

Chronicles of the Trail



Quarterly Journal of El Camino Real de Tierra Adentro Trail Association

Vol. 7, No. 3

Summer/Fall 2011



Los Luceros, Alcalde, New Mexico, 1923

JEAN FULTON & CARTA
Secretary (2005–2008)
First Executive Director (2008–2011)
Member (2004–)



They say that all good things must come to an end, but we hope that Jean Fulton's work and interest in CARTA are not going to end anytime soon, despite her departure as CARTA's first Executive Director. And what a great job she did! Jean worked tirelessly with professionalism and a spirit of cooperation to fulfill CARTA's mission, by nurturing partnerships with the BLM and NPS, state agencies and preservation groups, writing grant proposals, organizing activities for members, including the well-received "Insiders' Tours," and educating New Mexicans of all ages, especially young persons, about El Camino Real de Tierra Adentro. She developed meaningful avenues for communicating with current members and for reaching out to new ones, with her vital contributions to our award-winning journal and our attractive and informative new website. As Executive Director, Jean Fulton was instrumental in making CARTA a known and respected organization in New Mexico and beyond.

Jean will be sorely missed as Executive Director of CARTA. We look forward to her new role as an active member, and hope she will be in the forefront, participating in workshops, Insiders' Tours, and symposiums. With her passion for all aspects of our Camino Real, including its cultural landscapes and historic settlements, whose residents today are a living legacy of the great road, we hope Jean will continue to be a part of the CARTA community.

Since her resignation, Jean has found time to serve on the Board of Directors of the New Mexico Heritage Preservation Alliance and as a member of the Leadership Council of the Partnership for the National Trails System, to direct projects through her consulting firm, TimeSprings, Inc., and to work on her lovely adobe home in Mesilla and the pecan orchard that surrounds it. Many CARTA members were fortunate to have attended a reception she hosted there during the Las Cruces Symposium in 2009.

Jean's enthusiasm and boundless energy have been hallmarks of her tenure with CARTA in all her capacities, whether as a charter member, Secretary, or Executive Director. She set the standard, and filling her shoes will not be easy.

We, the members of CARTA, wish Jean all the best in her new endeavors.



New Mexico Heritage Preservation Award Winner

Chronicles of the Trail

Vol. 7, No. 3

Summer/Fall 2011

CONTENTS

<i>Jean Fulton and CARTA</i>	<i>inside front cover</i>
<i>Editor's Letter</i>	2
<i>Meet CARTA's Board</i>	3
<i>News & Notes</i>	6
<i>Los Luceros: An Early Settlement Along El Camino Real de Tierra Michael Miller</i>	8
<i>Restoring the Gardens of Los Luceros Jan Hale Barbo</i>	17
<i>La Bajada Community Ditch and Water System Arnold Valdez</i>	18
<i>The Camino Real in 1876: From Santa Fe to the Mesilla Valley A Newspaperman's View Robert J. Tórrez Drawings by Louann Jordan</i>	28
<i>Book Review: Amadito and the Hero Children/ Amadito y los Niños Héroes Reviewed by Levi Romero</i>	36
<i>Book Review: The Plazas of New Mexico Reviewed by Michael Romero Taylor</i>	37
<i>Noteworthy Books of 2011</i>	38
<i>Jean Fulton y CARTA</i>	<i>inside back cover</i>

EXECUTIVE EDITOR: Catherine López Kurland

CARTA

EXECUTIVE COMMITTEE

PRESIDENT: Tom Harper, Socorro
VICE-PRESIDENT: Sim Middleton, Las Cruces
SECRETARY: Claire Odenheim, Las Cruces
TREASURER: David R. Webster, El Paso
INTERNATIONAL LIAISON: Roy "Ben" Brown, El Paso

BOARD OF DIRECTORS

Troy Ainsworth, Socorro
Paul Deason, Las Cruces
Patricia "Tisa" Gabriel, Santa Fe
Paul Harden, Socorro
Barbara Kuhns, Las Cruces
Catherine López Kurland, Santa Fe
David W. Love, Socorro
Van Ann Moore, Belen

EXECUTIVE DIRECTOR: Raffi Andonian, Las Cruces

FRONT COVER: *Los Luceros, 1923, Edward Kemp, photographer.*
Courtesy Palace of the Governors Photo Archives (NMHM/DCA),
negative no. 151372. Please see story on page 8.

BACK COVER: *Vistas del Camino: Carrizal, Chihuahua, Mexico.*
Photograph by Jean Fulton, 2008.

A Reminder to our Members:

Annual renewal fees are due January 1, 2012

Please pay by check (made out to CARTA) or PayPal

CARTA, PO Box 15162, Las Cruces, NM 88004-5162
(575) 528-8267 raffi@ugaalum.uga.edu

www.caminorealcarta.org

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.

EDITOR'S LETTER



Dear Readers,

In many ways fall seems like the beginning of the year. For CARTA it was even more a time of change than usual. You will see six new names on the contents page, followed by pictures of all of them in this issue. Sadly missing is Jean Fulton, who resigned as CARTA's first Executive Director in early August. Her departure is a loss for *Chronicles* as well as for CARTA. Jean was fully dedicated to any endeavor her gifts or heart led her to pursue. She cares deeply about our Trail, its history, its people and its future. I will miss her lively, well-written contributions and sharp editing skills, but most of all I will miss the pleasure of our collaboration, buoyed by her positive attitude and spirit of cooperation. Jean has asked us to convey her sincere regard for you, our members, and to let you know that it has been an honor serving CARTA. You can now reach her by phone at (575) 649-3265; by mail: TimeSprings, Inc., 3090 Snow Road, Las Cruces, NM 88005; or by email: jeanfulton@earthlink.net.

Although we were disappointed by the cancellation of our symposium, many of us enjoyed a bonus CARTA event after the Annual Meeting, a tour by artist Frederico Vigil of his magnificent fresco in the Torreón at the National Hispanic Cultural Center. In "News and Notes," you can catch a glimpse of Frederico, as well as a photographic and written snapshot of our new Executive Director, Raffi Andonian.

Los Luceros is one of the only surviving territorial haciendas in New Mexico, located right on the Camino Real, five miles upstream from Ohkay Owinge. I leapt at the opportunity to visit Luceros when it opened its doors to the public for one day last fall. It was even grander and more magical than I had imagined. Afterwards, my attempts to learn about its history were thwarted by a dearth of published information. When I asked Michael Miller, a local, what he knew, he took the bait and delved into the archives to write for *Chronicles* about Los Luceros' complex early ownership. It is complemented by Jan Barbo's description of her restoring two of the gardens there.

Chronicles is proud to present another previously unpublished article, based on a volume of original research that Arnold Valdez and dedicated students in his Cultural Landscape Planning class at UNM undertook last spring. This documents the historic acequia of the village of La Bajada and the more recent water system constructed by the Atchison Topeka and Santa Fe Railroad.

Thanks to Robert Tórrez, we get a taste of the roadside attractions along the Camino in 1876, from the pen of a reporter who takes us on a road trip down to the Mesilla Valley, "the garden spot of New Mexico." Once again we are indebted to artist Louann Jordan for her thoroughly delightful drawings.

Two books are reviewed in *Chronicles*, one a bilingual children's book by Enrique Lamadrid about a vaccination that arrived in New Mexico in 1810 on the Camino Real—in a most unusual way. The other is the authoritative and simply gorgeous book on Pueblo, Spanish and Mexican, and Anglo-American center-places in New Mexico, many located on our Camino.

We are grateful to Julie Newcomb for generously giving her time and talent to copy edit *Chronicles*.

Respectfully,

Catherine López Kurland

Chronicles of the Trail is a publication of El Camino Real de Tierra Adentro Trail Association (CARTA).

Past issues of *Chronicles* are posted to our website one year after publication.

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

MEET THE BOARD

Executive Committee

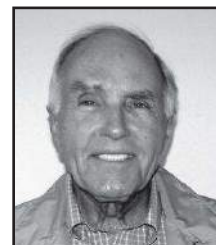
PRESIDENT: Tom Harper, Socorro, NM

Tom is a retired electronics engineer from IBM and National Semiconductor Corp., where he participated in the Apollo program and has managed the Annual Festival of the Cranes for the Friends of the Bosque del Apache National Wildlife Refuge. With camera-equipped, radio-controlled model airplanes, he has been working to locate tracks and swales that may be associated with El Camino Real de Tierra Adentro. Tom also serves on the Board of Directors of the El Camino Real Heritage Center Foundation.



VICE-PRESIDENT: Sim Middleton, Las Cruces, NM

Sim is a retired peace officer and former college instructor who lives with his wife, Faith, in Las Cruces. He is a graduate of the University of San Francisco. Making presentations to groups is one way that Sim has been working to increase CARTA's membership. He has traveled in Mexico and is interested in our shared history.



SECRETARY: Claire Odenheim, Las Cruces, NM

Claire is a retired librarian and long-time Las Cruces resident. She worked in the Gadsden and Las Cruces school districts and the New Mexico Farm and Ranch Heritage Museum. She has a BA in Spanish and Education from Michigan State University and a master's in Library Science and Education from the University of Michigan and NMSU. Before moving to the Southwest, she lived in Washington, DC, Colombia, Puerto Rico, and Mexico, where she developed a deep interest in Latin American issues and history.



TREASURER: David R. Webster, El Paso, TX

Before moving to the Southwest, David practiced law in Tampa, Florida, where he taught undergraduate and MBA level courses in the social, legal and political environment of business, and legal issues, including ethics and standards of corporate social responsibility. He has been actively involved in a large variety of volunteer organizations and hiking groups in El Paso.



INTERNATIONAL LIAISON: Roy "Ben" Brown, PhD, El Paso

Ben was born in Great Britain. He received his MA in Anthropology from the Universidad de las Américas (Cholula, Puebla), and both an MA and PhD in Anthropology from the University of Arizona. In the spring of 1988, Ben began a five-year term directing the conservation of Paquimé, the largest adobe city in northern Mexico. He has directed a number of archaeological, historical, and paleontological projects in northern Mexico. In 2001, Ben joined the staff of the Museo de la Revolución in la Frontera, in Ciudad Juarez.



Directors

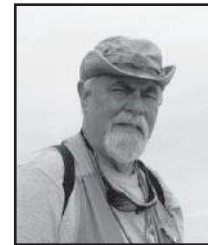
Troy Ainsworth, PhD, Los Lunas, NM

Troy was raised in a Texas border town, a border shared with Arkansas. After high school he enrolled at Texas Tech University, where he earned a BA in English and History, an MA in English, and a PhD in Land-use Planning, Management, and Design, with a specialization in historic preservation. After completing his doctoral program, Troy worked for one year as an architectural historian for Geo-Marine, Inc., in Plano, Texas, before becoming the Historic Preservation Officer of the City of El Paso. In 2010 he and his wife, Maria Christina Valles, moved to Socorro where Christina is Community Development Officer, and Troy divides his time between his writing and his responsibilities as a stay-at-home father with their now three-year-old son, Troy Charles. Currently, Troy (senior) is writing a history of the Border Intercollegiate Athletic Conference and an architectural history of El Paso.



Paul Deason, PhD, Las Cruces, NM

Paul retired after thirty-five years as an Analysis Fellow and Senior Operations Research Analyst with the Department of Defense. He recently received a Master's degree in Anthropology at New Mexico State University after having earned his BS degree in Physics, two Masters from the University of California at Riverside, and a PhD from NMSU in Educational Administration. He serves on numerous boards, including the Las Cruces Academy and the Doña Ana County / City of Las Cruces Local Emergency Planning Committee. He is a director with Science Technology Analysis Team LLC, Las Cruces, and is currently an associate with Spaceport America Consultants. Paul is a licensed secondary school teacher, private pilot and amateur radio operator, and volunteers with Boy Scouts of America, the Civil Air Patrol, and USA Rugby.



Patricia "Tisa" Gabriel, Santa Fe, NM

Tisa was raised in Venezuela and holds degrees in Spanish Literature and Latin American Studies. She worked for the New Mexico Department of Cultural Affairs (DCA) for twenty-seven years as Grants Officer and Director of the State Arts Commission, Budget Analyst, Legislative Liaison, and Director of International Programs. While working at the DCA, Tisa was instrumental in raising funds for El Camino Real International Heritage Center. For the past eight years she has served as community liaison and Management Analyst for the New Mexico State Land Office. Tisa has served as CARTA's International Liaison and as immediate past president.



Paul Harden, Socorro, NM

Paul grew up in Alamosa, Colorado, the "end of the Camino Real." He served in the submarine service for eight years, followed by his moving to Socorro to become an initial member of the radio telescope construction team at the Very Large Array (VLA), where he still works as an RF designer. Paul writes a monthly history article for Socorro's local newspaper, and is president of the Board of El Camino Real International Heritage Center.

Barbara Kuhns, Las Cruces, NM

An educator for the past thirty years, Barbara lives one block from El Camino Real. She has lived in Las Cruces for the past fifteen years, where she has been actively involved with the Paleozoic Trackways Foundation, Las Esperanzas, Inc., Mesquite Historic District, and with the city's efforts to establish a historic preservation office and ordinance. Currently she works in the field of online learning as an instructional designer for New Mexico Tech's training programs for emergency responders.



Catherine López Kurland, Santa Fe, NM

Catherine is a historic preservation consultant and editor in Santa Fe. She edits and designs CARTA's award-winning journal, *Chronicles of the Trail*. Currently she is collaborating on a book celebrating the intangible heritage of the mariachis of Los Angeles, her hometown. Prior to moving to New Mexico, Catherine had a gallery in New York specializing in the Arts & Crafts movement. She has a BA in International Relations from the University of Southern California, and a Graduate Certificate in Historic Preservation and Regionalism from the University of New Mexico.



David W. Love, PhD, Socorro, NM

David is Principal Senior Environmental Geologist at the New Mexico Bureau of Geology and Mineral Resources, where he has worked for thirty-one years. David has contributed to and co-edited guidebooks on the geology of New Mexico. He holds BS degrees in Geology and Anthropology from Beloit College in Wisconsin, and PhD degrees in Geology from the University of New Mexico.



Van Ann Moore, Belen, NM

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



NEWS AND NOTES

Up & Down El Camino Real

JEAN FULTON RESIGNS

On August 1, 2011, CARTA's first Executive Director, Jean Fulton, resigned from this position, which she held for nearly three years.

CARTA'S SYMPOSIUM CANCELLED

The biennial symposium, scheduled for the weekend of September 24, was cancelled.

THE ANNUAL MEETING AND BOARD MEETINGS

CARTA's Annual Meeting took place on a lovely Saturday afternoon, September 24, at El Zócalo in Bernalillo, the venue that had been arranged for the symposium. It's an inviting space, an old adobe with a large placita. The outgoing Board of Directors held their final meeting and the incoming Board of Directors held their first one, followed by the Annual Meeting. Unfortunately, few of the newly elected Board members could be there. However, Sharon Brown and Mike Taylor from the NPS and Jane Childress from the BLM were valuable participants.

Outgoing Board meeting

- Tom announced the name of CARTA's new Executive Director: Raffi Andonian. He said the Executive Committee had selected Raffi from a very strong group of applicants. The Board confirmed his appointment.
- Election results were announced: Treasurer: David R. Webster; Directors (in alphabetical order): Patricia "Tisa" Gabriel, Paul Harden, Barbara Kuhns, Catherine López Kurland, and David W. Love.
- The deadline for the Jornada del Muerto video project has been extended until June 2012.
- Ben reported on CARTA's participation in the symposium and lectures connected with the successful exhibition, *Hilo de la Memoria/Threads of Memory*.
- A proposal was approved for a workshop to go over CARTA's Bylaws, in an effort to better understand them. Cameron Saffell, former CARTA Secretary and principal author of our Bylaws, will lead the workshop. No date has been set.

Incoming Board Meeting

- Nominating Committee: Troy Ainsworth and Catherine Kurland will be co-chairs. It came to the Board's attention that the remaining members of the Nominating Committee are to be elected from the general membership. Members who are interested in learning more about this should get in touch with Troy (ainsworthtroy@yahoo.com) or Catherine (ckurl@mac.com).
- Tom reported that he is hoping to bring the Partnership for National Historic Trails Workshop to New Mexico in Spring 2012.

Annual Meeting

- The results of the Board meetings were announced.
- Mike Taylor reported that the six National Register nominations for properties on the Trail have been completed. He also praised Jean Fulton's excellent work as Executive Director.
- A long discussion ensued concerning the spaceport and CARTA's role in future decisions regarding interpretation of the Camino Real and ways to mitigate the impact on the Trail. CARTA will continue to work closely with the NPS and the BLM on this.
- Jane Childress, who replaced Sarah Schlanger as CARTA's BLM partner, introduced herself. Welcome, Jane!

CARTA welcomes our new members: Carol Clark (Evergreen, CO), Griselda Martinez (Las Cruces), Karen Parker (Castle Rock, CO), Lois Stanford & Rick Hendricks (Las Cruces, NM), and Pratt Cassity (Athens, GA).

ARTIST FEDERICO VIGIL GIVES CARTA PRIVATE TOUR OF TORREÓN FRESCO

Following CARTA's Annual Meeting, members met New Mexico artist Federico Vigil at the National Hispanic Cultural Center (NHCC), where he gave a private tour of the 4,000-square-foot mural, "Mundos de Mestizaje: A Vision of History through Fresco."



Inside the Torreón at the NHCC. Artist Federico Vigil is third from right. Photograph, Susanne Tripodi, 2011.

Mr. Vigil completed the concave mural last year, following a decade of work. Consulting with historians, Vigil created a fresco depicting 3,000 years of Hispanic heritage. We all were captivated by the grandeur and beauty of this work of art set within a tower, with natural light from the skylight and narrow openings on the sides illuminating the glorious colors and thousands of images of people, places, animals, symbols and more. Vigil's description of traditional *buon fresco*, the technical challenges, the materials, the complicated layout, and the meanings behind the myriad details added an extra dimension to our appreciation of this monumental treasure that sits right next to the historic Camino Real, a subject well represented in the mural.

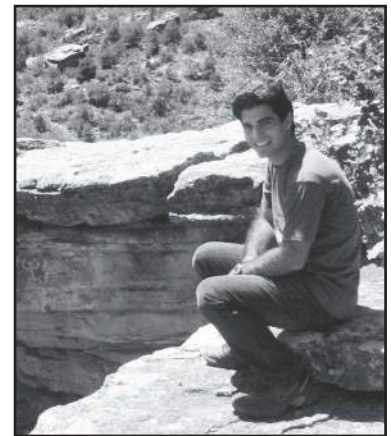
RAFFI E. ANDONIAN APPOINTED EXECUTIVE DIRECTOR

Raffi Andonian grew up in Los Angeles, completed his undergraduate work at Penn State, and pursued his graduate studies at the University of Georgia, with degrees in History and Historic Preservation and complementary coursework in nonprofit organizations. His professional experience includes communications and grant research for the Archeological Conservancy, consulting on organizational development for Florida's Chapman House museum, Cultural Resource Management at the SRI Foundation's Summer Institute in New Mexico, and historical interpretation for the National Park Service. In addition, Raffi has a useful familiarity with social media skills and has presented a number of thought-provoking talks at conferences—"Connecting Tangible Historic Resources to Intangible Historic Concepts in the Classroom," and "Historian and Preservationist Gains Perspective in Archaeology," to name two.

When *Chronicles* asked Raffi what attracted him to the position and what he hoped to accomplish, he offered the following response:

My immediate priority as the new Executive Director of CARTA is to build relationships with the current members. For years my goal has been to become the director of a historical nonprofit organization—preferably in New Mexico. This current position allows me combine many aspects of my education and training, and to integrate what I have enjoyed doing in the past. I worked as a historical interpreter for the National Park Service from 2004 to 2010, at the Gettysburg battlefield and the Martin Luther King Jr. birth home. Last summer I worked for The Archaeological Conservancy, a nonprofit organization based in Albuquerque that protects over 400 archaeological sites in more than forty states. I hold a master's degree in Nonprofit Organizations and a Certificate of University Teaching. I am currently completing my master's thesis in History, and working on my thesis for another master's degree in Historic Preservation at the University of Georgia.

Raffi encourages members to get in touch with him at (575) 528-8267 or raffi@ugalum.uga.edu.



Raffi Andonian at Yellow Jacket Pueblo, Crow Canyon Archaeological Center, Colorado, 2008.

LOS LUCEROS: AN EARLY SETTLEMENT ALONG EL CAMINO REAL DE TIERRA ADENTRO

By Michael Miller

Human occupation of Los Luceros began around eight hundred years ago. The buildings that occupy the site today were erected on the ruins of a Tewa pueblo known as P'o yege. At that time the Rio Grande was much closer to the Los Luceros site than today, located on the edge of the river's floodplain. The ruins are believed to be the remains of a seasonal fishing and farming settlement serving the pueblo in ancient times. Potsherds collected by archaeologists at the site date from around A.D. 1150 to 1350. Since that time, the river has shifted its course to the west, creating a large parcel of rich, fertile bottomland, which has been farmed for centuries. Pottery from other historic periods, ranging from around 1625 to the 1900s, indicates that there has been a continuous settlement at Los Luceros since the earliest period of Spanish colonization in Nuevo Mexico. The presence of large quantities of Pueblo pottery remains at historic settlement sites is typical in the area because it was more economical and convenient for early Hispano residents to use Pueblo pottery than to make their own. Most cooking, storage, and serving vessels used during the colonial period were Pueblo made. The lengthy occupation of the site also supports the local tradition that Los Luceros served as a small fortified Spanish outpost dating from the early 1600s. The close proximity of Ohkay Owinge (San Juan de los Caballeros) and Yunge Owinge (San Gabriel del Yungue), the first Spanish settlements founded in 1598, at the confluence of the Rio Grande and the Rio Chama, places the settlement of Los Luceros by the Spanish around that period in New Mexico history. It was the custom for Spanish settlements to be established on abandoned or unoccupied Pueblo sites in the region.

What is well known, and documented in the archives, is that Juan de Oñate and a group of settlers traveled up El Camino Real de Tierra Adentro to the confluence of two rivers, el Rio del Norte [Rio Grande–Ed.] and el Rio de Chama. There they established the first Spanish capital in Nuevo Mexico in 1598. The caravan brought

supplies to this isolated, northern frontier, which included such items as food, iron tools, medicine, paper, blacksmithing equipment, clothing, armor, weapons, church furnishings, and thousands of cattle, sheep, goats, horses and seeds for planting crops. Their intention was to establish a permanent colony in northern New Spain, and they chose two locations to begin this endeavor. The first location was called San Juan de los Caballeros (St. John of the Warrior Knights), which was the occupied pueblo of Ohkay Owinge on the east side of el Rio del Norte. Several months later the Spanish capital was moved across the river to Yunge Owinge, which the Spanish named San Gabriel. Both of these locations were less than five miles downstream from Los Luceros and the abandoned pueblo of P'o yege. In 1609, the capital of Nuevo Mexico was moved to Santa Fe. Some of the first Hispano families who came with Oñate remained in the San Gabriel area and attempted to establish outlying farms and ranches. Los Luceros was the site of one such rancho during the 1600s, but exact documentary evidence remains elusive.

The earliest documented record of settlement of Los Luceros can be found in the land grant records of New Mexico for the Sebastian Martin Serrano grant in 1703. Before 1703 the archives reveal that a tract of land just northeast of the Pueblo of San Juan was granted to Joseph Garcia Jurado, Sebastian de Vargas, Sebastian de Polonia, Felipe Antonio Sisnero and other families. Jurado, Vargas, and de Polonia failed to occupy the grant, which was required by Spanish law. Sebastian Martin and his brother Antonio appeared before Governor Diego de Vargas and requested that he forfeit the previous concession to Jurado and company, and grant the lands to them. Governor Vargas investigated the case and found out that the previous grantees had indeed abandoned the grant and thereby forfeited their rights to claim it. Then the governor re-granted the lands to Sebastian Martin and his brother Antonio. He also ordered the former owners never to lay claim to the land

grant again. In 1705 Governor Francisco Cuervo y Valdes ordered Sargeant Major Juan de Ulibarri, the alcalde of Santa Cruz de la Cañada, to place the new grantees in royal possession of the grant. Following the order of Cuervo y Valdes, Lieutenant General Juan Paez Hurtado went to the grant site and assigned the following natural objects as the boundaries of the grant:

“On the north, a cross which was erected on the cañon which ran to El Embudo; on the east, the river which ran between Chimayó and Pueblo of Picuris; on the south, the north line of the Pueblo of San Juan Grant; and on the west, the table lands on the west side of the Rio Grande.”¹

The grant was about 50,000 acres. It extended five miles upriver from Ohkay Owinge on the south end to Picuris Pueblo on the north. It stretched for eighteen miles from Black Mesa on the west side of El Rio del Norte to the Sangre de Cristo mountains in Las Trampas. Sebastian Martin, in fact, donated a portion of the grant to the village of Las Trampas when settlers there began to build the community in 1751. Sebastian and Antonio Martin moved to the grant with three other brothers and their families and began to improve and develop the property. They prepared a number of fields for cultivation, constructed an acequia system for irrigation, built a large four-room house, and constructed two torreóns for defense against marauding Apaches who frequented the area.

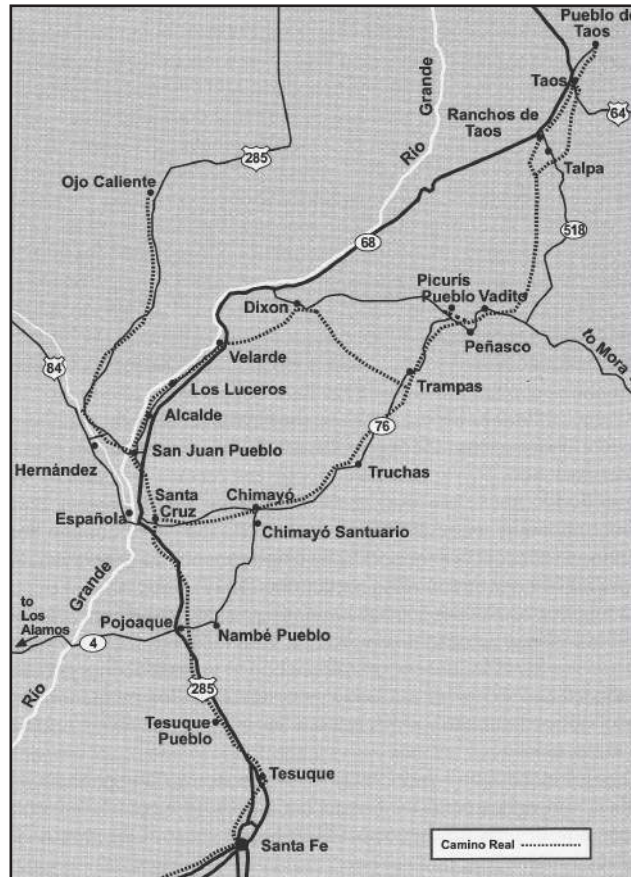
The Martin brothers acquired the grant in joint ownership with Felipe Antonio Sisneros. Sisneros died in 1712, and left a wife and three small children, Esmerejildo, Felipe Neri, and Juana. Sebastian Martin purchased Felipe Antonio's

holdings from his widow, Josefa Lujan, for 150 pesos. To compensate for the children's share of the grant, Martin gave them a cow, a young ox, and an Indian servant seven years of age. The Sisneros family also continued to live on the Martin grant near Sebastian and his brothers. In 1727, however, the Sisneros heirs had come of age and they brought

Sebastian Martin to trial before Governor Juan Domingo de Bustamante to petition for the return of their holdings of the grant. The Sisneros family claimed that their father was the original grantee. Testimony reveals that Felipe Antonio Sisneros owned a large piece of farmland that was under irrigation, and that he gave half of these land holdings to Sebastian Martin and his family to settle. The governor ruled that the Sisneros heirs be given a large tract of land near the Pueblo of San Juan to build a house and plant fields of grain. Local tradition and oral sources in the region maintain that Los Luceros was located at the site of Sebastian Martin's rancho.

Sebastian Martin was a leader in the “reconquest” of Nuevo Mexico by

Diego de Vargas in 1692, following the Pueblo Revolt of 1680. He was known as a good Indian fighter and became one of the leading citizens of the province. Around 1698, when he was twenty-seven years old, he and his wife, Maria Lujan, were living in the capital of Santa Fe. Afterwards the couple decided to move to the ancestral regions of his grandparents in the Rio Arriba. At first they lived in the newly established villa of Santa Cruz de la Cañada. When his brothers joined him, they moved to the area along the Rio Grande where they established their land grant. Martin named this frontier settlement Puesto de Nuestra Senora de



“From Santa Fe to Taos.” From Ohkay Owinge north, the road (SR 582) is “almost directly on the Camino Real... on the first terrace above the floodplain...” passing through Los Luceros to Velarde. Reprinted with the author's permission from Following the Royal Road: A Guide to the Historic Camino Real de Tierra Adentro, by Hal Jackson (Albuquerque: UNM Press, 2006) 10.

la Soledad del Rio del Norte Arriba, after a capilla (chapel) he built at that location. In 1717 Martin was appointed alcalde of Santa Cruz de la Cañada. This was a powerful position on the frontier because he served as mayor, judge, council, and sheriff of the political jurisdiction. One of his official decisions led to the creation of the first great irrigation ditch constructed on the east side of the Rio Grande. The present-day "los Luceros ditch" runs for eight miles and is fourteen feet wide. It is known among longtime local residents as Sebastian Martin's acequia. Martin planted an orchard of several hundred apple trees adjacent to this acequia, and he also cultivated a large cornfield and gardens of chile and onions. He grazed cattle, sheep and horses in the pastures below the gardens.

Sebastian Martin's original ranch house consisted of four rooms and two torreóns. In the tradition of Spanish military architecture, the torreóns were attached to the house, they were round, and they projected from the ends of the building in order to provide a raking fire across the facades of the house. Preservationists and architects theorize that the original fortified building foundations are preserved in the lower floor of the present Los Luceros ranch house. In the will of Martin's widow dated 1765, the house is described as having twenty-four rooms and a stable, all attached in one structure. The exterior walls had few openings, to defend against attacks by Apaches and other tribes that carried out raids in the area. The rooms opened into an interior courtyard, and the flat mud roof was supported by large vigas. When the house and land were divided among Martin's heirs in 1772, each of the seven heirs

received sixteen [square] varas of the house [123 square feet], seventeen [square] varas of land [131 square feet], and fourteen trees in the apple orchard.

The hacienda of Sebastian Martin accommodated a large family with numerous servants. It also contained many farm animals and storage space for farm products and for equipment. Sebastian and Maria had ten children, documented in the 1750 census: Marcial, Margarita, Rosa, Manuel, Angela, Joseph, Antonio, Josepha, Juan and Francisco. The census rolls also include twenty-one Navajo,

Ute, Apache, and Commanche servants who were captured in raids and wars in the area. Life was difficult on the Rio Arriba frontier. There were frequent Indian attacks, droughts, severe storms, and epidemics of disease and hunger. There was limited contact with Mexico. For this reason, Nuevomexicanos were strong, independent, and self-sufficient. They grew and raised all of their own food and made their clothing from homespun wool and buckskin. When manufactured items arrived from Mexico on El Camino Real, which ran right alongside



Photo by Laura Gilpin

FOR SALE
LOS LUCEROS
"Ranch of the Morning Star"
Near Santa Fe, N.M.
ESTABLISHED 1840
One of the last surviving two-story territorial residential structures in the U.S.A.
PRICE \$600,000 CASH
Not subject to negotiation

- Court room, jail, chapel and gallows
- Two guest houses and eight room tenant house
- 11,000 apple trees, modern packing plant
- Fruit trees provide substantial net income annually
- Over one-half mile of river frontage, Rio Grande
- Quiet, secluded, shaded grounds, ideal for executive retreat
- Interior adobe walls of main house, 42 inches thick
- Seven fireplaces in main house
- So many more outstanding features, you must inquire!

PHONE OR WRITE: THE ROAD RUNNER AGENCY
P. O. Box 1208, 219 Washington Ave., Santa Fe, N.M. 87501
Telephone 982-4416

"Los Luceros For Sale," an advertisement. Note the credit, "Photo by Laura Gilpin." Historical File, Los Luceros, 1950s. Courtesy New Mexico State Records and Archives.

Luceros, it was a major event in the community. Some of the items brought from Mexico to the Sebastian Martin included painted chests, looms, flat-iron pans, and a small bronze gun.

The community was also known as Soledad, for the chapel Sebastian Martin built there, Nuestra Senora de la Soledad del Rio del Norte Arriba. By 1750 Soledad had become a sizeable pueblo with forty-four families and a population of 364, according to the census. It also appeared on the maps created by Bernardo de Miera y Pacheco in 1758 and 1776, and later, on his 1779 map, the community was called Rio Arriba. When

Fray Francisco Atanasio Dominguez visited the area in 1776, he also called this place Rio Arriba. Dominguez gave one of the most detailed descriptions of Los Luceros during the colonial period of New Mexico history, when he described the place and its chapel as follows,

Rio Arriba is a league north of the mission and up the same plain. It consists of a number of ranchos like those mentioned before. These settlers live by the help of the afore-mentioned river, with whose waters they make fruitful the very fertile lands that the meadows of that river offer. As such they produce copious harvests. There are three or four little fruit orchards of apples, peaches, and apricots. In this place there is a small chapel of Our Lady of Solitude. Its patron is one Sebastian Martin. Today his substitute and heir is a son of his called Marcial Martin. This little chapel is adobe and resembles a small bodega. It faces west and is 14 to 16 varas long, 5 wide, and 6 high. There is no choir loft. There is a poor window on the Epistle side facing south, and the door is squared with one leaf and a key. The roof is of wrought beams; there is a small belfry with its brass mortar bell, and a little cemetery. The altar screen is nothing more than a middle-sized niche like a cupboard in the wall and in this there is a middle-sized image in the round whose title is Our Lady of Solitude, although her dress is a mother-of-pearl tunic and mantle, all of smoothed ribbed silk, silver radiance, and linen apron. On the whole wall where the high altar is there are some large paintings of saints on buffalo skin in the local style. The altar table is adobe, with its altar stone, cross, candlesticks, and a little bell. It has old vestments of flowered cloth with all accessories, including linen. Chalice paten, and spoon, all of silver, and glass cruets on a Puebla plate, and an old missal. The only functions here are two novenas and a Mass annually. The alms for this are collected from all the settlers in the mission's jurisdiction. The citizens of this Rio Arriba are of different classes: some are masters, others, servants, and still others are their own masters and servants.²

The mission church that Dominguez mentions in his report is San Juan, on the west side of the Rio Grande near the site of the first Spanish capital of Nuevo Mexico. Many of the articles that he mentioned that were inside the capilla Nuestra Señora de la Soledad were brought from Mexico along El Camino Real to Rio Arriba. These items would include the silver paten, chalice, spoon, and glass cruets. The vestments and linen also traveled up El Camino Real on the backs of mules from Mexico City.

Santiago Lucero, a descendant of the Lucero de Godoy family that helped to colonize Nuevo Mexico, married a granddaughter of Sebastian Martin. Santiago Lucero and Barbara, daughter of Margarita Martin and Juan de Padilla, made Puesto de Nuestra Senora de la Soledad del Rio Arriba their home, and the community came to be known as Plaza de los Luceros. The Martin rancho also came to be known as Los Luceros Ranch after the land holdings were purchased by various members of the Lucero family. In the 1790s and for several decades after, the ranch was purchased parcel by parcel from the Martin and Lucero heirs by Julián Lucero, nephew of Santiago and Barbara Lucero. By 1827, Julián had purchased all the land holdings and interests of his brothers and sisters and other heirs to Los Luceros, including its orchards, and most of the land in the region. Julián married Barbara Antonia Sisneros, daughter of Hesmerejildo Sisneros, whose father had brought Sebastian Martin to trial before the governor of Nuevo Mexico in 1727, for his claim to the original land grant. Toward the end of Julián Lucero's ownership, Los Luceros, along with almost all of Nuevo Mexico, became part of a United States territory. In 1847, Colonel Sterling Price made camp at Los Luceros on his march to Taos to battle the insurgents involved with the Taos Revolt.

Following the occupation of Nuevo Mexico by the United States Army and the subsequent appropriation of the Mexican province as a territory of the United States, many Americans migrated to Nuevo Mexico. Among them was Elias T. Clark, an Irish immigrant, who married Julián Lucero's daughter, María Marta in 1850. The Clark family acquired the Luceros house, farm plots, orchards, fields, and grazing lands from Julián Lucero in 1851. Throughout the next decade they continued to expand their land holdings in the area. Elias T. Clark

expanded his mercantile business and also became a successful farmer and rancher. In 1851, Clark was appointed Clerk of the U.S. District Court for the Second Judicial District of the Territory of New Mexico. He also served as Secretary of the Council in the Legislative Assembly in Santa Fe.

It is often mentioned in New Mexico history texts and publications that Los Luceros was the site of the first county courthouse for Rio Arriba. But in a recent study of Rio Arriba County by former New Mexico State Historian Robert J. Tórréz, this was not exactly the case. Tórréz says that "In August 1846, General Stephen Watts Kearny and the American

Army of the West occupied New Mexico. That October, Kearny introduced a new political organization for New Mexico and a system of American law known as the 'Kearny Code.' These new laws organized local governments and the district courts around the seven *partidas* established by the Mexican Department Assembly in

1844."³ One of these *partidas* or counties was Rio Arriba. Kearny's review of the Mexican documents, however, was incomplete: he missed an important amendment passed on June 17, 1844, that states, "Santa Cruz de la Cañada would have been the county seat for Rio Arriba instead of Los Luceros."⁴ This newly created U.S. Territorial county of Rio Arriba extended from Texas to California and was several times larger than the states of Rhode Island, Connecticut and Delaware. The Territorial Legislature established the first county seat at Los Luceros, and although Los Luceros was the official county seat for Rio Arriba, it does not mean the first county courthouse was located there. The hacienda located at Los Luceros was rented out for official

county business, which was the custom in most of New Mexico's early county histories, because no official county courthouses had been built. By January 1852, the Territorial Legislature had changed the county seat from Los Luceros to San Pedro de Chamita a few miles downstream.

Elias Clark died of consumption in 1860, at the age of forty-five. After his brother Louis Clark, who ran the mercantile store in Alcalde, was shot and killed in 1876, Los Luceros passed on to Eliza Clark, the only offspring of Elias and María Marta Clark. Eliza married Luis María Ortiz. The 1870 census mentions Eliza, nineteen years old and Luis,

age twenty-two, living at Los Luceros with a baby daughter and a Navajo family. In 1880, the next census documents four children, Teresita, Gaspar, Clotilde, and Beatrice living with the Ortiz family. Luis Ortiz served in the Territorial Legislature and was elected Sheriff of Rio Arriba County. It was during his term as sheriff that the small



"Los Luceros House," front and rear elevations, 1960–65. *Historic American Buildings Survey (HABS NM53), Library of Congress, Prints and Photographs Division, Washington, D.C.*

flat-roofed building just west of the main house served as a jail. Eliza and Luis are credited for much of the Territorial Style remodeling of the main ranch house in the 1860s and 1870s, possibly including the second-floor porch.

Abel E. Lucero, who became a well-known weaver in the region, inherited the property from his parents, Lucas and María Manuela Lucero, in 1902. Abel built a six-room cottage for his wife, Ursula, and their family. The walls are adobe, but the floor plan and the millwork are Victorian in style. It is located in the middle of the property, part of a section of the land that it is believed the Luceros had not sold to the Clark family.

By the early part of the twentieth century, the

Ortiz family could no longer afford to maintain the property and were forced to abandon it, which resulted in serious water damage to the adobe walls. In 1923, Boston Brahmin Mary Cabot Wheelwright purchased Los Luceros. An art patron, founder of the Wheelwright Museum of the American Indian [established in 1938 as the House of Navajo Religion] and a founding member of the Spanish Colonial Arts Society, she restored many of the buildings, including the chapel. Caroline Pfaffle restored the buildings for Mary Wheelwright, changing some of the features of the ranch house, jail building, and the guesthouse to the Spanish-Pueblo Revival Style, which was popular at that time in New Mexico, especially in Santa Fe. Some Territorial style woodwork remains in the interior of the main house.

The existing chapel faces west and the dimensions of the structure are very similar to the measurements described by Fray Dominguez in 1776. The architecture is a good example of a nineteenth-century religious style that was popular at the time: the roof is pitched with a gabled façade; the aspe is polygonal in shape; and the sacristy projects from one side. The walls are all adobe, and a wooden belfry caps an extremely rare shingled roof. The roof has another unusual architectural feature: it is “stepped-up” at the aspe end. Apparently, the builders were adhering to the traditional New Mexico style, but they provided no clerestory window to let the morning light illuminate the altar—the original purpose of this New Mexican vernacular design. A double set of doors from the demolished house of Policarpo Romero in Peñasco welcomes the visitor to the front entrance of the chapel. The doors, of two-ply construction, are elaborately decorated with painted shapes of crosses, diamonds, and squares, and intricately mitered sections of planed molding, made by master woodcarver Gregorio Ortega from Truchas

in 1870. The exterior of the chapel measures twenty-one and a half feet across the front, and fifty-three feet along the side walls. Sebastian Martin’s chapel, Nuestra Senora de Soledad measured fourteen feet across the front and fifty feet down the side.

Following Wheelwright’s death in 1958, Charles Collier purchased the property and buildings. The Collier family established the Instituto Internacional de Arte Colonial Iberico and filled the buildings with their extensive collection of Spanish colonial art, which included a world-class collection of Iberian furniture, paintings, and religious and secular statuary. When Charles Collier sold the property in the 1970s, the art collection was donated



Abel Lucero and Ursula Garcia Lucero, c. 1900. In 1902, Abel’s father, Lucas Lucero, deeded the land to him on which he built the Victorian style cottage. Photograph courtesy of Marie Markesteyn.

to the College of Santa Fe and the buildings and property were sold and once again fell into disrepair and neglect. The next generation of “saviors” of Los Luceros were T. G. Futch and Ann Chaney. The acequia system had not been maintained for many years and water flowed freely throughout the property—including the house. When Futch and Chaney took over the property, the first floor of the main ranch house was

underwater. In 1987 they founded the American Studies Foundation in an effort to preserve and restore the property and buildings. The foundation struggled for many years to maintain the property and to provide artistic and historical programs for the public until financial strains once again forced its closure.

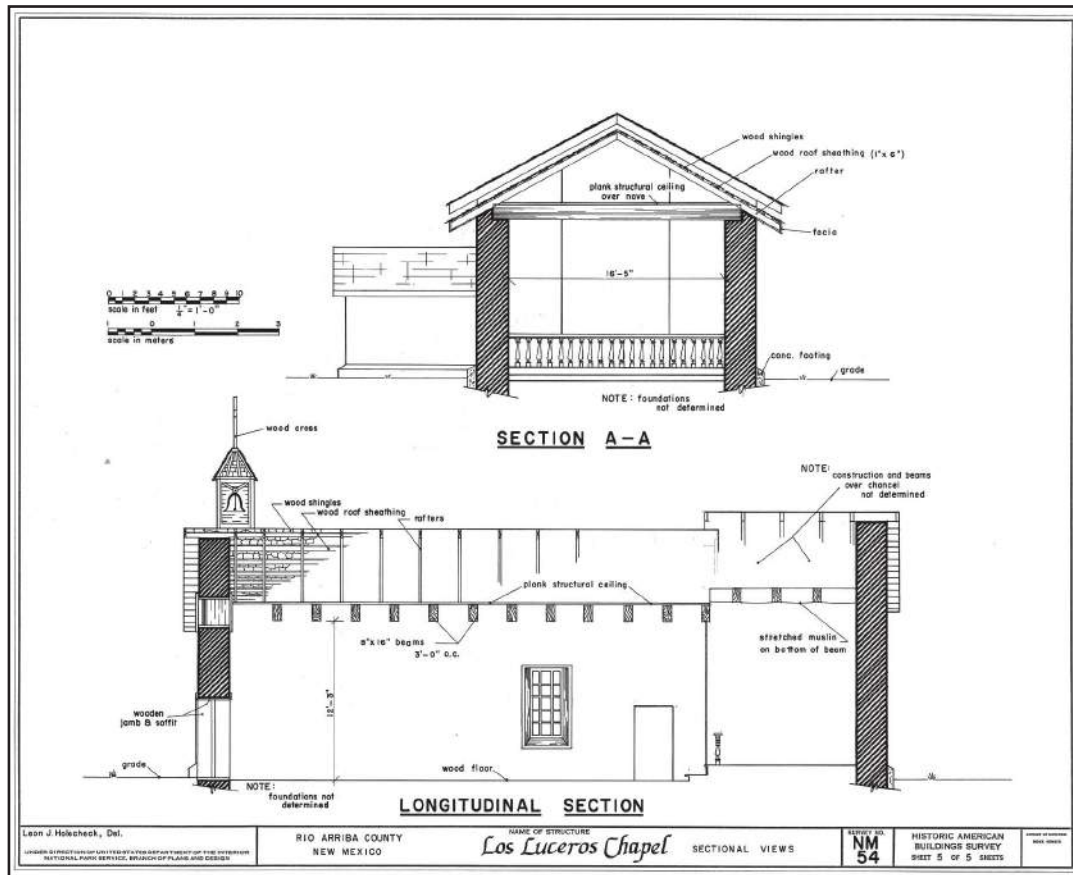
In 1983 Los Luceros Hacienda was placed on the National Register of Historic Places. The property is also on the New Mexico State Register of Cultural Properties.

Several attempts by the Office of Cultural Affairs to purchase Los Luceros for the State of New Mexico failed in the state legislature, first in 1988, during Governor Gary Carruther’s administration, and again in 1992, during Bruce King’s final term. Following the 1992 failure, a frustrated Tom Chávez, Director of the Palace of the Governors and a strong

supporter of the purchase said, “Under the current retarded political conditions, I don’t think it will happen.”⁵

The “retarded political conditions” did not

enable underrepresented voices—Native American and Hispanic in particular—to tell their stories in their own ways on their own turf. I also believe in the arts as an economic driver, and I look forward to



“Los Luceros Chapel,” sectional views, 1960–65. Historic American Buildings Survey (HABS NM534), Library of Congress, Prints and Photographs Division, Washington, D.C.

change until 2008 when the Department of Cultural Affairs purchased the 150-acre Los Luceros site for the State of New Mexico for \$2.5 million. Governor Bill Richardson then partnered with actor, director and founder of Sundance Institute, Robert Redford, to create a film institute called Milagro at Los Luceros. “Initial funding for Milagro came from several sources,” Governor Richardson explained in an interview with the *Santa Fe New Mexican*. “Federal discretionary funds of \$750,000 in federal stimulus money will be used to build eco-friendly housing for participating filmmakers. In addition, the Department of Cultural Affairs will provide \$150,000 per year in operating funds to maintain the property and the New Mexico Film Office will ante up \$120,000 to fund some of the programs.”⁶ Robert Redford joined Governor Richardson and added his own enthusiastic comments on the project when he said, “I have always wanted to explore new ways to

helping a new generation of storytellers prove that with me and with the State of New Mexico.”⁷

Today, the future of Los Luceros is once again in limbo. The gates are locked, the property is not open to the public and there is no mention of the “Milagro at Los Luceros,” on the Department of Cultural Affairs website. A recent inquiry by this writer to the Chief Information Officer for the Department of Cultural Affairs, “Can you tell me if Los Luceros is open to the public?” resulted in the following response: “I believe their [sic] is some work going on but I will have someone get back to you.”⁸ This is not the first time that Los Luceros has experienced an uncertain future in its long and colorful history.

The story of Los Luceros is not one of high adventure, intrigue, or even great historical significance to the state of New Mexico. It is the story of land, water, architecture, family, memories, and a unique way of life that is

rapidly disappearing. Los Luceros represents the independence, rugged individualism, faith, and strength of the Nuevomexicano community. It is an important part of our history and culture and should be preserved for future generations. Now it belongs to the people of New Mexico and is part of our shared legacy—a legacy that should be preserved, protected, and open to the people here.

MICHAEL MILLER has served as Director of New Mexico Records Center and Archives, founding director of the Center for Southwest Research at UNM, and the first Director of Research and Literary Arts at the National Hispanic Cultural Center. He is a volunteer on the New Mexico History Project. A former member of CARTA's board of directors, Michael lives in La Puebla, NM.



Los Luceros Chapel, "La Capilla de la Familia Santa," west façade. The hand-carved doors by master woodcarver Gregorio Ortega from Truchas, c. 1870, are from a demolished house in Peñasco.

ENDNOTES

1. Land Records of New Mexico, Sebastian Martin Grant, SG 28, Roll #50, NMSRCA.
2. Eleanor B. Adams and Fray Angelico Chavez, *The Missions of New Mexico*, 1776, (Albuquerque: UNM Press, 1956).
3. Robert J. Torrez and Robert Trapp, *Rio Arriba: A New Mexico County*, (Albuquerque: Rio Grande Books, 2010).
4. *Ibid.*
5. *Santa Fe New Mexican*, Saturday, May 24, 1997.
6. *Santa Fe New Mexican*, Friday, February 26, 2010.
7. *New Mexico Independent*, February 26, 2010.
8. E-mail to Joe Valdez, DCA, State of New Mexico, May 26, 2011.

SOURCES

Abstract of Title, "Lands of Mary C. Wheelwright, within the Sebastian Martin Grant," Tierra Amarilla Title and Abstract Co.

Adams, Eleanor B., and Fray Angelico Chavez. *The Missions of New Mexico*, 1776. Albuquerque: UNM Press, 1956.

Bowden, J. J. "Private Land Claims in the Southwest." 6 Vols., Master's Thesis, Dallas: Southern Methodist University, 1969.

Buxton, Margaret L. "The Family of Lucero de Godoi, Early Records." Typescript, 1981, NMSRCA.

Census Reports, (Spanish, Mexican, United States) NMSRCA.

Chavez, Fray Angelico. *Origins of New Mexico Families*. Santa Fe: Historical Society of New Mexico, 1954.

Davis, W. W. H. *El Gringo*. Santa Fe: The Rydal Press, 1938.

Esmerejildo Sisneros vs. Josefa Lujan, 1727, SANM I, #173, Microfilm Edition, NMSRCA.

Deed of Royal Sale, Josepha Lujan to Sebastian Martin, 1707, SANM I, #484, Microfilm Edition, NMSRCA.

Jackson, Hal. *Following the Royal Road*. Albuquerque: UNM Press, 2006.

Sebastian Martin Grant. *Land Records of New Mexico*, SG 28, Roll # 50, NMSRCA.

Martinez, Esther (Ko oe P' Tswawa), Editor. *San Juan Pueblo Téwa Dictionary*. Bishop Publishing Co., 1983.

Nuevo Mexico: An Anthology of History. New Mexico Highlands University and Semos Unlimited, 2009.

Petition for Division of Martin Estate, 1772. SANM I, #698, Microfilm Edition, NMSRCA.

L. Bradford Prince Papers, Will of Sebastian Martin and Martin Land Grant Papers, NMSRCA.

Rio Arriba County District Court Records, NMSRCA.

Twitchell, Ralph Emerson. *The Spanish Archives of New Mexico*. Glendale, CA: A.H. Clark Co., 1914.

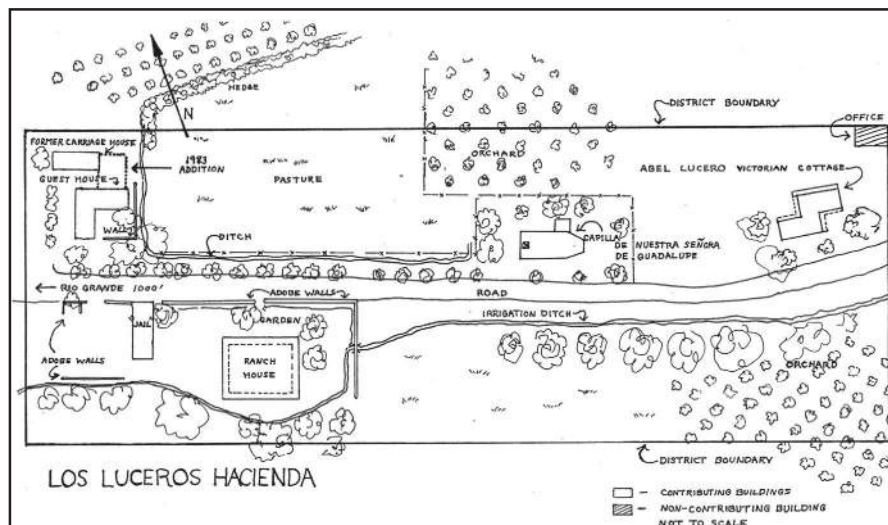
Will of Maria Chaves, Widow of Sebastian Martin, 1765, SANM I, #197, Microfilm Edition, NMSRCA.

Santa Fe New Mexican, (Newspaper, various issues).

New Mexico Independent, (Newspaper).

Robert Trapp, oral history interview, August 2011.

Marie Markesteyn, email correspondence, 2011—Ed.



"Los Luceros Hacienda." Hand-drawn sketch. Historical File, Los Luceros, 1984. In 1983 the property was added to the National Register of Historical Places as a Historic District (#83004157). In 1970 it was registered as a New Mexico Cultural Property (HPD#352). Courtesy New Mexico State Records and Archives.

RESTORING THE GARDENS OF LOS LUCEROS

By Jan Hale Barbo

Set within the sweeping naturalistic landscape of Los Luceros are two intimate areas, the East Garden and the Walled Garden. I became involved in restoring these gardens in the fall of 2003, as owners Frank and Anne Cabot made plans to open Historic Los Luceros on Memorial Day, 2004.

One of them, the East Garden, with more than a half-century of history, surely brought pleasure to previous owners. It is adjacent to the two-story Casa Grande, the main house or ranch house. The East Garden had long existed within the confines of the adobe walls surrounding the Casa Grande. Research by Corinne Sze (*History of the Los Luceros Ranch*, Research Services of Santa Fe, 2000) indicates that Mary Cabot Wheelwright had been a client of Boston landscape architect Fletcher Steele in 1932, and that she paid artist William Henderson to sketch a garden plot in 1933, with measurements to be sent to Steele for the design. Any vestiges of a historic garden designed by Steele or others had been lost to time and decades of neglect. This rectangular site adjacent to the northeast lawn had become a thicket of self-sown lilac shrubs and mulberry trees, crammed with more than a hundred large, half-buried river rocks that once directed the flood of water from the acequia, known as “Los Luceros ditch,” into the garden and lawn areas.

Renovation objectives in this mostly shady space were to create a serene, subdued garden with seasonal interest, where guests might honor history and experience pleasure as they journeyed along wide gravel footpaths with views of the *Capilla*, Sangre de Cristo Mountains, giant cottonwoods and flowering plants. Destruction and renewal are built into the life of any garden, and a backhoe was



The “Walled Garden,” formerly the corral. The west façade of the main house can be seen in the background. Photograph courtesy New Mexico Film Office.

necessary to remove overgrowth and river rocks from the East Garden. A quartet of mulberry saplings was retained to form a living-arch entry; lilacs were pruned to ensure a privacy border along the adobe walls; and hardy bulbs and perennials were planted in quiet shades of white and blue (many with gray leaves) in a newly

created island bed anchored by a lone box elder (*Acer negundo*) tree.

The old corral west of the house found bold and beautiful new life as the Walled Garden, enclosed by portions of the garage and equipment-shed walls, along with new adobe walls. This full-sun garden was designed to emphasize the wide array of plants suitable for Northern New Mexico gardens. An entry arch, mirroring the long-standing arch in back of the garage, beckons visitors to stroll along the main path—framed on each side by a double row of lavender—terminating at a third, vine-covered arch sheltering a comfortable bench. Lateral paths formed by railroad-tie beds allow guests to enjoy exuberant displays of flowering bulbs, perennials, shrubs and vines before ending their journey by exiting through the wide corral gate, steps away from the Rio Grande and El Camino Real de Tierra Adentro on its west bank.

JAN HALE BARBO has gardened in northern New Mexico for more than thirty-five years. She authored the “Garden Palette” column for *The Santa Fe New Mexican* from 1996 to 2006, and currently writes for the Santa Fe Botanical Garden website. In 2004 Frank and Ann Cabot, as stewards of Los Luceros, commissioned Jan Barbo to restore the gardens designed during Mary Cabot Wheelwright’s residency.

LA BAJADA COMMUNITY DITCH AND WATER SYSTEM

By Arnold Valdez

In 1934 a New Deal program, the American Buildings Survey (HABS), the oldest Federal preservation program, was formally established to document historic structures and to provide work for unemployed architects and photographers. A companion program, the Historic American Engineering Record (HAER), was created in 1969, designed to emphasize technology and engineering. The National Park Service, Heritage Documentation Program, administers HABS/HAER. It is not uncommon for student teams to work on the documentation. Accordingly, the students in Arnold Valdez's Spring 2011 class, Cultural Landscape Planning, produced "Documentation of La Bajada Acequia, Water System, and Village" for HAER. The class is part of the Historic Preservation and Regionalism Program, Chris Wilson, Director, in the School of Architecture and Planning at UNM, Geraldine Forbes Isias, Dean. Field recordings and drawings were produced under the direction of Arnold Valdez, and completed for transmittal by Christopher H. Marston. The team included UNM students, Amalia Ackenward, Marissa Barrett, Jitka Dekojova, Claire Heywood, Numair Latif, Jonathan Sampson, and Adam Sullins.

Arnold Valdez has given *Chronicles of the Trail* permission to publish this original documentation, which comes to us as two reports, the first addressing the historic acequia system dating from 1737, and the second, a report on a water system that the Atchison, Topeka and Santa Fe Railroad constructed in 1880, which now services the village of La Bajada in exchange for the use of acequia rights.

The reports are printed separately, as originally submitted, virtually verbatim, but with the order of the sections rearranged. Because the subject of both reports is similar, there is occasional redundancy in the historical sections, which we have left in so that our readers can see what is included in each documentation. —Ed.

HISTORIC AMERICAN BUILDINGS SURVEY

LA BAJADA COMMUNITY DITCH AND MUTUAL DOMESTIC WATER ASSOCIATION

HAER No. NM-17

(preliminary submittal, not yet approved)

HISTORIANS: Marissa Barrett, Jitka Dekojova, Bob Estes, and Claire Heywood

LOCATION: La Bajada, Santa Fe County, NM

DATE OF CONSTRUCTION: La Bajada Community Ditch (Acequia), Ca. 1737

PRESENT OWNER: La Bajada Community Ditch and Mutual Domestic Water Association

HISTORY

The origins of La Bajada village and acequia system stem from the establishment of Spanish Colonies in 1598, and the Spanish land grants that followed. The Spanish first recorded the La Bajada area as "El Ojito" or "Little Spring." The area then became known as "La Majada Land Grant" after 1695, and its boundaries were defined as follows:

"From the bank of the Rio Grande del Norte to the house at El Ojito to the east as far as the Boca de Sanetu and to the south where it reaches the land grant line of the Santo Domingo Pueblo and then north to El Ojito."¹ The La Bajada village is located at the "La Boca," or mouth of the Santa Fe River. It was built as a response to the amount of travelers using the corridor to move between the high grounds of La Bajada Mesa and the lower lands of La Majada Mesa. The corridor, referred to as El Camino Real de Tierra Adentro (Camino Real), translated as "The Royal Road of the Interior Lands," was a major transportation network between Mexico City and Northern New Mexico and was the main corridor used by the Spanish while founding the colonies. Along with its use as a transportation corridor, it also served as a source of communication and trade. La Bajada was established as an area of rest before an exhausting trip through the river Canyon to the northern communities, including Santa Fe. The area worked well for a settlement since the location of the river

created a prime location for agriculture and the escarpment served as protection for the occupants.

In 1926, during the rise of the automobile era, the Camino Real corridor became part of the Route 66 Federal Highway System. A tourist camp and service station were constructed adjacent to the acequia before the steep incline up La Bajada mesa. Remnants of the camp are visible today as well as a dirt segment of the Route 66 switchbacks.

Rooted in Spanish Colonial tradition, the acequia system was implemented to irrigate fields in the arid New Mexico climate. In 1927 La Bajada Community Ditch, an organization of local property owners and farmers, filed a declaration of water rights (0569) with the Office of the State Engineer. The declaration states that the community owns approximately 300 acres of land within the exterior boundaries of La Majada Grant and that the appurtenant water rights amount to approximately 600 acre-feet. This constitutes the entire normal flow of the Santa Fe River at the point of diversion. Popular crops grown during this period included corn, beans, squash, tomatoes, chile, and wheat.² Although crops of corn, beans, squash and chile continued to be grown well into the 20th century, alfalfa became a staple crop and was used to feed village livestock, as well as to be bundled and sold.³ Gradually over time the irrigated lands begin to diminish with the condemnation of 135 acres north of the Village by the U.S. Bureau of Reclamation in the 1960s for the construction of the Cochiti Dam.

Today alfalfa remains the primary crop and has since the 1960s. Villagers also produce small crops of vegetables such as tomatoes, carrots, spring onions, asparagus, and historic ones such as corn, beans, and squash.⁴ Within the last five years an organic certified farm was established within the long lots, supplying produce to the local farmers market.⁵ Historic orchard crops included apples, peaches, pears, cantaloupe, watermelons and grapes.⁶ Peaches, plums, cherries and apricots were reestablished after the drought in the 1930s, and a vine restoration initiative was begun in the 1970s and is still in progress.⁷ Young orchards of various trees are present in the long lots.⁸ Despite the continuance of agriculture over the years, there was a significant decline in irrigated lands.

In 1975 the District Court for Santa Fe County issued an order to the State Engineer to conduct a hydrographic survey for claims on the use of

water from the Santa Stream System. Declaration 0569 filed by Miguel Leyva, Valentin Montoya, and Ignacio Romero, Commissioners of La Bajada Community Ditch, with the State Engineers Office in 1971, reflects the 1827 priority. The total length for La Bajada Community Ditch is 1.7 miles from the diversion presa to the end of the village. The storage reservoir constructed in 1918 to store water for irrigation was measured at 1.2 acres. The crop irrigation requirements are 1.5 acre feet per acre per annum. Farm delivery requirements are 3.0 acre feet per acre per annum. The acreage under irrigation in 1976 was 32.6 acres⁹. The fallow acreage from one to four years was 11.4 acres. This total acreage of 44 acres is approximately one half of the current land area of La Bajada village.

SIGNIFICANCE

La Bajada village with its long lots and adjacent acequia is one of the most important and typical features of New Mexican vernacular landscapes. The acequia system is perhaps the most significant feature of the village, as all other features exist in relation to it. This agricultural landscape with Spanish Colonial influences displays the importance of agricultural development at the local level. The period of significance for the Acequia de la Bajada ranges from 1737, when the village of La Bajada was first documented by the Franciscan Church, to present day.¹¹ A decline in the acequia system occurred due to a severe drought and the Great Depression. Many residents abandoned the village in the 1940s due to World War II following their call to serve the country. The village had a small rebirth in the 1960s when resettlement occurred and the acequia system and associated fields were revitalized.

Although some modernization of the acequia is evident, the existing system, associated landscape, and settlement patterns still retain their integrity and an abundance of historic characteristics, which convey a sense of the historic agricultural development in the area. The Acequia de la Bajada illustrates many of these characteristics.

- Relatively unchanged alignments
- Contains water control devices such as dams, checks, and flumes indicative of earlier times
- Continues to operate in a setting similar to historic times
- Contains a relatively old priority date
- Remains essential to local agriculture
- Most dominant and historic contributing feature of the village of La Bajada



The remnants of the tourist camp and service station adjacent to the acequia at the bottom of the mesa.



Coursed basalt stone foundation.



Rock art panel.



1963 aerial view of La Bajada village. Note historic fields in upper left. UNM Data Analysis Center.

- Serves as the governing structure for the village
- Proximity to the El Camino Real de Tierra Adentro
- Proximity to original portions of Route 66

The alignment has experienced minor changes where erosion has occurred and where a secondary acequia was constructed in the 1980s, but the Acequia Madre or “Mother Ditch” has essentially maintained a consistent configuration. It contains earthen-lined ditches and components indicative of earlier times. The setting is still consistent with its historic period, and, most importantly, the acequia continues to serve agricultural needs in the community as well as traditional cultural values and practices. Another significant contribution of the acequia is that it serves as the community’s form of government.

DESCRIPTION

The project is located in La Bajada, in the west, central part Santa Fe County, New Mexico. Following is the legal description for the project area: it is approximately one mile east/northeast of intersection of State Highway 16 and Indian Service Road. The project area of La Bajada Community is approximately 80 acres on private property, surrounded Cochiti land, and the Santa Fe National Forest. The settlement was established at La Boca, or “mouth of the canyon” of the Santa Fe River, because it could serve the critical needs of the village, especially that of the acequia system. The escarpment of 600-ft-high La Bajada Mesa, extending south and east from the Rio Grande Valley towards the Galisteo Basin, serves as wind protection for the village.

The acequia runs in a NW-SE direction and is a gravity-fed system which pulls its main source of water at the presa from the Santa Fe River. Water is diverted from here into La Bajada Ditch where it closely parallels the river to the north before entering a small reservoir. Water is stored for use during dry times and released from the reservoir in a regulated manner to a second segment of the ditch, where it follows the contour of the land into the village along the northeast edge of the fields. The fields are oriented in a linear NE-SW direction so that the northeast edge of each has access to the ditch. Regadoras, or small diversion gates, divert water from the ditch to the individual fields. Water flows through the fields in a southwest direction, following the contours of the land, and is then re-deposited into the Santa Fe River in a complete cycle. A series of diversionary ditches or sangrias have been built in the fields off the main ditch. Although a concrete/basalt stone headgate, flumes and sluices were added to the acequia system by the Soil Conservation Service in the 1940s, the acequia retains its original earthen form and a high degree of historic integrity. (Barthuli, 2007, 9)

The acequia does not just serve the agricultural need of the village, but serves as a form of local government. The La Bajada Community Ditch is led by a mayordomo and various members, who serve to issue watering days to the villages as well as assigning maintenance activities such as the spring cleaning of the ditch. The acequia also serves as a device for the cultural traditions of the village, notably the celebration of St. Michael, the patron saint of the village, which takes place on the last weekend of September.



La Presa—main diversion structure from the Santa Fe River.

**LA BAJADA COMMUNITY DITCH AND
MUTUAL DOMESTIC WATER ASSOCIATION**

HAER No. NM-17

HISTORIANS: Arnold Valdez, Amalia Kenward,
R. Scott Carlson

LOCATION: Lower Santa Fe River at La Bajada,
Santa Fe County, New Mexico. The Bajada
Community Water System originates at a natural
spring approximately 2.6 miles east of La Bajada
village at the Santa Fe River, and terminates within
the village of La Bajada. The original layout of the
water system served the railroad town of Wallace
and the Atchison, Topeka and Santa Fe Railroad.

DATES OF CONSTRUCTION: The infiltration
gallery and six-mile-long pipeline was built in 1880
to serve the railroad town of Wallace. In March
of 1921 an agreement was signed between the
community of La Bajada and the Atchison, Topeka
and Santa Fe Railroad to construct a water system
from the pipeline going to Wallace to serve La
Bajada community.

ARCHITECT/ENGINEER/BUILDER: Atchison,
Topeka and Santa Fe Railroad (ATSF)

ORIGINAL OWNER/OCCUPANT AND USE:
Atchison, Topeka and Santa Fe Railroad. The town
of Wallace provided the infrastructure for the
railroad to operate its facilities and steam powered
locomotives. The water system served several
buildings, railroad engines and other domestic and
commercial operations.

PRESENT OWNER/OCCUPANT AND USE:
La Bajada Community Ditch and Mutual Domestic
Water Association presently owns the water system.

HISTORY

Though the original gallery structure was likely
built in the 1880s, the housing around the spring,
the lower courses, is likely to be much older. In an
environment in which water has always and will
continue to be a valuable resource, the location of
the spring has been important for many hundreds,
if not thousands of years. Located at “Las Bocas que
llaman de Senetu,” the deep canyon through which
Santa Fe Creek runs for a few miles where it passes
the southern extremity of the mesa,”¹² the abundant
rock art throughout this area of the canyon attests
to the Puebloan and Nomadic use of this area prior
to the arrival of Europeans. Trails and pointers to

the spring are abundant within the rock art and
pictograph panels that imprint the basalt boulders
surrounding Las Bocas. A Puebloan water shrine is
located just to the west side of the river within the
vicinity of the spring, honoring its importance to the
landscape in the past. The manuscript *Merced de la
Bajada*, written in 1695, describes “Y desde la casa
del Ojito para el oriente asta las Bocas que llaman
de Senetu,”¹³ indicating that there was a structure
enclosing the spring by at least 1695.

Just before the canyon constricts at Las
Bocas, within the vicinity of the spring (where
the gallery is now located), a several hundred-
foot-wide elevated flat bank spans the western
side of the streambed, providing for a natural
camping spot. The area has a number of coursed
basalt foundations, one square-shaped, and three
D-shaped, indicating that at several times in history
it may have functioned as a more formalized mining
camp. The Camino Real passed through this area
prior to the construction of Route 66, which zig-
zagged up from the freight stop of La Bajada. Many
travelers may have rested at this location along
the Santa Fe River, awaiting the muddy trail to dry
and wheels to mend. Indeed, south of the camp
area, portions of the Camino Real are still visible
on the ground as a narrow cleared swath through
the basalt boulders. South of the Bocas, an area of
white alabaster outcrop was important as a source
of materials for both whitewashing the interior of
pueblo homes and the carving of fetishes¹⁴

The village of La Bajada was first documented
by the Franciscans.¹⁵ The origin of La Bajada village
stems from the establishment of Spanish colonies
in 1598 and the Spanish land grants that followed.
The Spanish first recorded the La Bajada area as
“El Ojito” or “Little Spring.” The area then became
known as “La Majada Land Grant.” Prior to the
Spanish settlement of Bajada, “the declivity sloping
from the west towards the bed of the Santa Fe
River” was occupied by the pueblo known as Tze-
nat-ay.¹⁶ “In Tewa tsenăṭ’a’i’ means ‘place where
the eagle lives... The name ‘Senetu’...of the Spanish
document *Merced de la Bajada*, 1695, is probably
identical with Tze-nat-ay.”¹⁷ Bandelier describes the
pueblo as “quite a large pueblo,...it was probably
three, if not four, stories high” and that its Spanish
name, “El Pueblo Quemado,” appears in a list of
Tano villages compiled by Oñate in 1598.¹⁸

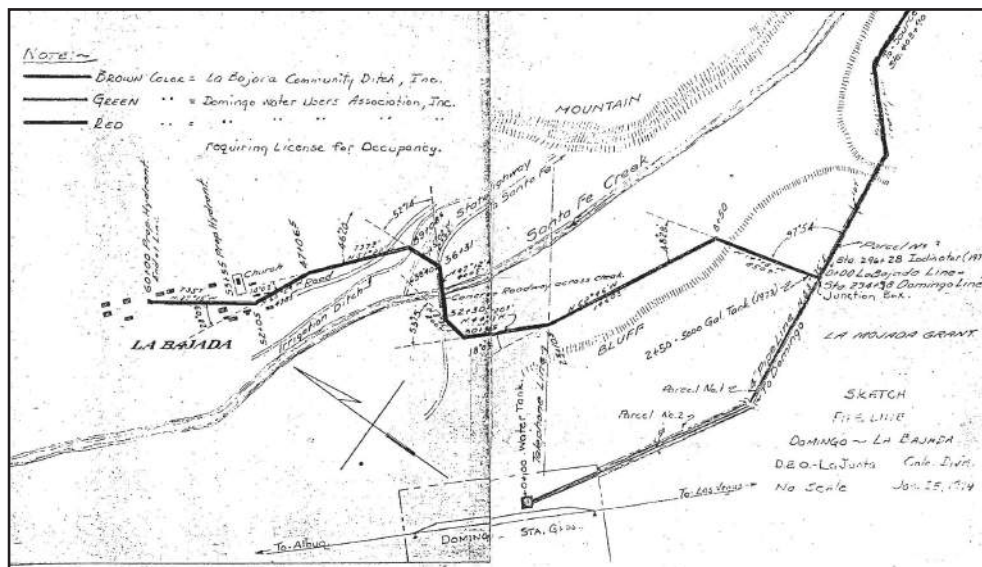
Water has been the lifeblood of La Bajada since the ancient times. The early settlements used water from spring sources and directly from the Santa Fe River. Residents from La Bajada would draw water from the river for irrigation, drinking and cooking. For almost two centuries there was no centralized water system for the community. The advent of the railroad brought modern technology to the forefront. In March of 1880 the ATSF railroad line between Lamy Junction and Albuquerque was completed. A railroad station and water supply point was established in a town named Wallace after Territorial Governor Lew Wallace.¹⁹ Growth in the area was slow despite agricultural production in Pena Blanca and other surrounding towns. For a year Wallace struggled to survive. The main obstacle in the way of progress was the lack of water. The only secure water source was from the spring located at the Santa Fe River. ATSF officials moved quickly to construct the gallery and pipeline to supply water to Wallace, and for the associated railroad infrastructure, so that ATSF could provide shipping of agricultural produce from Pena Blanca and mining products from Golden and San Pedro.

Forty years later, ATSF realized that there was no formal agreement with the community of La Bajada as far as using their water rights for the railroad and Domingo²⁰. An agreement dated November 26, 1919, was filed in Sandoval County, New Mexico. This agreement between ATSF and La Bajada Community Ditch allowed ATSF to convey water from the Santa Fe River through a pipeline to the station at Domingo. In exchange ATSF agreed to construct a one-inch pipeline tapping into the main line from Station 294 plus 38 feet. This pipeline continues to function as the main source of water for La Bajada. The line diverting from Station 294 ties into a 9,000-gallon water tank that supplies water via gravity to the majority of households in the community. Over the years since the original installation there have been numerous modifications to the system. However, the original components of the system are still visible and serve as a testimony to the amazing engineering marvel that served both the railroad and community. The water system continues to function as a gravity-fed arrangement of simple pipes, valves and storage components, providing La Bajada community with its only source of potable water.

DESCRIPTION

The La Bajada Community Water System consists of the original mortared stone infiltration gallery now decommissioned, an underground storage tank that presently collects the spring water. The gravity-flow distribution system consists of a six-mile-long pipeline that extends west to two water storage tanks at the community of Domingo. A branch from the mainline going to Domingo located two miles below the gallery diverts water via a one-inch pipeline to a 9,000-gallon storage tank, and then flows north to La Bajada.

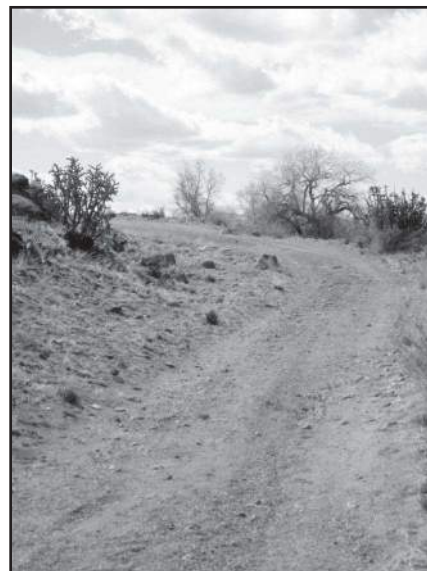
The gallery and settling tank are located roughly two-and-a-half miles northeast of the community of La Bajada. It was built to enclose a natural spring which derives from a transitional geologic spot at an area where the canyon containing the Santa Fe River constricts, known as Las Bocas. The original gallery consists of a circular infiltration/containment structure measuring twenty feet in diameter, constructed from courses of roughly shaped, locally quarried limestone blocks of varying sizes. A portion of the stonework coursing is visible above the ground surface. A view from inside the structure makes it apparent that subsequent courses are in place below ground surface, extending to a depth of eight feet. The upper courses are observable from within the gallery structure; however, the lower courses appear to have been laid at a time prior to the upper ones, as their mortar and coloring is distinctly different. The upper courses are mortared with concrete that was likely mixed at the location using river sediments. A poured concrete cap covers the top layer of the structure's stone walls, forming a cover for the stone cylinder. Imprints from the lumber used to hold the concrete top in place are visible from inside the structure. The entry to the structure is from the top and center of the concrete cap via a cast iron door, with two holes to pry it open and embossing which reads, "J. B. CLOW & SONS, CHICAGO," with "A2587" stamped on the housing²¹. The base of the gallery is currently filled with at least several inches of thick sediment and wood debris, and at least 8 inches of water. There are several cast iron pipe stubs that extend into the tank. Two 6-inch pipes protrude from the north, four from the northeast, two from the southeast, and one from the west. The incoming tile pipes served as drain collection, used to gather the spring water for filling the gallery.



Layout of La Bajada Community Water System. Sketch from ATSF railroad engineer, 1914.



Rock art panel on the edge of the water shrine southwest of the original gallery.



A segment of the original dirt Route 66.



Site plan showing old infiltration gallery at river coupled to existing gallery/supply line.

In addition to the infiltration gallery /settling tank located adjacent to the Santa Fe River, there was a 200-foot-long lateral 6-inch-diameter pipe connecting the gallery to a second underground storage tank located south of the river. A six-inch-diameter pipeline coupled to a shutoff valve is visible inside the storage tank, with the discharge at the west flowing towards the Santa Fe River.

The original alignment of the water line from the gallery to Santo Domingo consisted of a six-inch cast iron pipe, coupled together in segments of twenty feet in length, which was laid down the course of the stream, south and west, to the community of La Bajada. The main reason for laying the waterline in the streambed of the Santa Fe River was to expedite the installation so that it could serve the railroad facilities located in Wallace. From about 1880 to 1921 the water system primarily served ATSF facilities. In 1921 ATSF officials drafted an agreement that recognized La Bajada's ownership of the water rights from the Santa Fe River and how it was being inconvenienced during periods of heavy water use by the railroad. In exchange for the historic use of the water and for continued use, the agreement stipulated that ATSF provide a one-inch pipeline to divert from Station 294, plus thirty-eight feet running to La Bajada village, ending at a split-level 1,000-gallon concrete storage tank at the northwesterly end of the village.

From 1921 until the late 1960s the water line operated via the streambed alignment. During this time some improvements to the system included the addition of a 500-gallon storage tank. In the late 1960s the city of Santa Fe obtained a discharge permit for its wastewater treatment plant. The permit allowed Santa Fe to discharge treated effluent into the Santa Fe River. At this time the original infiltration gallery /settling tank was decommissioned in order to avoid the wastewater from entering the gallery. The pipes to the gallery were severed and covered, as well as the 200-foot pipe that ran to the storage tank. New infiltration pipes serving to recharge the tank were routed to the existing storage tank. With the decommissioned water line at the streambed, a new route for the water line to Domingo was selected along the north slope of the Santa Fe River Canyon walls. A trench was excavated along the contours of the slope, traveling west towards La Bajada water tank and

reconnecting with the line going to Domingo. The old water line at the streambed was subsequently abandoned. Though the course of the river has changed and been contoured, sections of the pipe are still visible in several dry portions of abandoned stream.

With the decline of steam-powered locomotives in the mid-twentieth century, ATSF officials drafted a termination agreement on May 17, 1974. The agreement specified that all water rights ATSF used in its facilities would be returned to the community of La Bajada. In addition, all rights, title and interest of ATSF in the pipeline from the Santa Fe River, together with all water tanks and appurtenances, were conveyed to La Bajada Community Ditch, Inc.

SIGNIFICANCE

The period of significance for La Bajada Community Water System ranges from 1880 to the present. The establishment of the Atchison, Topeka and Santa Fe Railroad in 1880 marked an era of technological advancement for the region. The railroad was now able to provide a linkage for commerce and transfer of goods. In addition, the community of La Bajada was able to benefit from the engineered infrastructure that ATSF provided in exchange for the use of their acequia water rights.

SOURCES (Report 1)

Archdiocese of Santa Fe. Uncatalogued papers pertaining to San Miguel Church at La Majada de Dominguez, 1732. Archdiocese of Santa Fe, Office of Historic-Artistic Patrimony and Archives.

Barreras, Henry. Personal communication, La Bajada, New Mexico, April 9 and 30, 2011.

Barthuli, Kaisa. "La Bajada Village Landscape Reconnaissance Report," for Introduction to Historic Preservation and Regionalism, University of New Mexico, 2007.

El Camino Real de Tierra Adentro National Historic Trail Comprehensive Management Plan/Final Environmental Impact Statement. April 2004. Prepared by Long Distance Trails Group-Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management.

Gallegos, George. Personal communication, La Bajada, New Mexico. April 9 and 30, 2011.

La Majada (Case No. 89 and Miscellany in Series 303, 305 and 310). From the Thomas B. Catron Papers Collection; Number: MSS 29 BC; University of New Mexico, Center for Southwest Research.

Rosner, Joan and Hy. Albuquerque's Environmental Story: Toward a Sustainable Community. Friends of Albuquerque's Environmental Story, 2005.

SOURCES (Report 2)

Bretz, Julia. "The Adaptive Use of the Historic Santa Domingo Trading Post." Masters thesis, Community and Regional Planning. University of New Mexico, 2011.

CLOW Water Systems, 2011.
www.clowwater.com/abouthistory.asp,
accessed May 2011.

Fugate, Francis L. and Roberta B. *Roadside History of New Mexico*. Mountain Press Publishing Company, Missoula, 1989.

Gallegos, Alonzo. Personal communication, La Bajada, New Mexico, April 9 and 30, 2011.

John Peabody Harrington. "The Ethnogeography of the Tewa Indians" in *Twenty-Ninth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution, 1907-1908*. Washington, D.C., Government Printing Office, 1916.

ENDNOTES

1 *La Majada* (Case No. 89 and Miscellany in Series 303, 305 and 310). U.S. Attorney's Report to Attorney General of the U.S., 1894. From the Thomas B. Catron Papers Collection; Number: MSS 29 BC; (Albuquerque: University of New Mexico, Center for Southwest Research).

2 Joan and Hy Rosner, *Albuquerque's Environmental Story: Toward a Sustainable Community* (Friends of Albuquerque's Environmental Story, 2005).

3 Kaisa Barthuli, "La Bajada Village Landscape Reconnaissance Report," (Course work, Introduction to Historic Preservation and Regionalism, University of New Mexico, 2007).

4 Personal communication with Henry Barreras and George Gallegos, April 30, 2011.

5 Personal communication with Henry Barreras, April 9, 2011.

6 Rosner, Ibid.

7 Barthuli, Ibid.

8 Personal communication with George Gallegos, April 30, 2011.

9 State Engineers Hydrographic Survey, 1976.

10 Ibid.

11 Archdiocese of Santa Fe, *Uncatalogued papers pertaining to San Miguel Church at La Majada de Dominguez*. 1732, Archdiocese of Santa Fe, Office of Historic-Artistic Patrimony and Archives.

12 John Peabody Harrington, 1916. "The Ethnogeography of the Tewa Indians" in *Twenty-Ninth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution, 1907-1908*, Washington, Government Printing Office, p. 469, 29:25, and footnote 4: "Merced de la Bajada, 1695, MS. Quoted by Bandelier, op. cit., p.97, and notes."

13 Ibid., p. 471, footnote 8.

14 Ibid., p. 469, 29:25 and footnote 5, "Bandelier, ibid., p. 95."

15 Archdiocese of Santa Fe. Ibid.

16 Ibid.

17 Ibid., p. 470-471, 29:29.

18 Ibid.

19 In 1878, New Mexico Territorial Governor Wallace granted a tractable right-of-way to the AT&SF Railroad along the Rio Grande Valley. Division points were established, and maintenance yards were established approximately 100 miles apart. The most northern New Mexico division point was established at Willow Springs, later renamed Raton. The second point was at Las Vegas. The third point was established due east and adjacent to the pueblo of Kewa, at a place designated as Wallace, after the NM Territorial Governor. (Bretz)

20 Santa Fe Railway historian John M. Meade wrote about the history as follows: Old Wallace Station [was] once a division point. Originally Wallace, it changed its name to Thornton, and lastly to Domingo.

21 The original gallery structure, as it now is, was built in the 1880s, at the time that the pipeline was routed to Wallace. The construction date of the gallery is consistent with the pry-access door, marked "J.B. CLOW and SONS." Still a "world class supplier of ductile iron pipe and fittings," Clow Water Systems (www.clowwater.com/abouthistory.asp).

ARNOLD VALDEZ is Adjunct Associate Professor, UNM School of Architecture and Planning, Senior Planner for Santa Fe County, and a designer/builder specializing in adobe construction.

THE CAMINO REAL IN 1876: FROM SANTA FE TO THE MESILLA VALLEY A NEWSPAPERMAN'S VIEW

By Robert J. Tórréz
Drawings by Louann Jordan

New Mexico of the 1870s had been settled by Spanish colonists for more than two centuries, and for several centuries prior to that by ancestors of the Puebloans. Yet, the population in the mid-1870s had not yet reached one hundred thousand, most of it concentrated in settlements scattered along the Rio Grande and its tributaries. As late as 1880, less than twenty percent of the population lived in the southern and southwestern portions of the territory that constituted Socorro, Doña Ana, Grant, and Lincoln counties. Visitors and newcomers saw the vast, unsettled portions of New Mexico as a land of opportunity, but reliable information about New Mexico and its resources remained relatively scarce. Consequently, New Mexico's newspapers took it upon themselves to promote their region, and often published letters from anyone who wrote about New Mexico's resources. Santa Fe's *The Daily New Mexican* and its companion publication, *The Weekly New Mexican*, were prominent in these efforts.

On December 12, 1876, *The Daily New Mexican* launched one of the most ambitious promotional efforts attempted to date. The previous day, the paper had announced that William D. Dawson would embark on a trip from Santa Fe to Silver City and report regularly on "his experience and observations." When Dawson left Santa Fe late in the morning of December 12, his little caravan consisted of Sergeant Max Frost of the U. S. Signal Corps, telegraph operator William R. Smith, and M. A. Yeager, their driver. Over the subsequent nine weeks, Dawson reported their progress as they made their way south through the communities they visited along the route we know as *El Camino Real de Tierra Adentro*. He eventually remitted twenty-four reports that provide us with an interesting and informative view of the New Mexico of that time.

Dawson's first report covered the road from Santa Fe to Albuquerque. Their first stop was at

Pino's Ranch [Sunrise Springs, La Cienega—Ed.], where they spent the night, noting the various travelers who also took advantage of the Pino's hospitality.

"From Santa Fe to Albuquerque," *The Daily New Mexican*, December 20, 1876:

From Pino's to the Rio Grande was devoid of interest except that a close watch was kept for road agents in passing through the deep arroyos; at noon we lunched opposite San Felipe, a pueblo village of some notoriety. Here the Rio Grande was running its way placidly to the sea. . . . What the Nile is to Egypt, and the Mississippi is to the great waters of the American continent, this broad, beautiful river of the north is to New Mexico and a portion of Old Mexico and Texas for hundreds of miles. Its annual floods when kept within bounds fertilize millions of acres, and its water gives life to thousands of farms. . . . Over a high point on the river lies Algodones . . . [where we had] a small job of blacksmithing done to the coach which occupied all of an hour, our night camp was pitched at the U.S. forage agency of Mr. Nathan Bibo at Bernalillo, one of the garden spots of that most fruitful country. . . . Here we were fairly in the Rio Grande Valley, teeming with life and an improving civilization. . . .

About nine miles north of Albuquerque, near Alameda, we passed through a sandy bed of considerable extent, formed by the river cutting its way from the western to the eastern shore. . . . At Alameda, as at Bernalillo, we noticed that the grape vines in the vineyards on either side of the road had received their winter covering of soil, extending up in cube shape as high as two feet. We were informed that this practice is

in vogue even when there is no danger of freezing, as it is said to make the vines more thrifty and fruitful.

Arriving at Albuquerque at noon on Wednesday the party put up at Mr. Pool's forage agency and hotel; had an excellent dinner with wild turkey at the head, and the afternoon was spent in visiting around, the result of which and the trip to Belen will be chronicled in the second letter of

YOUR REPORTER

**"From Albuquerque to Los Lunas and Belen,"
The Daily New Mexican, December 22, 1876:**

Albuquerque, with a population of about 3,000, is the county seat of Bernalillo County. . . . Its two hotels . . . seem to be up to the wants of the traveling public, and are generally well patronized. We called on our old friend . . . Mr. Ed Branford, who has built himself a most pleasant home and surrounded it with the choicest of fruit trees . . . he also makes a vegetable sauce which in the estimation of connoisseurs is fully as good if not superior to the famous Worcestershire . . . as well as his "chow-chow," a pickle relish of exceedingly fine flavor. . . .

The Christian Brothers in Albuquerque . . . have a most beautiful garden and vineyard, and make large quantities of wine; their vintage this year amounted to 125 barrels. The Huning Bros' steam flour and grist mill turns out a good article of flour and corn meal . . . the smut mill and other machinery (except the engine) is of the most improved make—the engine is said to be the oldest in the territory.

A government wagon was here added to our outfit, crowded with telegraph supplies, and we started south. The first mishap

occurred on fording the Rio Grande, about a mile west of here. Both coach and wagon got stuck in the quicksand and after unloading and remaining in the river about three hours, the vehicles were hauled out by ox teams. . . . Here your reporter had a very cold morning bath, and rode 21 miles to the next camp wrapped in blankets. . . .

We stopped for a few moments at Isleta, the most advanced Indian village in New Mexico and noted for wine and fruit. . . . We also visited the wine-making establishment of Mrs. J. Tondre where we were most agreeably entertained. . . . She informed us that she made this year 225 barrels of wine, which she is offering at \$35 per barrel. . . . The Tondre wine had a fine reputation, and is extensively sold throughout the country. We

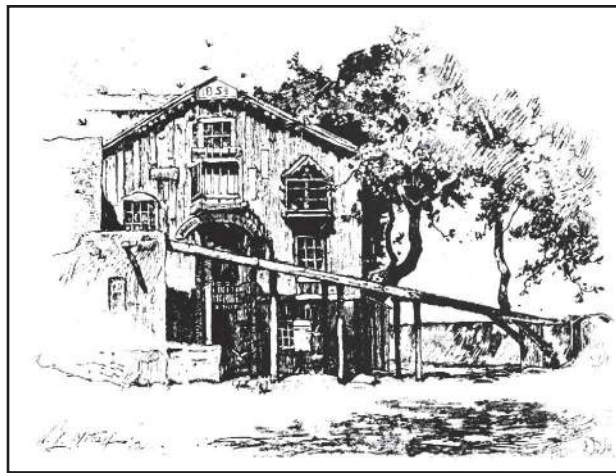
were very courteously entertained. . . .

Arriving at Los Lunas wet, cold and hungry, a cheerful fire was found at Mr. J. W. Whitington's new hotel and forage agency in the lower town . . . On the plaza we found a new court house, built the present year. . . . On the plaza there are several very fine residences of modern build, and the fine store of the Luna Brothers, an

old, substantial firm. . . . Opposite the hotel is the large store and warerooms of L. & H. Huning, extensive merchants and dealers in flour and grain; their mill, some six miles south of here, supplies a large amount of flour to the government and citizens in New Mexico and Arizona. . . .

A drive of eleven miles on Sunday evening brought us to Belen, which I will endeavor to tell you something about in my next.

YOUR REPORTER.



"A flour mill, 'Molino de la Glorieta,' stood near the Huning home. It was near the corner of today's [1968] Central and Laguna Blvd., SW." (Harper's, April, 1885.) This is probably the "Huning Bros' steam flour and grist mill."

"From Belen to Sabinal,"

The Daily New Mexican, December 26, 1876:

Belen is an old town situated above high water mark on the west side of the Rio Grande. . . . Here Mr. Felipe Chaves has a fine residence and store building; he is also one of the heaviest sheep owners in the country. Messrs. Huning & Becker keep a store, hotel and the forage agency, and Messrs. F. Schralle & Co. have a store. . . . Besides corn the farmers of this region raise excellent wheat, and of late years have been turning their attention to importing and planting fruit trees. A good article of native wine is also made here from the grape of the country brought into it many decades since. At the hotel in Belen we met Mr. J. R. Williamson, from Albuquerque, with a load of anti-freezing well pumps, manufactured at Seneca Falls, N.Y., he says he has sold about seventy of these pumps along the river the present year. . . .

Leaving Belen on Monday morning we advanced for a few miles through a thriving settlement where vineyards were in abundance. . . . About eight miles south of Belen we noticed some of the ruins of the great overflow ten or twelve years ago, when it washed away a whole settlement of people; the remains of Sabinal church can be seen on a mud island in the midst of the stream.

Sabinal is perched on an eminence near the west bank, and contains two stores and a stage station, with farms, vineyards and orchards surrounding. A mile and a half farther south is the residence of Mr. J. K. Storey, where there is a forage agency . . . there is a salt lake of several acres in extent near the house, where innumerable wild ducks are congregated. . . .

YOUR REPORTER

"From Sabinal to Socorro,"

The Daily New Mexican, December 29, 1876:

Monday evening, December 23d, at Sabinal may be termed our first commencement of camp life; four chickens were killed, the mess chest ransacked, and a meal prepared that would have tempted less hungry men than we were. . . .

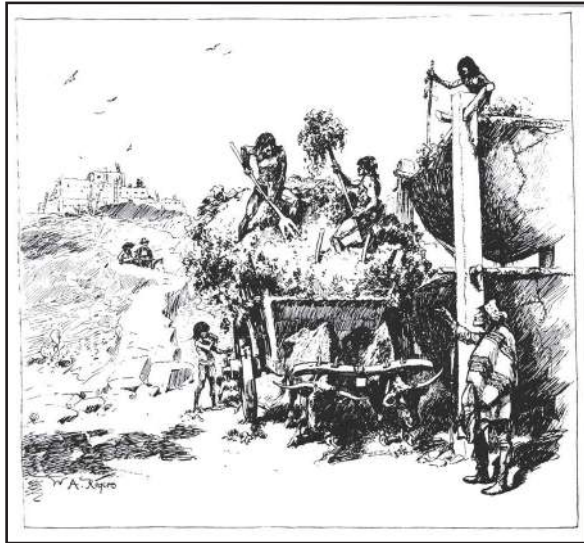
The next day was occupied in traveling to Limitar [Lemitar], 25 miles, through deep

sand in the bottoms, with a long stretch on the upland, passing Alamosito, La Joya, Rio Puerco and Polvadera, where three good bridges spanned the Rio Puerco. . . . Polvadera contains a store and a stage station and several fine vineyards. Early in the morning we arrived at Limitar, and put up at the forage agency, kept by Don Jose Armijo y Vigil, a most agreeable young gentleman. Limitar has

six stores and its vineyards contain about 20,000 vines; it is also quite a depot for wool, and has an immense deposit of plaster of Paris about a mile from the town. . . .

An eight mile drive on Wednesday morning brought us to Socorro, the county seat of Socorro county, pleasantly situated near the base of the mountains which bears its name, on the west bank of the Rio Grande. . . .

Socorro is an important place for wool and wine, about 200 barrels of the later having been made this past season. About two and a half miles west of town, flowing from the base of a blue earth hill is a warm spring which supplies about 200 inches of water for five flour mills along its banks, besides irrigating the whole town. . . . Socorro is noted chiefly for being the entrepot for the mines of lead, copper, silver and gold, lying from 28 to 35 miles distant in the Magdalen [sic] mountains. . . . The gold is found in Agua Gulch on the northeast side of the



"Indians Pressing Grapes." Harper's Young People, December 30, 1890.

range. . . . Fire clay is also found in these mountains.

YOUR REPORTER

"From Socorro to Fort Craig,"

The Daily New Mexican, January 2, 1877:

The drive from Socorro to San Antonio ten miles south, was partly through the bottom land of the Rio Grande, but mainly over the rolling hills of gravel and cement. . . . San Pedro lies on the opposite bank of the river from San Antonio, and is noted for its fine wine. Arriving at San Antonio too late in the day to make the drive to the fort, we were obliged to put up with Mr. [Estanislado] Montoya's [where] we were given the best room in the spacious mansion, and treated like princes, with the addition of a decanter of a delicious native wine made here. . . .

Getting an early start from San Antonio we wend our way to Fort Craig, winding around the base of the bluffs along the river bottom. This is the largest and most

the fort, and contains ten stores and a hotel. . . . Its main staple is corn, which is raised in large quantities. At one time the town contained a flouring mill, but the machinery is now idle. Where the road crosses over the bluff is an old ruin of a saloon and fandango hall, part of which has caved into the river; near this old house the road crosses into a beautiful and extensive bottom above high water mark. . . . Crossing this bottom and winding around the base of a high bluff of sand and gravel, we arrived at the Fort and put up with Mr. Connor, who keeps the Valverde Hotel. . . . Fort Craig, its surroundings and Christmas will be detailed in my next, as we will be obliged to lay over for several days longer than we expected at the start.

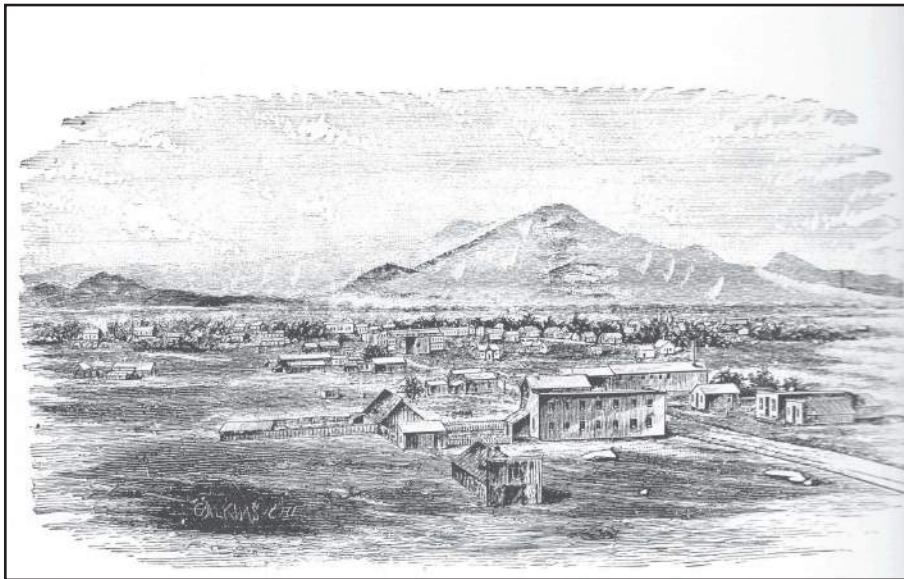
YOUR REPORTER

"Down South—Fort Craig,"

The Daily New Mexican, January 6, 1877:

The attractions of Fort Craig, situated as it is on a high gravelly promontory, with the Rio Grande laving its base on three sides, are none of the best in the bleak December weather, which is said to be unusually severe just now. . . . The object of the Fort was to afford protection against the numerous bands of Apaches that then roamed at will over Southern New Mexico. . . . The area within the inclosure is 1050 by 600 feet; the buildings are all one story and front the parade ground

- the officers quarter's being ornamented with railed porches. The hospital is well ventilated, cleanly and comfortably furnished. . . . The storerooms are large and bomb proof, and will hold a large amount of supplies. Craig made some history during the late war while under command of Gen. Canby, and the disastrous engagement of Valverde fought on the 21st of February, 1862. . . . The large cemetery adjacent to



"Socorro." William Ritch, "Official Report of the Territory of New Mexico," Santa Fe, 1882-1883.

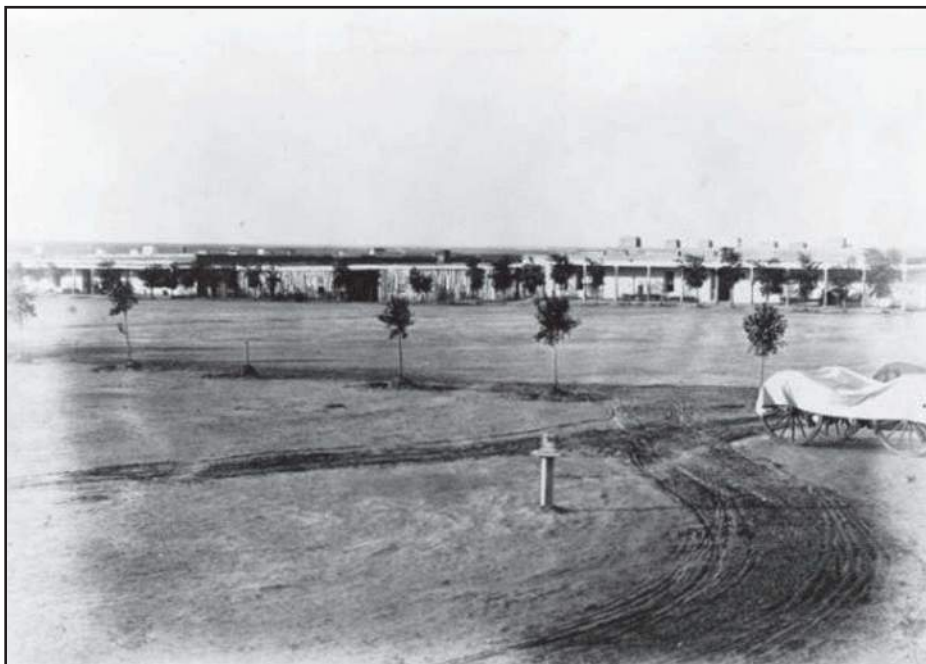
barren piece of the river bottom that we have encountered, as although there are thousands of acres of good looking land covered with groves of cottonwood and other trees, there are few or no settlements save that of Valverde, a town of historic note on the east bank of the river ten miles south; and San Marcial, three miles from Craig. . . .

San Marcial is situated at the right bank of the river about three miles northwest of

the fort shows the empty graves where the Union soldiers were disinterred and taken to the soldier's cemetery at Santa Fe last spring for permanent burial. . . . The Valverde Hotel . . . is comfortably furnished, and sets the best table I have seen since leaving Santa Fe. . . .

Christmas at the post, we imagine, was not unlike it was elsewhere. Gifts were exchanged among families and friends; a spread was given at one of the residences within the post, egg-nog was consumed, turkey dinners were given and the usual amount of hilarity prevailed. . . .

YOUR REPORTER



"Company quarters at Fort Craig, New Mexico," photograph, date unknown. National Archives, William A. Keleher Pictorial Collection (000-742-0764), Center for Southwest Research, University Libraries, University of New Mexico.

**"From Fort Craig to Paraje and Fort M'rae,"
The Daily New Mexican, January 10, 1877:**

Leaving Craig on the 30th . . . we proceeded . . . down the gravelly slope about three miles to a small Mexican village overlooking some fine farming land in the river bottom, and through which we passed to our second crossing of the river. . . . Several miles of travel around the bluff of volcanic rock which overlooked the road found us at Paraje, located on a high, sandy embankment, and which is known as the gateway to the *jornada*. The town was at one

time immediately on the bank of the river, but one of the frequent changes which that stream makes in its channel has left it a long stretch from it. Paraje . . . is the centre of quite a business population and trade flourishes. . . . Paraje has also a forage agency, hotel and store combined under the ownership of Dr. J. T. Harnitt [and] . . . also quite a home place for freighters—some 100 wagons and teams being owned here.

Leaving Paraje in the morning of the 31st we proceeded on an up-grade for about a mile, and then entered the vast waterless plain known as the *Jornada del Muerto* or "journey of death," named so we presume,

by the early settlers from Old Mexico on account of the lack of water along the 90 mile route and the terror of the hair lifting Apache tribes who held it as their favorite robbing and hunting ground. . . . Traveling along for about 15 miles over a rolling prairie studded with Spanish bayonets and soap weed, which look like small palm trees, in the distance . . . we saw a new home by the roadside near which was a water tank wagon of about 400 gallons capacity; the boy who was there told us that an American from

Fort M'Rae lived there, and we learned afterwards that this man was just starting a new forage agency with the water on board hauled from the river and thousands of pounds of grama grass hay standing all around awaiting the cutting. . . . About a mile further on is the ruin of an old stone building, with six barrels sunk in the ground and an unfinished well . . . this was another of Mr. John Martin's experiments. . . . Ascending a sort of divide a short distance beyond this deserted ranch we took the road

leading to Fort M'Rae, and after a short drive commenced the descent of Rock Springs canon, a circuitous route of about six miles, descending a thousand feet lower until the Fort was reached, where we arrived early on the afternoon of the 31st . . . M'Rae appeared to us a well built inland village . . . it is three miles from the Rio Grande, on the line dividing Dona Ana and Socorro counties, and about 4500 feet above the level of the sea. . . .

YOUR REPORTER

"From Fort M'rae to Aleman and Fort Selden,"
The Daily New Mexican, January 12, 1877:

Our journey from M'rae to Martin's Well (post office Aleman) was over a road as fine and smooth as any Macadam. The Jornada . . . is nothing more or less than a mountain park (very similar to South Park, Colorado except that it has no streams). . . . The building at the well is of adobe, one story high, with a frontage of about 300 feet along the road, having the outhouses, corrales and stables in a square enclosure in the rear. The rooms are furnished for hotel purposes with a good class of furniture. This is also a stage station and post office. . . . In addition to several reservoirs for catching water after rains, there are two wells on the opposite side of the road and a modern tank with a holding capacity of about 7000 gallons. The main well is about 280 feet in depth, and was dug some five years since . . . Mr. John Martin, now proprietor of the popular Exchange Hotel of your city, is also the proprietor of these wells and buildings. . . .



On the morning of the 2d instant we . . . proceeded to Lea's watering place some 16 miles south, over a smooth, hard road which seemed to rise to gradual levels. . . . Lea's station is a one-story adobe, with dwelling,



granary etc., all under one roof. . . . The water is hauled from the river, 15 miles off, during the dry weather and caught in a large reservoir during the seasons of rains; a well has been sunk 180 feet in depth, but no water found. . . . A few miles south of Lea's the mountains on the west side of the road terminate and then a higher range on the east side of the river came in view, leaving many miles of river frontage on the east bank bare of obstruction. . . . If the mountain scenery along the journey of the desert may be considered fine, it may be termed magnificent at the southern gateway which opens out on the river. . . . A gradual desert [descent] of 250 feet, and a mile in distance brought us to Fort Selden where we stop for the night. . . .

YOUR REPORTER

"From Fort Selden to Doña Ana, Las Cruces and Mesilla,"
The Daily New Mexican, January 15, 1877:

At Fort Selden we were politely accommodated at the post traders spacious residence, formerly the Fort Selden Hotel. . . .

Fort Selden is located on the east bank of the Rio Grande a short distance from the river on a second bench of sand and gravel.

... The Fort ... is to the south what Fort Craig is to the north of the Jornada, a great protection to the sparsely settled country around. ... Here we first saw the mezquit [*sic*] root piled in long rows which is the principal [firewood] used at the post. ... Twenty-five miles [east] are the Organ mountains, which loom up in the distance and assume that peculiar shape of organ tubes which poetically gave rise to their name. ...

Three miles through a bottom overgrown with underbrush and cottonwood, brought us to Lea's station. ...

About five miles from Lea's the two immense canals which supply the Mesilla Valley with



water for irrigation purposes commence; they are dug through an embankment about 20 feet in depth, and the mouths are protected by willow gabions to prevent caving in. Some few miles down and across the valley on a sand bluff stands the town of Doña Ana - said to be the oldest, and at one time the most populous, town in this part of New Mexico; it has sadly fallen into decay since the settlement of Las Cruces and Mesilla in 1850. ... A mile south of Doña Ana on the main road, with the telegraph running in front, is the tasteful residence of John D. Barncastle ... his vineyard contains about 9,000 vines, and he made over 2,000 gallons of wine the past season; the wine is sweeter than that made up north, and is considered to be of superior flavor.

Here, properly speaking, commences the Mesilla Valley, termed the garden spot of New Mexico. ... Eight miles further south brought us to Las Cruces, a place of about 1,500 population, containing a catholic seminary, a public school and mission school under the patronage of the M.E. church. ... Las Cruces lies at the base of the foothills of the Organ mountains, and is built mainly on two long streets parallel with the river, with the business principally on the first street;

the valley extending west to the river is as level as a floor and dotted all over with vineyards and orchards.

YOUR REPORTER

"Down South—La Mesilla,"

The Daily New Mexican, January 17, 1877:

Mesilla with its orchards and vineyards, its wide spreading agricultural lands and wealth of shade trees, is the most southern point of our journey. The town of Mesilla [LOUANN MESILLA], with a population of about 2000 is pleasantly situated on the east bank of the Rio Grande. ... The banks of the old bed of the river are distinctly visible in the most thickly populated portion of the town, which it is said to have run through as late as 1862 when the river was turned farther west under the bluffs where it continues to remain, leaving the arable lands free from inundation.

... The main cereal of the county is wheat ... but corn and barley are also grown. In fruit and grapes this valley is unexcelled, and the wine manufactured from the grape is of a very fine flavor, brings good prices and has a ready sale. Much attention has been paid to importing first class fruit trees by those who are able to do so. The most prominent of this class is Mr. Thos. J. Bull, 28 years in the country from California; he has about ... 14,000 grape vines and 1300 fruit trees including every variety - among them some fine fig and almond trees which came to perfection last year. ... Mr. Bull's yield of wine the past season was 100 barrels from his one vineyard besides a large quantity of grape brandy. ...

Mesilla is the centre of a trade that extends as far west as Arizona, and as far east and south as Texas and old Mexico—the products of Sonora and Chihuahua being frequently sold on its streets ... we found the market well supplied with all the luxuries and necessities. There is a good prospect of having a railroad from east to west in a very few years, and that the one from north to south will approach very nearly to their doors. When either of these lines of railway shall be finished it will be difficult to predict the astonishing impetus that will be given to every branch of trade and industry as well as immigration. ...

YOUR REPORTER

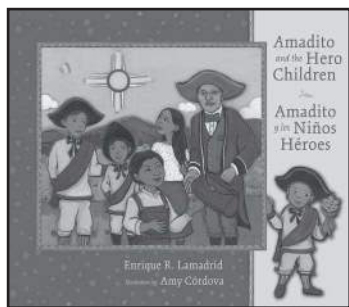
On January 7, 1877, Dawson and his companions left the Mesilla Valley and its “widespread agricultural land and wealth of shade trees.” After a brief stop at the Rio Grande to fill their water barrels, their journey continued west along what Dawson described “as complete a desert as ever was laid down.” They inspected the mines around Georgetown, Silver City and Pinos Altos for several days before returning to Fort Selden for a few days’ rest and supplies. His conclusions about southern New Mexico would make any Chamber of Commerce proud. He remarked that the climate and scenery of the region, “for evenness, mildness and healthfulness . . . cannot be surpassed. Glorious dawns, blue middays, golden tinted sunsets and starlighted nights! Fair Italy cannot compare with it.”

Author’s note: This article is excerpted from *New Mexico in 1876–1877, A Newspaperman’s View* (Rio Grande Press, 2007), the author’s full-length treatment of Dawson’s travels along the Rio Grande to the Mesilla Valley and his subsequent visit to the mining region of southwest New Mexico. Dawson also reported on an extended visit from Santa Fe north through the Taos Valley, and into the San Luis Valley of southern Colorado in the fall of 1877. The book is available for purchase from the publisher, or from the author at robertjtorrez@msn.com.

ROBERT J. TÓRREZ, a native New Mexican, served as the New Mexico State Historian from 1987 until his retirement in 2000. He has published widely on a broad variety of topics related to New Mexico history. His other publications include *UFOs Over Galisteo* (University of New Mexico Press, 2004), *Myth of the Hanging Tree* (University of New Mexico Press, 2008), and *Rio Arriba, A New Mexico County* (Rio Grande Press, 2010).

LOUANN JORDAN retired after thirty-five years as a volunteer and staff member at El Rancho de las Golondrinas. She was Curator of Exhibitions, and designed and drew the Golondrinas map and guidebook that are still in use today. Louann, a former CARTA board member, lives in Santa Fe.





BOOK REVIEW by Levi Romero

Amadito and the Hero Children/Amadito y los Niños Héroes, by Enrique R. Lamadrid, with color illustrations by Amy Córdova. University of New Mexico Press, Albuquerque, 2011. Bilingual. 60 pp.

It is late fall in Embudo and the crickets are chirping through the slow slumber of midday and the sound of children playing during their recess at the elementary school. At the *tiendita* in the center of town not far from the *camposantos*, a group of men of various ages trade stories and offer their reflections and casual observations while sitting under the shade of the store's front portal. Their stories carry on with a memory that is timeless and enduring. Enrique Lamadrid's *Amadito and The Hero Children/Amadito y los Niños Héroes* is in that same tradition of *cuentos* told in the company of *vecinos* and *amistades*, stories that are remembered and retold, handed down from one generation to the next.

Set in Embudo, Dixon and Chamisal, *Amadito and The Hero Children* is an account of the influenza outbreak that swept through these villages during the global flu epidemic in the fall of 1918. Mixing fact with fiction, historical accounts and real persons, as the best of storytellers do, the book is written in both in Spanish and English with Lamadrid's skillful presentation of the northern New Mexico Spanish dialect. Words that have fallen away or have never before been in print are resurrected throughout the narrative. The inclusion of the old agrarian traditions, folk songs and common remedies of the day make it more than a children's book, and one that is sure to be appreciated by readers of any age.

The story's main character is Jose "Amadito" Dominguez, a nine-year-old boy who is travelling with his father from their home in Chamisal to the train depot at Embudo Station. They are on their way to sell the year's harvest of beans and bring back commodities and supplies for the Dominguez family store. On the journey down to Embudo, they

discover that the influenza epidemic has arrived by train and has begun to spread through the lower valleys. After they make their way back home, the family begins to prepare for the influenza that will soon follow. The *sabiduria*, that inherent wisdom and strength born of family bonds and cultural traditions, fortifies them against the outbreak. And, as is in keeping with the magical nature of the oral tradition, in *Amadito and the Hero Children* there are stories within stories. In this case it is the story of Los Niños Héroes, the valiant children brought up the Camino Real by Doctor Cristóval Larrañaga to vaccinate all the people of la Nueva España during the smallpox epidemic of the early 1800s. The true account of Los Niños Héroes, as captivating as any tale, will surprise those who have not heard of these children before, and will undoubtedly delight those who do recall the magnitude of their heroic deeds.

The beautiful illustrations by Amy Córdova and a wonderfully informative afterword by Michael León Trujillo broaden the book's presentation and make it a visual and historical narrative that masterfully evokes an important part of our state's history. Readers of *Amadito and the Hero Children* will also appreciate the author's epilogue and biographical note. Enrique Lamadrid's well-crafted account honors the oral tradition and the importance of keeping stories alive by sharing them with others. The author reminds us, "we remember the strength of our *antepasados* and all those that came before—their ingenuity and their sacrifice." It is indeed a lesson that honors New Mexico's past while also paying homage to our rich spoken and written literary traditions.

LEVI ROMERO, Centennial Poet of New Mexico and author of *A Poetry of Remembrance: New and Rejected Works* and *In the Gathering of Silence*, is from the Embudo Valley of northern New Mexico. He lives in Albuquerque, where he is an instructor and Research Scholar in the Chicano/Hispano/Mexicano Studies program at UNM.



BOOK REVIEW by Michael Romero Taylor

The Plazas of New Mexico, edited by Chris Wilson and Stefanos Polyzoides. Contemporary photography by Miguel Gandert. Documentary drawings edited by José Zelaya. Trinity University Press, San Antonio, TX, 2011. 342 pp.

Chris Wilson and Stefano Polyzoides, along with Miguel Gandert, José Zelaya and other contributors, have brought together important insights about plazas in New Mexico that will resonate with any reader. The result of over a decade of research into the history, design and living traditions of New Mexico's Pueblo, Spanish and Mexican, and Anglo-American center-places, *Plazas of New Mexico* is a wonderfully crafted collection of insightful essays about public spaces in New Mexico, including many that have linked El Camino Real de Tierra Adentro throughout its 400 years of use. It is also a work of art in its colorful design, layout, and illuminating photographs by internationally acclaimed photographer Miguel Gandert, who skillfully presents the "relationship of people to places, particularly during community celebrations." When one picks up this book, it quickly evokes the desire to learn and understand more about the wonderful complexities of public spaces in villages up and down El Camino Real, such as Albuquerque, La Union, Mesilla, Santa Cruz, Santa Fe, Socorro, and Tesuque Pueblo.

Plazas have served as places of destination throughout the Camino Real's long period of use, and often are located at crucial junctions along its route: joining with the Santa Fe and Old Spanish Trails in Santa Fe, the mountain trail in Albuquerque, and the crossroads for the San Antonio–San Diego Stage Lines and Butterfield Stage in Mesilla.

The text and photographs describe the physical aspects of these spaces and the intangible values of events and daily activity that give life to the plazas. In the section "Communities, Plazas, Squares," the reader learns about twenty-two public

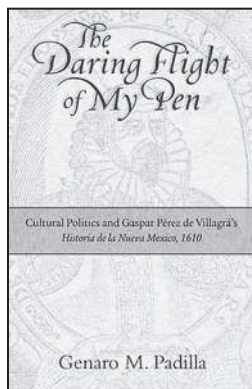
spaces throughout New Mexico, and the eclectic, unique nature that makes up each space. The narrative on La Union underscores the precarious interrelationship between the Rio Grande and the villages along its course; twice it had to relocate to higher ground because of flooding. There are wonderfully written passages that the reader will linger over. Describing the Santa Fe plaza, the authors write: "a contested terrain, a community space as richly layered with complex memories and meanings as any in the United States . . . where white America negotiates its relationship with the exotic Southwest."

These engaging narratives inspire the reader to learn more about plazas in New Mexico and how they relate to community. The book also teases researchers to pursue answers to questions that are left for the reader to contemplate: for example, how did the remodel of the Mesilla Plaza in 1976 change the relationship of its users to its new physical appearance. Is there too much hardscape (concrete, pavement)? Are there too many light poles? How should the issues of signing, commemorative plaques, and sculptures in homage to local dignitaries be regarded and controlled, and at what point do they clutter the public's experience of the space?

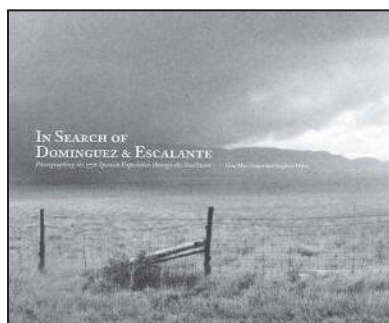
Growing up right on the Mesilla plaza enhanced my appreciation for this book. I learned how to ride my bike on the plaza, ate gorditas and chased the greased pig during fiestas, and as an altar boy, I took part in religious processions there. The plaza was my open space to the world. This book brings these kinds of experiences to life and successfully presents challenges for future preservation of old plazas and construction of new ones as meaningful public spaces. I highly recommend *The Plazas of New Mexico* to anyone interested in the rich cultural landscapes of New Mexico and the Southwest.

MICHAEL ROMERO TAYLOR is Cultural Resources Specialist, National Trails–Intermountain Region, National Park Service. He grew up on the plaza in Mesilla, and lives in La Cienega, NM.

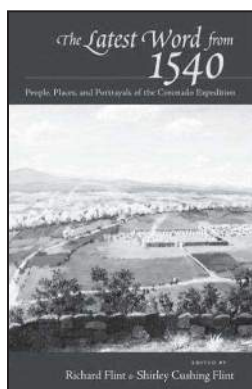
A SELECTION OF NOTEWORTHY BOOKS PUBLISHED IN 2011



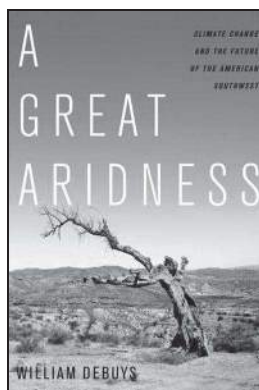
The Daring Flight of My Pen: Cultural Politics and Gaspar Pérez de Villagrà's Historia de la Nueva Mexico, 1610, Genaro M. Padilla. University of New Mexico Press, Albuquerque, 2011. 160 pages. Published originally in 1610, only twelve copies of Villagrà's epic poem are extant, one of which is on display at the New Mexico History Museum. Padilla, a descendant of Spanish colonists, born and raised in the Rio Grande Valley, reveals the poem to be a personal account of a sensitive soldier caught in the web of history.



In Search of Dominguez & Escalante: Photographing the 1776 Spanish Expedition Through the Southwest, Greg Mac Gregor and Siegfried Halus, with a historical essay by Joseph P. Sánchez. Museum of New Mexico Press, Santa Fe, 2011. 232 pages. A photographic narrative of the explorers' expedition, with extensive quotations from Escalante's journal and an essay by Joseph Sánchez.



The Latest Word from 1540: People, Places, and Portrayals of the Coronado Expedition, Richard Flint and Shirley Cushing Flint. University of New Mexico Press, Albuquerque, 2011. 512 pages. The Flints' latest book on the Coronado expedition examines its environmental and cultural impact, and gives a fuller biographical picture of its members, while placing it in the context of what was happening in Mexico at the time.



A Great Aridness: Climate Change and the Future of the American Southwest, William deBuys, Oxford University Press, 2011. 368 pages. This is the latest work by the author of other highly recommended books on New Mexico and the Southwest, including *Enchantment and Exploitation*, *River of Traps*, and *The Walk*.

JEAN FULTON y CARTA
Secretaria (2005–2008)
Primera Directora Ejecutiva (2008–2011)
Miembro (2004–)



Dicen que todas las cosas buenas deben llegar a su fin, pero esperamos que la obra de Jean Fulton y su interés por CARTA no se termine pronto, a pesar de que haya dejado de ser la primera Directora Ejecutiva de CARTA. ¡Y que magnífico trabajo hizo! Jean, con profesionalismo y un espíritu de cooperación, trabajó incansablemente para cumplir con la misión de CARTA, fomentando las asociaciones con BLM y NPS, dependencias estatales y grupos de conservación, escribiendo propuestas para subvenciones, organizando actividades para los miembros, incluyendo las tan bien aceptadas “Visitas guiadas para Miembros” e instruyendo acerca de El Camino Real de Tierra Adentro a la gente de Nuevo México de todas las edades, especialmente a los jóvenes. Ella desarrolló vías de comunicación importantes con los miembros actuales y para llegar a otros nuevos, con sus importantes contribuciones a nuestra galardonada revista y nuestra nueva página web tan atractiva e informativa. Como Directora Ejecutiva, Jean Fulton ha sido un pilar para hacer de CARTA una organización conocida y respetada en Nuevo México y en otros lugares.

Echaremos mucho de menos a Jean como Directora Ejecutiva de CARTA. Deseamos verla en su nuevo papel como miembro activo y esperamos que esté a la vanguardia, participando en talleres, en visitas guiadas para miembros y en congresos. Esperamos que Jean siga formando parte de la comunidad de CARTA con su pasión por todos los aspectos de nuestro Camino Real, incluyendo sus paisajes culturales y asentamientos históricos, cuyos habitantes hoy en día son un legado vivo del gran camino.

Desde su renuncia, Jean ha encontrado tiempo para servir en el Consejo de Administración de la Alianza para la Conservación del Patrimonio de Nuevo México y como miembro del Consejo de Liderazgo de la Asociación para el Sistema Nacional de Senderos, para dirigir proyectos a través de su empresa de consultoría, TimeSprings, Inc., y para trabajar en su hermosa casa de adobe en Mesilla y en la huerta nogalera que la rodea. Muchos miembros de CARTA tuvieron la suerte de asistir a una recepción que ella organizó allí durante el Congreso de Las Cruces en 2009.

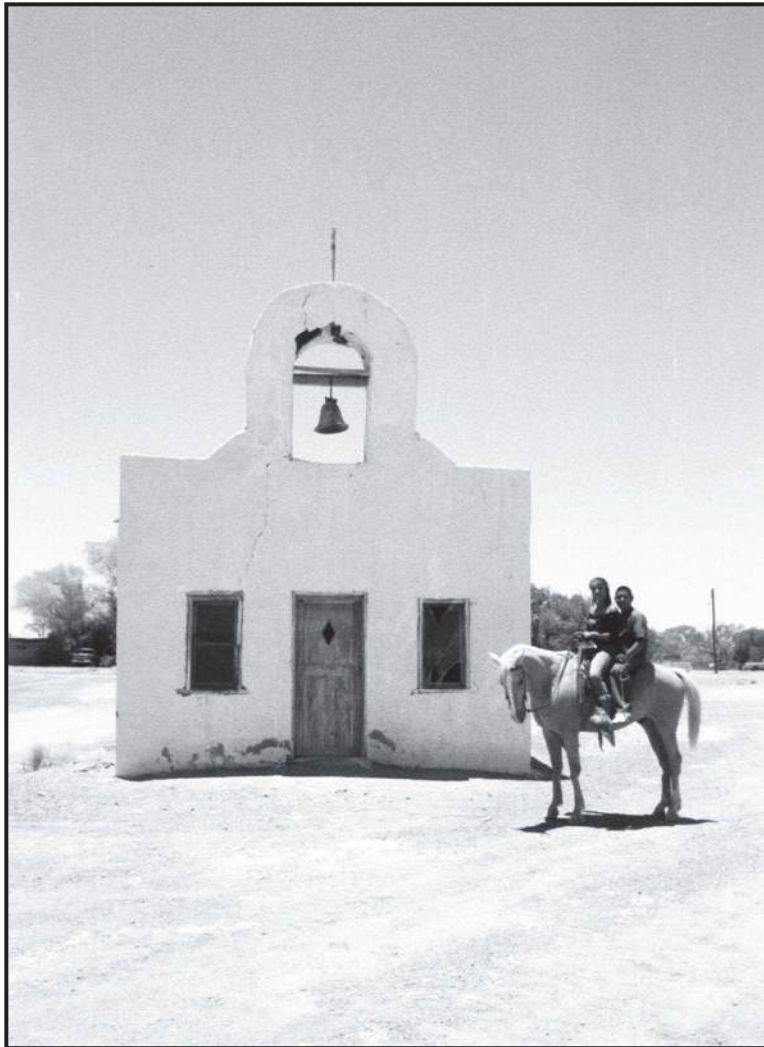
El entusiasmo y la energía sin límites de Jean han sido el sello de su trayectoria profesional en CARTA en todas sus destrezas y habilidades, tanto en su carácter de miembro fundador, como de Secretaria o Directora Ejecutiva. Ella marcó la pauta y no será fácil reemplazarla.

Le deseamos a Jean todo lo mejor en sus nuevos proyectos.

Jean nos ha pedido que transmitamos su sincero respecto a nuestros miembros y que les digamos que ha sido un honor para ella haber trabajado para CARTA.



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



Carrizal, Chihuahua, Mexico, 2008