Association** (Denton, TX), and **Helen Wright** (Albuquerque).

Please encourage your friends and family members to join, and do consider giving a CARTA membership as a gift, no matter what season it is! Our "News and Notes" and "Federal Place" sections will keep you up to speed with updates on our projects, and please remember to check out our website at www.caminorealcarta.org for upcoming events and for Spanish translations of selected articles. I look forward to accomplishing our goals together.

Jean

Chronicles of the Trail

Volume 6, Number 4

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CARTA

EXECUTIVE COMMITTEE

PRESIDENT: Tom Harper, Socorro
VICE-PRESIDENT: Sim Middleton, Las Cruces
SECRETARY: Claire Odenheim, Las Cruces
TREASURER: Ruben Rodriguez, Santa Fe
INTERNATIONAL LIAISON: Roy "Ben" Brown, El Paso

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Paul Deason, Las Cruces
Ron Kneebone, Albuquerque
Michael Miller, La Puebla
VanAnn Moore, Belen
Wendy Gabriela Suarez Tena, Chihuahua, Mexico
Francisco Uviña Contreras, Bernalillo

EXECUTIVE DIRECTOR: Jean Fulton, Mesilla

FRONT COVER: Colonists on El Camino Real, a detail of "Mundos de Mestizaje," fresco by Frederico Vigil, inside the Torreón at the National Hispanic Cultural Center, Albuquerque. (Please see page 10.) Photograph by Miguel Gandert.

BACK COVER: José Cisneros's "Riders Across the Centuries" comes to life as two members of La Sociedad de la Entrada make their way along the newly dedicated El Camino Real de Tierra Adentro retracement in the Jornada del Muerto. (Please see page 34.) Photograph by Paul Deason.

EDITORS: Catherine López Kurland & Jean Fulton

Chronicles of the Trail is a quarterly publication of
El Camino Real de Tierra Adentro Trail Association.

Membership in CARTA is open to all. Please see the insert or our website for a membership form.

CARTA's mission is 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, El Camino Real de Tierra Adentro.

CARTA, PO Box 15162, Las Cruces, NM 88004-5162
(575) 528-8267 jeanfulton@earthlink.net

www.caminorealcarta.org

EDITORS' LETTER



Dear Readers,

The end of the year is close at hand, and so, alas, are the final weeks of the eye-opening exhibition at the New Mexico History Museum, *The Threads of Memory: Spain and the United States*. In our last journal, we eagerly anticipated this show from the Archive of the Indies in Seville. Now we can say without reservation that it was all and more than we had hoped. We urge you to see it before it closes in Santa Fe on 9 January. However, if you miss it, you will still have an opportunity to catch the show at the El Paso Museum of History (23 January–24 April 2011) or the Historic New Orleans Collection (11 May–10 July 2011). Whether or not you attend the exhibition, a valuable compendium of maps, documents and background information is in the accompanying catalog, which historians William and Carla Phillips review in this issue. Also, CARTA's International Liaison Ben Brown contributes an article using several of the maps as stepping-off points for understanding the history of the Spanish presence in the United States, including east Texas and other places we don't often include in our discussions.

The final days of Santa Fe's official 400th birthday are also upon us. As the celebration draws to a close, Joseph Sánchez offers an authoritative account of our capital city at the time of its founding. If you do visit *The Threads of Memory* exhibition, you can see the original "Instructions to Don Pedro de Peralta" that Sánchez elucidates in his essay.

Following nearly ten years in the making, Frederico Vigil's monumental fresco, "Mundos de Mestizaje," is at last open for public viewing in the Torreón at Albuquerque's National Hispanic Cultural Center. It was worth the wait! Everything you ever wanted to know about New Mexico's Hispanic heritage is here for the viewing on the 4,500-square-foot mural. An entire course on New Mexico history could take place within this tower. Lock the students inside and let them open their eyes and their minds! In this journal, photographer Miguel Gandert gives us a preview of a few images out of thousands to be discovered. This is a work of art for the ages.

Another work "with legs," a written one, is Michael Marshall's second installment of his on-the-ground archaeological and historical guide to El Camino Real de Tierra Adentro, "Landscapes and Landmarks, from Fra Cristóbal to Taos." In Part I (Summer 2010) Marshall described one of the most infamous trail segments, the Jornada del Muerto, which has new public trails with interpretive panels, unveiled at October's dedication ceremony, reported on in this issue.

A significant milestone that took place this year was the addition of the Mexican portion of El Camino Real de Tierra Adentro to UNESCO's list of World Heritage Sites. Michael Taylor describes the complexity of achieving this status, while at the same time looking at "our Camino" in the greater context of international cultural routes throughout the world.

In October you elected CARTA's new officers, some well known to you and some new faces. You will find snapshots of the Executive Committee and brief biographies of all the Board members on the following two pages.

We wish you, our CARTA members and readers, a healthy, happy, and prosperous 2011!

Catherine L. Kunkel

Jean Fulton

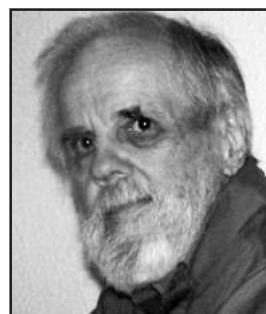
The purpose of this journal is to stimulate interest in El Camino Real de Tierra Adentro and encourage readers to join in the adventure of memorializing and exploring one of the great historic trails of North America. We look forward to receiving manuscripts for *Chronicles of the Trail*, and also welcome your photographs of El Camino Real for *Vistas del Camino* on the back cover. We prefer material in digital format, and photographs at 300 dpi. Please send manuscripts and photographs to jeanfulton@earthlink.net.

CHRONICLES ONLINE

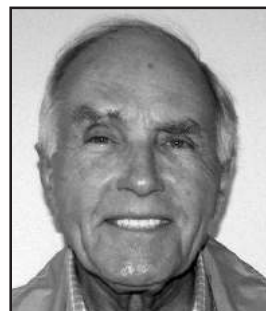
Chronicles of the Trail, with Spanish translations of selected material, is on our website: www.caminorealcarta.org.

CARTA'S EXECUTIVE COMMITTEE

PRESIDENT: Tom Harper, Socorro, is a retired electronics engineer from National Semiconductor Corp. and IBM, where he participated in the Apollo program. Since 2000 he has managed the annual Festival of the Cranes for the Friends of the Bosque del Apache National Wildlife Refuge. At the 10th Annual Camino Real Colloquium in Socorro, Tom presented the results of using camera-equipped, radio-controlled model airplanes to locate tracks and swales that may be associated with El Camino Real. He is a member of the Board of Directors of El Camino Real International Heritage Center Foundation.



VICE-PRESIDENT: Sim Middleton, Las Cruces, is a graduate of the University of San Francisco. Sim retired after serving thirty years with the Sheriff's Department in Orange County, California, where he taught criminal investigation and criminal law at a community college. He also taught English at a college in Queretero, Mexico. Sim was on the Sheriff's Historical Committee in Orange County, and is a member of the Doña Ana County Historical Society.



SECRETARY: Claire Odenheim, Las Cruces, retired as librarian in the Gadsden and Las Cruces school districts and the New Mexico Farm and Ranch Heritage Museum. She has a BA in Spanish and Education from Michigan State University, a Masters in Library Science from the University of Michigan, and a Masters in Education from New Mexico State University. Before moving to the Southwest, she lived in Washington, DC, Colombia, Puerto Rico, and Mexico, where she developed a deep interest in Latin American issues and history.



TREASURER: Ruben Rodriguez, Santa Fe, retired as budget analyst and finance specialist for the State of New Mexico, Ruben earned his Business Administration degree from the College of Santa Fe. He worked for several NM state agencies, including the Department of Cultural Affairs and Department of Highways. Since retiring, Ruben has done contract work for the Office of State Engineer, the Educational Retirement Board, and the Administrative Office of the Courts. Ruben is a descendant of early New Mexico colonizers.



INTERNATIONAL LIAISON: Roy "Ben" Brown, PhD, El Paso, received his MA in Anthropology from the Universidad de las Américas (Cholula, Puebla), and both an MA and PhD in Anthropology from the University of Arizona. He has directed a number of archaeological, historical, and paleontological projects in northern Mexico, including a five-year term directing the conservation of Paquimé, the largest adobe city in northern Mexico. In 2001, he joined the staff of the Museo Historico ex-Aduana Fronteriza de Ciudad Juárez.



BOARD OF DIRECTORS

Term ending in 2011

Catherine López Kurland, Santa Fe, is a historic preservation consultant. Currently she is working to preserve the intangible heritage of the mariachis of Boyle Heights, Los Angeles. Prior to moving to Santa Fe, Catherine had a New York gallery specializing in the Arts & Crafts Movement. She completed the Graduate Certificate Program in Historic Preservation & Regionalism at UNM, and has a BA in International Relations from USC.

Term ending in 2012

Troy Ainsworth, PhD, Los Lunas, earned a BA in English and History, an MA in English, and a PhD in Land-use Planning, Management, and Design with a specialization in Historic Preservation at Texas Tech University. After completing his doctoral program, he worked as an architectural historian for Geo-Marine, Inc., in Plano, TX. One year later, he became the Historic Preservation Officer for the City of El Paso. He serves on the board of directors of Preservation Texas, Mesilla Valley Preservation, and West Texas Historical Association. Troy was born and raised in Texas.

Paul Deason, PhD, Las Cruces, has degrees in physics, mathematics, physical education, and public administration. He is currently working toward a MA in Cultural Anthropology and Archaeology at NMSU. As part of his graduate coursework, he is conducting research for CARTA involving maps, field notes, and papers belonging to surveyor Herbert W. Yeo. Paul has wide experience working for the Department of Defense in the U.S., England, Germany and Homeland Security.

Ron Kneebone, PhD, Albuquerque, has worked for the U.S. Army Corp of Engineers for more than fifteen years. He has served in various capacities including Native American Liaison/Outreach; Project Director; and Senior Cultural Resources Specialist. He earned his PhD and MA in Anthropology from UNM, and a History degree from the University of Texas at Arlington. He has taught at the university level and served as a research associate for the Maxwell Museum.

Michael Miller, La Puebla, has served as Director of the New Mexico Records Center and Archives, founding Director of the Center for Southwest Research at UNM, and retired as the first Director of Research and Literary Arts at the National Hispanic Cultural Center of New Mexico in 1998. He has authored or co-written twelve

books on New Mexico and the Southwest, and is a freelance writer on a variety of topics for regional and national periodicals. Michael serves on the volunteer staff of the New Mexico Digital History Project, and has been a commissioner and *parciante* for Acequia de la Puebla for thirty years. He provides consulting services in historical research and writing for many community organizations throughout the state, and writes fiction and poetry.

VanAnn Moore, Belen, has been associated with the Santa Fe and Camino Real Trails since the 1980s. She is known for her interpretations of historic personages, based on research partially derived from journals of women who traveled these trails, including Susan Magoffin and Mamie Aguirre. She was Artist-in-Residence for the New Mexico Endowment for the Arts, scholar/performer for the New Mexico Humanities Council, and is on the Speakers Bureau of the New Mexico Historical Society. VanAnn has taught at UNM, Valencia, for ten years.

Wendy Gabriela Suarez Tena, Chihuahua, Mexico, is an architect with wide experience in the rehabilitation and restoration of historical properties and monuments in Mexico. She has degrees from the Institute of Architecture and Design of the Autonomous University of Chihuahua, and the Polytechnic University of Valencia. Wendy worked with Instituto Nacional de Antropología e Historia (INAH) assessing Jesuit missions of the Sierra Tarahumara, and cataloging World Heritage Sites in Jalisco for UNESCO. Currently she manages RENEVA Architects, where she directs rehabilitation and restoration, and also teaches at the Institute of Architecture and Design of Chihuahua.

Francisco Uviña Contreras, Bernalillo, teaches Design Studio and Historic Preservation in the School of Architecture at UNM, where he received a BA in Architecture with a minor in Art History, a Masters of Architecture, and a Graduate Certificate in Preservation and Regionalism. He worked for Cornerstones Community Partnerships from 1994 to 2008 to assist with field assessments and the documentation of historic buildings as the Architectural/Technical Manager. He currently performs contract work for Cornerstones. Francisco is co-author and illustrator of *Adobe Architecture: A Conservation Handbook*, published by Cornerstones.

NEWS AND NOTES

Up & Down El Camino Real

2010 CARTA ANNUAL BOARD AND MEMBERSHIP MEETING



Clockwise from left: Luis Laorden, Tisa Gabriel, Fran Levine, Mike Taylor, Tom Harper.

CARTA hosted an enthusiastic turnout during our 2010 Annual Board and Membership meeting in Santa Fe, timed to coincide with the opening of the *El Hilo de Memoria* exhibit at the New Mexico History Museum in mid-October. Epazote Restaurant chef Fernando Olea and his staff spared no effort to tantalize our taste buds and make everyone feel at home. Special attendees and their spouses and guests included **Luis Laorden** (Madrid, Spain), Aaron Mahr and **Mike Taylor** representing the National Park Service, Sarah Schlanger from the Bureau of Land Management, Fran Levine, Director of the New Mexico History Museum and Palace of the Governors, and our new Board members. Fran Levine received the biggest chuckle from the crowd when she revealed that her longtime pal **Tisa Gabriel** has a special knack for flirting with ‘the boys’ in Spanish. The results of the election and a presentation on the status of the Strategic Plan accompanied other important agenda items. Copies of the minutes are available upon request.

Please hold the dates for next year’s Annual Board and Membership meeting (23–25 September 2011). Venues under consideration include El Paso, Las Cruces, Albuquerque, and Isleta Pueblo.

APRIL 2011 NM HERITAGE PRESERVATION ALLIANCE CONFERENCE (Las Vegas, NM)

The theme for the upcoming New Mexico Heritage Preservation Alliance conference (6–10 April 2011) is “Championing Sustainability: Preserving New Mexico’s Heritage.” Located at the confluence of the Santa Fe Trail, Interstate 40, the edge of the Plains, and the railroad, Las Vegas is chock-full of historic buildings, sites, and cultural landscapes, and boasts seven historic districts. Coordinated by **Tom Chávez**, the conference will also feature workshops and the New Mexico Humanities Council annual awards banquet.

Tentative plans call for **George Torok** to present on engaging undergraduate students in Camino Real research, and **Mike Taylor** will share his in-depth Getty Foundation research on international cultural routes, including El Camino Real. Vice President **Sim Middleton** will moderate CARTA’s special panel presentation. There still may be time if you would like to participate, but please let Jean Fulton, (575) 528-8267, know right away. Follow the Historic Preservation Division calendar as plans progress: www.nmhistoricpreservation.org.

EL CAMINO REAL THEME FOR ANNUAL PRESERVATION MONTH, MAY 2011!

In what promises to be an unprecedented opportunity for CARTA to help coordinate a statewide event, Tom Drake of the New Mexico Historic Preservation Division (HPD), Department of Cultural Affairs, announced that the theme for next year’s annual Preservation Month (May 2011) will be “El Camino Real de Tierra Adentro”! Last year’s theme, “Downtown New Mexico,” featured thirty-three communities staging fifty-six events in revitalized downtowns, at archaeological sites usually off-limits to visitors, in historic districts, state parks, monuments, historic hotels, and adobe buildings. HPD is currently looking for photographs to publish in the calendar that is distributed statewide. Please submit your Camino Real community event ideas and photographs to Jean Fulton, jeanfulton@earthlink.net, or mail them to: PO Box 15162, Las Cruces, NM 88004. We will post information on CARTA’s website as plans unfold. Also, please visit www.nmhistoricpreservation.org.

SUCCESS! "INSIDERS' TOUR" OF ARMENDARIS RANCH



Armendaris Ranch, near Engle, NM. Photograph by Jody Schwartz.

Enthralled by ranch manager Tom Waddell's nonstop storytelling, CARTA members enjoyed the spectacular scenery, and experienced El Camino Real and its associated sites firsthand during a delightful—and successful—October fundraising excursion on Ted Turner's Armendaris Ranch north of Engle, NM. **Jim Andress** helped plan the memorable outing, hosted by LaRena Miller, Director of the Geronimo Springs Museum in Truth or Consequences. **Jody Schwartz** and her family, **Leslie Goodwill-Cohen**, **Jean Fulton**, **Rob** and **Rhonda Spence**, **Concepcion "Connie" Vasquez**, **Terry Doolittle**, **Bob Workhoven** and **Robert Haldane**, and **Jill** and **Byron Gatwood** meandered along Trail lengths usually off-limits to the public. Here they discovered a rich multitude of prehistoric and historic artifacts, enjoyed a lavish outdoor lunch, rested beneath gigantic cottonwoods at Tucson Springs, and "oohed and aahed" over dozens of small tortoises in a special nursery constructed to save them from worldwide extinction. Watch for future Geronimo Springs Museum excursions to the Armendaris Ranch on our website and by visiting www.geronimospringsmuseum.com.

NEW MEXICO SCENIC BYWAYS GRANT APPLICATION

In September CARTA submitted a letter of intent to apply for New Mexico Scenic Byways grant funding. During a recent mandatory meeting of all twenty-nine statewide applicants, program manager **Laurie Frantz** and her counterpart with the Federal Highway Administration, Cindi Ptak, explained the application

process in detail. They also shared background information, including statistics from previous years. Since 1992, for

example, more than \$388 million in federal transportation funding has been allocated for 2,832 projects nationwide. In 2009, 160 out of 363 projects were funded, to the tune of more than \$70 million. Typically, each state receives funding for its top three or four projects in any given year.

CARTA has requested funding to hire a consulting firm to work with graduate students updating and finalizing two existing Cultural and Heritage Corridor Management Plans for El Camino Real National Scenic Byway. Accepted at the state level, we are poised to submit the federal form once Congress passes the current transportation bill and the grant applications are posted online. If funded at the federal level, the final corridor management plan will incorporate ideas, detailed budgets, and construction schedules for a variety of projects in collaboration with Camino Real communities along the length of the Trail. Once the plan is completed, it will then be used to solicit funds to implement the proposed undertakings. For more information, please visit www.fhwa.dot.gov/hep/byways.

NATIONAL HISTORY DAY 2011

CARTA member and teacher **Rhonda Spence** has offered to work with selected Sierra County classrooms to solicit El Camino Real research as part of National History Day 2011 (14–16 June). We are looking for additional organizers and student mentors along the full length of the Trail. Each year, National History Day frames students' research within a historical theme that is chosen for its broad application to world, national or state history.

This year's theme is "Debate & Diplomacy in History: Successes, Failures, Consequences." National History Day provides an opportunity for students to get beyond the antiquated view of history as mundane facts and rote memorization. It allows them to delve into historical content to develop fresh perspectives and deeper understanding. For those of you who have participated, you know firsthand that National History Day makes history come alive for America's youth by actively engaging them in the discovery of the historic, cultural and social experiences of the past.



Is there a CARTA member who would like to offer a cash reward or a gift for History Day projects on the Camino Real de Tierra Adentro that achieve recognition at the state level? At the national level? Are there CARTA parents, mentors, teachers, librarians, geographers, historians, oral linguists, anthropologists, writers, and other professionals who are willing to "adopt" a National History Day El Camino Real research team? This is an opportunity for us to expand our knowledge of the Trail's complex historic context while reaching out to younger folks. For more information, please visit www.nhd.org and www.trumanlibrary.org/histday/2011ThemeSheet.

CARTA PANEL PRESENTATION: NEW MEXICO HISTORY CONFERENCE (Ruidoso, NM)

Recent CARTA past-president **Patrice "Tisa" Gabriel** has graciously offered to moderate CARTA's special topics panel during the Historical Society of New Mexico's annual conference, to be held 5–7 May 2011 at the Ruidoso Convention Center. The nearby Lodge at Sierra Blanca is the designated conference hotel. **Terry Reynolds** will present her groundbreaking research on the Martin Amador family; **Ed Staski** will share with us his years of archaeological work on Camino Real *parajes*; and **Tom Harper** will regale us with his team's innovative use of unmanned aerial vehicles to discover, identify, and document segments of the Trail within the Sevilleta wildlife refuge. Tom's project was funded through the federal National Park Service Challenge-Cost-Share grant program. Please visit www.hsnm.org to register for the conference!

CULTURAL PROPERTIES COMMITTEE REVIEWS CAMINO REAL NATIONAL REGISTER PROJECT

In early December CARTA attended a New Mexico Cultural Properties Review Committee vote regarding the Camino Real National Register project submitted by Tom Merlan, John Roney, and Mike Marshall: a Multiple Property National Register of Historic Places nomination and eleven individual National Register nominations for El Camino Real de Tierra Adentro National Historic Trail, which the Historic Preservation Division (HPD) and the National Park Service (NPS) sponsored. The nominations were prepared for individual trail segments and associated high-potential sites. The Committee voted unanimously

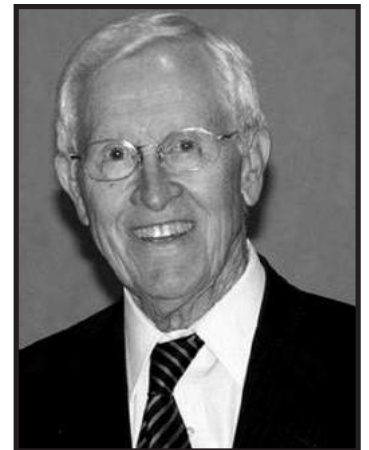
to list the trail segments on the State Register, and to forward the nominations to the Keeper of the National Register of Historic Places for consideration. In addition to praising the research quality and depth of the nominations that Marshall, Roney, and Merlan produced, they also acknowledged Mike Taylor and Sarah Schlanger for their efforts on behalf of El Camino Real de Tierra Adentro.

The preparation of the nominations for listing in the State and (hopefully) National Registers enhances our current understanding of the Trail's actual location and its historic context, and promises to reveal El Camino Real to a national audience. Listing also affords some measure of protection for the Trail and its associated sites by triggering a review process for federal undertakings mandated in Sections 106 and 110 of the National Historic Preservation Act of 1966 as amended. We hope to receive permission to post the final report to CARTA's website. Responses to a follow-up HPD Request for Proposals (RFP) to document additional Trail segments are currently under HPD and NPS review. A contract is expected to be awarded to a preservation consultant soon.

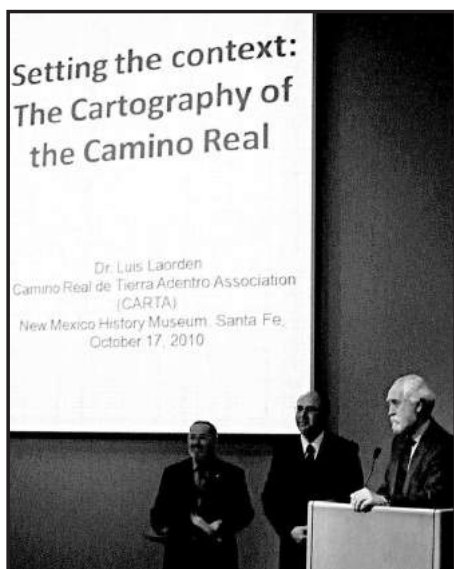
J. PAUL TAYLOR RECEIVES LIFETIME CARTA MEMBERSHIP

Congratulations are in order for longtime state legislator and charter CARTA member **J. Paul Taylor** (Mesilla, NM). CARTA's Executive Committee voted to extend a lifetime membership as a 90th birthday gift, in recognition of Taylor's lifelong commitment to promoting regional history in general, and to furthering CARTA's aims in particular. In

addition to personal service on behalf of Camino Real communities, the Taylor family has donated their historic Camino Real home on Mesilla Plaza to New Mexico State Monuments. CARTA is indeed honored to claim **J. Paul Taylor** as one of our own.



EL HILO EXHIBITION OPENS AT NEW MEXICO HISTORY MUSEUM



Ángel Fernández de Mazarambroz, Consul General of Spain (right), presents José Antonio Esquibel (center) with the medal of Isabel la Católica.

The opening on 17 October 2010 of the exhibition *The Threads of Memory: Spain and the United States/El Hilo de la Memoria/ España y los Estados Unidos* was occasion for a budding collaboration between CARTA and the New Mexico History Museum. CARTA was pleased to co-sponsor the keynote speaker, Luis Laorden from Madrid, Spain. CARTA's President, **Tisa Gabriel**, and International Liaison, **Ben Brown**, played key roles in bringing Laorden on board for this event. In turn, the History Museum and Museum Director, Frances Levine, generously acknowledged CARTA's contribution, both in print and during the Grand Opening presentations in the handsome wood-paneled auditorium.

The day's program began by celebrating New Mexico's historic connection with Spain. The packed house rose en masse with palpable joy and respect when His Excellency Ambassador Ángel Fernández de Mazarambroz, Consul General of Spain, presented Santa Fe historian and genealogist José Antonio Esquibel with Spain's highest honor for a foreigner, the medal of Isabel la Católica. Frances Levine, Santa Fe Mayor David Coss, and Falia González, curator of the exhibit from the Archives of the Indies in Seville, also preceded Laorden's keynote address, "Setting the Context of *El Hilo de la Memoria: Cartography of the Camino Real de Tierra Adentro*." Following the talk, attendees enjoyed tapas and conversation in the museum's Gathering Space, courtesy of the Museum of New Mexico Women's Board.

Before and after these events, visitors took the opportunity to view the exhibition from the Archives of the Indies in Seville, Spain, where *El Hilo* originated. During her introductory remarks, Falia González explained that her impetus for producing this show was the realization that Spaniards had little knowledge of the role their country played in the history of the United States. Similarly, when museum director Levine saw *El Hilo* in Spain, she wanted this exhibition not only for its connection to the Southwest, but also because most Americans are not aware of Spain's vital support for the American War of Independence, nor of its significant influence on the history of seventeen states from coast to coast. Historian William Phillips (please see book review on page 39), who has spent untold hours in the Archives of the Indies in Seville, remarked on the immediacy of encountering these original documents in the exhibition. He pointed out that in Seville scholars do not have this privilege, because they work with microfiche copies there. Another Spanish historian was duly impressed by the careful selection of documents, each of which, she said unequivocally, is of real importance. For every visitor there seems to be at least one map, letter, or other document that is especially moving. The show is full of surprises!

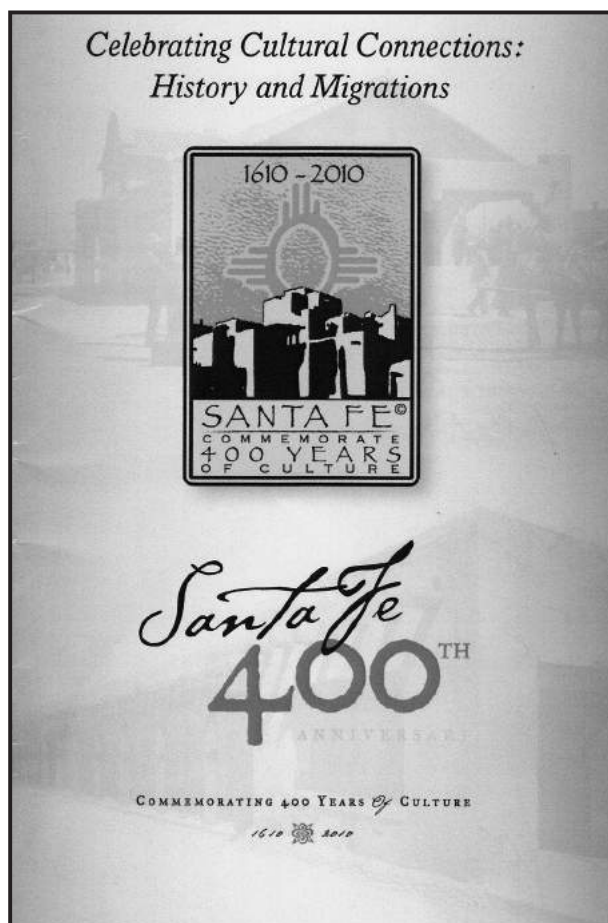
The lectures and events at the History Museum—all free—associated with *El Hilo* are delightful offshoots. On 2 January 2011 there will be a musical performance, "The Age of Discovery on Classical Guitar," with Greg Schneider, and finally, alas, the closing address by New Mexico State Historian Rick Hendricks on 9 January. After *El Hilo* leaves Santa Fe, it will travel to El Paso (23 January–24 April), where another blockbuster series of associated events will take place (please see inside back cover for listings).



L-R: Luis Laorden, Keynote Speaker; María Teresa Laorden; Mari-Angeles Gallardo, Honorary Consul of Spain in El Paso; and Jean Fulton, Executive Director of CARTA, meet in El Paso at the History Museum.

"CELEBRATING CULTURAL CONNECTIONS: HISTORY AND MIGRATIONS" (Santa Fe)

The *Threads of Memory/El Hilo* exhibition was the inspiration for another stimulating event in Santa Fe, a three-day symposium, "Celebrating Cultural Connections: History and Migrations," that took place at the New Mexico History Museum and the Santa Fe Convention Center 18–20 October. Noted New Mexicans joined an impressive gathering of scholars and dignitaries



from Spain and other Spanish-speaking countries, giving talks and participating in panel discussions on a wide range of subjects connected by a common theme of Hispanic history, language and culture.

Santa Fe Mayor David Coss opened each day with a short welcome and attended the sessions. Monday's session, "Memories, Language, and Stories," included talks by Estevan Rael-Gálvez, "Memory, Identity and How We Know Ourselves;" **Enrique R. Lamadrid**, "The Origins of New Mexico Spanish;" Nasario García, "New Mexico Spanish in Wisdom, Storytelling, and Narrative Literature;" and Joseph P. Sánchez, "The Spanish Land

Grant as a Cultural Enclave in New Mexico." Among New Mexican presenters and moderators for the second day's subject, "The Relationship between Spain and the United States in the Wake of the Independence of Latin America," were **Marc Simmons**, Orlando A. Romero, and Rick Hendricks. The final day, at the Convention Center, was perhaps the most surprising, provocative and reassuring. The panel's topic, "Migration: A Creative Force in Communities. Tools of Integration, Identity and Innovation," addressed the difficult issue of immigration, a pressing worldwide concern. There was general consensus that immigration is not only inevitable, it is crucial for the growth of civilization. Among his points in support of this, presenter Tomás Calvo-Buezas of Madrid writes, "The history of civilization is the history of human migration. . . . The history of cultural evolution is the history of migration and mixing."

Attendees were treated to three full days of stimulating discourse gratis, courtesy of the co-hosts, the City of Santa Fe and the Santa Fe 400th Anniversary Committee, New Mexico History Museum, Unión Latina and Fundación Consejo España–Estados Unidos, who organized this event to coincide with the *Threads of Memory: Spain and the United States* exhibition and the capital city's 400th birthday.

IN MEMORIAM

Oakah L. Jones, Jr.

CARTA has lost a friend, the historian Oakah L. Jones, Jr., who passed away on 23 November 2010 in Colorado Springs. His many books, familiar to students of El Camino Real de Tierra Adentro, include *Los Paisanos: Spanish Settlers on the Northern Frontier of New Spain*; *Nueva Vizcaya: Heartland of the Spanish Frontier*; *Pueblo Warriors and Spanish Conquest*; and *Pueblo Indian Auxiliaries and the Spanish Defense of New Mexico, 1692-1794*. Dr. Jones was born in Providence, RI, on 20 June 1930, was raised in Tulsa, OK, and retired to Albuquerque in 1994.



Oakah Jones with his wife, Marjorie.

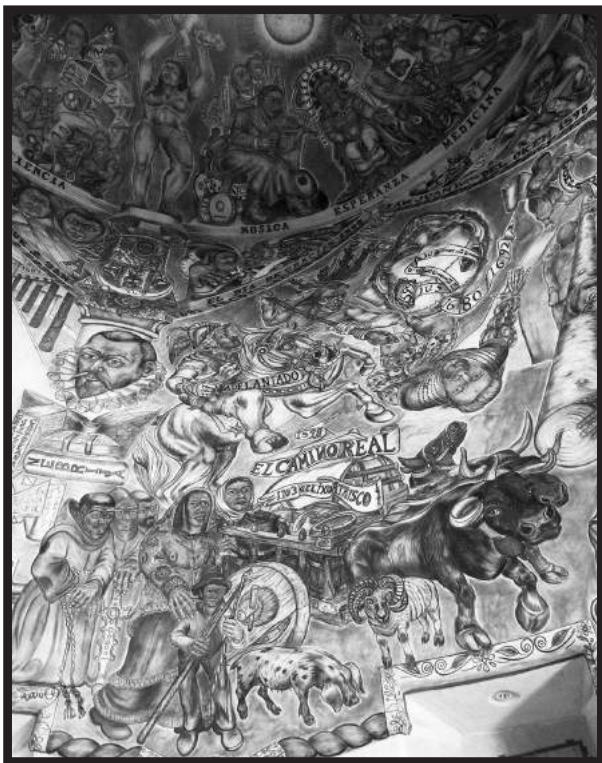
FREDERICO VIGIL'S "MUNDOS DE MESTIZAJE: A VISION OF HISTORY THROUGH FRESCO"

Photographs by Miguel Gandert

Frederico Vigil's 4,000-square-foot concave mural inside the Torreón at the National Hispanic Cultural Center (NHCC) in Albuquerque is now open to the public.

For nearly ten years, since the NHCC opened in 2000, New Mexican artist Frederico Vigil has been conferring with historians, drawing scale-model cartoons, and painting for hours at a time on wet plaster walls within the forty-five-foot-high tower. Nearly every centimeter of the lime surface is covered in a palette of rich jewel-like colors created from natural pigments collected by the artist. The subject: 3,000 years of Hispanic heritage, broad strokes and esoteric details of history, religious iconography, mythical symbols, and mestizaje, from the Iberian Peninsula and North Africa to Mesoamerica, and north to the borderlands of Nuevo Mexico.

The medium *is* the message here. Boldly colored monumental public mural art is a Hispanic tradition that reached a crescendo in Mexico in the last century with the work of David Alvaro Siquieros, José Clemente Orozco



Section of wall inside the 45-foot-high tower, depicting Camino Real colonists, missionaries, Juan de Oñate, the Palace of the Governors, the Pueblo Revolt, and the concave dome above.

and Diego Rivera. Theirs was infused with revolutionary passion. Vigil studied the technique of *buon fresco* (true fresco) in Mexico with apprentices of Rivera. Farther north on the Camino in Santa Fe, the artist's hometown, the Hispanic tradition of politicized public mural art—though not necessarily commissioned and perhaps not true fresco—enjoyed a period of intense activity during the Chicano Rights movement of the 1960s and 1970s.

On one large section of wall from the chair rail up to the dome, the story of New Mexico calls out to the viewer in vivid color. An ox-drawn *carreta* bursts forth, filled with a family of colonists, their worldly possessions, their dog and sheep, under a banner: "El Camino Real" and "1703 attixo/Atrisco" (the founding of Albuquerque). NHHC Executive Director Estevan Rael-Gálvez points out that the Center and the Torreón are located right on the historic El Camino Real de Tierra Adentro!

Until the end of the year the Torreón is open on Sundays 12:00–4:00 P.M. For 2011 opening hours, contact the National Hispanic Cultural Center, 1701 Fourth Street SW, Albuquerque, (505) 246-2261, www.nhccnm.org. —CLK



A faux lintel above an interior door, illustrating tools that the Spanish brought to the New World.



Working sketch showing Columbus and a cross with the words "Guanahani," the island Columbus called "San Salvador," (in the Bahamas), where he first landed. "Ultra" on column is from "Plus Ultra," Spanish national motto.



Mesoamerican images and symbols: a monumental Olmec head; the words, "Populvuh," sacred book of the Maya, and "Chilam Balam," Mayan texts of prophecy and history; and esoteric symbols, including four dark spheres, possibly rubber balls from the Olmecs used in ritual ballgames.



Our Lady of Guadalupe centered in a swag between an oncoming locomotive above the words "manifest tratado de destiny," and "Treaty of Guadalupe Hidalgo" on the left; and Dennis Chavez, Hispanic Senator from New Mexico, and words associated with him, "New Deal/Civil Rights/Women," on the right.



Juan de Oñate, "Adelantado" (his title), sitting astride a wild-eyed, white steed, with "1598" and "El Camino Real;" and, to his right, the Pueblo Revolt "1680/1692."

THE FOUNDING OF SANTA FE

By Joseph P. Sánchez

During Santa Fe's 400th birthday celebration, we have been regaled with stories of the city's past. It has also been occasion for the New Mexico History Museum to present an exhibition of an astounding collection of rare documents from the Archives of the Indies in Seville. Among these are the original viceregal instructions upon which the Villa Real de Santa Fe was founded. In this essay Joseph Sánchez reveals how these surprisingly detailed handwritten directives were converted from pen and paper to mud and mortar. He gives us a clear picture of how the city was laid out, where people lived and worked, and how they began to establish a government for the capital of Nuevo Mexico. A vivid image of a real place four hundred years ago comes into view. —Eds.

The founding of Santa Fe on the north bank of the Rio Santa Fe occurred twelve years after Spanish frontiersmen led by Juan de Oñate had settled La Provincia de Nuevo México. Oñate settled at San Juan de los Caballeros, near present-day San Juan Pueblo (known by its Tewa name of Ohkay Owingeh) on the upper Rio Grande. San Juan de los Caballeros became New Mexico's first capital. By 1600, the Spaniards had moved downstream to a new capital at San Gabriel (also known by its Tewa name, Yunque-Owingeh), near the confluence of the Chama and the Rio Grande. Sometime in the spring of 1610, Governor Peralta and several settlers from San Gabriel selected a site on the southern end of the Sangre de Cristo Mountains, which was named the Villa Real de Santa Fe. As required by Spanish law, settlements were to be established near water, pasturage, woods, and availability of arable land. The site chosen for Santa Fe met those specifications. Therefore, in accordance with the viceregal instructions of March 30, 1609, Peralta marked out "six *vecindades* [districts] for the villa and a square block for government buildings."

After ordering that the villa be built on the new site, Peralta allowed the residents, many of who had moved down from San Gabriel, to elect four *regidores* (councilmen). Two of the *regidores* were chosen as *alcaldes ordinarios* (judges) to hear civil and criminal cases within the boundary of the villa for "five leagues

around." Of the two judges, one would serve as *justicia mayor* (senior judge) of the villa. Accordingly, the incumbent councilmen would annually elect the *alcaldes* and councilmen who were to succeed them. Peralta, moreover, instructed the *cabildo* (town council) to elect an *alguacil* (sheriff) and a notary. Next, Peralta clarified the role of the *cabildo* regarding the creation of ordinances for the villa and the province. He told them that every conciliar action would be subject to his confirmation in conformity with the Laws of the Indies.

To ensure the development of the villa, Peralta empowered the *alcaldes* and councilmen to grant land to each resident for a period of thirty years. Specifically, the settlers would receive "two lots for house and garden, two contiguous fields for vegetable gardens, two others for vineyards and olive groves, and, in addition, four *caballerias* [about 133 acres] of land; and for irrigation, the necessary water." In return for the grant, the settlers were obligated to establish residency for ten consecutive years without absenting themselves, under penalty of losing everything. Permission would be required from the *cabildo* for absences of more than four months, or one's grant could be assigned to someone else. Thus, the original settlers were contracted to remain on the land in order to assure their tenure, as well as the survival of the Villa de Santa Fe.

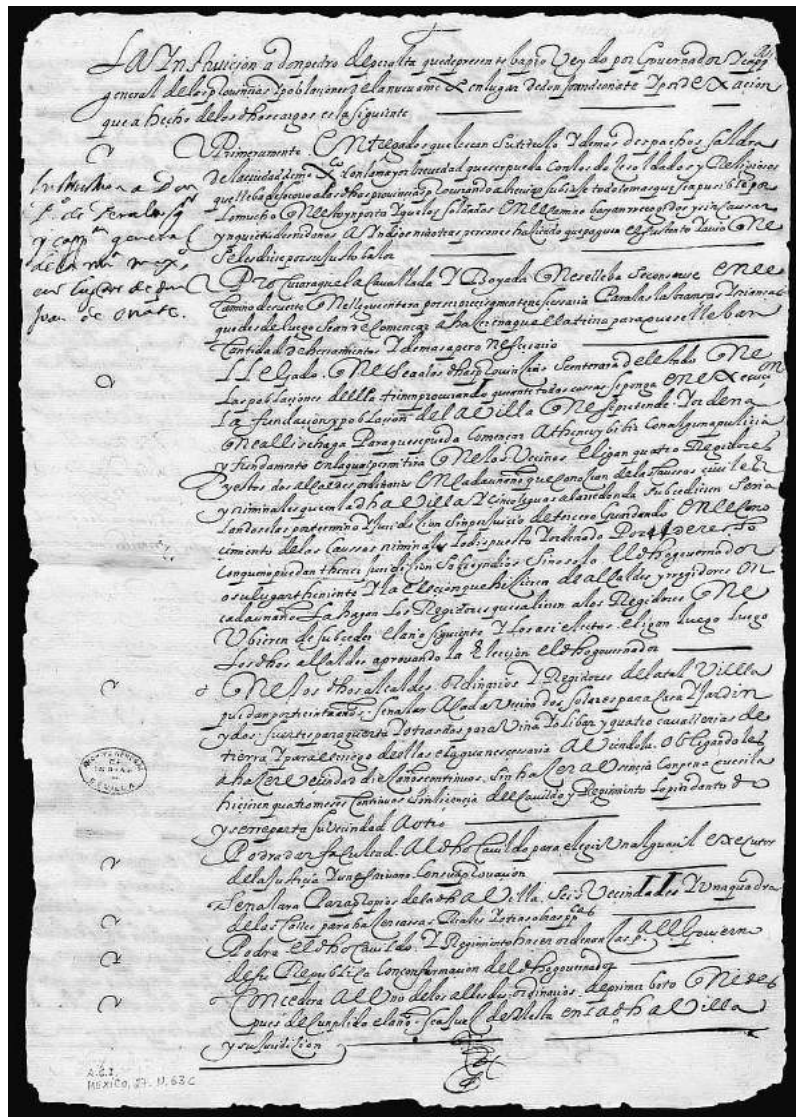
Much of the villa was built between 1610 and 1612. Later additions formed a large government-military compound containing arsenals, offices, a jail, a chapel, and the governor's residence and offices. That area of the compound was referred to as the *casas reales*, today known as the Palace of the Governors. The outer walls of adjoining structures, which formed the walled portion of the town, also served as the defensive walls of the entire compound and enclosed two interior plazas whose dwellings were three and four stories high. Throughout its early history, the villa had only one gate, with a defensive trench in front of it. Despite its military character, farmers, artisans, traders, missionaries, other frontiersmen, and the Indian servants largely occupied Santa Fe.

All roads in the province led to Santa Fe. The fortified town posted sentries in each of its four towers, two on

the south wall and two on the north side of the quadrangle, who could watch the roads leading to the villa. They could see the Jemez Mountains to the west and, to the southwest, a singular peak known as La Tetilla. It marked La Bajada, the descent on the Camino Real de Tierra Adentro (Royal Road of the Interior), which began in Mexico City, crossed the central Mexican plateau, passed the pueblos of the lower Rio Grande and La Cienega, and ended in Santa Fe. Other roads ran north from Santa Fe to Taos Pueblo, south to the Galisteo Valley, and southeast to Pecos.

Outside the enclosed plaza stood the homes of settlers, and, on the southeast side, a Mexican Indian section called Barrio de Analco was established sometime in the seventeenth century, if not during the settlement of Santa Fe. *Analco* means “on the other side” in Nahuatl, referring to the other side of the Rio Santa Fe. Generally, Indian allies from Mexico who assisted missionaries or worked as servants to certain settlers resided there. Just south of Barrio de Analco were Las Milpas de San Miguel, cultivated cornfields adjacent to the land of the Chapel of San Miguel. The *milpas* were watered by the *acequia madre* (main ditch), which was constructed to irrigate the fields south of the Chapel of San Miguel. Before the Pueblo Revolt, Santa Fe does not appear to have extended southward beyond the *acequia madre*. On the north side of the villa, other fields had their attendant irrigation ditch. Throughout the seventeenth century, the majority of settlers lived in Santa Fe, save for those who lived in scattered farms along the upper and lower Rio Grande. Still, Santa Fe served as a hub for all settlers, travelers, and traders.

The viceregal instructions of March 30, 1609, also advised Governor Peralta on the Indian policy for frontier New Mexico that had evolved since 1598. “No one shall have jurisdiction over the Indians except the governor or his lieutenant,” wrote Viceroy don Luis de Velasco. Regarding the *encomienda*, a grant to certain individuals to collect tribute from Indians, Peralta was permitted to make new grants if they did not interfere with those of the previous governor, Juan de Oñate. The orders to Peralta were explicit. Viceroy Velasco wrote, “Inasmuch as it has been reported that the tribute levied on the natives is excessive, and that it is collected with much



“Instructions Given to Don Pedro de Peralta When He Was Named Governor and Captain General of New Mexico, March 30, 1609, México.”
Sevilla. Archivo General de Indias. México, 27, N. 63 c.
Courtesy New Mexico History Museum.

vexation and trouble to them, we charge the governor to take suitable measures in this matter, proceeding in such a way as to relieve and satisfy the royal conscience.” The defense of Santa Fe and the province was the watchword of Peralta’s Indian policy, as it would be for succeeding governors. “Under no circumstances,” wrote the viceroy, “shall he give up the protection of the land and the colonists, but he shall try by peaceful means or by force to subdue the enemy or drive him out.” Aside from military force, the pacification plan also enlisted the missionaries who already had been hard at work converting the Pueblo Indians to Christianity.

While Governor Peralta busied himself with establishing the villa, Friar Alonso de Peinado, Franciscan prelate of the New Mexico missions, supervised the



Instructions Given to Don Pedro de Peralta When He Was Named Governor and Captain General of New Mexico, [March 30, 1609, México]



The appointment of Governor Peralta by the viceroy as Captain General to the Spanish province of New Mexico and instructions for the settlement of the City of Santa Fe are translated below.

Orders to Don Pedro de Peralta who presented his appointment as Governor and Captain General to the provinces and settlements of New Mexico, in place of Don Juan de Oñate on account of his relinquishment of said office, are as follows:

Orders to Don Pedro de Peralta, Governor and Captain General of New Mexico in place of Don Juan de Oñate.

First his appointment (título) shall be delivered to him and other commissions. He shall start from the City of Mexico as quickly as possible with the twelve soldiers and religious which he takes along to said provinces as protection, he shall hasten his trip as much as possible on account of the importance of the same, and the soldiers on the way shall keep together and cause no trouble or injury to Indians or to any other persons, they shall pay a just price for their sustenance and for whatever equipment which might be given them.

He shall see that the horses and oxen shall be well cared for so they shall arrive in good condition for the reason that they are actually necessary for the purposes of agriculture which shall be started immediately on that land and they shall carry a quantity of tools and other necessary implements.

When he shall have arrived at said province he shall inform himself of the condition of said settlements endeavoring before any thing else the foundation and settlement of the Villa they claim and shall order the same to be made there so people may begin to live there with some cleanliness and stability, in which he shall allow the citizens to elect four councilmen, and two ordinary alcaldes each year who shall try civil and criminal causes which may occur in said Villa and within five leagues around it, which he shall mark to them by boundaries and

jurisdiction without injury to third parties, keeping a record of criminal causes, decisions and what may be ordered according to law but they shall have no jurisdiction over Indians, only the Governor or his lieutenant shall have jurisdiction.

The result of the election held every year for alcaldes and councilmen shall be certified by the outgoing councilmen to the councilmen elected for the following year, and those elected shall elect the said alcaldes, the Governor shall approve the election.

The said ordinary alcaldes and councilmen of said Villa may mark out for each resident two lots for house and garden and two suertes for vegetable garden and two more for vineyard and for an olive grove and four cavallerias of land, and for the irrigation thereof the necessary water, obliging them to live thereon ten years continuously without absenting themselves, if they should absent themselves for three months continuously without leave from the council or regiment they shall lose all and it shall be given to others. They will give the council power to elect a constable of justice and a clerk with his approval. They shall mark out as belonging to said Villa six Vecindades and one square of the streets for the purpose of erecting Royal Buildings and other public buildings.

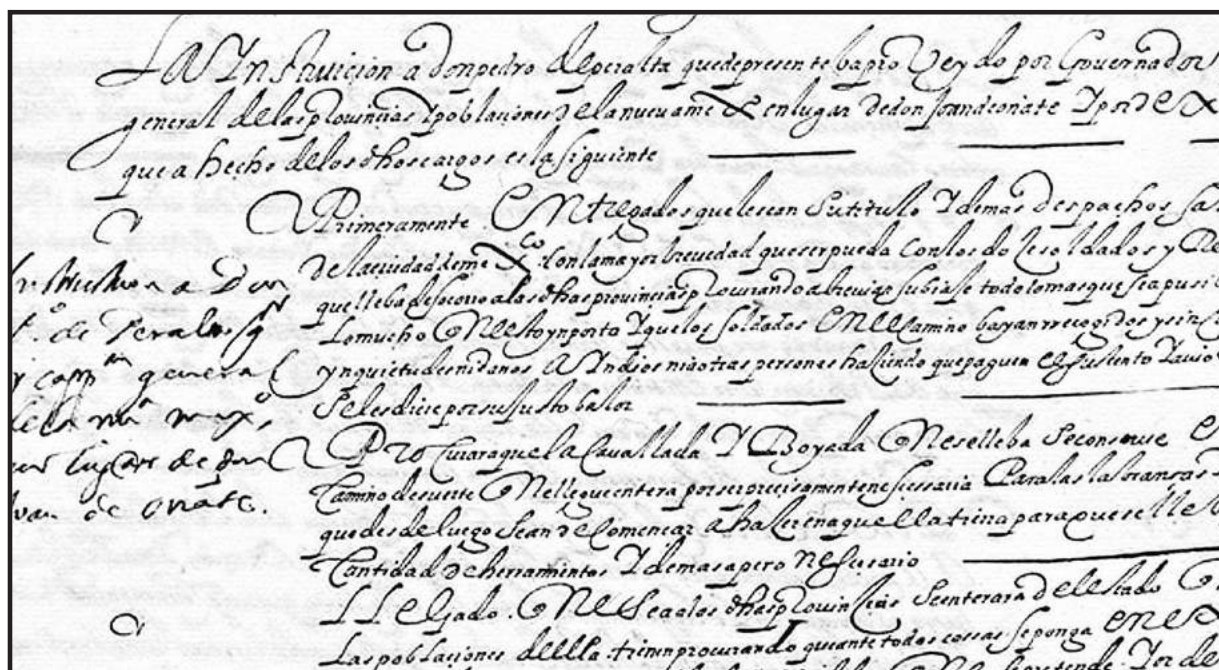
Said council and regiment may make ordinances for the government of its republic with the approval of said governor. It shall allow one of the ordinary alcaldes of first Boto [government official] after serving the first year to be Judge of the board of said Villa and its jurisdiction, cautioning it that if that land shall at some time be in condition to have royal officers it shall so advise the Viceroy of this New Spain and the reasons therefore so that what may be necessary shall be provided.

Adapted from:
New Mexico Historical Review 4:2 April 1929 (pp.178-87).
Translation by Ireneo L. Chaves.

Full translation of this document is available in the *Translations and Exhibition Notes* binder found in the Gathering Space (Level 2).

An excerpt from an English translation of the "Instructions Given to Don Pedro de Peralta When He Was Named Governor and Captain General of New Mexico, March 30, 1609, México," on signage in The Threads of Memory exhibition. As noted at the end of the excerpt, this translation was adapted from New Mexico Historical Review 4:2 April 1929 (pp. 178-87). Translation by Ireneo L. Chaves. Courtesy New Mexico History Museum.

The original "Instructions Given to Don Pedro de Peralta When He Was Named Governor and Captain General of New Mexico, March 30, 1609, México," on centuries-old paper, can be seen in the exhibition, *The Threads of Memory: Spain and the United States/El Hilo de la Memoria: España y los Estados Unidos*, at the New Mexico History Museum, located on the very spot where the the casas reales once stood. An English translation of the complete "Instructions" is available in the "Translations and Exhibition Notes" binder at the museum, and a copy of the original "Instructions" is on view in *Santa Fe Found: Fragments of Time*, at the Palace of the Governors through 21 May 2011. —Eds.



A detail from the "Instructions Given to Don Pedro Peralta When He was Named Governor and Captain General of New Mexico, March 30, 1609, México." Peralta's and Oñate's names are on the far left. See full page of "Instructions" and caption on page 13.

construction of a church for Santa Fe. Meanwhile, the settlers were content with a temporary church made of mud mortar and poles. In 1640 Friar Rosa Figueroa wrote that Peinado's church lasted a few years before it collapsed, whereupon the settlers had reverted to holding services in a makeshift church. There, noted Figueroa, the settlers and their servants gathered on Sundays and holy days of obligation in a wattled structure called a *xacalon*, which also doubled as a *galerron*, a granary. In 1627, under the watchful eye of Friar Alonso de Benevides, a new church called the *parroquia* was constructed.

Meanwhile, in 1610 Friar Peinado decided to establish the ecclesiastical headquarters for New Mexico at Santo Domingo Pueblo, south of Santa Fe. There, Franciscan prelates held their occasional chapter meetings and planned missionary activities throughout the seventeenth century. Once the civil and ecclesiastical capitals of the province had been established at Santa Fe and Santo Domingo, Governor Peralta and prelate Peinado settled into an amicable administration of the province's temporal and spiritual needs.

Excerpt reprinted by permission from "The Peralta-Ordóñez Affair and the Founding of Santa Fe," in *Santa Fe: History of an Ancient City*, revised and expanded edition, edited by David Grant Noble. Copyright 2008 by the School for Advanced Research, Santa Fe, New Mexico.

JOSEPH P. SÁNCHEZ, PhD, is superintendent of Petroglyph National Monument and the Spanish Colonial Research Center at UNM, and founder and editor of the *Colonial Latin American Historical Review* (CLAHR). Before his career with the National Park Service, Sánchez was a professor of Colonial Latin American history at the University of Arizona and has taught at Santa Ana College and the Universidad Autónoma de Guadalajara. Among his many books are: *The Rio Abajo Frontier, 1540-1692* (1987), and *Explorers, Traders, and Slavers: Forging the Old Spanish Trail, 1678-1850* (1997). His forthcoming book, compiled and edited with Bruce A. Erickson, is *From Mexico City to Santa Fe: A Historical Guide of Geographic Place Names along El Camino Real de Tierra Adentro* (Río Grande Books, 2011). In 2005, Dr. Sánchez was inducted into the order of the Orden de Isabel la Católica by King Juan Carlos of Spain.

EL CAMINO REAL DE TIERRA ADENTRO: LANDSCAPES & LANDMARKS PART II: FRA CRISTÓBAL TO TAOS

By Michael P. Marshall
Drawings by Louann Jordan

The caravan and our travelers are now resting at Paraje Fra Cristóbal, after having crossed the dreaded Jornada del Muerto. They are about to enter what was known in the Old Colonial Period as La Cabeza de la Provincia, and will soon approach the southernmost Pueblo villages of the Piro Nation in New Mexico. In the Pre-Revolt Era, a set of adobe pueblos, some multistoried with painted walls, were found along the riverside. However, in the Post-Revolt Period they were reduced to ruins, visited only by the coyote and the dove, and it was not until the dawn of the 19th century that new villages were established in Rio Abajo below Sabinal. Now it is time to depart and resume the journey following the river north, but the Camino Real remains hard and unforgiving.

North of Fra Cristóbal, Mesa Contadero presents a high wall on the east edge of the Rio Grande. This singular landmark is a great basaltic slab that comes down to the river at San Marcial. This mesa was variously known in the historic records as Mesilla de Guinea, Mesa Senecú, Mesa Contadero, San Marcial Mesa, and Black Mesa. The Piro pueblo and mission site of San Antonio de Senecú (1620s-1680) was located across the river from the mesa, and to the north on the east bank in the Post-Revolt period was the hacienda and later the settlement of Valverde.

The name Mesa del Contadero appears first in the records of the Revolt Period (Hackett and Shelby 1942: vol. II:203 and 364) and was probably named for "a narrow passage where sheep or cattle are counted" (*Velázquez Spanish and English Dictionary*), or "a narrow defile of such a nature that people or animals may only pass through it one at a time" (*Diccionario de la Lengua Española*). This suggests that the narrows between the mesa and the river might have been a staging area where livestock were counted before their entrance into the Jornada del Muerto (Wilson 1976).

However, the main branch of the Camino Real appears to have passed across the eastern side of Contadero Mesa, returning to the river's edge at Valverde. The Camino

Real then continued north into the dunes below the San Pascual Mountains and into the Bosque del Apache. The caravans trudged north to the red-black butte of San Pascualito and the nearby pueblo of San Pascual. San Pascual was the largest pueblo of the Piro Nation and was a great multistoried adobe apartment with four plazas and perhaps a thousand rooms (Marshall and Walt 1984:182). San Pascual was so weakened by smallpox and measles that it was overcome by the Apache and abandoned during the Revolt of 1680. Many of the inhabitants of San Pascual and other Piro pueblos went south to join the Spanish refugees in El Paso during the Revolt. Travelers along the Camino Real frequently mentioned the ruins of the great pueblo of San Pascual. In 1760 Bishop Tamarón saw the walls of a small chapel (Adams 1954:200) at the pueblo. Many camped in the ruins, finding shelter within the fallen walls.



Farther north, still within the Bosque del Apache, was another Piro pueblo, Qualacú. The Oñate colony camped near Qualacú for a month in 1598 (Hammond and Rey 1953:317-318). Archaeological excavations in the pueblo (Marshall 1987) identified three major periods of construction and twelve occupational horizons spanning the period from ca.1150

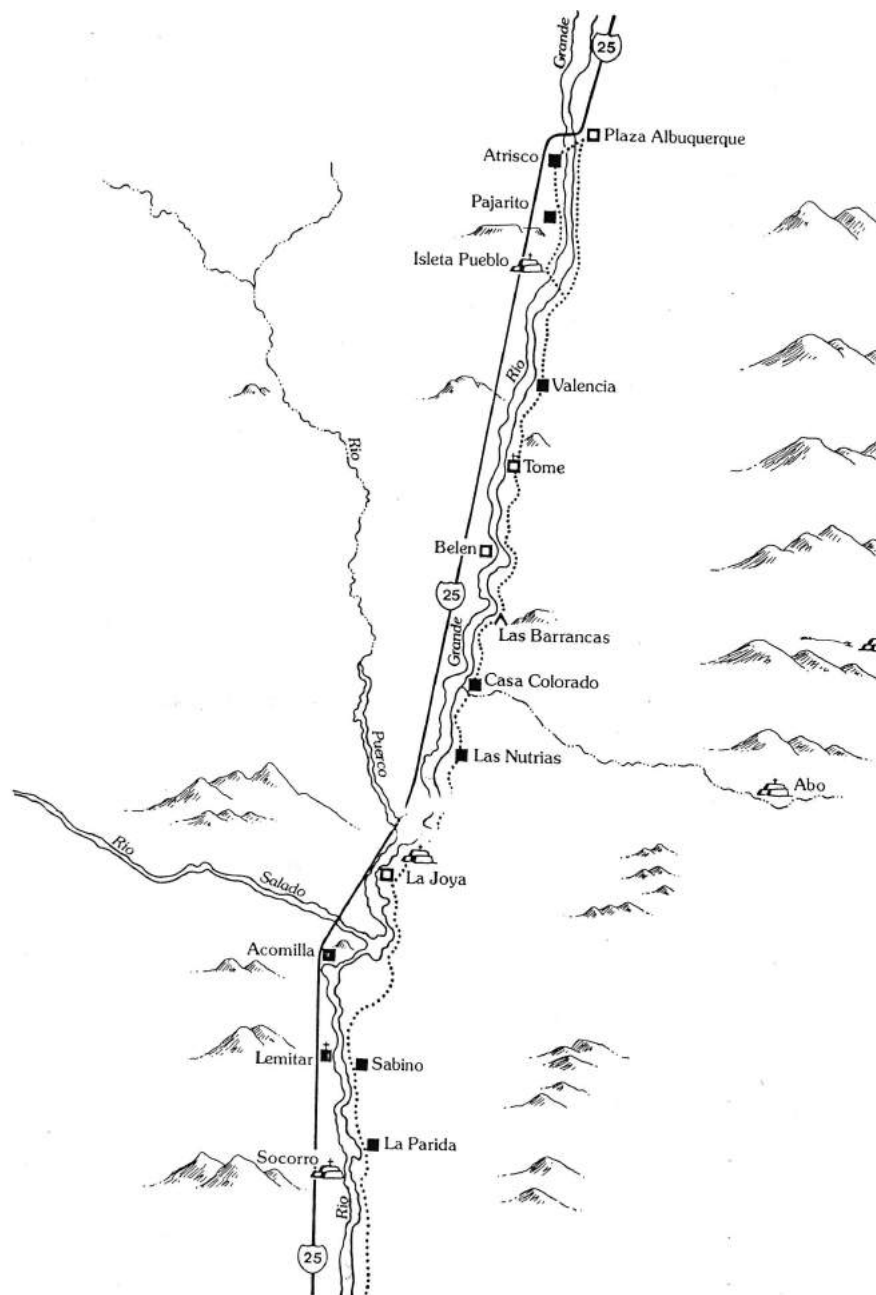
to 1680. For many years, following the Revolt of 1680, travelers on the Camino Real passed the ruins of Qualacú, which to them were only low adobe walls of some unknown village from an obscure and dead civilization.

In the north beyond the Bosque del Apache, there are still more desert mountains coming down to the edge of the river. There were settlements here prior to the Pueblo Revolt of 1680, but the area was abandoned in 1680 until resettlement of Rio Abajo began at La Joya and Socorro in 1800. North of Bosquecito and opposite Socorro, a series of deep arroyos backed by high gravel benches come down to the river's eastern edge and closed the road to the edge of the valley floor. These gravel benches and sandy arroyos, known as Las Vueltas de Luis Lopez or Las Vueltas de Socorro, were seen by some as the worst section of road and the most difficult passage between El

Paso and Santa Fe. Here the carriage of Bishop Tamarón overturned in the deep sand of an arroyo embankment in 1760 (Adams 1954).

Across the river was the Piro pueblo of Teypama, the gift-givers of food to the Oñate colony (Hammond and Rey 1953:318 and 346), hence its name Socorro (succor). Later the name was given to the Piro pueblo of Pilabó and the mission site of San Miguel de Socorro (Marshall and Walt 1984:248). North of Socorro on the east bank and situated near a riverside meadow along the Camino Real was the Pueblo of Alamillo and later mission site of Santo Angel de las Guarda del Alamillo (Marshall

and Walt 1984:254). In sight and beyond Alamillo the Camino approached the heights of a tall volcanic butte, El Acomilla (little Acoma), which stood above an angostura (narrows) where the Rio Grande flows between two basaltic hills. The Peñol de Acomilla (San Acacia Butte) is yet another famous landmark along the long trail to the north. It was the site of a prehistoric Piro pueblo, a watchtower, and the Estancia de Acomilla, occupied by Gerónimo Marquez from 1631 to the 1670s (Chávez 1975:69, Marshall and Walt 1984:256). During the Pueblo Revolt of 1680 Spanish Refugees from Rio Abajo stationed a sentinel on the summit of Acomilla as they watched



Map of El Camino Real de Tierra Adentro from Socorro to Albuquerque, drawn by Orlando Padilla.

for the arrival of their kinfolk from Rio Arriba (Hackett and Shelby 1942,II:164).The road along the river above Acomilla to the ancient Piro pueblo of Sevilleta (1300–1680) and the later frontier town of La Joya (1800 to the present) was yet another difficult passage, with high hills and gravel benches extending to the river’s edge. This section of the Camino Real landscape was known as Las Vueltas de Acomilla, and upon occasion was avoided by a branch road onto the open plains east of the river across



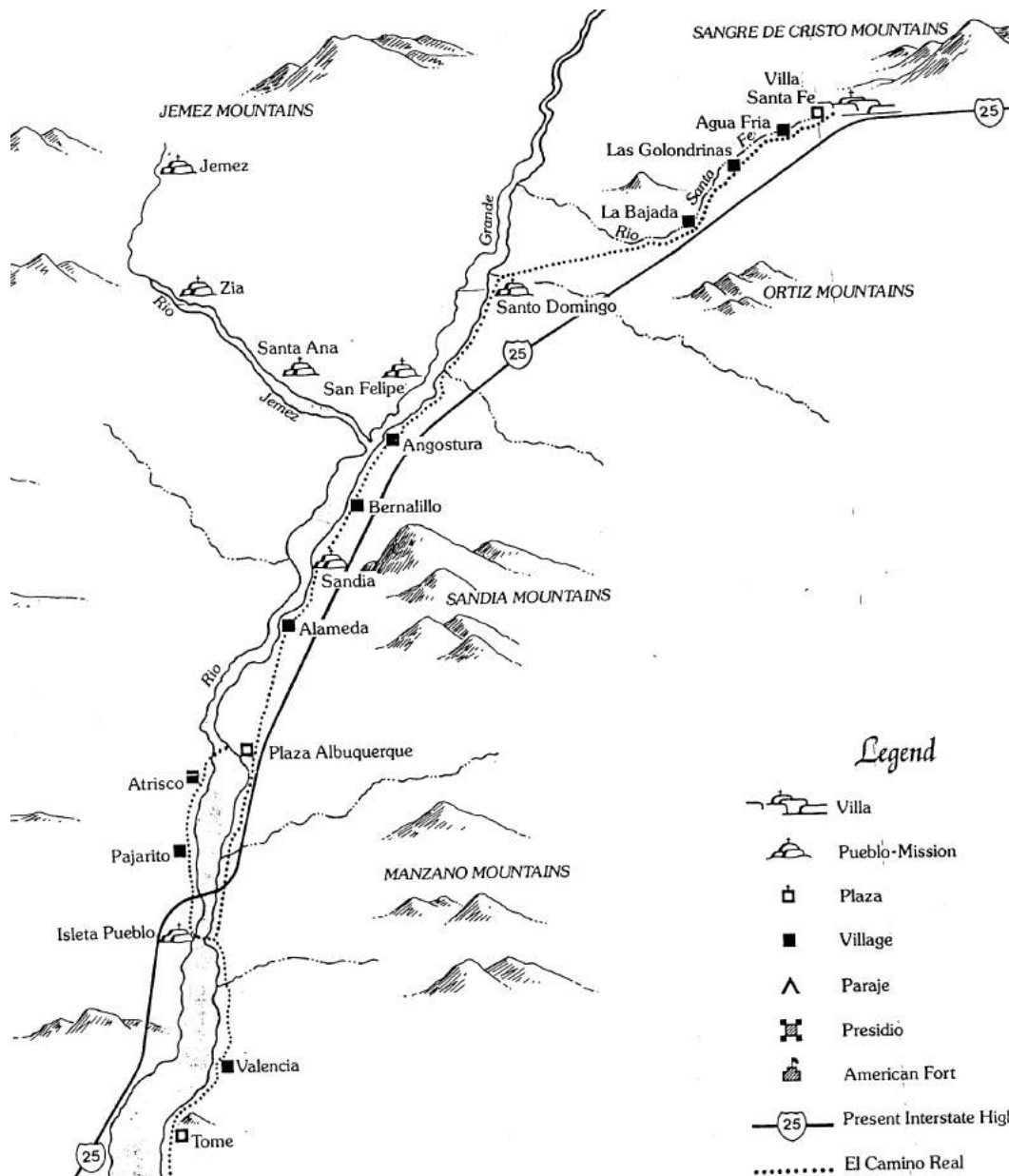
El Valle de La Joya. The village of La Joya de Sevilleta, named for the nearby Piro pueblo, is situated at the base of a high gravel bluff. The later Hispanic village of La Joya de Sevilleta was the southernmost settlement in New Mexico along the Camino Real during the early 19th century, and the site where caravans gathered in the fall before entering into the long des poblado that extended south to El Paso. Here, travelers going north were welcomed back into a land of shelter and cultivation. Zebulon Pike passed by La Joya de Sevilleta on March 10, 1807, and referred to the settlement as “a regular square, appearing like a large mud wall on the outside, the doors, windows, etc., facing the square; it is the neatest and most regular village I have yet seen, and is governed by a sergeant, at whose quarters I put up....” (Coues 1987:628, reprint).

North of present-day La Joya, the Camino Real climbed from the valley edge to the summit of the high bluffs and passed the mission and Piro pueblo of San Luis Obispo at Sevilleta. The adobe nave, capped with a bell tower, was burned to the ground by enemy Apache in 1672 (Marshall and Walt 1984:245). For two centuries after the Pueblo Revolt of 1680, travelers passed near the mission ruins and followed the road into the lowlands and mesquite plains to the north, passing the Estancia de Felipe Romero, abandoned during the Pueblo Revolt (Wilson 1977). It was a long march across sandy flats with low gravel-filled arroyos north of Sevilleta. This area had

been occupied by Southern Tiwan pueblos during the early Colonial period, and was abandoned for nearly a century following the Pueblo Revolt. It was reoccupied by small Hispanic and Genízaro villages in the late 18th century. In 1778, at La Vega de Las Nutrias, Nicolas de Lafora described a settlement of thirty families living in tents (Kinnaird 1958:89). This was the southernmost settlement in Rio Abajo along the Camino Real at the time. The road continued north and crossed the lower reach of Abo Arroyo and the red clay silt of the arroyo floor. The adobe from this red silt was used to build the plaza at Casa Colorado in the 1820s. Casa Colorado, mentioned as ruins in 1760 (Adams 1954:43), was a land grant (1813) and plaza settlement (1823) located just north of the Abo Arroyo confluence with the Rio Grande. Later, Casa Colorado was moved further north to its present location.

Beyond Casa Colorado is a high gravel bluff overlooking the river southeast of Belen. This is the highest landform along this section of the riverside, and was known as Las Barrancas. It was the site of the Colonial period Estancia Las Barrancas (Chávez 1975:37). The ruins of an old Tiwa pueblo (El Alto del Pueblo) were situated on the bluff (Hackett and Shelby 1942:I:1xxii) and from here the travelers looked further north into the settled valley of the Rio Grande and over fields and orchards fed by irrigation canals. The road went down the bluff and continued along the desert flats fringing the river and came up to a rotund volcanic plug at Cerro Tomé. One of the roads passed east of the hill and the other went down to the hacienda of Tomé Domínguez de Mendoza in the pre-Revolt period or to Plaza Tomé and the church of Nuestra Señora de La Concepción, which was erected in 1746. Cerro Tomé was yet another landmark towering above the green canopy of the Rio Grande bosque and the open yellow grassland extending far east to the Sierra Moreno (Manzano Mountains).

The road left Tomé and continued north following the valley edge and coming to the villages of Valencia, Peralta, and the hacienda at Bosque de Los Pinos. The road passed along the base of some high sandy bluffs and then came to the Tiwa pueblo of Yellow Earth Village on the east side of the river opposite Isleta Pueblo. Isleta Pueblo was the Tiwa capital of the province and site of the mission establishment of San Agustín. Isleta Pueblo was one of the largest villages on the Camino Real north of El Paso. On the west side of the river north of Isleta, a black mesa stands like some volcanic island overlooking the Albuquerque Valley and the ranchos of Los Padillas and Pajarito. On the summit of this isolated mesa was an



Map of El Camino Real de Tierra Adentro from Tomé to Santa Fe, drawn by Orlando Padilla.

early Colonial-period pueblo (Puré-Tuay), said by some to be the original Isleta or rock "island" above the valley.

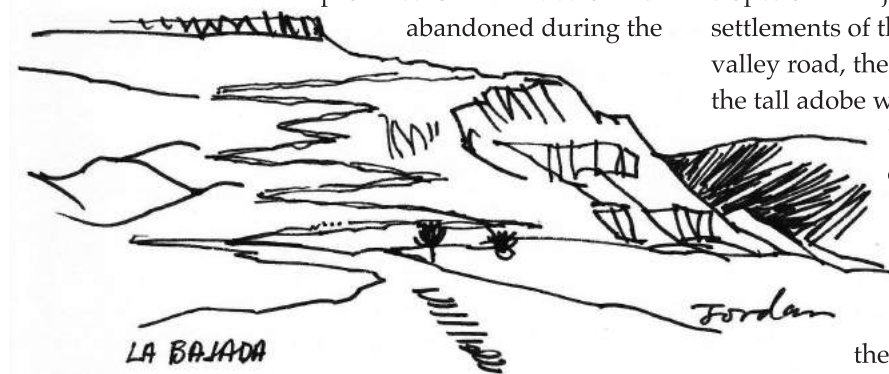
North of Isleta on the east valley edge was a stretch of deep sand leading down to the Villa de Albuquerque. Many preferred to cross the river at Isleta and travel the firm valley floor north to Atrisco. They re-crossed the river at El Vado de Barelás, and followed Old Barelás Road to the Plaza de Albuquerque, established in 1706. From the church tower at San Felipe de Neri in Albuquerque one could see the outlying ranchos and settlements of Los Barelás, Los Duranes, Los Candelarias,

Los Griegos, and perhaps further north to Los Poblanos, Los Ranchos, and others. There were two main roads and a braided network of trails linking these settlements, all part of the greater Camino Real system. Travelers heading directly north to Rio Arriba followed the hard and dry road (El Camino del Lado) on the eastern edge of the valley. They soon passed the ruins of Puaray Pueblo, site of the first martyred priests in New Mexico. (Hammond and Rey 1966:139). Travelers with time to spare and visits to make followed the valley floor roads, perhaps along the Camino del Guadalupe and under the cottonwood

trees to Alameda.

From Puaray Pueblo the Camino Real followed the base of the high gravel benches that came down from the great uplift of Sierra Sandia. Here, the southernmost extension of the Rocky Mountains comes close to the river, and its rocky crags tower above the ancient Tiwan Pueblo of Sandia, first occupied about 1200, and the mission site of San Francisco de Sandia, built in 1610. In 1680, Governor Otermín and a band of refugees could be seen leaving the burning pueblo and fleeing the

province. Sandia Pueblo was abandoned during the



Pueblo Revolt and remained in ruins until the descendant Tiwas returned from the Hopi pueblos in 1748, when once again travelers on the Camino Real were met by Sandia Pueblo villagers.

The village of Bernalillo was not far beyond Sandia Pueblo, with settlements scattered over the valley floor along the tree-lined acequias. There were Hispanic estancias in the area during the pre-Revolt period, including the Gonzales-Bernal family from which the name Bernalillo was taken. After the Reconquest, Plaza San Francisco de Bernalillo was established at the site in 1701. In 1766, the community was described as a series of ranchos (Kinnaird 1958:90).

North of Bernalillo, a large flat mesa with cliffs on the west riverside and high gravel bluffs on the east form the famous La Angostura, or narrows, of the river. La Angostura was the gateway to the north and the frontier of the Tiwa and Keres Nations. This was the entrance to the Rio Jemez and doorway to the pueblos and settlements of the Puname and Jemez provinces on the west, and the mountain haciendas and villages of Las Huertas de San José and Las Placitas on the east.

North of La Angostura, at the base of a high volcanic bluff and on the western bank of the river, is the Keres pueblo of San Felipe. The Camino Real led up to the edge of the river on the opposite bank, and a bridge was built across to the pueblo, as described by Zebulon Pike in 1807 (Coues 1987, II:617). The old Colonial pueblo with

its black rock edifice and mission church stood on the edge of the high mesa top, but the pueblo was moved to the foot of the mesa following the Reconquest. Beyond La Angostura the river raced over a rocky bottom, and the traveler sensed that he was leaving the desert plains and the chocolate-colored waters of the lower river and was beginning to climb into the foothills of the mountains.

Farther along the east bank of the river from San Felipe, the Camino Real passed a branch road, the Juana Lopez Road, which went northeast to bypass the steep slopes of La Bajada and to link the Rio Grande to the settlements of the Galisteo Basin. Following the main valley road, the caravans rested and were dwarfed by the tall adobe walls of Santo Domingo Pueblo, and, after 1611, the bell tower of the mission church of Nuestra Señora de La Asunción (Hodge 1912:462).

North of Santo Domingo, beyond the pueblo of Cochiti, the Rio Grande pours out from a deep canyon incised in the basaltic mesa of the Caja del Rio Plateau.

From Santo Domingo the Camino Real left the river to bypass the Caja del Rio. Looming up before the road was the tall black escarpment of La Bajada Mesa. La Bajada is a great landfall and was the landmark that divided the Rio Abajo and Rio Arriba provinces of New Mexico. The Juana Lopez branch trail at San Felipe headed northeast and around this barrier, while the main trail proceeded from Santo Domingo across an expansive yellow grassland plain to the entrance of Santa Fe Canyon. The canyon is the only corridor through the tall volcanic wall of La Bajada to Santa Fe, and opens like a great mouth to plains below, hence the Colonial name Cañon de Los Bocas.

La Bajada is one of most famous and singular landforms along the Camino Real in New Mexico. Indeed, many travelers coming up from the desert lowlands must have had a sense of foreboding as they approached the entrance to the canyon, dark save for a sparkling stream that issued from its wall. There was a large Tano pueblo, Cinnicú, at the base of La Bajada in the early Colonial period, but it was abandoned during the Pueblo Revolt of 1680, and the melted adobe walls were a probable campsite during the post-Revolt period. There was also a paraje at the entrance to Cañon de Las Bocas, which was located below the high, fluted rocks known as Peñasco Blanco (Marshall 1991:135).

Caravans and mule teams, traders, priests, soldiers, and Indians followed the trail into the canyon mouth and gateway to Rio Arriba, with the high black walls of La

Bajada Mesa standing above. The Camino Real entered the canyon and followed along its narrow floor. The trail crossed rocky benches between gigantic boulders and in some areas rocks were moved from the road forming curbs and stacked walls. The canyon road frequently crossed the small stream among the red willow and tall dusty-green chamisa. Near the upper entrance to the canyon the road came out onto the outskirts of La Ciénega, an area of scattered ranchos.

There was another trail, the La Bajada Mesa Road, used by pack mules and travelers on horseback, which ascended the steep slopes of La Bajada and crossed the open flats of the mesa top. This pack trail was in use during the Colonial period (Adams and Chávez 1956:127) and was improved for wagon traffic by the U.S. Military in the 1860s. It eventually evolved into the old automobile highway at La Bajada (NM Highway 1, El Camino Real, and Route 66 from 1926 to 1932).

There were scattered ranchos and haciendas in La Ciénega in the 18th century. Many were built around the springs known as Ojo de Alamo and the hacienda of El Alamo. From here the road divided, with one branch crossing a divide east to Quemado (Agua Fria) and Santa Fe, while the other continued north to rejoin the Rio Grande near Buckman and continue to the pueblos of San Ildefonso and San Juan (Myers and Schlanger 2004).

The Santa Fe branch followed close to the Rito Santa Fe into the streets of the capital city, where the stream flows out from the forested and snow-clad mountains of the Sangre de Cristo range. The trail ended at the plaza and the Palace of the Governors, which was established as the capital of New Mexico in 1609. The road leading into Santa Fe was identified as the Camino del Alamo on a Spanish Colonial map of the Villa de Santa Fe (Jose Urrutia 1766-1768), and was appropriately called the Great South Road on some early U.S. Military maps.

From Santa Fe the Camino Real extended farther north into the Tewa Pueblo Province, going over the Tesuque Divide and following the valley down to Pojoaque and points north to Santa Cruz de La Cañada and the first Spanish capital in New Mexico, San Gabriel del Yunque, opposite San Juan Pueblo. From San Gabriel the colonists could see the high mountains of the Sangre de Cristo range, capped with snow. It was a cool but hospitable land from which the Colonial Empire might expand. It was a good place to strike out in search

of gold and El Otro México, but, alas, no shining cities of gold were found.

Extensions of the Camino Real continued farther north to Taos, although the official El Camino Real de Tierra Adentro National Historic Trail designation ends at San Juan Pueblo. Two branches of the Taos road extended north from the Nambé and the San Juan areas and were known as the Winter and Summer roads. The Summer road left the Rio Tesuque leading to Nambé Pueblo, and crossed over to Chimayó or followed the route from Santa Cruz to Chimayó. From Chimayó the Summer Road climbed the steep Arroyo de la Cuesta Colorado to the high La Ceja Mesa rim near Truchas. Diego de Vargas referred to this as the Camino Real when he passed in 1692 (Kessell and Hendricks 1992:446). This road continued farther north into mountain forests and valleys to Trampas, Picuris Pueblo, and eventually Taos.

The Winter Road continued beyond San Juan Pueblo, leaving the Rio Grande Valley near Velarde, crossing east of Embudo Mesa to Embudo (present-day Dixon) and then climbing rough trails to the high mesa overlooking the Rio Grande Gorge and the Taos area (Blumenschein 1968, Ramsey et al 2002, and Hawk 2005). Taos was the northern terminus of the Camino Real, but other trails and paths were eventually established leading farther north along the Taos Trail and northeast across the Sangre de Cristo pass to Bent's Fort and the Great Plains.

El Camino Real de Tierra Adentro was the major continental trunk road to the northern limits of New Spain, and in the 1820s was joined by the major east-west road from the United States—the Santa Fe Trail. The Camino Real was an evolving system of roads that included various alternates and branches (Table 2), which made the trail system rather complex. There were three major epochs of the Camino Real de Tierra Adentro in the north: the Early Colonial period (1598 to

the Pueblo Revolt of 1680), the Late Colonial Period (1692–1821), and the Mexican and American Territorial Periods (ca. 1821–1880). Each of these epochs had its own distinctive character, and the trail system adjusted to the shifting demographics of each era. Much remains to be discovered, as only about ten percent of the Camino Real trail system has been the subject of formal archaeological survey (Marshall 2005). Students of the Camino Real will be working on the exploration and definition of this trail system for some time to come.



Part I, "Landscapes & Landmarks: El Paso to Fra Cristóbal," appeared in the Summer 2010 *Chronicles*.

MICHAEL P. MARSHALL is director of Cibola Research Consultants, which provides specialized consultation in archaeology and history for environmental compliance. Mike Marshall and associates John Roney and Thomas Merlan have recently finished a Multiple Property nomination for selected segments of El Camino Real de Tierra Adentro to the National Register of Historic Places. Marshall co-authored *El Camino Real de Tierra Adentro, An Archaeological Investigation* for the New Mexico State Historic Preservation Division, in 1991, and he prepared *A Cultural Properties Assessment for the El Camino Real De Tierra Adentro National Historic Trail System* for the National Park Service Spanish Colonial Research Center, Albuquerque, in 2005. Mike is currently assisting John Roney and Tom Merlan in the preparation of an overview of the Old Spanish Trail system in New Mexico, which includes parts of the Camino Real extension to Taos.

LOUANN JORDAN recently retired after thirty-five years as a volunteer and staff member at El Rancho de las Golondrinas. While Curator of Exhibitions, Louann curated nineteen special exhibits in the Chapel and Exhibit Hall. She designed and drew the Golondrinas map and guidebook that are still in use today. Louann is a charter member of CARTA and former board member.



FRA CRISTÓBAL TO TAOS

TABLE 1. IMPORTANT LANDMARKS ALONG EL CAMINO REAL DE TIERRA ADENTRO

Mesa Contadero (Mesa Senecú)*
 Bosque Del Apache Dunes-San Pascualito Butte*
 Vueltas de Luis Lopez and Socorro*
 La Angostura and El Peñol de Acomilla (San Acacia Butte)*
 Vueltas de Acomilla*
 La Joya Sevilleta Bluffs*
 Abo Arroyo and Confluence*
 Las Barrancas*
 Cerro Tomé*
 Black Mesa at Isleta (Padilla Mesa)
 La Angostura (Gateway to the North)*
 San Felipe Mesa and Mesita*
 La Bajada* (Landfall Boundary Rio Abajo/Rio Arriba)
 Cañon de las Bocas*
 Black Mesa at San Ildefonso (Tunyo)*
 Rio Chama Confluence*

Winter Road to Taos

Embudo Mesa and Pass*
 Apodaca Pass*
 Cieneguilla Canyon and the Taos Overlook*
 Rio Grande Gorge west of the Trail to Los Córdovas

Summer Road to Taos

Cerro Chimayó*
 La Ceja Mesa to Truchas*
 Picuris Pass and El Alto del Airé*

*Located on or immediately adjacent to the Trail

TABLE 2. LIST OF CAMINO REAL RAMALES (ALTERNATE CAMINO REAL TRAILS)

West Side Atrisco to Valverde Road
 Possible La Joya-La Parida Bypass Road
 Las Barelvas Road (Valley floor to Old Town)
 Old Town-Alameda Road (Camino del Lado is the east side road in the Albuquerque area)
 Juana Lopez Road
 La Bajada Mesa Road
 The Winter Road to Taos
 The Summer Road to Taos

TRAILS THAT JOIN CAMINO REAL—OTHER TRAIL SYSTEMS

The Abo Pass-Salinas Road
 The Isleta-Hopi Trail (Major Road from Isleta to Laguna and points west)
 Hells Canyon-Cañon Rintado Road-Great Plains Road
 Albuquerque (Tijeras Canyon) Fort Smith Road
 Beals Wagon Road (Albuquerque West)
 San Felipe-Puname Road to Zia and Jemez
 The Peña Blanca-Jemez Road
 The Galisteo Road (Galisteo Basin and points east)
 The Santa Fe Trail (Pecos and East)

The Abiquiu Road–West Branch of the Old Spanish Trail
(New Mexico to California)
The Taos–North Trail

FORDS-FERRIES AND BRIDGES

Valverde Ford
Sabino Lemitar Ford (mentioned in Territorial Period)
The San Acacia Ford (not many references to this)
The Barelás Ford, Ferry, Bridge (frequently mentioned in records, photos of military ferry at this location)
The San Felipe Bridge (described by Pike)
Peña Blanca Ford (on branch road to Jemez)
Galisteo Lateral Arroyo Bridge (on Juana Lopez Road) (Marshall 1991:113, LA 80003).

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EL HILO DE LA MEMORIA: EARLY MAPS AND TRAILS

By R. B. Brown

The exhibition *The Threads of Memory: Spain and the United States/El Hilo de la Memoria: España y los Estados Unidos* consists of 139 rare and original items from the Archives of the Indies in Seville, Spain, the principal Spanish archive of the Americas. The show's selection of unique documents and maps shows how the Spanish world developed in America, where it was a major presence for more than three hundred years. In 1776, Spain's North American colonies covered roughly three times the area occupied by the thirteen colonies that seceded from England. Spain's territories extended from shore to shore, from the Atlantic to the Pacific.

Leaving Spain

European expansion began with Cristóbal Colón in 1492. Highly motivated and subsidized by the King and Queen of Spain, Colón shattered the world as it was then known to Europeans. Before Colón's journey, it was thought that the western edge of the world had finite limits, limits symbolized by the Pillars of Hercules that, according to Greek mythology, were located near the Straits of Gibraltar and included the warning: *non plus ultra*, a warning to travelers that there is "nothing beyond." From time immemorial, the Iberian peninsula had been the western limit of the European world, but King Charles V purportedly adopted *Plus Ultra* as his imperial motto in order to challenge risk takers and encourage people to search beyond the limits of the known world: to search for new opportunities, to go beyond the Pillars of Hercules, beyond to the New World. In the seventeenth century, the Hapsburg kings included the motto *Plus Ultra* in their coat of arms and on the silver coins that circulated in the Americas; today the Pillars of Hercules and this motto are still featured on the Spanish flag.

By the end of the 17th century, Spain's position as a major—if not *the* major European power, was in jeopardy. Its population had declined due to the continual round of wars required to maintain its prominence, coupled with the drain of emigrants in search of a better future in the New World. When Mexico and the other Latin American countries gained independence at the beginning of the 19th century, there were more Spaniards living in the Americas than in Spain.

The first Spanish explorers to reach these shores came from a small and fractured country with a population of barely seven million. They were overawed by the immense size of the American continent, so different and yet so similar to the land they knew. The forests and plains seemed to go on forever. The vistas of Andalucía were dwarfed by the immensity of the southwestern horizons. They were amazed by the unfamiliar plants and fruits—corn, agave, avocados, etc; new animals—bison, turkeys and parrots;—and, above all, new cultures and new ways of living.

Exploration by sea

Spanish sailors were the first Europeans to reach these shores, but they did not stop here. They moved into the Pacific. . . or better yet, they took over the Pacific to such a degree that it was known as "the Spanish Lake." From Acapulco they crossed the Pacific Ocean to Asia and established the route that became known as the Manila Galleon. From Perú they traveled across the Pacific to Oceania. Later, they went up the West Coast to Nootka and Alaska.

In the 1519 map of the Gulf of Mexico, "Mapa de las costas de Tierra Firme y de las Tierras Nuevas," attributed to Alonso Álvarez de Pineda, one can see Veracruz, Mexico's principal east coast port, and easily grasp the strategic importance of Florida, Cuba, and the Yucatan Peninsula in controlling its access. Little is known about Pineda (1494–1520), except that he, like Cortés, was from Extremadura, a landlocked Spanish province. Trailing Hernán Cortés by some six weeks, in March 1519 Pineda was commissioned by Francisco de Garay, Governor of Jamaica, to search for the purported sea lane linking the Gulf of Mexico to the Pacific Ocean. As the head of four ships and a complement of 270 men, Pineda followed the western Florida coast north and then west to become the first European to record the mouth of the Mississippi River, which he called the *Espíritu Santo*—the Holy Spirit. Pineda continued west and then south along the Texas coast until he reached the Villa Rica de Veracruz, where he was challenged by Cortés. Having traveled the coast from Florida to Veracruz, Pineda established the absence of any inland passage linking the Gulf of Mexico to the Pacific Coast. He also showed that

Florida was a peninsula, not an island.

On his return journey, Pineda stopped at the Rio de Las Palmas to repair his ships and establish a colony on the banks of the Panúco near the present town of Tampico. It seems that Alvarez de Pineda stayed while his ships returned to Jamaica with this map. This is the first known map of the Gulf Coast, and the first known document of Texas history.

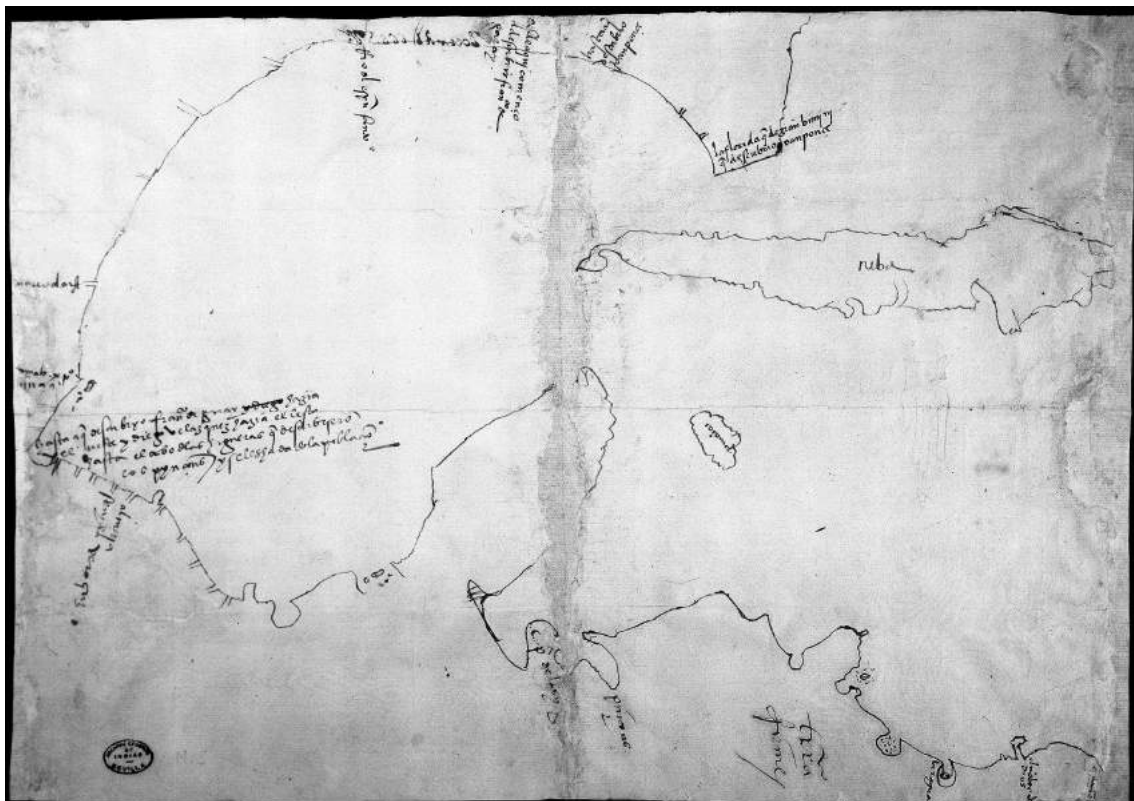
While Hernando Cortés is best known for the conquest of the Aztecs and the Mexico City Basin, his efforts did not stop there. He led expeditions to Oaxaca, Guatemala and Honduras, and established sugar plantations and other enterprises. With the goal of locating the Strait of Anián and a new—and shorter—route to Asia, Cortés ordered or led a number of maritime expeditions to the west coast of Mexico and the Vermilion Sea [also known as the Sea of Cortez or Gulf of California—Eds.]. Cortés's name for the Baja California peninsula, Tierra Nueva de Santa Cruz, was soon replaced by "California." The first written mention of the name California for this area is thought to have been on a map prepared by Domingo

del Castillo in 1541 [from a fictional island in a Spanish novel—Eds.]. Del Castillo was the pilot on Francisco de Ulloa's last expedition (1539), sponsored by Hernando Cortés. On this final trip, Francisco de Ulloa sailed along the east coast of Baja California to the mouth of the Colorado River, and demonstrated that Baja California was a peninsula, not an island.

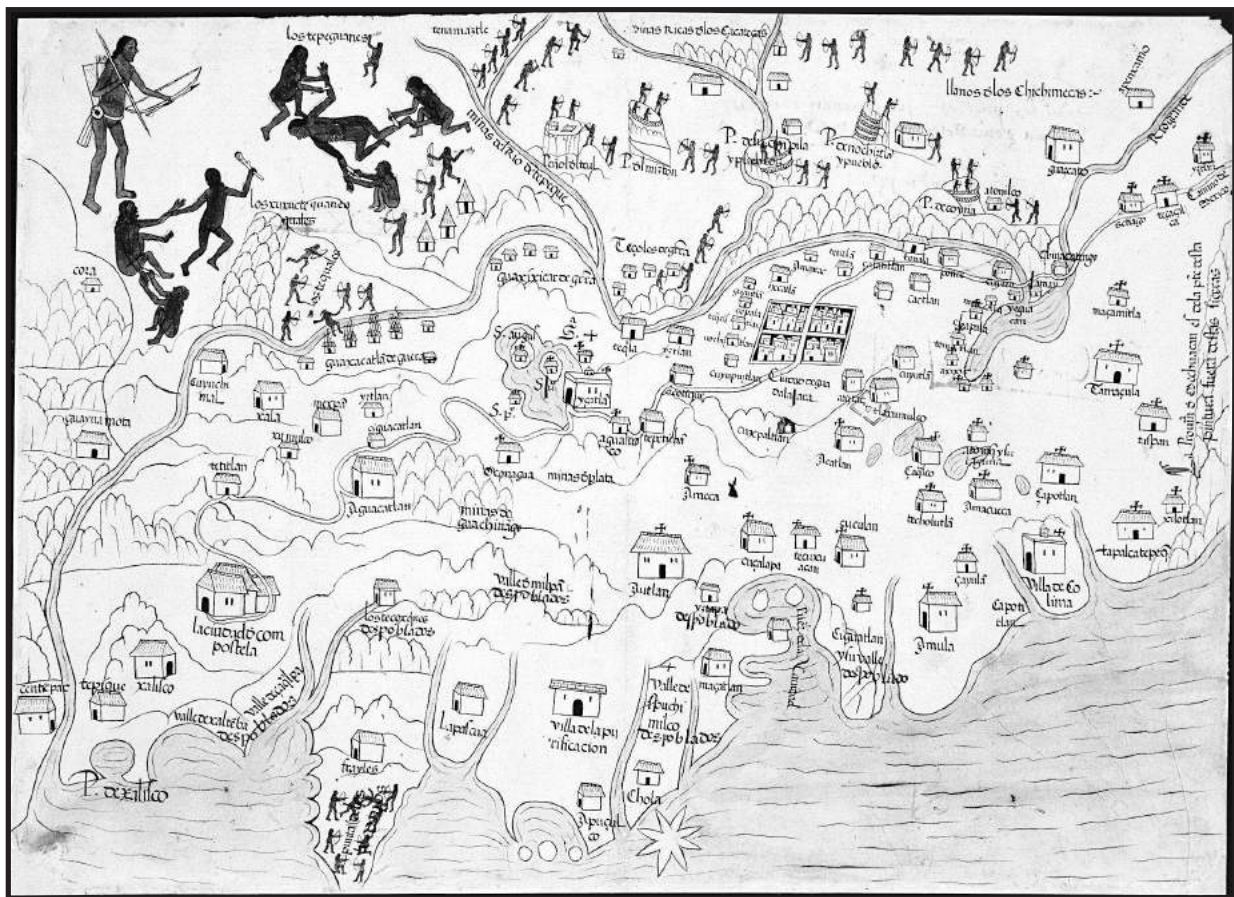
Exploration by land

In 16th-century Spain, much of civil society was ruled and ordered by social rank. The *Reconquista* had both strengthened and weakened the system. The elite, ever conscious of their prerogatives, were composed of a hierarchy of dukes, earls, marquises, and other nobles. The wild card was the title of *hidalgo*, roughly translated as "son of a freeman," which was awarded to many early explorers and *Conquistadores*. Others [notably Don Juan de Oñate—Eds.] were granted the title of *adelantado*, or governor. These were steps on the staircase of upward mobility.

But the explorers were not alone. The Spanish



Map of the coast of Terra Firma, 1519, discovered by Juan Ponce, Francisco de Garay, Diego Velázquez, et al. Attributed to Alonso Álvarez de Pineda, covering the coast of the Gulf of Mexico from Florida to Panama. Veracruz is on the far left. Manuscript, drawing in sepia ink on paper. Sevilla. Archivo General de Indias. MP-México, 5.

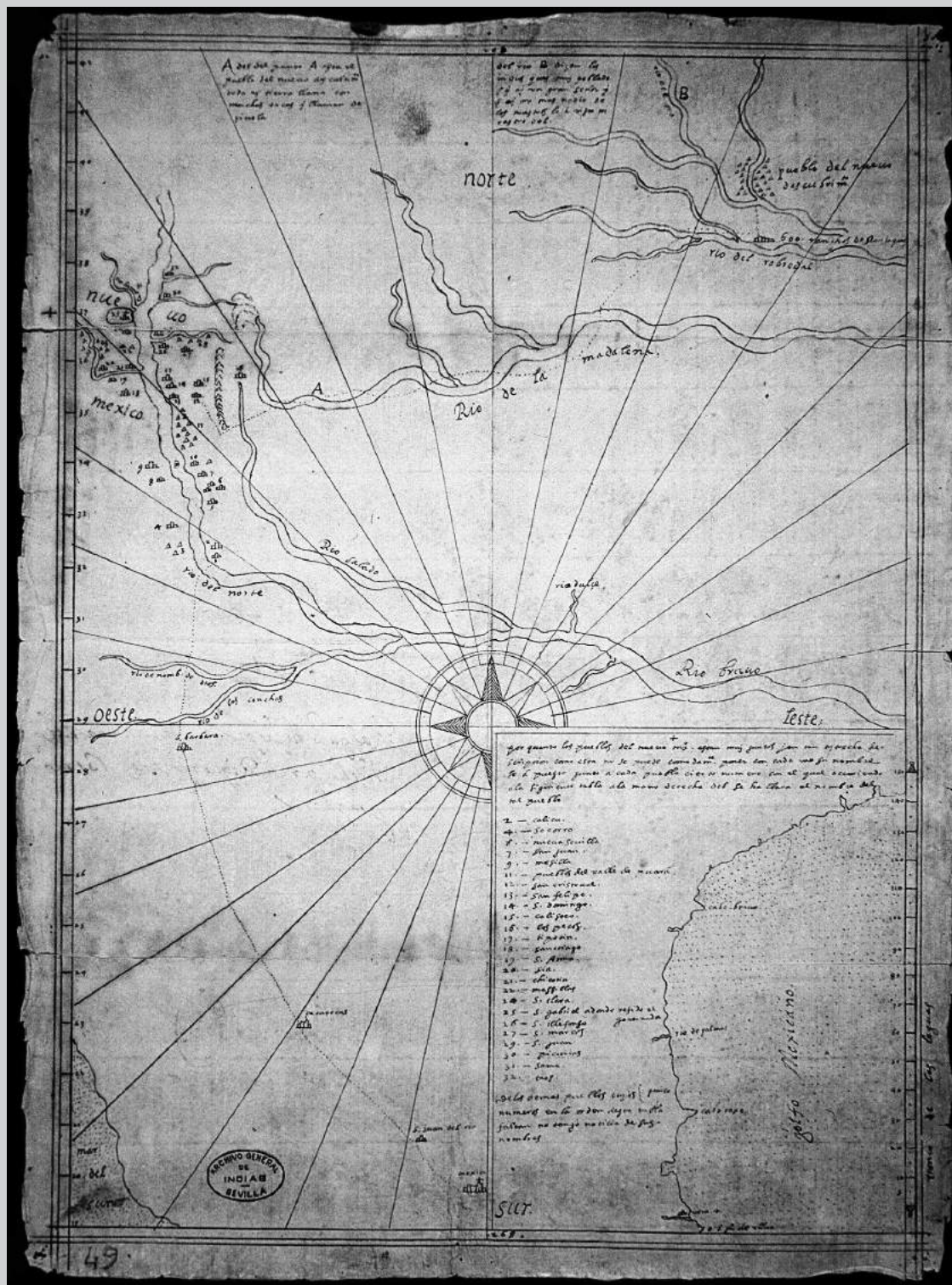


Nuevo Galicia, Mexico, 1550. *The oldest known map of New Galicia. Manuscript, drawing in black ink, with gouache in sepia and details in red. Paper. Sevilla. Archivo General de Indias. MP-México, 560.*

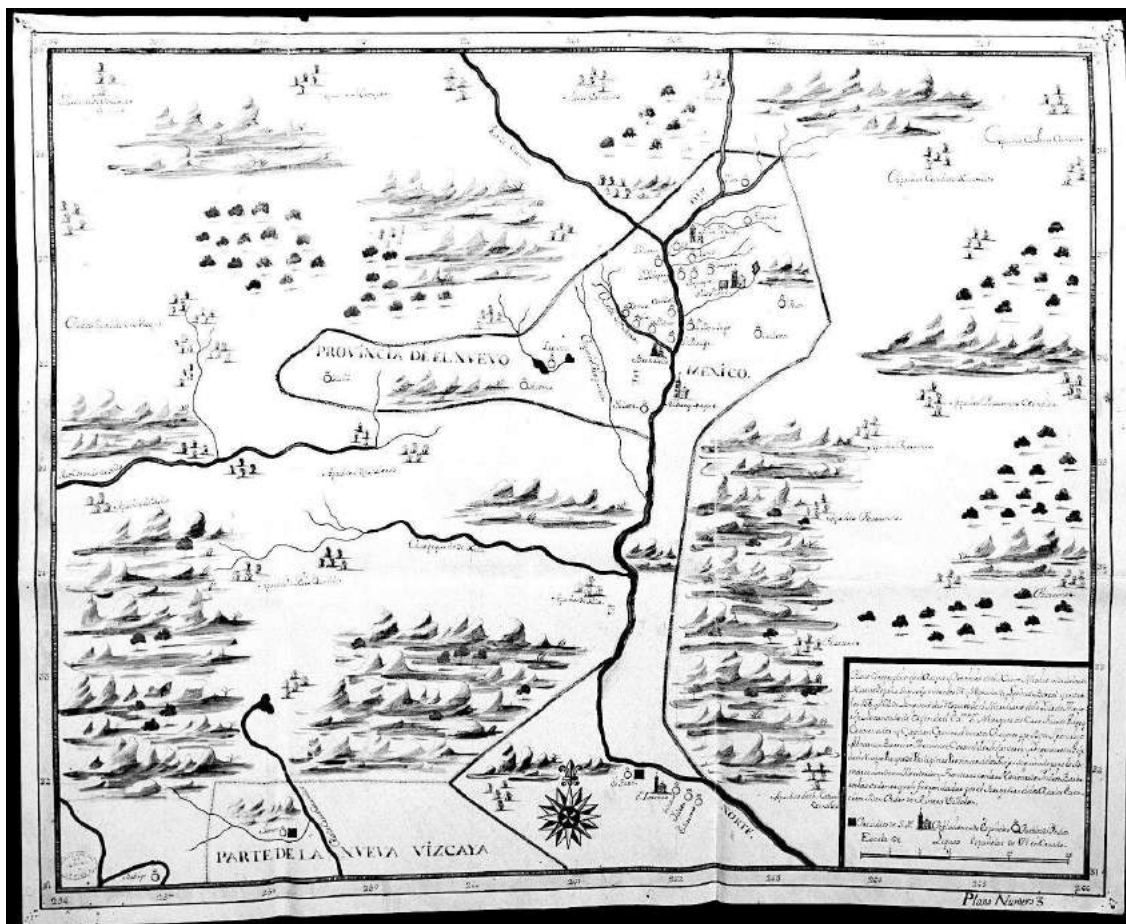
invasion was not just a military conquest—it was also a spiritual and cultural conquest. The Spanish Crown was ever conscious of its obligation to propagate the Christian faith. To this end, it insisted on the presence of missionaries in the early *entradas* to evangelize and spread the word of the true Christian faith: *romano, católico y apostólico*. However, just like the military and the bureaucracy, the Church had to learn by doing. There was neither a manual nor even an appropriate framework for this uncharted territory, until 13 July 1573, when King Phillip II signed the *Ordinance de descubrimientos, nueva población y pacificación de las Indias* [Law of the Indies] in Segovia, to make order out of more than fifty years of *ad hoc* and often contradictory decisions regarding the Colonies. It was time to generate a framework that could be used to integrate the disparate needs and interests of divergent groups of stakeholders, including the military, missionaries, explorers and entrepreneurs, as well as the First Americans.

The 1550 map of Nueva Galicia reflects both the process of expansion and of learning. This map reflects the problems and conflicts involved in the creation of the Province of Nueva Galicia, which initially included the modern states of Nayarit, Sinaloa and Sonora. The first capital was Santiago de Compostela (well known to us today as the jumping-off point for Francisco Vazquez de Coronado in 1540), but by 1550 it had been eclipsed by Guadalajara (found in the center of the map). But all was not peace and love: at the top of the map, battles of the Mixtón War between the Spanish and the native tribes are vividly drawn.

In 1602 Enrico Martinez, a person shrouded in both mystery and brilliance, made the first map of El Camino Real de Tierra Adentro. Based on information gathered from a member or members of Juan de Oñate's *entrada*—probably Juan Rodriguez, one of Vicente de Zaldívar's soldiers—it gives us an excellent first impression of the Spanish view of the north: empty! From Mexico



Map of New Mexico, 1602, by cosmographer Enrico Martínez for Governor Juan de Oñate, showing pueblos and Spanish settlements. Ink on paper. Sevilla. Archivo General de Indias. SMP-M9.



Map of New Mexico, 1727, by Francisco Alvarez Barreiro. Chorographic or regional plan of the kingdom and province of New Mexico belonging to New Spain. Manuscript, gouache in brown, green, blue, and red, parchment. Sevilla. Archivo General de Indias. MP-México, 122.

City to Santa Barbara in southern Chihuahua, the only Spanish towns he included were San Juan del Río and Zacatecas. It is from Santa Barbara north that the map begins to take on importance. It is the first map of New Mexico that goes beyond fantasy. It mentions and locates rivers, San Gabriel—home to the colonists before they relocated to Santa Fe, the first European capital in North America—and some thirty indigenous villages in a fair representation of their spatial relationships. While a handful can be found around present-day El Paso, Texas, the majority are in central and northern New Mexico. Today some are famous for carrying on their centuries-old traditions; others lie in ruins—silent witnesses to their noble pasts.

Martínez's 1602 map is a testament to the birth of New Mexico. It represents the days, weeks and months from 1585 to 1598, from its initial authorization to the completion of Juan de Oñate's *Entrada to Nuevo México*, at the head of a caravan composed of hundreds of soldiers and colonists, who, with their beasts of burden

and herds of sheep and cattle, trekked from Zacatecas to San Juan de los Caballeros. This was an epic journey that defined El Camino Real de Tierra Adentro and, in many ways, modern New Mexico; that introduced horses and sheep, wine and wheat, money and metal. It brought Christianity and European bureaucracy. It fostered the destruction of a way of life. It brought death. It also brought the seeds of a heritage that at once divides and unites us.

El Camino Real de Tierra Adentro grew in a piecemeal fashion from Mexico City to Jilotepec and San Juan del Río, then on to the Bajío. The biggest growth spurts came from the discovery of silver mines in Zacatecas in 1546, followed by others in southern Durango and Chihuahua. But all too soon the evident lack of riches stalled the northward expansion. It was not until forty years later that the Crown, its interest renewed by the ardor of the Franciscans, decided it was obligated to save the souls of the Pueblo Indians living in the Río Grande Valley, and contracted with Juan de Oñate, an optimist struggling

Oñate was a man of his times, a charismatic man with great leadership skills. Tenacity was his strength. In spite of the roadblocks, rebellions and shortcomings that would have crushed lesser men, his drive later took him to the plains of Kansas to search for Quivira. Some seventy years earlier, Vázquez de Coronado heard the word “Quivira” from the Plains Indians he met at Pecos Pueblo in 1535. With the passage of time, it seemed to have entered colloquial Spanish as a synonym for the Seven Cities of Cibola. Oñate headed east to find Quivira. Enrico Martinez’s map not only shows us the route, it successfully locates and describes the rivers. On 23 June 1602 Oñate headed an expedition of seventy Spaniards, local servants, and guides, including Jusepe, an Indian from the Mexico City Basin, who had previously traveled to the Plains with Francisco Leyva de Bonilla’s extra-official *entrada* of 1593. Onate’s caravan passed Galisteo Pueblo and went across the Pecos and Canadian Rivers (to what today is the Texas Panhandle), where they were able to eat fresh fruit and fresh fish. They also met small bands of Apache. Reaching an area of sand dunes on the Texas-Oklahoma border, Oñate changed his course towards the northeast. Leaving the Canadian River behind, the group headed out onto the Plains where they were introduced to the American bison. Continuing in a northeasterly direction, Oñate crossed first the North Canadian and then the Cimarron Rivers. On reaching what is now central Kansas, Oñate sent his nephew Vicente de Zaldívar ahead to reconnoiter. On his return, Zaldivar reported that he had seen a tipi village with an estimated population of 5,000 people. They were Escanjaques ready, willing and able to fight. In spite of the bellicose preparations, Oñate was able to negotiate a peace during which the Escanjaques informed Oñate that the earlier massacre of the Humaña party was the work of the Quivirans—the very people for whom Oñate was searching. Against Oñate’s wishes, some of the Escanjaques joined his party as it crossed the Arkansas River into Quiviran territory. In turn, they were met by Quivirans —probably Caddoan

discovered the situation was worse than he anticipated, now spinning out of control. Soon thereafter he was recalled and replaced.

Since the beginning of the 16th century, the French and Spanish were fighting for power and jostling for territory in the New World. After Samuel de Champlain founded Québec in 1608—one year after Jamestown and one year before Santa Fe—the influence of the French began to spread across the Great Lakes and then down the Mississippi Valley as they searched for riches in the form of beaver pelts. By the end of the 17th century, French traders reached the mouth of the Mississippi River and claimed the whole Mississippi drainage for France. In an attempt to control access to the American

Heartland, King Louis XIV authorized Robert Cavalier, self-proclaimed Sieur de la Salle, to establish a colony at the mouth of the Mississippi in 1685. La Salle missed the Mississippi Delta and subsequently attempted to establish an ill-fated colony—Fort Saint Louis—on Matagorda Bay on the Texas coast. The Spanish Crown reacted by sending a number of expeditions by land and by sea to defend its northern border. La Salle's expedition had a great impact on the geopolitics of the day. It clearly put control of the northern reaches of New Spain



Detail of map on opposite page, showing towns, pueblos, and rivers between Albuquerque and Santa Fe.

into play. In addition, it should be noted that some one hundred years later it provided a pretext for the claim that the Louisiana Purchase included Texas.

In March of 1691, Captain Alonso de León and Damián Massanet, a Franciscan father, established the mission of San Francisco de los Tejas on the Neches River. In the same year, Domingo Terán de los Rios, the first Governor of Spanish Texas, led an unsuccessful expedition through East Texas in an attempt to open communications with Spanish Florida. In 1693, making virtue of necessity, the last remaining priests and soldiers returned to Coahuila.

After the end of the War of Spanish Succession, Louis XIV bestowed a trade monopoly in Louisiana on Antoine Crozat. In 1713, Crozat founded a trading outpost on the Red River at Natchitoches, which, in turn, led to further westward penetration by the French. In 1714, Louis Juchereau de Saint Denis led a trading expedition to the Misión de San Juan Bautista on the Rio Grande across the river from present day Eagle Pass, Texas.

In response to Saint Denis' expedition, the viceregal authorities of New Spain decided to re-establish the Texas missions and populate the northern frontier with loyal subjects. In 1716 Captain Domingo Ramón led an expedition of some sixty-five people—soldiers, priests, colonists and their families—north, to establish San Antonio, and then San Francisco de los Neches, Nuestra Señora de los Dolores, la Purísima Concepción and San José de los Nazones. The uneasy peace between the French and the Spanish came to a head in 1719 when the French attacked and the Spanish retreated to the recently established presidio of San Antonio de Bexar and the mission of San Antonio de Valero. This led Jean-Baptiste Bénard de La Harpe, a Frenchman mapping the coast around Galveston at the time, to claim all of Texas for France.

In 1721 José Ramon de Alzor y Virto de Vera, the Marqués de San Miguel de Aguayo, governor and captain general of the provinces of Coahuila and Texas, led a column of 500 soldiers and 5,000 horses to re-establish the Texas missions and defend the frontier against France. To this end, he built forts at Adaes, on the border with Louisiana, and on the site of Las Salle's Fort Saint Louis, south of San Antonio. This fort was formally known as the Presidio of Our Lady of Loreto de la Bahía del Espiritu Santo.

At the beginning of April 1721, the Marqués de Aguayo and Captain Domingo Ramón formally established and began building the presidio at La Bahía. In 1726 the presidio was torn down and moved some

ten leagues further inland. This is the fort located and described in the lower right corner of Francisco Alvarez Barreiro's map "Plano corográfico e hidrográfico de las provincias de el nuevo mexico, sonora, ostimuris..." The second fort lasted until 1749 when it was moved again to its present location. By the time he left Texas, Aguayo had established three new presidios: Nuestra Señora del Pilar de Los Adaes, Presidio de Los Tejas and Presidio Nuestra Señora de Loreto de La Bahía, as well as ten new missions. Aware of the overall weakness of the Spanish occupation, he called for more colonists, suggesting they be drawn from Tlaxcala, Cuba, Galicia and the Canary Islands.

On 15 October 1722, Juan de Acuña, Marqués de Casafuerte, a Creole from Lima, Perú, took up the post of Viceroy of New Spain. His charge included specific instructions to improve the efficiency and cut the cost of defending northern New Spain. Acuña appointed Colonel Pedro de Rivera y Villalón to inspect the entire northern frontier. Beginning in what is now California, in November 1724 Rivera spent the next three years inspecting the northern frontier, reaching San Antonio in August 1727. Rivera was accompanied by the Spanish military engineer Francisco Álvarez Barreiro, who worked for him as a mapmaker, surveyor, census taker, and geographer. Leaving Mexico City on 21 November 1724, they covered over 7,000 miles in just under four years as they stopped at all active presidios. While Rivera conducted the required *residencias*, or military and political audits, Barreiro studied the human and physical geography. The result was at least six detailed maps, five of which are to be found in the *Archivo de las Indias*. The first map covered much of the northern tier of the west coast of Mexico; the second map again showed parts of the west coast but concentrated on Nueva Vizcaya. Although this map from 1727 includes much of the northern section of Enrico Martínez's map, it also clearly reflects a number of changes. The first difference one can see is the outline of the *Provincia de Nuevo México*. It is now a clearly defined enclave, or salient, projecting up the fertile lands irrigated by the Río Grande from below El Paso del Norte to north of Taos. It reaches from Zuni in the west to Pecos in the east. In the south, the map stretches from Janos and the Río Casas Grandes in the west to the missions at San Lorenzo, Socorro, San Elizario and Senecú to the east. It also records the presence of nomadic people such as Utes, Apache and Navajo in the surrounding areas. However, most of the emphasis is on the sedentary Puebloans living close to the flood plain of the Río Grande and its tributaries.

These Indians are better proportioned and better looking than the Central Mexicans and other nations in between; both men and women always go about clothed and with shoes. They are hard workers; not only women weave cotton and woolen blankets for their use, but also men do this during the snow season, when they cannot cultivate the land. As a result, all these Indians are wealthy, and even the poorest have enough to live comfortably. All have food, tools, and equipment for the cultivation of the land, and cattle and sheep; the Indian who does not ride on horseback is considered very unfortunate. Drunkenness is unknown among them, and above all the good customs seen among them, they faithfully keep the ancient and praiseworthy one (which they were taught by the first missionaries) of greeting the Spaniards as well as each other with the sweet name of Ave María.

The houses in which these Indians live are worthy of particular mention because they are not jacales such as are seen in the pueblos of the other provinces. These are sturdy dwellings, three stories high with flat roofs. These are the smallest, because some are five stories high with well-constructed walls and with no door at ground level. They think it fitting to climb to the first floor by ladders, which are drawn up at night to keep them safe from the attacks of hostile tribes with whom they are at war. In general, their quarters face each other for defense so that the enemy cannot take cover between them. [Thomas H. Naylor and Charles W. Polzer, *Pedro de Rivera and the Military Regulations for Northern New Spain: 1724–1729*, (Tucson, AZ: University of Arizona Press, 1988), 217.]

The sixth map deals mainly with east Texas. While Rivera was in San Antonio, he sent Alvarez Barreiro to survey the Texas coast and get a better understanding of the defensive needs. Setting out from the presidio La Bahía, Alvarez Barreiro spent thirty-five days exploring the coast and the stretch of land between the coast and the Neches River. His efforts represented the most comprehensive reconnaissance of the upper Texas coast yet achieved. While the map repeats a few errors, its overall accuracy is surprising. The spatial relationships between the coast, the rivers, Indian villages, and Spanish settlements are generally good. Barreiro's sixth map is the first accurate map of the Texas coast.

Pedro Rivera y Villalón and his *Nuevo Regalamiento* expedition represent the change from expansion to consolidation; from bravura to bureaucracy! Rivera was not asked to push the French back to the beaches but to

cut costs and push the budget back into shape! Do more for less!

Early maps and trails in the Southwest make clear reference to two very basic elements necessary to sustain expansion and integrate people from different regions: roads and maps. Roads are testaments to our interconnectedness and maps are their ideological representations.

ROY "BEN" BROWN is CARTA's International Liaison. He received his MA in Anthropology from the Universidad de las Americas in Cholula, Puebla, and MA and PhD from the University of Arizona. In 2001 he joined the staff of the Museo Historico ex-Aduana Fronteriza de Ciudad Juárez. Ben lives in El Paso.

Maps courtesy of the New Mexico History Museum, with special thanks to Frances Levine, Natalie Baca and Kate Nelson.

Other important archives in Spain with collections that relate to the Southwest include the National Historic Archive, the National Library, the Naval Museum, and the Military History Service, as well as the Royal Palace in Madrid. Another important provincial archive is the Archivo General del Reino in Simancas.

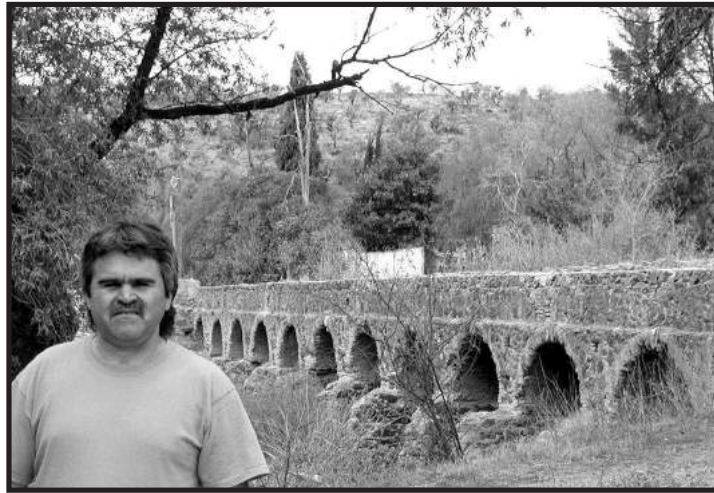


This 1598 drawing of a buffalo accompanies the "Account of the journey of the cows of Cibola" that Sergeant Major Vicente de Zaldívar made in the province of New Mexico. Manuscript, graphite, paper. Sevilla. Archivo General de Indias. MP-Estampas, 1; Patronato, 22, R. 13, fols. 1019-1021. Courtesy New Mexico History Museum.

FEDERAL PLACE

EL CAMINO REAL DE TIERRA ADENTRO: AN INTERNATIONAL CULTURAL ROUTE

By Michael Romero Taylor



*Rubén Durazo, INAH Durango architect, at 18th-century Camino Real de Tierra Adentro bridge on the outskirts of Durango, Mexico.
Photo courtesy National Park Service.*

For those of us who have a keen interest in El Camino Real de Tierra Adentro National Historic Trail, it is important to understand how it fits in with the bigger picture of trails regionally and internationally. In the spring of 2010, I was fortunate to have been selected to conduct research at the Getty Center in Los Angeles to learn more about these significant cultural routes, how various countries regard and care for them, and how we in the United States can learn from our counterparts to better preserve, protect and interpret them for the public. The Getty Center has incredible research facilities that allowed me to access over five hundred articles and reports specifically related to cultural routes. I was also able to confer with numerous staff members who work internationally on projects that tie into the subject of cultural routes.

The Camino Real was a system of various routes that connected distant centers of Spanish interest. Just as there are scores of various interstates in this country, like I-10 and I-25, there were scores of “Caminos” throughout the Spanish empire. For example, in Mexico there were four major Caminos that connected to Mexico City: the earliest Camino from the east coast at Vera Cruz to Mexico City, the Camino connecting Acapulco on the west coast, the Camino traversing Oaxaca to Guatemala in the south, and the Camino Real de Tierra Adentro connecting the interior lands in the north. These, of course, connected with other routes: Vera Cruz was the main port linking the maritime route to Cadiz and Sevilla. Acapulco was

the port from which hundreds of galleons departed and arrived across the Pacific from the Philippines. Camino Real de Tierra Adentro was the longest of the Caminos in New Spain and represented the historical development of mining and ranching that ultimately led to the establishment of missions and colonies in the far-flung regions of what is now New Mexico and west Texas.

All across Latin America, in countries including Peru, Paraguay, and Colombia, there were “Caminos.” In Spain itself there were many Caminos radiating from Madrid that have been reported on through various efforts of the ICOMOS CIIC (International Committee on Cultural Routes) and other organizations. Scholars have recently been referring to all these Caminos in Spain as the “Camino Real Intercontinental,” similar to terminology that we use to refer to the “Interstate System” here in the United States.

Of course, Spain was not the only empire with its system of Royal Roads. Contemporaneous with Spain in the European world, countries such as Portugal, England, and the Netherlands had extensive transportation systems linking their colonies. This is just the tip of the iceberg in the sense of what types of significant cultural routes have served as the spines along which our global history has been formed.

The better-known routes have been reported on extensively: the Roman Road System, with almost a quarter of its more than 40,000 km paved with stone, has many of its roads still in use today; Qhapaq Ñan

(Inca Road), with over 30,000 km of roads rivaling the engineering feats of the Roman Road System; Camino de Santiago, the Christian pilgrimage route connecting countries throughout Europe with the sacred site of Santiago de Compostela in northwest Spain, probably the most used cultural route in the western world, placed on the World Heritage List in 1993; the Sacred Routes of the Kii Peninsula in Japan connecting Kyoto with sacred Shinto and Buddhist shrines on the coast, added to the World Heritage List as a cultural route in 2004; and the Silk Road, the best known route in the world still used today, spanning a quarter of the globe, passing through twenty countries and over twenty different languages, with over 2,000 years of use. To put in context the challenges of protection, preservation, and interpretation of El Camino Real de Tierra Adentro, we need only to remind ourselves of the incredible breadth and complexity of the Silk Road.

So how does all this relate to El Camino Real de Tierra Adentro? The great number of cultural routes and road systems that are deemed significant and worthy of protection at the local, regional, and international levels around the world provide us with an awareness of where the Camino fits in the greater picture of world history, and an opportunity to learn from colleagues faced with similar challenges and successes. It also provides us with an opportunity to share our challenges and successes with counterparts around the world.

Mexico is a key partner in CARTA's and the Trail administration's (National Park Service and Bureau of Land Management) efforts to preserve, protect, and interpret the Camino for the public. The enabling legislation for El Camino Real de Tierra Adentro National Historic Trail [P.L. 90-543, as amended, section 5(21)(f) and 5(24)(e)], authorizes cooperation between the United States and Mexican entities for the purpose of exchanging trail information and research; fostering trail preservation and education programs; providing technical assistance, and working to establish an international historic trail with complementary preservation and education programs in each nation.

Our main partner in binational collaboration is INAH (Instituto Nacional de Antropología y Historia). Through INAH's efforts, the Mexican portion of El Camino Real de Tierra Adentro was inscribed on the World Heritage List in the summer of 2010. The listing states:

The property consists of five existing urban World Heritage sites and fifty-five other sites related to the use of the road, such as bridges, former haciendas, historic centres/towns, a

cemetery, former convents, a mountain range, stretches of road, a mine, chapels/temples and caves within a 1,400 km stretch of the road between Mexico City and the Town of Valle de Allende. The Camino was an extraordinary phenomenon as a communication channel. Silver was the driving force that generated the wealth and commitment of the Spanish Government and the will of colonists to 'open up' the northern territory for mining, to establish the necessary towns for workers and to build the forts, haciendas, and churches.

The United States may decide to nominate selected sites associated with the Camino in west Texas and the New Mexico for World Heritage listing, but only after public scoping, owner consent, and then going through a lengthy process in order to be included on the short (tentative) list of U.S. properties under consideration by the World Heritage Committee.

Regardless of efforts for World Heritage designation in the U.S., initiatives by Mexico and the U.S. to bring the public's attention to the importance and relevance of El Camino Real de Tierra Adentro are proceeding at a good pace. Recent progress in making the trail public by U.S. trail administration, CARTA, and other partners is evidenced by an attractive trail brochure with map, website enhancements, trail development with wayside exhibits in the Jornada del Muerto that provide the public with the opportunity to walk along sections of the trail, and numerous way-finding signs up and down the route.

CARTA has also received an important BLM Challenge-Cost-Share grant to develop a Cultural Landscapes Documentation Training Program with Mexican and American graduate students, faculty, and professionals. The first year of this multi-year effort will be used to develop training partnerships among CARTA, federal agencies in the U.S. and Mexico, universities, and landscape documentation experts. Through continued collaboration with Mexico, Spain and other countries, the Camino Real de Tierra Adentro will continue to increase its stature as one of the world's great cultural routes.

To learn more about the National Trails System, please access: www.nps.gov/nts; for ICOMOS CIIC: www.icomos-ciic.org; for INAH: www.inah.gob.mx.

MICHAEL ROMERO TAYLOR is a Cultural Resource Specialist, National Trails–Intermountain Region, National Park Service (Santa Fe).

UNVEILING OF FEDERAL WAYSIDE EXHIBITS IN THE JORNADA DEL MUERTO



Visitors walking along the new public trail on the Jornada del Muerto. Photograph by Paul Deason.

The final Saturday morning of October 2010 greeted more than fifty people gathered in the Jornada del Muerto with clear skies and sunny, mild weather. Those of us accustomed to desert vistas and solitude after leaving Interstate 25 at Upham (Exit 32) and traveling north were surprised to see the top of a large white tent in the distance. As visitors ventured closer to the newly developed Yost Escarpment Trailhead (County Road 13), motorists were directed to a gravel and fenced parking lot, complete with rows of collapsible chairs, a couple of portable toilets, signage, a roofed interpretive exhibit, and a podium complete with a speaker system [motorists were directed only to the parking lot]. It was quite a departure from previous serene scenes. The usual herd of moseying, scrub-searching bovines was noticeably absent as speakers addressed the crowd and attendees took their seats. Expectations ran high. This exciting event was many years in the making.

Working in partnership with the National Park Service, the Department of Transportation, Sierra County, Doña Ana County, and with support from CARTA and Human Systems Research, Inc., the Bureau of Land Management has installed a signed, two-mile loop trail at Point of Rocks, and, farther north, a narrow spur trail to a pristine El Camino Real segment that also includes several display panels. The northern terminus of this second developed Trail section overlooks Yost Draw; the Cain Ranch and Spaceport construction site are clearly visible farther north in the distance.

Presiding over the ceremonies were Bill Childress, Manager of BLM's Las Cruces District Field Office, and Sarah Schlanger, Associate State Archaeologist and BLM

Lead for El Camino Real de Tierra Adentro and Old Spanish National Historic Trails.

Childress acknowledged the many partners who helped to bring the new public trail in the Jornada del Muerto to fruition:

The trails that we open today are a true collaboration between partners. Oz Gomez, our recreation planner in Las Cruces, saw this opportunity years ago, and planted his vision for trails and overlooks in the minds of our trails administration team. Steve Burns, National Park Service, built a conceptual development plan from Oz's vision, and helped BLM develop plans for the trailheads and trails. Our constant partner in trail work, the Camino Real de Tierra Adentro Trail Association, forged a partnership with the Las Cruces firm, Human Systems Research, to help our archaeologists study the trail sites and get them ready for visitors. CARTA members, BLM and NPS staff, the New Mexico DOT, Dona Ana and Sierra Counties, Spaceport America, and friends of El Camino Real in New Mexico and Mexico, have all played a part in getting these trails ready for us to enjoy. We look forward to sharing these trails with all of you, and with generations to come.

As Mike Bilbo and several other volunteers in Spanish colonial military and civilian garb, complete with banners and accoutrements, wended their way from the east, several other speakers (**Ben Brown, Pat Beckett, Tom Harper**, Aaron Mahr, and others) shared their thoughts and remembrances for the special occasion. Sarah Schlanger presented El Camino Real de Tierra Adentro license plates, manufactured for the event, to those meriting special recognition for their involvement. Afterward, most of the attendees took to the Trail to be among the first to see the new display panels and experience the Jornada del Muerto on such a fine day.



Sarah Schlanger at Jornada del Muerto. Photograph by Paul Deason.

For those who could not attend the ceremonies, following is a transcript of Aaron Mahr's speech:

I'm Aaron Mahr, NPS Superintendent of the El Camino Real de Tierra Adentro National Historic Trail. I'm joined here today by several of my colleagues in the National Trails System office in Santa Fe who have played a role in the completion of this project: Michael Taylor,

Sharon Brown, Carol Clark, and Steve Burns.

This is a wonderful event on a beautiful day. It's a pleasure to join together in celebrating the dedication of this opportunity for Americans, Mexicans, and our international visitors to come and experience El Camino Real de Tierra Adentro National Historic Trail.

The importance of the Camino Real is fundamental to world history. UNESCO of the United Nations has already recognized the Camino Real in Mexico as a World Heritage Site. And plans for naming the U.S. portion as part of that recognition, including this site here, are in the works.

How inspiring and humbling it is to know that on this tures passed across this valley floor over thousands of years before contact with European civilization was made.

On this path across this valley floor, Juan de Oñate led the first Spanish settlers from Mexico up to the foot of the Rocky Mountains in 1598.

Over this path, thousands of Spanish settlers came to New Mexico from northern Mexico in the years before Mexican Independence.

On this path, a force of Missouri volunteers pushed into Chihuahua and forced recognition of US sovereignty over New Mexico. Behind them came a young bride from the East, Susan Magoffin, on her way to Chihuahua. She recorded her travels on the Santa Fe Trail and the Camino Real, and in doing so left us one of the most precious records on the nineteenth-century American West that we have today.

This very stretch of land was a pathway for peaceful travel, for trade, for conquest in both directions. Today it's a place of education and experience that helps us to learn about and reconcile ourselves with our past. This is a place where history and the land become one.

And that is perhaps what is most extraordinary about this site. It has changed so little. From where we stand we see the same view for tens of miles as the ancient travelers, as the Spanish settlers, as the American armies, as all of them saw as they traveled across the dreaded Jornada del Muerto.

This place, like few others in the National Trails System, offers the opportunity of experience, not just to stand on the ground as the original travelers did, but to experience the full senses of the Jornada. To feel the wind, to smell the flowers and brush, to listen to the silence and swooshing of the breezes, and to see the distant horizon, nearly untouched. We in New Mexico cherish these broad vistas, but to tie it to the historic experience as you can at this site, is something truly to cherish.

This development at the Yost Escarpment, and at the connecting site at Point of Rocks to the south, is the fulfillment of one of the aspirations of the National Trails System Act of 1968.

The experience is profound: a retracement of a still-extant segment of the historic Camino Real over a length of several miles. With the aid of interpretation and signage that we've put here, visitors gain not only from the outdoor recreation experience but they also benefit from the insight of the contextual presentation. It helps them to understand the truly international significance of this site.

Equally important to the historic significance is another real manifestation of the National Trails System Act: the broad collaboration and contribution of so many entities in the developments here.

We in the National Park Service, as co-administrators with the BLM of the National Historic Trail, are pleased to have the opportunity to contribute to the developments here, including the design, interpretation, and signing that you saw as you came.

So many others contributed in meaningful ways. The state of New Mexico, the New Mexico DOT, the New Mexico Spaceport Authority, the New Mexico SHPO, the National Trust for Historic Preservation, the county government and people of Sierra and Doña Ana Counties, and notably the Camino Real Trail Association, CARTA, which has worked tirelessly as an organization with all of these partners to see the completion of this project. To all of those we are greatly thankful.

Most importantly, we're grateful to the stewards of this land, the Bureau of Land Management, and their willingness to work in partnership with all those who made this day possible. I'd like to offer a special thanks to the Las Cruces Field Office for their dedication to seeing this project through to where it is now, and to our colleagues in our sister agency, including Sarah Schlanger. To all of you we are grateful for your willingness in taking a leadership role in the development of the Camino Real National Historic Trail.

Thank you.



*Aaron Mahr at dedication.
Photograph by Paul Deason.*

A rewarding upshot of the event was the reunion of most of the site stewards who participated in **Hal Jackson's** BLM-funded, five-day, 400+-mile van tour of El Camino Real in May 2009. It quickly proved to be impossible to corral everyone after the ribbon cutting for a group photograph once folks headed toward the trailhead. Even so, the reuniting of **Mike Taylor**, Jason VanCamp, **Jean Fulton**, Dora Martinez, **Gary** and **Nancy Goodger**, **Mary Kay Shannon**, Robyn Harrison, **Rob Spence**, **Hal Jackson**, and Elaine Reyes made the Jornada del Muerto event even more memorable.

NEW CAMINO REAL BLM WEBSITE AND NATIONAL PARKS TRAVELER ARTICLE

The Bureau of Land Management has created a new El Camino Real de Tierra Adentro National Historic Trail website that features a brief history, describes the administrative and collaborative partnerships, and provides maps and visitation/use information. CARTA is prominently featured as a partner and point of contact. Please visit www.blm.gov/nm/ElCaminoReal in addition to following us at www.caminorealcarta.org!

Also, please look for a story by Jim Burnett on the new Jornada del Muerto trails at www.nationalparkstraveler.com. *The National Parks Traveler* is a quality website dedicated to America's national parks. Having retired from the National Park Service after a thirty-year career, writer Jim Burnett describes his books as examples of what can happen "when you head west but your trip goes south." Hard copies of the *National Parks Traveler* publication are available by writing National Park Advocates, Inc., PO Box 980452, Park City, UT 84098.

SUCCESSFUL NPS MAPPING AND DATABASE WORKSHOP (Albuquerque)

Thirty-four participants representing federal agencies, universities, and the Intermountain Region National Historic Trails associations, including El Camino Real de Tierra Adentro, convened in Albuquerque for a first-ever two-day workshop focused on mapping and database projects. The hands-on event was hosted by Aaron Mahr, Superintendent of the National Trails Intermountain Region, and was organized by John Cannella, NPS Geographic Information System (GIS) Specialist.

The workshop provided an informal and engaging forum to discuss and exchange insights into successful practices and technologies used by partners from the nine national historic trails in the region. From fourteen states, representatives from associations affiliated with the aforementioned trails, the University of Utah, the Bureau of Land Management, and the National Park Service attended the workshop.

Representing CARTA, **Jean Fulton** presented an overview of several recent mapping projects, including the National Register of Historic Places nomination effort, and the archaeological surveys conducted by Human Systems Research, Inc. and volunteers in the Jornada del Muerto. **Tom Harper** presented his BLM Challenge-Cost-Share grant project results on the use of aerial photography to discover and document Trail segments in remote areas. Other presentations used virtual-reality techniques and highlighted Trail-specific GIS and GPS mapping efforts. One database project taught participants how to link Google Earth with an Internet blog. The workshop also provided a unique opportunity for the National Park Service to present and receive direct partner feedback on current and future National Trails Intermountain Region (NTIR) mapping and database endeavors.

The opportunity to share successes and challenges in person with such a friendly and diverse group was very satisfying. We hope that future forums on this and other relevant topics are planned for the near future! In the meantime, it is very helpful to have faces associated with e-mail addresses, and to know that CARTA never needs to operate in isolation.



Drawings by Louann Jordan



AMERICAN RECOVERY & REINVESTMENT ACT (ARRA) FINANCES NATIONAL INVENTORY OF HISTORIC TRAILS

Ongoing field inventories of trail settings and visual resources along critical segments of El Camino Real de Tierra Adentro in New Mexico continue as part of the Bureau of Land Management's Historic Trails Inventory project. The nationwide inventory is funded through the federal American Recovery and Reinvestment Act (ARRA). CARTA's federal BLM partner, Sarah Schlanger (Santa Fe), serves as the national lead for this exciting and proactive endeavor. The principal contractor for the New Mexico effort, Statistical Research, Inc. of Albuquerque (SRI-Inc.) serves as a subcontractor for the Denver-based AECOM consulting firm (www.aecom.com), known for providing international architectural, engineering, and environmental expertise.

SRI, Inc. has completed a review of key observation points along El Camino Real, and has coordinated with the research team of John Roney, Mike Marshall, and Tom Merlan, who recently completed a Multiple Properties Nomination Form and individual National Register of Historic Places nominations for eleven significant segments of El Camino Real de Tierra Adentro National Historic Trail. Continuing SRI, Inc. fieldwork will focus on establishing landscape-setting conditions, assessing current trail conditions, and setting up a visual resource inventory for the segments studied by Roney, Marshall, and Merlan on BLM-managed public lands.

Also as part of the ARRA undertaking, SRI, Inc. will conduct cultural resource inventories, trail condition assessments, and setting inventories for nearly twenty miles of the Old Spanish Trail located on public lands in New Mexico. Knowledgeable volunteers willing to help with the fieldwork for either the Camino Real or Old Spanish Trail are asked to contact Jean Fulton at jeanfulton@earthlink.net.

NPS SOLE-SOURCE CARTA CONTRACT TO FILM THE JORNADA DEL MUERTO

In a unique effort to combine preservation, young people, and the arts, the National Park Service has funded CARTA's request to work with Mikey's Place students to document the Jornada del Muerto through film.

Mikey's Place is located inside what was the old Mendenhall's Produce Building in Las Cruces, historically used to shelter a thriving vegetable processing and shipping business. Now the large 8,000-square-foot space is used to provide a nurturing, well-equipped forum for creating art.

Concerns about commercial Spaceport development and other proposed changes within view of the pristine El Camino Real National Historic Trail corridor in the Jornada prompted the successful grant application. Filmmaker Jason VanCamp (Las Vegas, NV) will teach the weekend classes. In addition to instruction in basic and intermediate filmmaking techniques, a series of guest lecturers will provide additional instruction in site stewardship, history, geography, the desert night sky, wildlife, and the environment.

Five Saturday-Sunday workshops will be held the last weekend of each month from February through June 2011. Saturdays will be spent at Mikey's Place in the classroom and studio, and Sundays will be spent filming on-site in the Jornada del Muerto. Transportation will be provided. Each class will be limited to a maximum of ten middle or high school students.

Please visit www.mikeysplacencm.com and www.caminorealcarta.org, or call CARTA at (575) 528-8267 for a draft syllabus and to register for the workshops. Participants will be asked to bring their own bag lunches. Tuition is \$45 per student made payable to Mikey's Place, 3100 Harrelson Street, Las Cruces, NM 88005. Phone: (575) 640-3869.





ROUTES OF MEXICAN INDEPENDENCE AND THE REVOLUTION

As 2010 draws to a close, Mexico's bicentenary of its Independence from Spain (1810) and the 100th commemoration of the Mexican Revolution (1910) continues in the form of signed auto forays. Six geographical routes, three concerned with the Independence movement, and three marking the Mexican Revolutionary movement, offer an opportunity for the traveling public to retrace the paths and itineraries of the major historical figures, including the military campaigns of each.

Mexico's Ministry of Tourism (*Secretaría de Turismo*) provides information at strategic points along these routes for the benefit of travelers, and the INAH (*Instituto Nacional de Antropología e Historia*—the National Institute of Anthropology and History) continues to update and refurbish historical sites, monuments and other installations to accommodate visitors from all over the world.

Whether you want to experience the roadways in person, vicariously, or in the classroom, the following maps for each historical movement are available in .pdf format that can be downloaded and printed:

RUTAS DE LA INDEPENDENCIA (ROUTES OF INDEPENDENCE)

1. *Ruta de la Libertad* (Route of Freedom): This is the route that Miguel Hidalgo y Costilla took from Villa de Dolores to Chihuahua. Included are sub-routes corresponding to the movements of the subordinates José Antonio "El Amo" Torres, José María Mercado, José María González de Hermosillo, Francisco Osorno and Ignacio Rayón.

2. *Ruta Sentimientos de la Nación* (Route of the Sentiments of the Nation): This route traces the military campaign led by José María Morelos y Pavón and his men through Michoacán, Guerrero, Oaxaca, Morelos, Mexico, Puebla, Veracruz and Chiapas.

3. *Ruta Trigarante* (Route of the Three Guarantees): Maps the route taken by Agustín de Iturbide for the consummation of Independence, traveling from Iguala, Guerrero, to Mexico City.

RUTAS DE LA REVOLUCIÓN (ROUTES OF THE REVOLUTION)

1. *Ruta de la Democracia* (Route of Democracy): This was Francisco I. Madero's route from Cd. Juárez to Mexico City in 1911.

2. *Ruta Zapatista* (Zapata's Route): The route of Emiliano Zapata's *Ejército Libertador del Sur* (Southern Liberation Army) which took him through the states of Morelos, Puebla, Mexico and the Federal District.

3. *Ruta de la Revolución Constitucionalista* (Route of the Constitutionalist Revolution): This is the route of the military actions undertaken by four distinct historical personalities of the Revolution: Venustiano Carranza (Commander in Chief), Álvaro Obregón and the Northwest Division, Francisco Villa and the Northern Division, Pablo González and the Northeast Division.

Please consult Mexico's Bicentennial website at www.bicentenario.gob.mx to download the maps, and for more information.

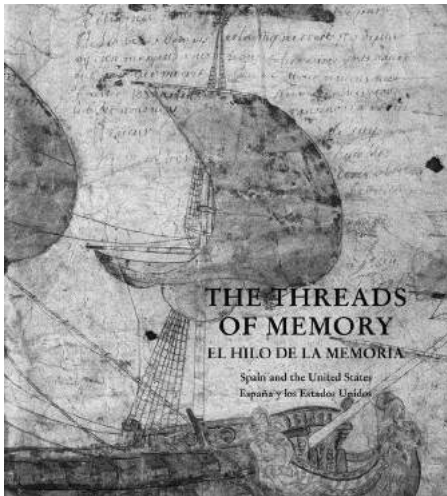
"Reforma, Libertad, Justicia y Ley"



Portrait of Emiliano Zapata
by Benjamín Orozco López

BOOK REVIEW

By William D. Phillips, Jr. and Carla Rahn Phillips



Exhibition catalogue. *The Threads of Memory: Spain and the United States/El Hilo de la Memoria: España y los Estados Unidos*. Edited by Frances Levine, René Harris and Josef Díaz; Translated by Enrique Lamadrid and Jerry Gurulé. Fresco Fine Art Publications, Albuquerque, New Mexico, 2010.

The exhibition titled *Threads of Memory* aims to recover the history of Spain in North America, often forgotten or ignored in standard histories. This fascinating show, mounted by the Archive of the Indies in Seville, the main repository for material regarding Spanish colonies overseas, opened in Spain with support from the Ministry of Foreign Affairs and the Ministry of Culture. It was invited to the United States with support from numerous cultural and governmental entities, especially in Santa Fe, where it opened in the fall of 2010 to coincide with the city's four hundredth anniversary, and in El Paso and New Orleans, where it will travel in 2011. Most of the items in the exhibit are from the Archive of the Indies, but one impressive, nearly life-size, oil portrait of George Washington, painted by Giuseppe Perovani in 1796, is on loan from the Real Academia de Bellas Artes de San Fernando, a cultural institution in Madrid. The accompanying bilingual catalogue, nearly 11 x 10 inches in size, includes full-color illustrations of every item in the exhibition.

Spain played a far larger role in the history of the United States than most Americans realize. From the sixteenth century through the eighteenth, Spain explored,

claimed, and controlled all or parts of what later became Florida, Louisiana, Texas, New Mexico, Arizona, California, Georgia, Arkansas, Tennessee, Missouri, Nebraska, Colorado, Utah, and Nevada. The exhibition *Threads of Memory* is not large, but it includes a splendid array of documents, maps, drawings, paintings, and other artifacts related to regions in the United States that were once part of the Spanish empire.

Proceeding chronologically, the exhibition covers early exploration, mapping, settlement, and road-building linking the various settlements. Pen-and-ink drawings of daily life among the Indians, and of wildlife previously unknown to Europeans, accompany vivid written reports by some of the most famous Spanish explorers of the American Southwest. Before the first English colony was established at Jamestown in 1607, Spanish settlers had founded Saint Augustine and thirteen other towns in Florida. In the Seven Years' War (1756-63), Britain defeated a Franco-Spanish alliance and took over Florida for two decades. France compensated Spain for its support by ceding the huge Louisiana Territory, which meant all the area west of the Appalachians, including the Mississippi and Missouri river valleys. New Orleans was the capital of Spanish Louisiana for some four decades in the late eighteenth century, and the exhibition includes maps, town plans, and sketches from that period.

Printed documents in the exhibition include important treaties and a bank note printed in Philadelphia in 1776, at the outbreak of the American Revolution, that "entitles the bearer to receive Four Spanish milled Dollars"—in other words, backing the first U.S. paper currency with Spanish silver coins. France provided crucial aid to the American Revolution, as most of our textbooks recognize. Less known is that Spanish aid was also substantial—perhaps three billion dollars in current valuation—but it was largely provided in secret, to avoid open confrontation with Britain. Before the United States won full recognition of its independence in 1783, the cities of Pensacola, San Antonio, El Paso, Santa Fe, Albuquerque, Tucson, San Diego, Los Angeles, and San Francisco marked a Spanish presence from coast to coast in what would later be part of the United States.

In the late eighteenth century, the Spanish empire reached its greatest territorial extent, with the establishment of missions, military presidios, and cities in California, largely to counter Russian expansion

southward from Alaska. A stunning selection of hand-drawn maps in the exhibition includes detailed views of California and the San Francisco Bay in the late eighteenth century. Among the important manuscripts from that period, one large sheet documents the 1786 alliance between Juan Bautista de Anza, Governor of New Mexico, and the Comanche Captain General Ecuera, against the Apaches. De Anza's initiative was part of a broader policy aimed at ending Indian warfare in the area so that trade and settlement could develop.

Partial support for the translation of the catalogue into English by Enrique Lamadrid and Jerry Gurulé came from the Program for Cultural Cooperation between Spain's Ministry of Culture and United States Universities. Parallel texts in English and Spanish replicate the gallery labels, rather than providing a continuous historical narrative, which leads to some repetition. However, the catalogue offers extensive contextual material that is not displayed in the exhibition, and this treasure trove of documents and maps, bound together for the first time, is a valuable research tool.

The catalogue is an impressive reminder of Spain's importance in the history of the United States, not just for the Southeast and Southwest, but for the country as a whole. This beautiful volume will serve as a reminder for those lucky enough to have seen the exhibition and as a fine introduction for those who have not.

WILLIAM D. PHILLIPS and **CARLA RAHN PHILLIPS** are professors of history at the University of Minnesota, Twin Cities. William (Wim) specializes in the history of medieval Europe, including early exploration in the time of Columbus. Carla specializes in the history of Europe from 1500 to 1800, recently concentrating on maritime themes. In 2008 she was named to the Royal Order of Isabel la Católica by King Juan Carlos of Spain. Among their many publications, Wim and Carla recently co-authored *A Concise History of Spain*.

A SELECTION OF NOTEWORTHY BOOKS PUBLISHED IN 2010

Lucy R. Lippard.

Down Country: The Tano of the Galisteo Basin, 1250-1782.

Santa Fe: Museum of New Mexico Press.

Longtime Galisteo resident's compelling history of this region, with stunning photographs by Edward Ranney.

William R. Phillips Jr. and Carla Rahn Phillips.

A Concise History of Spain.

Cambridge, UK: Cambridge University Press.

An engaging account of the complex history of Spain from prehistoric times to the present, with illustrations, maps and guides to further reading.

Joseph J. Rishel with Suzanne Stratton-Pruitt, organizers.

The Arts in Latin America 1492-1820.

Philadelphia: Philadelphia Museum of Art.

A comprehensive and lavishly illustrated museum catalogue of painting, sculpture, and decorative arts from Spanish and Portuguese colonies in Latin America.

All Roads Lead to Santa Fe, An Anthology Commemorating the 400th Anniversary of the Founding of Santa Fe, New Mexico in 1610, with a Foreword by Marc Simmons and a

Preface by Orlando Romero.

Santa Fe: Sunstone Press.

The official commemorative publication, by nineteen historians, including José Antonio Esquibel, Stanley M. Hordes, and Joseph P. Sánchez.

Virginia Scharff and Carolyn Brucken.

Homelands: How Women Made the West.

Berkeley: University of California Press, and Los Angeles: Autry National Center of the American West

This is the companion book for the groundbreaking exhibition that opened at the Autry Museum in 2010 and is coming to the New Mexico History Museum in June 2011. One of the three sections focuses on the diverse women of our region, "Home on Earth: Women and Land in the Rio Arriba."

Diana Kennedy.

Oaxaca al Gusto: An Infinite Gastronomy.

Austin: University of Texas Press.

More than a cookbook, this is the ultimate guide to regional cuisine by the "Julia Child of Mexican cooking."

THE THREADS OF MEMORY: SPAIN AND THE UNITED STATES

Lectures and Performances at El Paso Museum of History

Exhibition: 23 January–24 April 2011

Saturday, January 15, 2:00 P.M.

Lecture: Roy “Ben” Brown, “Why History Can Be Fun: The Camino Real, The Thread That Bound Northern Mexico to the Hispanic World”

Saturday, January 22, 7:00–8:30 P.M.

Opening Lecture: David Carrasco

January 29, 1:00–4:00 P.M.

Family Day opening

- Bilingual performance by *Teatro Paraguas* of “Peralta Proclamation”
- Living history of Spanish Colonial Period provided by local re-enactors
- Blacksmithing demonstration of Spanish Ironwork
- Performances of native dances by Ysleta Del Sur Pueblo
- Performance of modern dance, “The Silver Thread of Dance from Spain to the New World,” presented by Emily Morgan and students from the University of Texas at El Paso
- Hands-on activities: leatherwork, colcha needlework, straw art, spinning and more

Thursday, February 10, 6:00 P.M.

Lecture: Joseph Sánchez, “El Paso: A Parallax View of *El Hilo de la Memoria*”

Saturday, February 19, 2:00–4:00 P.M.

Lecture: Dave Wickham, owner of Tularosa Vineyards “New World Wine—Old World Grapes”

Discussion of the Mission grape that was brought by Spanish priests to the Southwest

Possible wine tasting

Thursday, February 24, 6:00 P.M.

Lecture: Susan Boyle, “Convergent Threads: Comparing Colonial Spanish Institutions in New Mexico and Texas, 1598–1821”

Thursday, March 10, 6:00 P.M.

Lecture: George Torok, “Threads of Memory through the Pass of the North”

Saturday, March 19, 2:00–4:00 P.M.

Lecture: Joshua Villalobos, “The Art of reading maps or how the colonists found their way”

Hands-on workshop: Using a compass to help create maps

Thursday, March 24, 6:00 P.M.

Lecture: José Luis Punzo Díaz

Thursday, April 14, 6:00 P.M.

Lecture: Patricia Fournier-García, “History and Archaeology Along the Silver Road”

Other events, dates to be announced:

Workshop: Blacksmithing
Pep Gomez, “The ironwork of Spain”

Conservation and preservation of Historic Documents
Hands-on workshop: How to take care of historic family papers

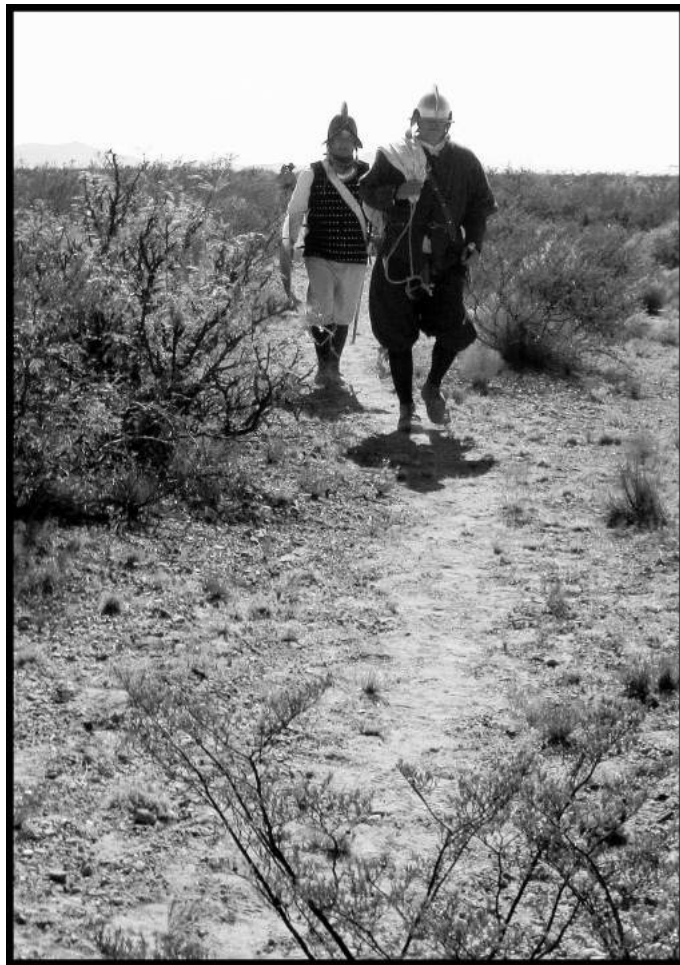
Concert: Jornada, the music of Spain and her colonies, with sackbuts, shawms, and cornets

The Art of Penmanship
Hands-on workshop: calligraphy

For information, please contact the El Paso Museum of History
(915) 351-3588 www.ci.el-paso.tx.us/history



*El Camino Real de Tierra Adentro
Trail Association (CARTA)
PO Box 15162
Las Cruces, New Mexico 88004-5162*



"Soldados" in the Jornada del Muerto near Upham, NM