

Chronicles of the Trail

Quarterly Journal of El Camino Real de Tierra Adentro Trail Association

Vol. 7, No. 2

Spring 2011



El Camino Real Highway, Bernalillo, New Mexico, c. 1931

NOTES FROM THE THE EXECUTIVE DIRECTOR

June 2011



Dear Members—

New Mexico's May 2011 "El Camino Real" Heritage Preservation Month came as quickly as it went, and what a memorable time it was! More than one hundred fifty participants attending several different events in and around Las Cruces enjoyed the objects inside the educational El Camino Real travel trunk on loan from the Heritage Center. Attendees also seemed fascinated by the range of artifacts (from a prehistoric grinding stone, or "mano," to a metal car part) recovered during archaeological investigations in the Jornada del Muerto, on loan from Human Systems Research. Twenty-five hikers joined CARTA and the Southwest Environmental Center for our "Back By Noon" tour of Yost Overlook in the Jornada. We kicked off a series of "Paintouts!" with the New Mexico Watercolor Society designed to inspire artists to capture their local Trail segment using cameras and canvases. We will post the artistic works to our website, and will host an exhibit of finished Camino Real images next year.

I want to extend a personal thanks to Tom Drake and the Historic Preservation Division staff for selecting "El Camino Real de Tierra Adentro" as this year's theme. Traffic on our website and Facebook page is up, and new membership checks continue to land in our mailbox. Most importantly, interest in experiencing El Camino Real and in learning more about its history is soaring.

Our "News and Notes" and "Federal Place" sections will keep you up to speed with our current projects. Please check out the calendar insert for upcoming El Camino Real events. Our updated website and Facebook page, thanks to volunteers **Stephanie Long** and **Rebecca Slaughter**, feature a new "Classroom" link and loads of photos from Heritage Preservation Month!

Please let me know if you or someone you know is looking for an opportunity to volunteer. There's lots to do, from identifying and certifying Trail segments and sites, to grant writing, hosting Camino Real events, sponsoring an artists' Paintout!, hosting an Insiders' Tour, and diversifying our membership.

I want to thank everyone who has renewed, and welcome our new members: **Joey Perry** (Truth or Consequences), **Cherie Cloudt** (Carrizozo), **Mark Calamia** (El Paso), **C. W. "Buddy" Ritter** (Las Cruces), **Manuel "Rich" Salaz** (Las Cruces), **Alan "Mac" Watson/Watson Conserves, LLC** (Santa Fe), and **Arturo Garrido y Rodríguez** (Mexico City, MX).

Finally, I want to extend my heartfelt congratulations to our Executive Editor, Catherine Kurland, for her extraordinary energy and expertise in publishing our quarterly *Chronicles of the Trail*. How gratifying that the New Mexico Cultural Properties Review Committee and the Historic Preservation Division, Department of Cultural Affairs, recognized our journal last month by presenting us with a coveted Heritage Preservation award! Thank you, Catherine.

As always, I look forward to hearing from you, our members.

Respectfully yours,

Jean

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.



New Mexico Heritage Preservation Award Winner

Chronicles of the Trail

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CARTA

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FRONT COVER: "2 Mi. N of Bernalillo — Traffic Load of Corn Stalks." Sue Barton Collection; courtesy New Mexico State Records & Archives; no. 288-2 RWB. When the photograph was taken, c. 1931, this section of El Camino Real Highway was designated U.S. 66/85. Please see pages 16–23.

BACK COVER: Boy Scout Troop 85 in the Jornada del Muerto. Photograph by Jean Fulton, 2011. Please see pages 14–15.

CARTA SYMPOSIUM

23–25 SEPTEMBER

BERNALILLO, NEW MEXICO

Past issues of *Chronicles of the Trail*, with Spanish translations of selected material, are on our website.

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

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EDITOR'S LETTER



Dear Readers,

May was Preservation Month in New Mexico, always an exciting time, but this year much more than ever. The theme of El Camino Real de Tierra Adentro filled our calendars and drew attention to the rich heritage of the Trail.

A galvanizing event took place in April at the New Mexico Heritage Preservation Alliance conference in Las Vegas at the Plaza Hotel (a most deserving preservation award recipient). Thanks to the NMHPA, which brings together all the folks who make a difference in advancing the cause of preserving our heritage, the shaky state of preservation here in New Mexico was addressed with clarity and courage by Jerry Rogers, one of the “heroes” who successfully fought back forces intent on effectively dismantling decades of progress in preservation. For those of you weren’t in Las Vegas, you can read the gist of Rogers’s keynote address in this issue.

The high point of May from our vantage point was the 38th annual Heritage Preservation Awards ceremony in Santa Fe: the Cultural Properties Review Committee and the Historic Preservation Division, Department of Cultural Affairs, bestowed a Heritage Publication Award on *Chronicles of the Trail*! Co-editor Jean Fulton and I are deeply grateful for this recognition of our efforts.

This seems like an appropriate time to credit State Printing & Graphics Services in Santa Fe for their fine quality printing and exceptional service, and to thank Julie Newcomb for her meticulous copy editing.

Looking back to the last century, John Murphey gives a colorful mile-by-mile chronicle of the little-known Camino Real “revival,” a thirty-year effort to create a “New King’s Highway” where the Trail once ran.

Pesky weeds for one culture have been traditional sustenance for another, according to Laura Hall in “Wild Companions,” a savory take on wild plants in New Mexico that were, and are, valued and nutritious culinary supplements. There’s plenty of food for thought here, and a feast for the eyes in Louann Jordan’s botanical illustrations.

Budding filmmakers and energetic Boy Scouts share the spotlight in photo essays by CARTA’s executive director and editor Jean Fulton, a photographer in her own right. Where she finds the energy to keep up with these youthful trailblazers in the heat of the Jornada del Muerto is quite a mystery!

El Camino Real de Tierra Adentro runs through Rio Arriba County. Although Ohkay Owingeh (San Juan) is the official terminus for the National Historic Trail, multiple seasonal alignments continued on northward through this historically rich county. Rose Díaz reviews *Rio Arriba: A New Mexico County*, edited by Robert J. Tórrez and Robert Trapp, with eight contributors, including CARTA board member Michael Miller.

We are posting an article exclusively on CARTA’s website by member Tom Carroll, “The Organ Mountains: A Shared Vision.” The essay uses historic illustrations to show how travelers have revered this range through the centuries. Look for it on www.caminorealcarta.org.

Although it’s too early to present the agenda for CARTA’s Symposium (23–25 September), we can promise you that it will be well worth your while to get yourself to Bernalillo for this event, your organization’s featured activity that only takes place every other year. See you in September!

Respectfully,

Catherine López Kurland, Executive Editor

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 ckurl@mac.com.

Printed by State of New Mexico Printing & Graphics Services

**CHRONICLES OF THE TRAIL RECEIVES
2011 HERITAGE PRESERVATION AWARD!**

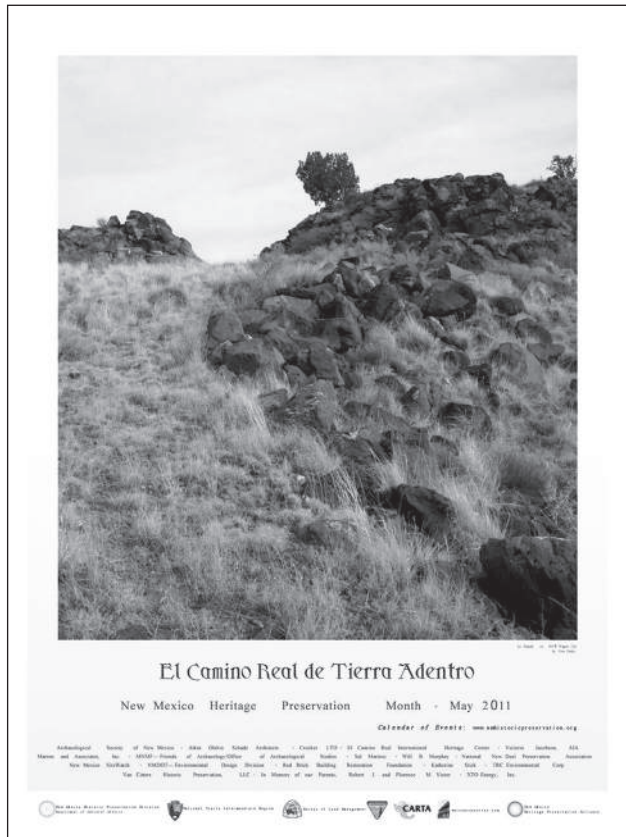


Photograph by Tom Drake

Catherine Kurland with Ronald Toya, Tribal Member of the Cultural Properties Review Committee, at the Heritage Preservation Awards ceremony reception in Santa Fe. There are many individuals and institutions to thank for making *Chronicles of the Trail* worthy of this honor, including CARTA's members, board, editorial predecessors, and Federal partners, the BLM and National Park Service. Above all, CARTA is indebted to the writers and artists who generously share their scholarship and talent.

NEWS AND NOTES

Up & Down El Camino Real



INSIDERS' TOURS IN THE WORKS AND CALL FOR TOUR PROPOSALS

Several member-inspired Insiders' Tours are in the works, including guided tours to the Lower Mission Valley (San Elizario and Socorro, TX), the Valverde Battlefield site on the Armendaris Ranch, Fort Fillmore south of Mesilla, the cemetery and plaza at the Village of Doña Ana, an excursion to Fort Selden, and a visit to the site of what once was Fort Thorn.

Participants gave rave reviews to CARTA's first two forays: the first with Lt. Abert, aka Tom Harper, near Socorro, and the next at the Armendaris Ranch. Would you like to lead an Insiders' Tour in your area, either as a free or low-fee member benefit, or as a fundraiser? If so, please email jeanfulton@earthlink.net or call (575) 528-8267. Once your Insiders' Tour proposal form is filled out and approved, CARTA will promote your special event. This is a great way for members to help CARTA and have fun!

EL CAMINO REAL HERITAGE PRESERVATION MONTH—AND WHAT A MONTH IT WAS!

With more than seventy community events hosted statewide, and CARTA's participation in more than a dozen Heritage Preservation Month activities, May was a momentum builder for our association. Keep a lookout on caminorealcarta.org and CARTA's Facebook page for dozens of photographs taken during these events, including the unveiling of the Camino Real signage on Mesquite Street and the "Camino Real Historical Artifacts" exhibition opening at Nopalito's Galeria in Las Cruces. We hosted our first in a series of artists' "Paintouts!" along the Camino, and our partnership with the Southwest Environmental Center (Las Cruces) attracted twenty-five visitors to the tour of Yost Escarpment in the Jornada. We gained new members and had an exciting time. Thanks to all who participated, and thanks again to Tom Drake and the rest of the staff at the Historic Preservation Division for selecting El Camino Real de Tierra Adentro as this year's theme. Look for the CARTA logo on the Preservation Month poster—thumbtacked to walls across the state—with Tom's inviting close-up of the 1830 wagon cut on La Bajada.

25 JUNE CARTA BOARD MEETING AND TIO BARTOLO FIELD TRIP

CARTA's Board of Directors will meet at 9:45 a.m. on Saturday, 25 June, at the BLM District Office, 901 S. Highway 85, Socorro, NM 87801; telephone (575) 835-0412. From 10:00 a.m. through 12:00 noon, CARTA President Tom Harper will conduct a field trip to Tio Bartolo, an El Camino Real site that has the potential for NPS/BLM certification. Afterwards we'll have lunch in Socorro (on our own). We'll reconvene back at the BLM office for the Board meeting from 1:00 to 2:30 p.m. The meeting and field trip are open to all CARTA members, their guests, and our federal partners. Handouts and a final agenda will be sent to all participants on or before Monday, 20 June. Please RSVP Jean Fulton by Saturday, 18 June, at jeanfulton@earthlink.net or (575) 528-8267.

CALL FOR PAPERS!

"Call for Papers" for the international symposium "The Beginnings of New Mexico History: The Impact of the Spanish Conquest and Colonial Period in New Mexico and the Southwest" has already attracted two CARTA members. Let's turn this into another moderated CARTA panel presentation! The symposium will take place at Western Heritage Museum Complex, New Mexico Junior College (Hobbs, NM), from 12 to 15 January 2012. Please send your title, abstract, and a brief bio to jeanfulton@earthlink.net or PO Box 15162, Las Cruces, NM 88004.

CARTA CENTENNIAL CELEBRATION WITH RADIO SPOTS AND GEOCACHING

Recent filmmaking workshop participant, new CARTA member, and active volunteer **Ivan White** (Las Cruces) will assist with developing a pilot program to air "Camino RealDates" (à la the popular National Public Radio series "StarDates") in anticipation of the New Mexico Centennial Celebration next year. The radio announcements will help raise awareness about the complex history associated with El Camino Real, the cultural corridor's use prior to Spanish colonization, and CARTA's role in preserving and promoting El Camino Real National Historic Trail and the National Scenic Byway. Lisa LaRocque, one of CARTA's facilitators in developing our draft Strategic Plan, came up with the initial idea for the radio series. We will post audio clips to our website once they are created. In addition to the radio spots, CARTA is also engaged in developing a Camino Real Centennial geocaching excursion at several National Historic Trail/National Scenic Byways communities. We will work with CARTA member and experienced geocacher **Garland Courts**, Director, Las Cruces Railroad Museum, to make exploring sections of El Camino Real as educational as it is fun.



Drawing by Louann Jordan

HERBERT W. YEO MAP OFFERS EVIDENCE OF CAMINO REAL AS INDIGENOUS FOOTPATHS

In addition to conserving and digitizing a historic highway map hand-annotated by engineer, surveyor, and amateur archaeologist Herbert W. Yeo, and scanning reams of field notes, **Paul Deason's** research earned him a master's degree in anthropology from New Mexico State University. He has made previously unpublished texts and photographs available to scholars, adding to the body of research that now can be used to show how El Camino Real in southern New Mexico essentially followed a series of indigenous footpaths connecting prehistoric campsites and pueblos recorded by Yeo in the 1930s and 1940s. Archaeologist **Ed Staski** and others serving on Paul's thesis committee also noted the potential to connect Yeo's hydro-engineering work in the Rio Grande drainage with his archaeological sleuthing, asking, for example, "What lessons are to be learned by linking the habitations of ancient peoples to the hydrology and ecology of the land?" Stay tuned.

HSNM CONFERENCE IN RUIDOSO

The Historical Society of New Mexico's annual conference in Ruidoso this past May was an outstanding success. Attendance numbers were up, and HSNM received high marks for the quality of the presentations. The Ruidoso Conference Center was ideally suited for the event, with excellent service. Many thanks to the Lincoln County/Fort Stanton historical folks for their considerable help, and much credit for their hard work goes to HSNM President Mike Stevenson, Secretary **Henrietta Christmas**, and Program Committee Chair David Caffey. Plans are well underway for next year's joint HSNM/NMHPA collaborative event, "The Statehood History Conference," which is scheduled for 3–5 May 2012, in Santa Fe. Thanks again to CARTA's engaging panelists **Tom Harper**, **Terry Reynolds**, and **Ed Staski**, and to moderator **Ben Brown**, for making CARTA proud!

For additional information and to volunteer, please contact Jean Fulton, CARTA's Executive Director, jeanfulton@earthlink.net, or by calling (575) 528-8267.



FEDERAL PLACE

THANKS AND FAREWELL TO SARAH SCHLANGER!

Sarah Schlanger's contagious "can do!" attitude and practical expertise are already dearly missed, but we wish Sarah all the best in her new adventure with the Bureau of Land Management (BLM) as Associate Monument Manager, Grand Staircase-Escalante National Monument (Utah). Among other pursuits, Sarah was instrumental in securing the necessary funding to conduct the archaeological surveys with Human Systems Research, Inc. in the Jornada, and in crafting and financing the current binational cultural landscapes documentation training program. She also developed the ongoing program using American Recovery and Reinvestment Act (ARRA) funding to identify significant viewsheds, including those sites with high visitation potential.

Anyone who has had the pleasure of working with Sarah knows that she is a wizard at making things happen on the ground. We are grateful for everything that Sarah accomplished on behalf of the National Historic Trails system, including her assistance to CARTA over the years, and her steadfast advocacy for all things "El Camino Real de Tierra Adentro." Best of luck to you and yours, Sarah, and please return to New Mexico soon.

WELCOME TO JANE CHILDRESS, BLM, LAS CRUCES DISTRICT OFFICE

CARTA has had the distinct pleasure of working with archaeologists David Legare and Jane Childress, Bureau of Land Management, Las Cruces District Office, over the years, most recently during a bustling Archaeology Day at the Branigan Cultural Center. We just learned that Jane has agreed to fill in behind Sarah Schlanger to assist CARTA as needed with current and upcoming projects. Just prior to becoming El Camino Real de Tierra Adentro Trail Administrator, Jane was Heritage Education and Interpretation Lead for BLM New Mexico. A native of Louisville, Kentucky, in 1984 Jane moved to Arizona where she worked as an archaeologist at the San Pedro Riparian National Conservation and the Lower Gila Resource Areas.

She has developed sites for interpretation and has had experience working with the Butterfield, Mormon Battalion, and Gila historic trails. Jane lives in Las Cruces with her husband, Bill Childress, District Manager, BLM Las Cruces District Office.

NATIONAL PARK SERVICE TRIBAL LISTENING SESSION

A small but engaged group participated in a first-ever National Park Service "El Camino Real de Tierra Adentro Tribal Listening Session" at Poquaque Pueblo at the end of May. Otis Halfmoon, NPS Tribal Liaison (Santa Fe) facilitated the discussions. Several participants confessed they had no idea where the National Historic Trail passed through the landscape. Others noted the irony of the Congressionally designated name of "de Tierra Adentro" remarking that, the name Royal Road "to the Interior" doesn't sit well with some Pueblos. "To the interior of what?" asked a Pojoaque resident, "That makes no sense to us, considering we were already here!" Some expressed interest in learning more about the Trail, and in partnering with NPS to create walking paths with National Historic Trail signage. Encouraged to share their families' stories, one attendee allowed that he had always heard that many Pueblos were captured, enslaved, and sold south into what is now Mexico. He wondered out loud what happened to those who faced that particular misfortune at the hands of the newcomers. Research recently published on this subject was discussed. Jean Fulton and Tom Harper invited everyone to attend our September Symposium. Jean described the current cultural landscapes documentation project, and confirmed that CARTA will strive to interpret sites and landscapes from as many different cultural viewpoints as possible, even if the stories are inconsistent or clash. The afternoon discussions ended early, with attendees agreeing to attend similar sessions in the future.

NATIONAL PARK SERVICE "PASSPORT PROGRAM"

CARTA learned recently that El Camino Real de Tierra Adentro National Historic Trail has been added to the official "Passport Program" administered by the Bureau of Land Management and the National Park Service. By purchasing and stamping their "passports" as visitors arrive at each destination along the Trail, the program delivers a fun and challenging way to chart each adventure. Currently, the following sites are participating in the program, with more additions planned: Palace of the Governors, El Rancho de las Golondrinas, Coronado National Monument, Casa San Ysidro (Gutierrez-Minge House), Gutierrez-Hubbell House, Fort Craig National Historic Site, Fort Selden State Monument, Mesilla Plaza-J. Paul Taylor Visitor Center, Albuquerque Museum of Art and History, Bosque del Apache National Wildlife Refuge, Sevilleta National Wildlife Refuge, El Camino Real International Heritage Center, El Paso Museum of History, and Chamizal National Memorial.



NATIONAL REGISTER NOMINATIONS

We reported in the last issue that New Mexico's Cultural Properties Review Committee (CPRC) approved the admission of eleven El Camino Real de Tierra Adentro National Historic Trail segments to the State's Register of Cultural Properties. The successful Multiple Property nomination, prepared by John Roney, Mike Marshall, and Tom Merlan was forwarded to the Keeper of the National Register of Historic Places in Washington, DC, for review. Although no formal word has been received yet, state Historic Preservation Division (HPD) officials agree that the inclusion of the eleven Trail segments in the National Register is imminent. Thanks to additional National Park Service funding recently channeled to the HPD, a second set of Trail segments is being studied and documented as part of a continuing National Register nominations effort. It may be that if NPS funding for this runs dry, CARTA will make it a priority to devise a way to raise the money in order to keep this important preservation initiative afloat.

TUITION-FREE FILMMAKING WORKSHOPS IN JUNE AND JULY

In an exciting project that combines camaraderie, site stewardship, Trail preservation, young folks, and filmmaking, the National Park Service is funding CARTA to work with Mikey's Place students and filmmaker Jason VanCamp (Las Vegas, NV) to digitally document the Jornada del Muerto. The remaining two classes will be held *tuition free* in order to reach a larger audience. You can register at Mikey's Place, 3100 Harrelson Street, Las Cruces, NM 88005, by calling (575) 640-3869, or by sending email to mikeysplacenn@aol.com. Please look in this issue for more information and photographs of the students filming on-site in the Jornada del Muerto.

CARTA WEBSITE NOTICE

www.caminorealcarta.org

THE ORGAN MOUNTAINS: A SHARED VISION

by Tom Carroll

Musings on the continued reverence for the Organ Mountains, as evidenced in travelers' notes, historic illustrations and maps

"'Sierra de los Organos,' or Organ Mountains, are so named for their pinnaced summits and sides, which resemble the pipes of an organ."

*This original essay is available exclusively on
CARTA's website
www.caminorealcarta.org*



Drawing by Louann Jordan

PRESERVATION HEROES

By Jerry L. Rogers

The following is excerpted from Jerry Rogers's Keynote Address at the New Mexico Heritage Preservation Alliance conference in Las Vegas, New Mexico, on 8 April 2011.

I am here to celebrate some heroes, and to recruit some new ones.

I am here first to celebrate the heroes on the Cultural Properties Review Committee who two years ago showed the courage and professional integrity to list Mount Taylor on the State Register of Cultural Properties. It was politically difficult. Powerful mineral industries didn't want it done, many private landowners didn't want it done (even though their lands were excluded if they objected), the local legislator didn't want it done, the Governor didn't want it done, and the Secretary of Cultural Affairs recommended dodging the issue on a technicality. Virtually all of this resistance was based upon either erroneous or vastly exaggerated notions of the practical effect of the listing, but being wrong did not diminish the opponents' sense of certainty about having been wronged. About the only people who supported the listing were five American Indian tribes whose traditional reverence for the mountain over several centuries had made it culturally significant. Sometimes just doing your duty as public officials, applying facts against criteria—fulfilling your oath of office—can be an act of heroism. That was such a time. Listing the mountain on the State Register was an act of heroism and I am here to celebrate it.

We knew there would be retribution—and boy, was there ever, when the legislature convened! One bill proposed to reorganize state government by combining the cabinet level departments of Tourism and Cultural Affairs in a manner that did not promise the best future for heritage preservation. That in itself was part of a larger organizational proposal, and was not retributive, but the same bill would have deprived the Cultural Properties Review Committee of its decision-making authority, made

it an advisory and policy-setting body, lodged the decision-making authority in an official who serves at the pleasure of the Governor, and made the State Historic Preservation Officer an advisor rather than a participant in the planning of projects that affect listed historic places. Let's take a closer look at those proposals.

The organizational change was not the big issue, but let's think about it for a minute. History for these advertising geniuses of a successful Tourism Department can sometimes become mere raw material to be processed—just another subject to be hyped like nude beaches and casinos, and when facts get in the way the facts may get modified to fit the excitement that must be created. It is bad

enough when that stuff gets into advertising, but it has no place being associated with serious matters like our social memory. Historic preservation on the other hand requires people who are devoted to historical truth as best it can be

understood, who are devoted to saving six inches of wood or a handful of mud that went into a building originally, even though a new section of wood or a new handful of mud would be cheaper, faster, and maybe even stronger. Historic preservation requires people to whom such things are matters of principle and of professional integrity, people who will sacrifice their careers rather than sacrifice their integrity. The combined department would not have been a good match, but organizational structure was not the main issue.

The zinger was the innocent-sounding step of vesting the Cultural Properties Review Committee's decision-making authority in an individual. Individuals are not subject to the open meetings law. The Mount Taylor decision was made in a meeting that was very open and very contentious. Does anyone believe it would have been easier for

*I am here tonight to
celebrate some heroes,
and to recruit some new
ones.*

a closeted individual somewhere in the Historic Preservation Division and out of the public eye, whose livelihood depended on the pleasure of the Governor, to have made the right decision about Mount Taylor?

Then from out of the oil patch, I mean right out of those salt domes and layers of frackable rock, right out of those uranium deposits, and right out of the ingrained belief that any burden upon enterprise or property is an unconstitutional taking, came the main attack—a bill to fundamentally revise the Cultural Properties Act itself. Identical bills in the House and Senate, clothed in a mantle of patriotism, proposed to put an end to imagined abuses of property rights such as the Mount Taylor listing by requiring advance written consent by 100 percent of owners, before a place could be listed on the State Register. Committee after committee heard people testify that even though their private lands had been excluded from the listing, their houses had declined in value and become unsalable, they had been unable to drill a water well just so they could have indoor plumbing, they were unable to drive cattle across a leased public parcel that separated their two privately owned pastures. These witnesses said they were not there on their own behalf, they just wanted to make sure no other hard-working Americans would ever again suffer such abuse at the hands of this out-of-control Cultural Properties Review Committee. Never mind that virtually every house in America had declined in value during the same period, never mind that the State Engineer had never denied anyone a well permit based on this listing, and never mind that nothing in the law really interfered with driving cattle. It seemed true to these people and so they made it true in their minds and declared it true in the legislative process.

Oh, and by the way, “owner” was defined not only as owners of the surface of the earth, where the cultural significance is (including for practical purposes archaeological deposits). The owners to be identified and notified included owners of interests in subsurface mineral rights beneath public and private lands. Not only would this have made any listing of any place utterly unfeasible, in the

never-ending struggle between mineral owners and surface owners it for the first time would have enabled a single subsurface owner to deny all other owners access to the pleasures and benefits and truly patriotic rewards of participation in state programs for preservation of heritage. The implications were beyond imagination, for heritage preservation and for every environmental program of any kind on the books.

Heroes were needed, and heroes arose like minutemen from nowhere. At the risk of omitting someone, I want to celebrate Mac Watson, Tim Maxwell, Victor Johnson, Tom Merlan, Lois Snyderman, National Trust for Historic Preservation Advisors Ernesto Ortega and Theresa Pasqual, plus tribal leaders from Acoma, Laguna, Tesuque, Pojoaque, Picuris, Navajo, and probably others. Jonathan Poston did some terrific supportive work from his

office in Fort Worth [National Trust for Historic Preservation], and retired legislator J. Paul Taylor of Mesilla began to work the phones. I am here to celebrate those heroes, and to say that it was an honor to fight alongside each of you. And I am here to recruit some new ones.

The two houses of the New Mexico legislature are miraculously versatile. Bills get referred to multiple committees, and those committees can refer the bills to yet other committees. Committee agendas are set on short notice, are subject to change, and committee meetings are unpredictable. It makes playing a defensive game against a bad bill like a gigantic game of Whack-a-mole. If you think you have killed a bill by whacking it down in one committee, it pops up in another, and if you whack it over there it pops up in yet another. It took day after day of getting up early to check committee agendas, appearing at 8 a.m. hearings, comparing notes over lunch, and appearing in other hearings that ended at 10 p.m. It was a spontaneous defense, amazingly well organized for an ad hoc operation, but it was heroic, and I am here to celebrate it.

The other side, in addition to its mantle of patriotism, also wore a disguise of reasonableness and willingness to compromise. It was a disguise because it was not real, and in fact was deceptive.

*We knew there would
be retribution—and
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They had begun with such an extremist position that they could make concession after concession after concession, and still have an absolutely crippling hold over historic preservation and still retain their deadly precedent of subsurface control over surface cultural resources.

Upon being told that the bill would end the listing of historic business districts in places like Clayton and Portales, they exempted urban districts and said, "Look how reasonable we are—now pass this watered-down bill." Still meeting resistance, they exempted individual buildings on small

acres, and asked for the stubborn preservationists to meet them halfway, even though the bill would still have absolutely prevented any listing of cultural landscapes significant to traditional cultures. Then they reduced the owner consent requirement from 100 to 51 percent and declared themselves consistent with the Federal standard for the National Register of Historic Places—even though the Federal standard does not require any advance owner consent at all. But the stalwart band of preservationists, significantly including the tribal governments, was there every time to point out the deceptions, and eventually the bills were tabled. It was possible to achieve this because the stalwart band was experienced enough to recognize the ruses and to explain them to various committees. I would guess offhand that we collectively represented maybe 300 years of experience. Experience is wonderful, but it has, shall we say, a limited shelf life—an approaching expiration date, to put it in ultimate euphemistic terms. I am here tonight to celebrate some heroes, but mostly I am here to recruit some new ones.

All across America for a long time now people who hate any impediment to instant enrichment—meaning people who hate government action whether for education, nutrition, clean air, clean water, endangered species, or historic preservation—have been dominating the public discourse. Those of us who care about the greater public good have stood by too quietly, maybe exhausted, maybe intimidated, and have let the anti-government, anti-collective, anti-preservationists have the microphones. Especially during the last decade it has been as though the

other side has been playing without opposition. *We* have to change that; we *can* change it; *only* we can change it; and we can change it *only* by getting off the defensive, by speaking, writing, and acting.

Who here believes that the Mount Taylor issue is over? Not I. If matters are left as they are right

now, the other side is going to come back, this time wounded, angrier, and more determined; and if they are smart they will come with a bill less ridiculously unworkable and better calculated to be enacted than last time. And if, by some miracle, they do not come back, I promise you someone

else will. We need some new heroes—and we need lots of them. Who are those new heroes? Well, I had better be looking at some of them.

What can I do, you ask?

- Think of a pro-preservation subject on which you will write a letter to the editor, or an op-ed piece, or a subject you will arrange to discuss on local radio or television some time during the next six months.

- Think of a publicly visible preservation activity you will hold before winter sets in again. It could be as simple as a bake sale or a picnic. It needs to be something that will draw public attention to the part of the preservation cause that most excites you.

- Think of an endangered historic place, and ask yourself whether it should be on the next list of endangered places. Research the place and nominate it—or better yet enlist other people from your local civic club to do so.

- Two or three of you who really know New Mexico preservation law, and whose names are known and respected in the state, assign yourselves the task of collaborating on an impeccable article that would set up and knock down the erroneous but firmly believed accusations that State Register listings prevent private owners from drilling domestic water wells, or from driving their livestock across leased public lands. Get it published and have reprints in hand for the next legislative session—because you are going to need it then.

- Get the concept of heritage preservation as patriotism—the idea that our national heritage is what the Defense Department exists to defend—on the air and in print as often as you can. Heap

*Heroes were
needed, and
heroes arose like
minutemen from
nowhere.*

praise upon other organizations who helped us in this struggle such as Drilling Santa Fe, New Mexico Conservation Voters, and the New Mexico Wilderness Alliance. Engage organizations like Think New Mexico, and make our cause a vital part of something much bigger.

It is said that the governor intends this year to review state regulations in general to see if they are business friendly. We don't know whether Historic Preservation Division regulations will be among those chosen for review, but let's not be surprised if they are. Most historic preservation happens in the private sector, so that means historic preservation needs to be business friendly. Let's be ready in advance to defend preservation regulations, but let's also be ready to adapt them if they can be made more business friendly without impairing their effectiveness.

The State Historic Preservation Plan is being updated this year. Too often such plans are done not as real plans but only to meet a Federal requirement. Make sure the new plan articulates an exciting long-range vision that makes a virtue—a patriotic virtue—of heritage preservation. And then stay closely involved with the Historic Preservation Division to make sure we all actually work toward that vision.*

Above all, recapture the initiative. Create the public discourse, and make it about the value of heritage and the good that is done by preservation. Don't let negative charges from the other side go unanswered, but be so positively engaged that the other side cannot get their negativism in edgewise. Do whatever it takes to maintain the tribal leadership and involvement that was so vital in the recent struggle. We need some new heroes. Who else is it going to be?

**You can have a voice in this vision by filling out the 2012–2016 State Preservation Plan questionnaire (look for "Take the Online Survey Now") on the HPD website: www.nmhistoricpreservation.org/index.php. —eds.*

JERRY L. ROGERS retired from the National Park Service after a thirty-four year career in which he oversaw the National Register of Historic Places and all of the Service's Cultural Resource programs and policies. He lives near Santa Fe and with his wife, Nancy Burgas, remains active in preservation, conservation, parks, recreation, and in the workings of democracy.



The 2011 New Mexico Heritage Preservation Alliance convention took place at the 1882 Plaza Hotel in Las Vegas, NM. On the right is the recently restored Charles Ilfeld Building hotel addition. James W. Rosenthal, photographer, May 2005. Library of Congress, Prints & Photographs Division, HABS, NM-207-1.

FILMMAKING WORKSHOPS IN THE JORNADA DEL MUERTO

Photographs by Jean Fulton

Shown here are students on the Camino Real participating in a documentary filmmaking workshop, one in a series funded by the National Park Service in collaboration with Mikey's Place—A Workshop for the Arts, in Las Cruces.

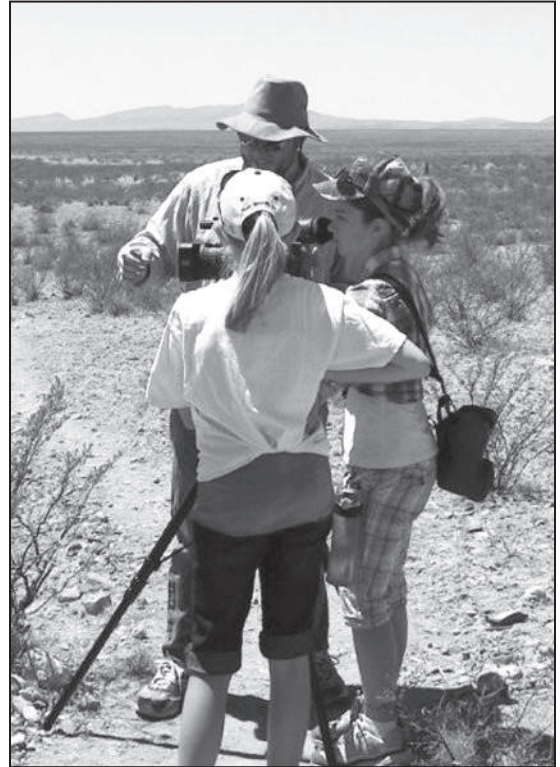
Jason VanCamp, a filmmaker from Las Vegas, Nevada, and a native Las Crucen, leads the morning filmmaking portion of the workshop with hands-on instruction in filming and editing techniques. Participants spend the rest of the day shooting their own footage of the pristine section of the Trail near Yost Draw, overlooking the startling view of the twenty-first-century spaceport under construction.

Before heading out to the Jornada del Muerto, participants are introduced to the history of El Camino Real de Tierra Adentro, featuring replica teaching artifacts on loan from El Camino Real International Heritage Center, as well as actual artifacts recovered by archeologists and volunteers with CARTA, BLM, and Human Systems Research.

Selected student clips will become part of a documentary film. In addition to filming a documentary on the Trail in the Jornada and the surrounding viewshed, participants will create a film of the filmmaking process itself. Individual work will be credited. Future plans call for the National Park Service to cull selected footage to create a series of El Camino Real podcasts to inspire young Trail enthusiasts.

Several seventh-graders sponsored by **Rob and Rhonda Spence** expressed amazement at actually standing on El Camino Real, something they had only read about in history books before. National Park Service officials, including Lynne Mager, Manager of the NPS El Camino Real Passport Program, will join the group for the June excursion, and NPS Trail officials Mike Taylor and Otis Halfmoon will join the July trip, the final workshop of the season.





Mikey's Place and the National Park Service invite students ages twelve to adult to sign up for one of the last two Saturday workshops, which will take place from 9 a.m. to 5 p.m. on 25 June and 30 July. The June and July workshops, including transportation from Mikey's Place to the Trail, are *tuition free*.

Mikey's Place is located at 3100 Harrelson Street, at the corner of South Main and Conway in Las Cruces. Participants are asked to bring water, lunch, sunblock, hat and sturdy walking shoes. Cameras are provided. No prior experience is necessary.

For more information and to register, please contact Pinky Kingsley at Mikey's Place: (575) 640-3869, or email mikeysplacenm@aol.com.



BOY SCOUT TROOP 85 ON EL CAMINO REAL

Photographs by Jean Fulton

Boy Scout Troop 85 (Kirtland Air Force Base, Albuquerque) recently partnered with the Bureau of Land Management and CARTA to undertake a service-learning project on behalf of El Camino Real de Tierra Adentro National Historic Trail. This project and similar ongoing endeavors allow us to engage and educate New Mexico residents and heritage tourists of all ages.

The energetic youths volunteered two nights and three days in the Jornada del Muerto, improving the trailhead accessing one of the most pristine segments of El Camino Real near the Yost Escarpment between Truth or Consequences and Las Cruces. They trimmed desert scrub, and widened, graded, and lined with rocks the initial approach to the historic Trail. The end result makes the most difficult section accessible to hikers of all ages and capabilities.

Before breaking camp and returning to Albuquerque, the Scouts explored a section of El Camino Real, discussed each of the wayside exhibits, and received an on-site history lesson, complete with photographs of artifacts recovered in the immediate vicinity, which are archived at Human Systems Research, Inc. (Las Cruces).



In recognition for their work improving access to the Trail and learning about site stewardship, Troop 85 will now apply for a Boy Scouts of America Historic Trails Award.

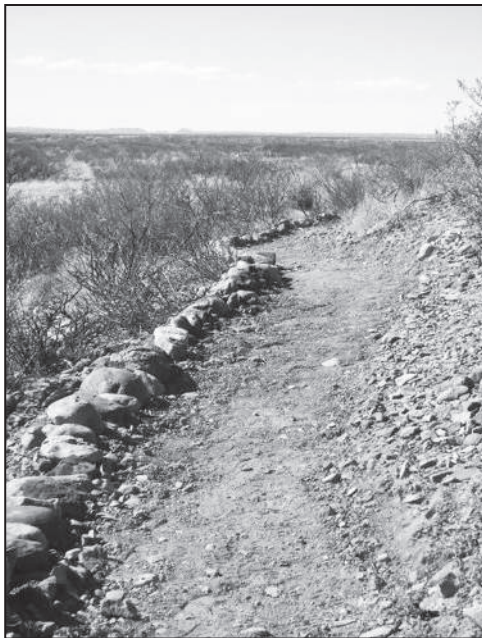
We give a special thanks to Rev. **Theodore Cooley**, CARTA member and Troop 85 leader, for



making all of the arrangements, and for selecting CARTA as the group's partner. This joint effort accomplished a lot of great work, and was fun to boot.

CARTA will continue this service-learning program in the future, and looks forward to further collaborations. Please contact us if your Scout troop or youth organization would like to pursue additional Trail improvement projects!





A NEW KING'S HIGHWAY

By John W. Murphey

The idea of a new Camino Real took on life after the turn of the twentieth century, as Good Roads enthusiasts promoted it as the logical main highway for a region extending from El Paso to Cheyenne, Wyoming. Though grossly underfunded, it eventually became the “backbone highway” for the New Mexico territory and later the state.

A New King's Highway

Around 5:15 a.m. on September 2, 1932, New Mexico Governor Arthur Seligman, Frank Horn and Harry Shuart stood around Seligman's late model Cadillac town car parked a few hundred feet north of the New Mexico-Colorado state line. Shuart, managing editor for *New Mexico* magazine, suggested a few photographs to document the first moments of their journey. Seligman—dressed in suit, bow tie and felt fedora—obliged, lifting his left foot onto the car's running board and resting his right hand on the passenger door handle, striking a jaunty pose. Next, Seligman and his former chauffeur Frank Horn, now superintendent of automotive equipment for the highway department, stood in front of the car. The governor looked straight at the camera, eager, thumbs of his big hands hooked in his suit pockets; the former chauffeur stood at a different angle, hands tucked behind his back. A couple more photographs taken, they got into the Cadillac to make a dawn-to-dusk trek down the Camino Real highway.

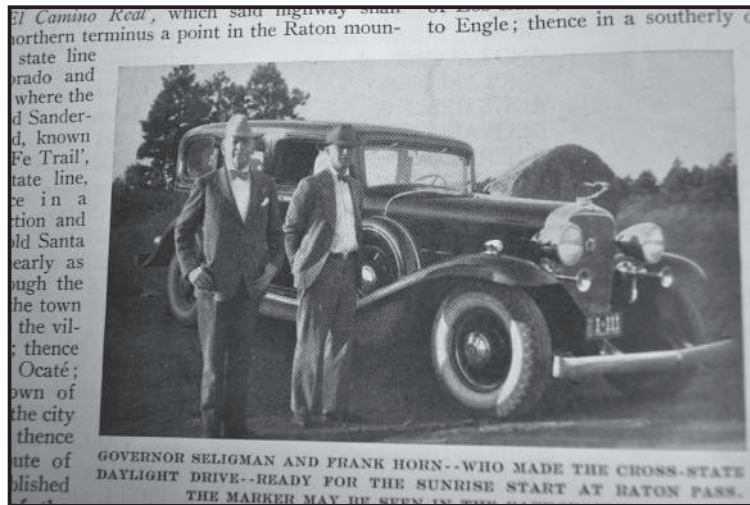
Almost thirty years in the making, what had once been trumpeted as an easy task—turning the historic Camino Real into a modern highway—was

nearly finished. Seligman, who came to office with a promise to complete it, set off on this late summer day to inspect, as he later wrote, progress on the “backbone highway of New Mexico.”

A New Camino

Because the Camino Real de Tierra Adentro made a good colonial road, highway boosters at the turn of the century thought it could easily evolve into a first-class automobile highway—a highway from which all other roads would radiate. Adding the section of the Santa Fe Trail from the territorial capital to Raton, New Mexico, completed the fantasy. Yet, while each historic road came with a ready-made history and rough-built path, neither could quickly convert into *the* backbone

road. Limitations of topography, lack of funding, political frictions, and the fact that this new Camino Real came with no promotional organization stalled its reworking into a modern highway for decades. Only with the federal government's help—millions of dollars of aid—did this new Camino Real finally come into being.¹



Governor Seligman and Frank Horn at Raton Pass, about to embark on their cross-state drive. Arthur Seligman, “El Camino Real (the King's Highway),” *New Mexico*, October 1932, p. 6.

The first notion to revive the Camino Real for automobile use surfaced in 1903, when a group of Las Vegas, New Mexico, boosters, including merchant Charles Ilfeld, Sheriff Cleofes Romero and architect I. H. Rapp, promoted a legislative bill to create a public road between Las Vegas and Santa Fe. The road, simply called the Scenic Highway, would connect the towns via an 8,000-foot-high mountainous passage through the recently created Pecos Reserve (now Pecos Wilderness), an area of

intense untapped natural beauty the promoters considered equal to Yosemite or Yellowstone.² To get the territory to buy into their idea, they claimed the road would not only boost business in Santa Fe and Las Vegas, but also “lead to building good roads in other parts of the territory.”³

Their efforts paid off at the Thirty-fifth Territorial Legislature, when on March 14, 1903, the “Scenic Highway” bill passed with a \$5,000 appropriation to build the road using convict labor. While the Scenic Highway, with its immense costs and challenges, was never finished, its legislation articulated the need for a north-south highway and created, for better or worse, the convict labor program to build it.

As this Sisyphus-like project drained the territory’s limited public roads fund, another idea came to the surface, one that could benefit a larger area, a larger population. D. C. Winters, a Las Vegas druggist and territorial council member, saw more progress to be made building a north-south highway along the lines of *two* historic roads: the Camino Real and the Santa Fe Trail—a new highway from Raton to Anthony. The idea mirrored a similar project afoot in Colorado to build upon the Santa Fe Trail.⁴

With taxpayer petitions from Colfax, Mora and San Miguel counties supporting it, the highway received approval at the Thirty-sixth Territorial Legislature the following year. A bill passed establishing “El Camino Real,” “a public highway through the Territory of New Mexico,” from the Colorado line to the Texas border at Anthony. The legislation specified that construction and maintenance—like that of the Scenic Highway—would be under the direction of the board of penitentiary commissioners and the superintendent of the penitentiary; in other words, convicts would build the road. The bill came with a pitiful \$10,000 appropriation to construct the approximately 520-mile new Camino Real. But convicts didn’t cost much.

“Humanity extended to the unfortunates”⁵

The image of a road gang—usually African Americans in striped prison clothing, chained together by manacles, breaking rocks under an unforgiving sun—was not appealing to New Mexicans. Yet prisoners, argued James W. Abbott, a representative of the Office of Public Road Inquiries covering the New Mexico territory, were “a great

potential force now idle or misdirected in our penitentiaries which must be utilized in building improved highways.” Abbot based his opinion on convict work being done on the Scenic Highway, a prison labor program which he found the opposite of the “man with a rifle on his shoulder standing guard over convicts building road in North Carolina.”⁶

Early on in its “experiment,” New Mexico had dispensed with the overbearing guard and the punitive aspects of convict work practiced in other states. Instead, it adopted an “honor system,” in which prisoners performed road work to reduce their sentence. As promoted in the Camino Real legislation, convicts would be “granted additional good time allowance conditioned upon their good behavior and cheerful compliance with all rules.” As observed by Abbott, New Mexico convicts assigned to roadwork on the Scenic Highway had it easy: they wore the stripes, but only on their pants, and worked unshackled and under supervision of only “one nominal guard.” Incredibly, Abbott wrote that convicts were even allowed to take unescorted walks before dinner.⁷ From his view, the territory’s convict program had “proven an unqualified success,” and even went so far as to suggest that New Mexico had “solved this great industrial problem.”⁸

Convicts first toiled on the new Camino Real in 1908, as they built a difficult road along the Goat Hill section of the Raton Pass. A year later inmates improved an existing wagon road at La Bajada. Working with Cochiti and Santo Domingo Pueblo Indians, they dynamited the escarpment’s thick black basalt walls, using the rubble to build up the roadbed and to erect retaining walls, many of which stand today. The Pueblo Indians apparently worked without “asking for remuneration for their labor.”⁹ At the conclusion of the project, Governor William J. Mills wrote Santiago Quintana, Cochiti Pueblo’s governor, congratulating him on “the public spirit of your tribe,” indicating “such industry and liberality will bring great prosperity to your pueblo.”¹⁰

With their combined efforts, La Bajada’s grade reduced from a dizzying 28% to a still steep but manageable 7.5% grade.¹¹ But this was a rare achievement; convict labor was spread too thin across the territory to make any demonstrable progress on the territory’s highways.

Where convicts were not available, counties often ended up building the Camino Real, using another form of forced labor. Under an 1889 act giving counties authority to build and maintain public roads, all able-bodied men were required annually to perform at least two days of road work—grubbing, grading, graveling. In 1908, the Doña Ana County Board of Commissioners ordered two of their three road supervisors to make it their first priority to open the Camino Real through the county. This translated into the road supervisor, a temporary county-appointed position, cajoling a list of men to do their mandatory—three days in this case—roadwork.¹² Given the assured lack of enthusiasm for it, not much could be accomplished under the county program.

The territory steps up

In 1909, after hearing concerns of the counties and other entities, the legislative assembly created the Territorial Roads Commission, an ex officio organization made up of the governor, the commissioner of public lands and the territorial engineer, to better manage highway construction. The commission came up with a one-mill road levy, the first tax for road building in the territory. But with the convict camps concentrated in the north at Raton, Las Vegas and Santa Fe—no camps south of Silver City—it seemed to many in the south, especially Doña Ana County, that their portion of the Camino Real was being neglected. Even Albuquerque, relatively “north” of the underrepresented parts of the territory, complained they were “patiently waiting for the good roads commission to do a little work on the Camino Real in the Rio Grande valley, the most thickly settled and biggest tax-paying district in the Territory.”¹³ Frances E. Lester, a Las Cruces booster and head of the Doña Ana County roads department, writing in 1913, implied that under the commission,

“road work done by the various counties of the State [had] been uniformly ineffective and poorly administered.”¹⁴

To smooth things over, Governor William J. Mills promised at a September 1910 Good Roads convention in Santa Fe to send convicts building a road near Silver City to Las Cruces, to assist with the Camino Real.¹⁵ But even as late as 1913, a raw gap between the village of Doña Ana and Selden kept the county agitated.

Despite all its rawness, in 1911 Agnes C. Laut, writing for *The American Review of Reviews* announced prematurely, “all thousand miles of this splendid *Camino Real* are completed.”¹⁶ She went

on to describe the highway through New Mexico: “La Bajado [sic] Hill”—which she compared in width to Broadway, New York—, a place “where the kingdoms of the world literally lie at your feet;” the Rio Grande is similar to “traveling in Southern Spain.”¹⁷ Much of the highway, she wrote, “is above cloud line, hundreds

of miles through yellow pine forests, hundreds of miles close to snow line.” This high-altitude writing dazzled the remote reader, but on the ground, little had been actually accomplished.

“Camino Real to be the first work to be completed”¹⁸

Statehood [1912] brought new financing tools and organization to road-building. Under Governor William C. McDonald’s administration, a State Highway Commission was put in place as well as a County Roads Board to work with the state to develop highways. Importantly, the First State Legislature authorized a bond instrument for highway construction, passed a bill allowing counties to authorize their own road bonds, and approved an act creating a ten-dollar road tax. Its first highway engineer, James A. French, a civil



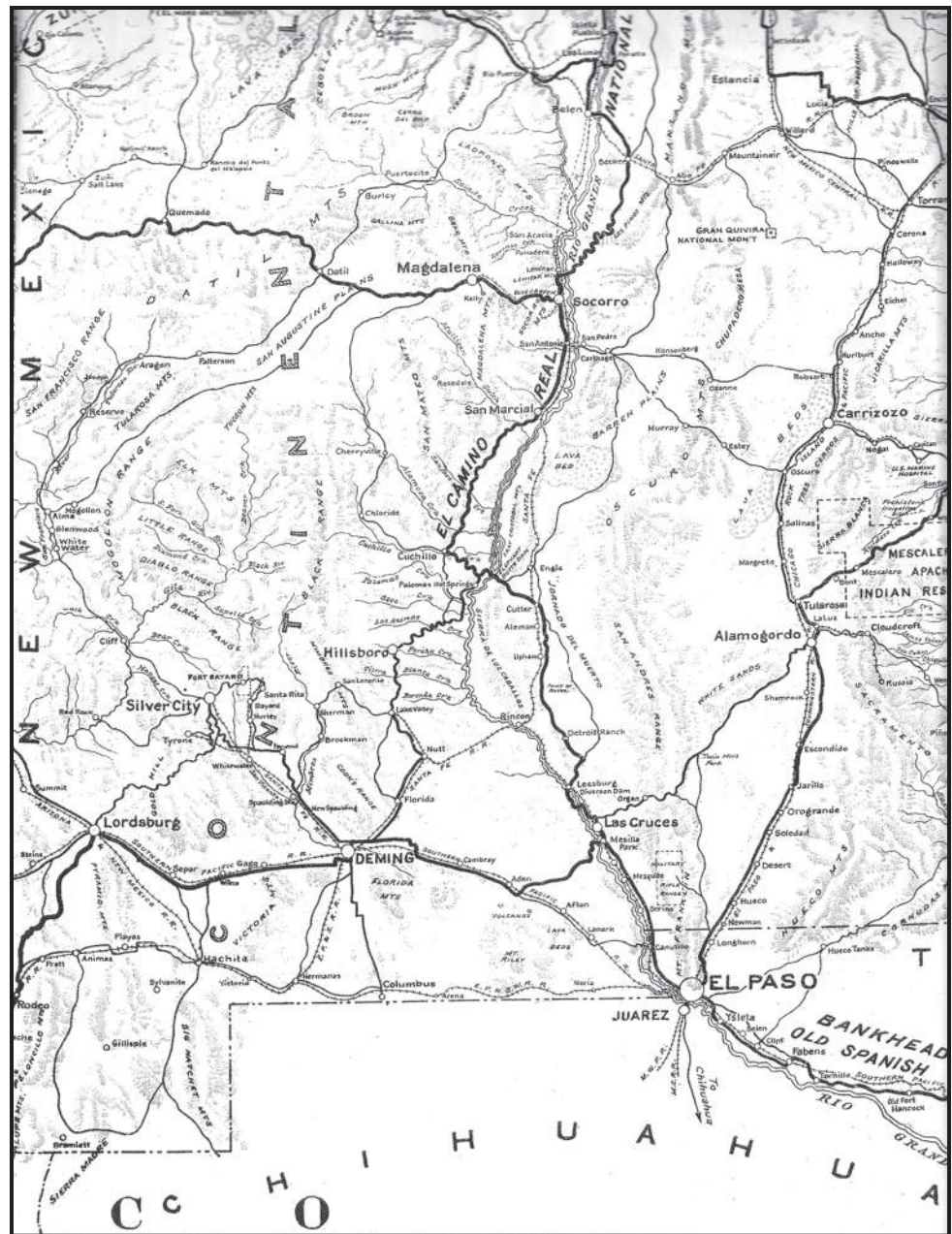
“Trees and Signposts on the Camino Real, Doña Ana County, Mesilla, New Mexico, ca. 1915.” Waldo Twitchell, Courtesy Palace of the Governors Photo Archives (NMHM/DCA), Neg. No. 9594.

engineer with railroad and reclamation project experience, devised the state's highway network, with El Camino Real, not surprisingly, given the designation of State Road No. 1.

In February 1914, French made a 16-day, 1,650-mile inspection of the state's highway improvements. At the time, 600 men and 200 teams of mules were scattered across New Mexico building the network. According to his report, the Camino Real was gaining ground with major stretches built between Belen and Socorro, San Antonio and Elmendorf, and Palomas and Rincon.¹⁹ This work, along with a law enacted in 1913 allowing counties to build their own bridges, provided the Camino Real with dozens of new spans over sand-trapped arroyos. A June 4, 1914, editorial in the *Santa Fe New Mexican* stated unequivocally, "From all angles, [El Camino Real] is the most important highway we have—the truth of the road system, the main channel of business, the great central artery of commerce and pleasure, the oldest and greatest highway in the United States."²⁰

With pride, Governor McDonald announced in his January 1915 state-of-the-state address that the Camino Real was "nearly complete," indicating the state would turn its attention to developing its east-west highways.²¹ The first of these east-west highways, future U.S. 66, is interestingly called elsewhere a "western extension of the

Camino Real," sustaining the backbone metaphor.²² The same year the State Highway Commission published *Through New Mexico on the Camino Real*, a record of accomplishment bound in a brown leather folio. Its introduction called El Camino Real "the



El Camino Real as mapped by Anton Westgard in 1919 on "Arizona and New Mexico: Local and Through Routes," American Automobile Association. Courtesy of the author.

key road to nearly all inter-county roads in the State and the inter-state roads in the Southwest."²³ The book came illustrated with halftone photographs showing various improved sections of highway. Ironically, the photographs reveal the road's relatively undeveloped character—narrow dirt

and gravel-covered paths; wagon wheel tracks and horseshoe prints are more visible than automobile tire tracks.

But even in its primitive state, the new Camino Real by default became New Mexico's and the region's mainline road, forming an important north-south link for numerous transcontinental highways, carrying motorists on the Ocean-to-Ocean Highway (National Old Trails Road) and the Colorado to Gulf Highway in the north, and connecting to the Old Spanish Trail, Bankhead, Lee and Borderland highways in the south at Las Cruces.

This critical linkage became clear in 1915, as it conveyed thousands of tourists motoring from the East and Midwest to attend the Panama-Pacific International Exposition in San Francisco and the Panama-California Exposition in San Diego. For many this was their first exposure to the Southwest.

Throughout the summer and fall of 1915, the *Santa Fe New Mexican* published a record of tourists arriving in town en route to or returning from California. Tourists' comments ran from the prosaic—how much it cost per day to travel—to impressions of the region's character and foreignness. Robert Laurence of Bellaire, Ohio, returning home with his family, called the trip between Los Angeles and Santa Fe "the most picturesque between the two oceans," warning that people who traveled abroad instead of exploring the Southwest were "making a big mistake."²⁴ But the reports equally called the road rough, even dangerous.

Federal intervention

Real change came to the Camino Real—and all New Mexico highways—with the Federal Aid Road Act of 1916. Up until the Act, the federal government demonstrated little interest in funding interstate highway construction.²⁵ Starting with \$78,737 in 1917, New Mexico's Federal Aid apportionment continually increased, reaching in 1930–31, the year Arthur Seligman took office, \$1,983,827.²⁶ Coincidentally the state's first federal aid project (F.A.P. 1-A) came to the Camino Real, improving its serpentine path at Raton Pass.

Federal intervention also gave back to the highway its international status. During the mid-1920s, in an attempt to resolve the confusion of hundreds of named auto trails, many claiming the same alignment, the Joint Board on Interstate

Highways worked for nearly two years to organize a uniform network of numbered roads. Initially they excluded New Mexico's Camino Real from a strategic north-south highway connecting Canada to Mexico. The New Mexico State Highway Commission protested the exclusion, claiming the "Camino Real...is the most direct route from the Canadian border to the Mexican border."²⁷ Reconsidering, the board included it in its final alignment of U.S. Highway 85, a 1,582-mile interstate between Las Cruces and Ambrose, North Dakota.²⁸ Ironically, the designation looked much like the highway conceived in 1905, the north-south highway along the Rocky Mountain's east edge, connecting southern New Mexico to Cheyenne, Wyoming.

The governor who promised

During his first and only term, Arthur Seligman, a Democrat and Santa Fe businessman, oversaw dozens of highway projects, including several to upgrade U.S. 85 between Santa Fe and Albuquerque. In his run for governor, Seligman pledged to complete this stretch of the Camino Real "in a hurry," a promise he accused his opponent, incumbent Governor Richard C. Dillon, of making previously but failing to keep.²⁹ Running a reform campaign, he pledged to clean up the State Highway Commission of corruptive elements, dethroning a controversial commission member, political powerbroker Charles Springer, three months after the inauguration. He later increased its membership from three to five, to better represent the diverse regions of the state and to check corruption.

Seligman got a jumpstart fulfilling his promise, receiving in his first year in office a windfall "emergency loan" from the U.S. Treasury to match state's increased Federal Aid apportionment. With the \$1,303,000 loan, the state highway department cobbled together forty-two separate projects, improving some 344 miles of highway between January and September 1931.³⁰ One significant Camino Real project completed in 1931 replaced the old curving wagon road at La Bajada with a modern highway. It replaced a precarious grade of dozens of twists and turns with a relatively straight highway, promising only four curves at a maximum 6% grade.³¹ While an author writing for *New Mexico* magazine predicted some would "mourn the loss

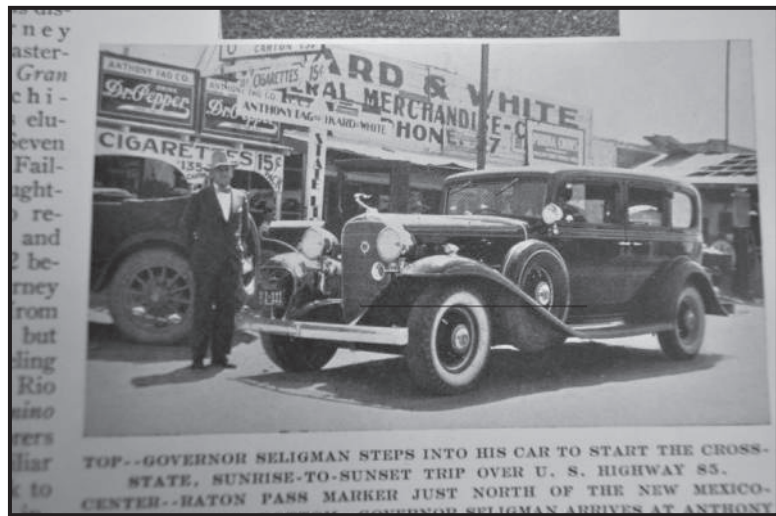
of La Bajada," he asked that judgment be withheld "until the new highway has been actually seen and traveled."³² Convenience and safety trumped history.

At the end of the day

Because the Cadillac broke down in Socorro and delayed them for several hours, Seligman, Horn and Shuart didn't make it to New Mexico's southern border until near sunset. Posed in front of a general merchandise store in Anthony, Seligman's posture is markedly different—shoulders slumped, hat crushed, he stands with his hands behind his back; this time Horn stayed in the car, looking out the windshield impatiently.

Seligman wrote about his dawn-to-dusk run in *New Mexico* magazine. His story is more of a paean to the old road than a travel account. Before writing about his inspection tour, Seligman asks the reader to "pause a little and consider briefly the history of this romantic highway."³³ His pause runs two-and-a-half pages, beginning with Don Pedro de Alvarado and ending with the *Battle of Val Verde*—some 300 years of history.

At one point Seligman suspends his veneration for the old road, pointing out that in 1581 it took twenty days for men on horseback to travel from El Paso to Socorro. Moving forward 350 years, he boasts, "Today one can roll comfortably, rapidly and easily from Raton Pass...down the famous *Camino Real*...between sunrise and sunset."³⁴ During the trip he was "gratified" to find the highway "rapidly near one hundred per cent" improved, observing only a short twelve-mile segment remaining to be paved. He praised the improvements that had "eliminated the dangerous curves and grades that were frequent in the old highway," advancing that "modern engineering," unlike road building of the past, "does not avoid Nature's obstacles but overcomes them."³⁵ An accompanying pen-and-ink drawing illustrated his point: a Conquistador, mounted on a horse, pauses on a ridge, staring at a straight highway cutting through desert hills below as cars and trucks rush by. The *Camino Real* is "today," the governor concluded, "truly the King's Highway."



Governor Seligman arrives in Anthony, New Mexico, at the end of his "sunrise-to-sunset" trip. Arthur Seligman, "El Camino Real (the King's Highway)," *New Mexico*, October 1932, p. 7.

ENDNOTES

1 How close the new Camino Real highway cleaved to the historic road is unknown. The earliest accounts of it are verbal and mostly given as a recitation of towns along the road. There is, however, more specific indication of its 1908 alignment provided in a Doña Ana County Board of Commissioners meeting:

Commencing at the bridge of the 'Paseo' on the main ditch, thence in a southerly direction to a point south of the College Boulevard said point being on the farm of the New Mexico College of Agriculture and Mechanic Arts; thence westerly to the right-of way of the Atchison, Topeka and Santa Fe Railway.; thence to the southerly line of the said County of Doña Ana as in said original order provided...

Not until 1915, with the publication of *Through New Mexico on the Camino Real*, were there any maps to compare its alignment. Reviewing the eight strip maps accompanying the book there is clear indication the highway deviated from the historic Camino Real. The most notable of these is its course south of Los Lunas, where it moved down the west side of the Rio Grande, sticking to high ground until Belen, where it crossed the river on a bridge. From this point it made a wide turn to the southeast to Becker, a train stop; from there it headed in a southwest direction through the *Valle del Ojo del Parida* before crossing the river again at Escondido to get to Socorro. Completely avoiding the *Jornado del Muerto*, it ascended high ground again on the west side of the river, passing through Cuchillo before crossing the Rio Grande above Arrey. But from the village of

Dofia Ana southward, the highway roughly followed the original Camino Real alignment to the Texas border. Later changes in alignment brought the highway closer to the historic Camino Real corridor.

2 "A Scenic Route from the Capital to the Meadow City," *Santa Fe New Mexican* (March 12, 1903): 1.

3 Ibid.

4 Possible multi-state cooperation to build and promote a new Camino Real is not well understood. Texas had its own distinct road-building program, which included constructing a concrete highway along the path of the historic Camino Real between El Paso and Anthony. But this road never went by the name Camino Real. Colorado initially pursued a similar bill in 1905 to improve a road from Raton Pass north to Fort Collins. At least in the limited Colorado and New Mexico newspaper accounts, the two highway projects are linked. A March 11, 1908, article in the *Fort Collins Courier* stated the highways were a "revival of the 'Santa Fe Trail,' or the 'El Camino Real,' as the Mexicans called it."

5 A phrase taken from a report delivered at the September 26–27, 1905, Good Road's Convention at Las Vegas, suggesting convict labor, given its successful "experiment" on the Scenic Highway, be used widely to build public roads in the territory. "19 Counties Represented," *Santa Fe New Mexican* (September 29, 1905): 1.

6 James W. Abbott, "The Las Vegas-Santa Fe Scenic Highway," *Good Roads Magazine* 6 (January–December 1905): 35.

7 Ibid., 353–354.

8 Ibid., 355.

9 Governor William J. Mills to Governor Santiago Quintana, May 23, 1910, Governor William J. Mills Papers, New Mexico State Records Center and Archives.

10 Ibid.

11 Vernon L. Sullivan, Second Biennial Report of the Territorial Engineer to the Governor of New Mexico, (Santa Fe, NM: New Mexican Printing Company, 1910): 183.

12 "Proceedings of County Commissioners," *Rio Grande Republican* (February 15, 1908): 1.

13 "Camino Real or Scenic Highway," *Santa Fe New Mexican* (July 22, 1909): n. p. This is a reprint of an *Albuquerque Citizen* editorial.

14 Frances E. Lester, "New Mexico," *Better Roads and Streets* 3, 1–2 (1913): 79.

15 "County Commissioners Met," *Rio Grande Republican* (September 23, 1910): 1. Mills had made the same gesture four months earlier to a complaining Good Roads enthusiast in Deming, naively sug-

gesting that after convicts "did some work in Las Cruces" they could at the same work on roads in Luna County. Governor William J. Mills to Ralph C. Ely, May 27, 1910, Governor William J. Mills Papers, New Mexico State Records Center and Archives.

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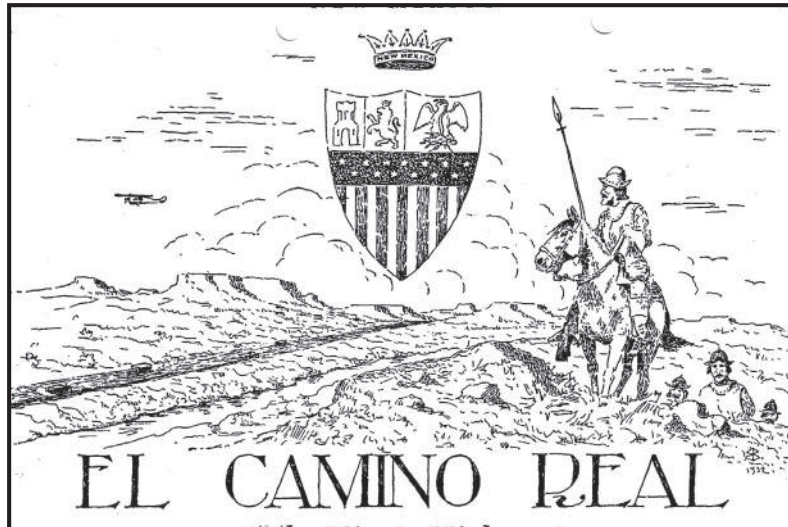
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WILD COMPANIONS ON THE TRAIL

By Laura Hall

Drawings by Louann Jordan

Early Spanish observers of Native Americans in the Southwest marveled at their agricultural practices, which produced enough to feed themselves well in most years, and with a surplus to put aside for less bountiful years. In a land of little or uncertain rainfall many Pueblos had perfected methods of dry farming, and others developed sophisticated irrigation systems for their agriculture. The Spanish noted that the Pueblo peoples and other tribes living in the region successfully cultivated the familiar triad of corn, beans and squash grown by Native Americans throughout New Spain. Few commented on another mainstay of the native diet: edible wild plants. These seasonal plants not only nourished the Native American populations, but they also became a necessary part of the diet of the Hispanos, mestizos and Mexicanos who ventured along El Camino Real de Tierra Adentro to settle in this northern region of the Spanish empire.

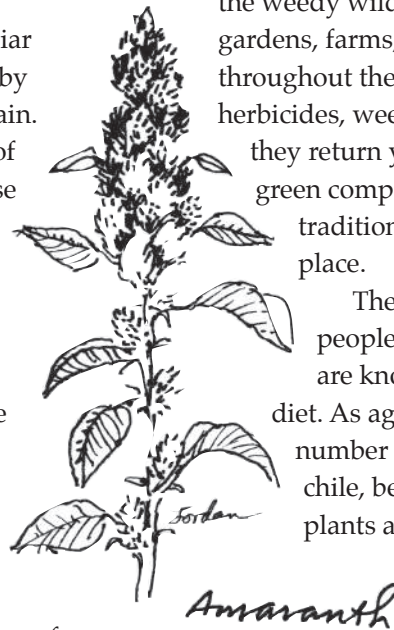
Native Americans in the Southwest have long thrived on edible wild plants. William Dunmire points out that the piñon-juniper ecozone of the Rio Grande Valley “provides a habitat for more species of edible plants than any other major biological community in the region.”¹ Similarly, the first Spanish colonists came from Mediterranean cultures that made regular use of wild plants in their cuisines.² They and the Mexican Indians who accompanied them would also have been very familiar with edible wild greens that grew further to the south. Greens such as purslane, epazote and amaranth were part of the Aztec diet. From the Nahuatl word *quelitl*, meaning “greens of any sort,” comes the word “quelites” used by Spanish speakers throughout the Americas, including New Mexico, to indicate a variety of greens.³

Naturally the newcomers would have learned from their Pueblo neighbors which plant species

were good to eat, which had medicinal properties, and which were poisonous. The list of edible plants that grow in the Rio Grande Valley and surrounding areas numbers in the hundreds. Here the focus will be on a few of the most abundant species that were frequently used in the past, and which are still appreciated in rural areas and by more adventurous eaters. The popularity of farmers’ markets and the locavore movement has led to a revival of interest in the weedy wild plants that have put down roots in gardens, farms, parks and abandoned plots of land throughout the state. Despite frequent assaults from herbicides, weeding implements and foot traffic, they return year after year. These neglected green companions are a reminder of earlier food traditions that were connected to seasons and place.

The ancestors of present-day Pueblo peoples and other tribes of the Southwest are known to have had a very diverse diet. As agriculturalists, they cultivated a number of familiar crops such as squash, chile, beans and of course corn, but wild plants also made up a significant part of their diets. Piñon pine nuts and Indian rice grass were abundant and valuable sources of protein and carbohydrates.⁴ Wild greens,

a seasonal food, supplied a wide range of other necessary nutrients, something that natives understood by experience now is confirmed by nutritionists. Analysis of plants that are usually consigned to the category of weeds, such as purslane, lambsquarters, amaranth, beeweed, dandelions and many others, shows that they are concentrated sources for many essential vitamins, minerals and essential fatty acids such as omega-3.⁵ After the moisture from spring runoff and early summer monsoon rains, natives would gather the bounty of wild greens from their fields and the banks of streams and riverbeds. They were a welcome sight with supplies of dehydrated vegetables set aside for winter coming to an end



and the new crop of vegetables not yet ready for harvest.

Wild plants not only provided diversity in the native diet but could also serve as insurance against crop failure. Dunmire points out that contemporary Pueblo gardens “demonstrate that certain wild plants are not only common on or about these gardens but that modern Indian growers deliberately introduce wild weedy annuals into their plots. As their ancestors did centuries ago, they encourage these plants by semicultivation.” Most of the weedy plants, such as purslane, amaranth, Rocky Mountain beeplant, lambsquarters and others, have a symbiotic relationship with human activity, growing best in recently disturbed soils.⁶ Analysis of human coprolites (fossilized feces) at Canyon de Chelly indicates that the diet of the residents around A.D. 1300 was not the familiar triad of corn, beans and squash, but corn, cottonseed, cactus and Rocky mountain beeplant or guaco (*cleome serrulata*).⁷ The importance of this plant “is borne out by its being named in Pueblo ceremonial song along with only three other plants—corn, squash, and cotton, the Pueblos’ most crucial cultivars.”⁸ The versatility of the beeplant made it a prime candidate for introduction into the cultivated crop beds. The young leaves of the wild beeplant, for example, provided spinach-like greens; the leaves could also be cooked to a dark paste and stored as cakes for consumption in the winter or times of famine; the seeds could be ground, mixed with cornmeal and baked into bread; parts of the plant had medicinal uses; the reconstituted cakes of the beeplant provided one of its most important uses—as a pigment for painting baskets and pottery.⁹

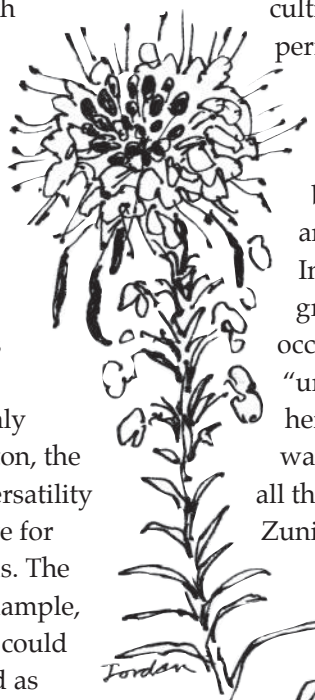
The enthusiasm of the Natives for their greens was often misinterpreted by the first Spanish arrivals. When the Jesuit Miguel del Barco arrived in Baja California, he observed the natives there grazing on all fours, “nipping off the top of the amaranth, and eating it, saving the work of taking it by hand to their mouth.”¹⁰ As Gary Nabhan notes, the behavior must have “reinforced their notion that desert hunter-gatherers were always at the brink of starvation.”¹¹ In fact, Native Americans

throughout the desert Southwest had developed sophisticated food systems that combined agriculture with foraging for wild foods, furnishing them with a diverse range of food sources should one of them fail. The priests brought with them hierarchical ideas about food, and foraged foods, particularly wild greens, were in the category of “poor peoples’ food,” a prejudice that continued into recent decades.¹² In the Pueblos the practice, as with Rocky Mountain beeweed, was to let amaranth seed itself in fields and gardens. Ethnobotanist Vorsila Bohrer observed this at Zuni Pueblo in the mid-1950s. There she saw that amaranth, once a cultivated crop, was now self-seeding. “It is

permitted to grow undisturbed wherever it springs up, either in the waffle gardens or in the irrigated gardens.”¹³ Those same waffle gardens¹⁴ exemplified the blending of Spanish and Pueblo crops, and of the wild and the domesticated. In one waffle garden Bohrer saw chile growing along with onions, coriander, the occasional tomato, “amaranth escapes,” an “unidentified coarse-leaved, umbelliferous herb,” and groundcherry (tomatillo), which was allowed to grow wherever it sprouted—all the ingredients for a popular sauce made at Zuni during chile season.¹⁵

The Spanish and mestizo settlers who traveled north along the Camino Real with Juan de Oñate in 1598 brought with them the seeds, cuttings, tools and livestock necessary for their agricultural practices. Over the next decades

the Franciscan priests and the settlers introduced many Old World crops to the Pueblos, such as wheat, barley, cabbage, cucumber, various root vegetables, garbanzos, orchard fruits and herbs for flavoring. Some crops, such as melons, were already being grown along the Rio Grande. Presumably the seeds were passed from hand to hand in the north-south hemispheric trade between Natives prior to the Oñate *entrada*.¹⁶ The Spanish also introduced the domesticated chile pepper (*capsicum annuum*) to the Rio Grande area, a plant that they learned to appreciate in Mexico.¹⁷ Four hundred years later, chile is at the heart of New Mexican cuisine, the



cleome

basis of a thriving industry and a symbol of the state.¹⁸ Other less welcome plants came as fellow travelers with the Spanish *entrada*. A number of alien weed species were introduced inadvertently to communities along El Camino Real on the wheels of the carts and the hooves of the livestock that accompanied them. European weeds, such as lambsquarters (*Chenopodium album*), alfilaria or stork's bill (*Erodium cicutarium*) spread rapidly at the expense of native plants. The Mexican variety of purslane, or *verdolaga*, (*Portulaca oleracea*) rapidly displaced the variety native to New Mexico, *P. retusa*, which nourished the ancestors of today's Pueblo people.¹⁹ Some of those weeds, such as purslane and lambsquarters, were incorporated into the Pueblo and Hispano roster of edible wild plants, becoming bedmates with amaranth and beeplant.

New Mexicans were still using wild greens until relatively recent times. In *The Good Life: New Mexico Traditions and Food*, written in 1949, Fabiola Cabeza de Baca added a headnote for the recipes for *verduras* or greens. "There are many wild plants used as greens by the New Mexican cook," she noted. "The most common are lambs' quarters and purslane. The Indians prefer *waco*, the bee weed, and the leaves of wild parsley. Spinach, beet or turnip greens may be substituted for *quelites*. There is no substitute for purslane. Purslane is a prolific weed growing in gardens and fields."²⁰ With its succulent tear-shaped leaves and deep tap root, purslane is a drought resistant plant well adapted to the climate of the Southwest. It thrives in disturbed soils, growing in the hottest months of the year and appearing after the other weedy greens have become too tough to eat. Archaeological research has shown that purslane was an important food for the ancestors of the Puebloans.²¹ Lambsquarters or goosefoot, is another introduced species that has become naturalized as a weed in disturbed soil. Leonora Curtin describes its use in her classic guide to herbs of the Upper Rio Grande. "During the springtime, Spanish New Mexicans gather and cook the *quelite salado* leaves as 'greens'. . . . I discovered that the Moors who have had such lasting contacts with the Spanish also cook the leaves of the same plant in a variety of ways . . . Their name for it is *qliql*, strangely similar to the former Aztec word which was *quiltil*."²² In earlier periods, other species of goosefoot plants were common in the fields of the ancestors of the Puebloans. Like amaranth, their

seeds were an important source of food providing calories and protein. Today, lambsquarters are more often collected for their greens when they appear after the summer rains.²³

Although weedy greens seem to be in no danger of disappearing—the collective name suggests hardy survival genes—foraging and eating them may well be an endangered practice. Fewer people grow their own food today than in the past, or have any knowledge about wild plants. The instinct of most gardeners on seeing the annual sprouting of purslane, chenopods, amaranth and dandelions is to reach for the weed killer or the weeding tool, not the salad bowl. Juan Estevan Arellano, a historian of agriculture and a farmer, suggests several reasons why these highly nutritious plants might disappear from orchards, fields and acequias. Today, few families gather them or know how to prepare them. Modern methods of farming with tractors, brush hog mowers, and chemicals contribute to the eradication of wild plants from the fields and orchards. Most detrimental to the biodiversity of farms is the adoption of drip irrigation, which "only delivers water to the targeted crop plants that are destined for the market." For Arellano, "a single kind of store-bought espinaca (spinach) cannot take the place of the diversity of *quelites*."²⁴



Note: The recipes here are included to give additional cultural and social context. They have not been kitchen tested.

***Portulaca oleracea*/purslane/verdolagas**

Purslane is one of the most widely distributed and commonly eaten of the wild plants mentioned here. *P. oleracea*, which now grows throughout the United States, originated in Europe or Asia and is often treated as a weed. In the Southwest it seems to have displaced *P. retusa*, another variety of purslane that was native to the region and which fed the Puebloan ancestors.²⁵ The fleshy leaves can be eaten raw as a salad green, or sautéed lightly in oil and garlic. In Mexico it is also used to thicken soups. Recent research has shown that purslane “is the richest source of omega-3 fatty acids of any green leafy vegetable.”²⁶

***Amaranthus* spp/pigweed/quelite del burro**

Originating in the New World, amaranth species are now found in forty-six countries. In most countries it is principally known as a weed. Amaranth seeds found in an ancient Native American campsite near Albuquerque have been determined to be about 6,800 years old.²⁷ The leaves and seeds of several species of wild amaranth are frequently consumed throughout the Southwest. The leaves contain significant amounts of vitamins A and C as well as calcium and iron. The Zuni make use of a red-flowered variety for a dye. In pre-Columbian Mexico, the tiny protein-rich amaranth seeds were one of the four tribute grains in the Aztec empire.²⁸

Recipe for pigweed greens adapted from Carolyn Niethammer, *American Indian Cooking*:²⁹

“Pick young pigweed leaves and wash. Place in a saucepan with a tightly fitting lid and add ¼ inch of water. Bring to a boil, then turn down heat and steam the greens for 5-10 minutes.

These greens are so mild that they are especially good with just salt and butter. A few drops of vinegar is a good addition. Or the steamed greens may be drained and fried in bacon grease.”

***Chenopodium album*/lambsquarters or goosefoot/quelite pardo**

The name lambsquarters most likely comes from “Lammas quarter,” the period when the plant was eaten during the English church calendar. It is also known as goosefoot for the shape of its leaves. It was once a favorite wild green of the Romans and Britons.³⁰ Once it reached North America it spread rapidly and can be found in gardens and farms across the continent. The seeds can be ground and added to flour for bread, a practice followed by Native Americans.³¹ When young, the whole plant can be harvested. When using older plants, the tips are the most edible part.

Fabiola Cabeza de Baca’s recipe for quelites:

2 tbsp fat	1 tbsp chile seed
2 tbsp chopped onion	1 tsp salt
2 cups finely chopped, cooked greens	½ cup cooked whole beans

Fry onion in fat; add greens and season with chile seeds, salt and beans.

***Cleome serrulata*/Rocky mountain beeplant/guaco**

This attractive wild plant with its lavender-colored flowers has multiple uses among Native Americans. The young leaves can be eaten as a green vegetable, and both leaves and flowers have medicinal uses. The iron-rich leaves can be cooked, formed into cakes, dried and stored for later use. The reconstituted cakes are also the source of black pigment used to paint designs on pottery and baskets by Puebloans throughout the Rio Grande area.³²

Recipe for Zuni beeweed from Carolyn Niethammer, *American Indian Cooking*:³³

1 quart of young beeweed leaves
1 ear young corn
1 tbsp red chile paste

Put the washed leaves in a saucepan and cover with water. Boil for 2 minutes. Drain off the water. Cut the corn off the cob and add to the beeweed leaves. Cover with water and boil until the corn is done. Drain off the water. Stir in the chile paste.

FIVE SIMPLE RULES FOR WILD EDIBLE FORAGING³⁴

The plants discussed here are ones that are familiar to most gardeners and farmers. If you are unfamiliar with weeds and wild plants, an Internet search by the Latin name should give you further information and photographs for positive identification.

1. **Only harvest plants that you have positively identified.** Know your area and what you are looking for. Always check with a reputable field guide and learn the common poisonous plants in your region.
2. **Only harvest from areas where you have permission to do so.**
3. **Only harvest from areas you know are not sprayed, contaminated or polluted.** Harvest at least 50 feet from major thoroughfares. Avoid harvesting at the bottom of hills that have heavy drainage from above.
4. **Wash your harvest well before eating,** particularly if you plan to use the leaves raw.
5. **Only ingest small amounts at first.**



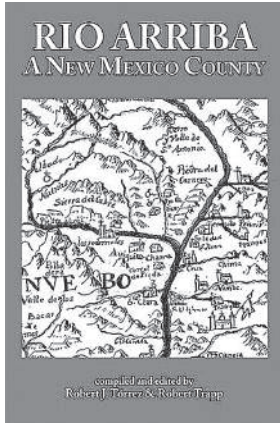
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ENDNOTES

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- 2 Diego Rivera et al., "Gathered Food Plants in the Mountains of Castilla-La Mancha (Spain): Ethnobotany and Multivariate Analysis," *Economic Botany* 61, no. 3 (2007): 269–289, doi:10.1663/0013-0001(2007)61[269:GFPTM]2.0.CO;2.
- 3 Sophie D. Coe, *America's First Cuisines* (Austin: University of Texas Press, 1994), 90.
- 4 Dunmire and Tierney, *Wild Plants of the Pueblo Province*, 96, 156–57.
- 5 Artemis Simopoulos, "Omega-3 Fatty Acids and Antioxidants in Edible Wild Plants," *Biol. Res.* (online) 37 (2), 2004. 263–277, doi: 10.4067/S0716-97602004000200013 (accessed May 20, 2011).
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- 7 William W. Dunmire, *Gardens of New Spain: How Mediterranean Plants and Foods Changed America* (Austin: University of Texas Press, 2004), 70–71, 74–5.
- 8 Brett M. Bakker, "Nourishing gifts: Native and Traditional Foods of the Southwestern Pueblos," in *A People's Ecology: Explorations in Sustainable Living*, ed. Gregory Cajete (Santa Fe: Clear Light Publishers, 1999), 44–45.
- 9 Dunmire and Tierney, *Wild Plants of the Pueblo Province*, 182–184.
- 10 Quoted in Gary Nabhan, *Gathering the Desert* (Tucson: University of Arizona Press, 2004), 93.
- 11 Ibid.
- 12 Jeffrey Pilcher discusses the parallel hierarchies of food and social status in colonial Mexico in *Que Viva Los Tamales! Food and the Making of Mexican Identity* (Albuquerque: University of New Mexico Press, 1998). See chapter 2.
- 13 Vorsila L. Bohrer, "Zuni Agriculture," *El Palacio* 67 (December 1960): 198–199.
- 14 The Zuni waffle gardens were so named because the surfaces resembled a giant waffle. They usually were two–or three–foot rectangular compartments with walls a few inches high, which were hand watered by bucket. They are described by Bohrer (182) and Dunmire and Tierney in *Wild Plants of the Pueblo Province* (52–53).
- 15 Bohrer, "Zuni Agriculture," 182.
- 16 Dunmire and Tierney, *Wild Plants of the Pueblo Province*, 40.
- 17 Dunmire, *Gardens of New Spain*, 172.
- 18 Ibid., 287. A variety of chile known as *chiltepín* grew wild in southern Arizona to Texas. It was collected by Native Americans, notably the Tohono Indians, but it was not domesticated.
- 19 Ibid., 38.
- 20 Fabiola Cabeza de Baca Gilbert, *The Good Life: New Mexico Traditions and Food*, 3rd ed. (Santa Fe: Museum of New Mexico Press, 2005), 65.
- 21 Dunmire and Tierney, *Wild Plants and Native Peoples*, 210–11.
- 22 L. S. M. Curtin, *Healing Herbs of the Upper Rio Grande* (Santa Fe: Laboratory of Anthropology, 1947), 168.
- 23 Dunmire and Tierney, *Wild Plants of the Pueblo Province*, 171–72.
- 24 Juan Estevan Arellano, "La Abundancia del Jardin Rizo: The Bounty of the Natural Garden," *Greenfire Times*, 2, no. 9 (September 2010): 28.
- 25 Dunmire and Tierney, *Wild Plants of the Pueblo Province*, 178–79.
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- 27 Larry Mitich, "Redroot Pigweed (*Amaranthus retroflexus*)," *Weed Technology*, 11, no. 1 (January–March, 1997): 199. Stable URL: <http://www.jstor.org/stable/3988253>.
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- 29 Carolyn Niethammer, *American Indian Cooking: Recipes from the Southwest* (Lincoln: University of Nebraska Press, 1999), 119.
- 30 Larry Mitich, "Common Lambsquarters," *Weed Technology*, 12, no. 4 (Oct. 1988): 550–552. Stable URL: <http://www.jstor.org/stable/3987396>.
- 31 Niethammer, *American Indian Cooking*, 112–113.
- 32 Dunmire and Tierney, *Wild Plants of the Pueblo Province*, 182–84.
- 33 Niethammer. *American Indian Cooking*, 119.
- 34 These rules have been adapted from The Urban Aboriginal website: www.theurbanabo.com/urban_articles.php?aid=4 (accessed May 20, 2011).

BOOK REVIEW by Rose Díaz



Rio Arriba: A New Mexico County, compiled and edited by Robert J. Tórréz and Robert Trapp, with contributions by David V. López, Malcolm Ebricht, Robert and Emma Eckert, B. Michael Miller, Victor Jaramillo, Joseph P. Sánchez, and Roberto H. Valdez y Herrera. Rio Grande Books, Los Ranchos, NM, 2010. 393 pages.

We learned in our fifty-plus years in Rio Arriba County, that its citizens are deeply interested in the story of their county, their culture, their ancestors, and their people. —Robert Trapp

The promise of providing an introduction to the history of Rio Arriba County in north central New Mexico is realized in a fresh and distinctive manner in *Rio Arriba: A New Mexico County*. The book provides historical access for the general reader while according new insights for scholars. The editors, former New Mexico State Historian Robert J. Tórréz and Robert Trapp, publisher of Española's *Rio Grande Sun*, together with eight other authors, are well acquainted with archival documents and local historical research. They have provided a work that is comprehensive in scope, while richly laced with community stories and individual voices yet to be reclaimed for the local and national narrative.

The book is in two sections. The first is a narrative focusing on the historical timeline, organized and written by well-known scholars who have spent a lifetime chronicling New Mexico. The second section is a compendium of community history essays by various contributors deeply rooted in the region, especially in the specific areas and communities they write about.

The timeline provides a wide range of information on the geological prehistoric past to settlement, the Native American presence, challenges and conflicts, land grants, and the early political frameworks that shaped New Mexico and Rio Arriba in particular. Subsequent chapters encompass the role of the region in the frontier West; the impact of mining, lumber and railroads; education; modern politics; the importance of the military presence over time; and the role of technology, especially as it has affected the communities

around Los Alamos National Laboratory. The accounts are engaging and the general reader will be fascinated by the use of a vast array of firsthand sources and stories made available through period newspaper accounts.

Each of the community history essays in the second section is individually researched and written by a contributing author. The reader is transported to Santa Cruz de la Cañada, Chimayó, Española, Tierra Amarilla, Embudo/Dixon, Chama, Abiquiú, Ojo Caliente, and Youngsville-Coyote-Gallina-Lindrith. The difference in *Rio Arriba's* approach from other works is the ability of the writers to bring these communities into the present. This enriches the narrative since the history, the communities, and the people are not restricted to a one-dimensional time period. An especially illuminating essay, "Place Name Lore of the Rio Arriba" (Valdez y Herrera), casts light on Pueblo and Hispanic shared places and locations important to the people's collective memory and historic presence. A particularly important facet of the work demonstrates the influence of southern to northern migration of families and individuals. These early (and later) settlers transmitted long-lasting Spanish customs, traditions and heritage that came up El Camino Real to the furthest regions of the Spanish empire.

This work is very accessible to the general reader and will prove useful as a supplemental text to New Mexico history courses. Scholars working on New Mexico or the West will also benefit from it. As a reference resource, each chapter concludes with a variety of excellent bibliographic sources. Following the leads that the sources provide will spur the general reader to a better understanding of the topic, while providing a jumping-off point for new—and necessary—scholarship. Most important, *Rio Arriba: A New Mexico County* provides a model for future community histories that gives voice to individuals and reclaims a historical presence. Knowing these diverse and complex regional histories only enhances the value of individual and collective actions that have shaped who we are as a state and as a people.

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23–25 September Symposium

Bernalillo, New Mexico



Cavalry Uniform Drawn by Ramón Murillo, August 26, 1804.
Sevilla. Archivo General de Indias. MP-Uniformes, 81.
Courtesy New Mexico History Museum.

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