

Chronicles of the Trail

Quarterly Journal of El Camino Real de Tierra Adentro Trail Association

Vol. 8, No. 1

Winter/Spring 2012



Market and Cathedral, Zacatecas, Mexico, c. 1883

LETTER FROM THE EXECUTIVE DIRECTOR

April 2012



Dear Members:

El Camino Real de Tierra Adentro Trail Association finds itself at a crucial crossroads in its organizational growth. After a brief tenure, Raffi Andonian resigned as executive director at the beginning of February. On February 25, 2012, the Board of Directors voted to appoint me Interim Executive Director. I agreed to step off the Board in order to serve CARTA in this role.

I appreciate the vision and leadership demonstrated by CARTA's first executive director, Jean Fulton, and look forward to continuing on the path toward strengthening and growing our organization. To that end, you, the members of CARTA, are the single most important component. You provide expertise, volunteer hours, and enthusiasm in expanding our knowledge of the Camino, and advocating for its protection. Your dedication and interest in the royal road's history form the solid foundation upon which CARTA is built; your support of our Trail Association is critical, and is greatly appreciated.

CARTA is involved in a major preservation event this spring, sponsoring the 2012 Partnership for the National Trails System (PNTS) Historic Trails Workshop, which will take place in Socorro, New Mexico, May 14–17. Board member Tom Harper has organized meetings, field trips, and workshops for PNTS members, who will be coming to New Mexico from many regions of the country. The PNTS links member nonprofit trail organizations and federal agency partners to further the protection, completion, and stewardship of the thirty National Scenic and Historic Trails within the National Trails System. For additional information on the workshop, please visit the CARTA website (www.caminorealcarta.org) or the Partnership for the National Trails System website (www.pnts.org).

As Interim Executive Director, I will continue to work with the Board of Directors, our federal partners at the National Park Service and the Bureau of Land Management, members of CARTA, and the public to advocate for the protection and interpretation of our historic trail. Through effective advocacy efforts, CARTA is empowered to ensure the longevity of this significant cultural and historic resource. As CARTA members, we are aware of how much El Camino Real de Tierra Adentro contributed to the growth of the northern frontier of Spain's New World empire; this royal road's long and rich heritage testifies to the need to further protect and interpret it.

The overall vitality of our Trail Association remains healthy and strong, and I encourage each CARTA member to continue to participate in Association events. The Board of Directors and the Executive Director remain dedicated to upholding and furthering the goals endorsed by the membership. I invite and encourage your questions and comments; you can contact me at ainsworthtroy@yahoo.com or (575) 528-8267. Better yet, if you choose to stop by the CARTA office, it is located at 275 North Main Street in the Southwest Environmental Center building in Las Cruces.

Please make plans to attend CARTA's annual membership meeting on Saturday, October 27. For information on the Annual Meeting, the Historic Trails Workshop, and other CARTA-related events, please visit CARTA's website: www.caminorealcarta.org.

I look forward to seeing each of you at the Annual Meeting!

Yours in preservation and history advocacy,

A handwritten signature in cursive script that reads "Troy M. Ainsworth".

Troy M. Ainsworth, Ph.D.

Membership in CARTA is open to all. Please see the membership form on page 40 or on our website: 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.



Chronicles of the Trail

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CARTA

EXECUTIVE COMMITTEE

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 TREASURER: vacant
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FRONT COVER: *Market and Cathedral, Zacatecas, Mexico, c. 1883. Courtesy Palace of the Governors Photo Archives (NMHM/DCA), negative no. 128056.*

BACK COVER: *Cathedral and "Moors," Zacatecas, Mexico, 2006. Photograph by Miguel Gandert.*

EXECUTIVE EDITOR: Catherine López Kurland

SAVE THE DATE!
CARTA Annual Membership Meeting
Saturday, October 27, 2012

CARTA, 275 N. Main St., Las Cruces, NM 88004-5162
 (575) 528-8267 ainsworthtroy@yahoo.com
www.caminorealcarta.org

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EDITOR'S LETTER



Dear Readers,

Since our last issue, CARTA has been in a perpetual state of transition, or so it seemed. But now, I'm pleased to report that under the leadership of our interim team, president Sim Middleton and executive director Troy Ainsworth, your trail organization is again on firm footing. Troy, who gave up his position on your Board of Directors in order to step in as executive director, leads off this issue with a letter summarizing his vision of the organization at this juncture.

In this issue our international CARTA partner, Mexico, appears front, back and center. The same church and road in Zacatecas appear on both covers of this journal—separated by 125 years. The road is El Camino Real de Tierra Adentro! Zacatecas, the point of departure for New Mexico's colonizers, is one of the cities featured in Aaron Mahr's report on a recent trip to Mexico with NPS colleague Mike Taylor to meet with their Camino Real counterparts south of the border. He reveals plans for Zacatecas to host the eleventh Camino Real de Tierra Adentro International colloquium in early November, the first since CARTA hosted the tenth in Socorro six years ago.

Once again, CARTA is working hard to bring folks to Socorro to discover what can be learned from our Camino Real, this time at the Partnership for the National Trails System's annual Historic Trails Workshop, May 14–18. History will come alive on stage at the opening reception in a performance by CARTA board member VanAnn Moore as Susan Magoffin, and on the rostrum by Dr. Ben Brown, archaeologist and CARTA's international liaison, keynote speaker on Wednesday evening.

Visitors from other regions will be amazed to see how our arid climate has served to preserve the Trail itself, a trail replete with hundreds of years of history so rich that the National Park Service has just added ten sections to the National Register of Historic Places. HPD's Tom Drake's overview of the ten is followed by more detailed descriptions of two of these, Point of Rocks and Yost Draw.

From the the vast expanses of Rio Abajo, the Camino followed the Rio Grande and its tributaries north to intimate villages nestled in the hills and valleys of Rio Arriba, with centuries-old Hispanic traditions that survived until relatively recently. George C' de Baca describes growing up in La Cienega on the cusp of the modern age, and writer Stan Crawford takes us to Dixon, a place where the meeting of old Hispanic ways and the new counterculture evolved into a community unlike any other in New Mexico.

Jay Sharp, the *Chronicles*' first editor, takes us further back, to the 1600s, in the story of "The Lady in Blue," a tale of religious mysticism whose power endures to this day in parts of New Mexico.

Down Country, by Lucy Lippard, is a major work that demands a reviewer equal to the task. Such a person is writer and photographer David Grant Noble, who introduces us to Lucy Lippard's "historical synthesis of the Galisteo Basin" and Edward Ranney's accompanying black and white images.

For the first time this year, but hardly the last, we draw your attention to New Mexico's Centennial! Our BLM administrator, Jane Childress, starts it off with a lively description of the Centennial parade in Las Cruces, and Tom Drake has assembled a full calendar of exciting events and a soon-to-be-historic poster in honor of one hundred years of New Mexico statehood.

Once again we are grateful to Julie Newcomb for her thoughtful and expert copyediting.

Respectfully,

A handwritten signature in dark ink, reading "Catherine".

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 and photographs for Chronicles of the Trail. We prefer material in digital format, and photographs at 300 dpi. Please send your submissions to ckurl@mac.com.

CARTA ANNOUNCES:

PARTNERSHIP FOR THE NATIONAL TRAILS SYSTEM HISTORIC TRAILS WORKSHOP

**May 14–18, 2012
Socorro, New Mexico**

FROM LINE ON MAP TO REAL ON THE GROUND

THE TRAIL IN AN URBAN SETTING

Pilabo Pueblo, San Miguel Mission, and historic homes in the City of Socorro

and

THE TRAIL IN A RURAL SETTING

Bosquecito Road, Arroyo de la Parida, Parida Hacienda, Tio Bartolo

MONDAY

Coach from airport with guided tour of El Camino Real by Hal Jackson

Opening Reception and Buffet Supper, with special “appearance” by Susan Magoffin (VanAnn Moore)

To welcome you to the Rio Abajo, Susan Magoffin, the first Anglo woman to travel down El Camino Real, “returns” to visit with you and share her historic journey, complete with music and drama.

TUESDAY

Urban field trip in Socorro with workshop interpretation, exercises and discussions

Panel on Trail Organization Issues

Entertainment and Dinner with speaker Elsa Rodríguez García, Chihuahua

WEDNESDAY

Rural field trip, east of Rio Grande, with interpretation, exercises and discussions

Entertainment and Dinner, with keynote speaker Ben Brown, archaeologist

THURSDAY

Trail Corridor Protection Workshop at Bosque del Apache

FRIDAY

Depart from Socorro

For further information, please visit the PNTS website: www.pnts.org
or CARTA’s website: www.caminorealcarta.org

COLORES, SONIDOS Y SABORES

By Roy “Ben” Brown

Dr. María Rosa Márquez Cabrera, Secretary of Rural Development and Equality for Mexico City, invited CARTA to participate in la segunda Feria de Colores, Sonidos y Sabores, in celebration of Human Rights Day 2011 (December 10). As CARTA’s international liaison, I was given an opportunity to travel to the southern end of the binational Camino Real de Tierra Adentro to share the trail’s history and the mission of CARTA with others in the international community.

The event was held in a delightful setting, the Casa Lamm cultural center in the Colonia Roma of the Mexican capital. After an informal meeting of the international contingent, the day began with a ceremonial blessing led by a Nahuatl-speaking shaman.

The opening was followed by a welcome from a dozen indigenous communities now resident in Mexico City, as well as from others in foreign communities, each speaking in their native tongue. This was followed by brief words of welcome from those of us selected to represent our institutions. In the short time allotted to me, I emphasized the significance of El Camino Real’s history, and the need to understand it in an inter-cultural context. Dr. Márquez Cabrera stressed the importance of incorporation rather than exclusion, fair and equal treatment, and the need to be open minded to foster innovation.

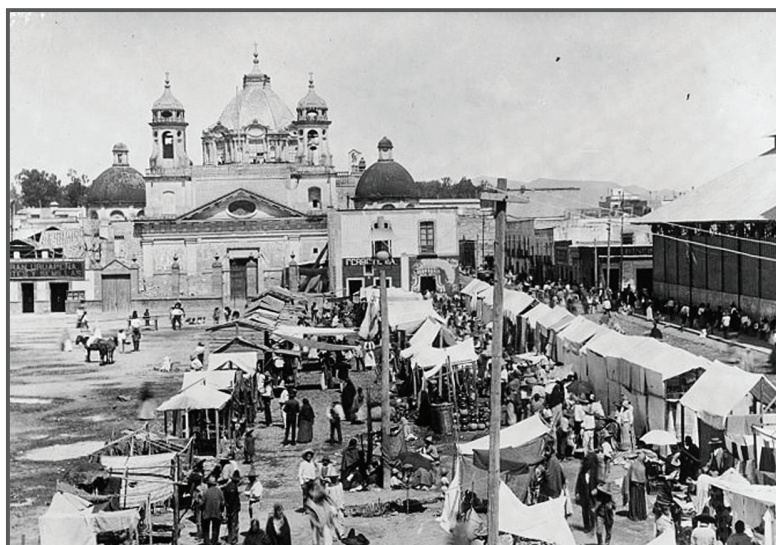
The first work session largely focused on migration, cultural exchange (interculturalidad), and human rights. To an American, it was important because it drew attention to a wide range of similar situations across the world. While we are familiar with migrant workers and other foreigners in the United States who may not necessarily understand or follow all the rules

and regulations, we’re less aware of similar situations where foreign workers are exploited. We are even less familiar with the programs, local, regional and national, that have been undertaken to mitigate the potential for negative impacts and facilitate incorporation and acceptance. Jens Sjöström, Vice Mayor of the Swedish town of Botkyrka, and Ilda Magro and Mónica Diniz, sociologists with the City of Lisbon, explained how

they have developed proactive policies that have benefited both established and new communities.

CARTA had its turn the second day. I gave an extemporaneous talk on how El Camino Real came about, and its impact on both local communities and colonists, including what went north, what went south, and the creation of the Raza de Bronce. After

our session was over, we were loaded into vans and taken to the official opening of the weeklong fair itself, which included a diverse array of colores (multihued handicrafts), sonidos (music), and sabores (food). There was an excellent selection of moles, and even a chap trying and succeeding in growing papayas at 6,000 feet! While the plant was stubby, it had fruit! I’d say it was a real smorgasbord because I don’t know the Nahuatl equivalent.



Street Market, Mexico City, 1909–1920. Library of Congress Prints & Photographs Division, National Photo Company Collection, call no. LC-F81-3563.

ROY “BEN” BROWN is CARTA’s international liaison. Born in 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. In 2001, Ben joined the staff of the Museo de la Revolución en la Frontera, in Ciudad Juárez.

LAS VILLITAS: NEIGHBORHOODS AND SHARED MEMORIES

By Julia Bussinger

This past fall I had the privilege of representing the El Paso Museum of History at a prestigious international forum, the International Council of Museums, in Berlin, on the exchange of ideas and practices stemming from different places and cultures across the world. The conference was jointly organized by the International Committee for Collecting, the International Council of Museums Europe, and the International Committee for the Collections and Activities of City Museums. I introduced our upcoming exhibit, *Las Villitas: Neighborhoods and Shared Memories/ Nuestros Vecindarios y sus Memorias*, to participants from more than twenty countries. It was very well received. I can say with confidence that the El Paso Museum of History is in alignment with the hottest topic of the international museum community—working with, and engaging city communities to participate in local museums.

I would like to invite you to come visit *Las Villitas: Neighborhoods and Shared Memories* at the Museum of History in El Paso. This new exhibit explores how experiences and memories of many generations of El Pasoans intersect within the city's neighborhoods, focusing first on the oldest ones, Chihuahueta and El Segundo Barrio. One of the

most important aspects of the exhibition has been our working closely with past and present residents of Chihuahueta and South El Paso. Since November 2009 the *Las Villitas* project has scanned more than 700 photographs and identified more than 200 artifacts reflecting history in Chihuahueta and El Segundo Barrio. Eleven oral history interviews and close to four hours of video interviews have also been recorded. These elements are woven together to explore neighborhood themes: Family & Home, Leisure Time, Evolution of Community, Work, and Social Status. *Las Villitas* is installed in the museum's new 2,500-square-foot gallery that includes audiovisual spaces where visitors can experience these elements simultaneously. It will be on view through the spring of 2014. The El Paso Museum of History is located at 510 N. Santa Fe, El Paso, 79901. For a preview and slideshow of the installation, please visit www.elpasotexas.gov/history/villitas.asp. For further information, call (915) 351-3588, or email cityhistorymuseum@elpasotexas.gov.

JULIA BUSSINGER is Museum Director of the El Paso Museum of History & the El Paso Museum of Archeology.



"Red Cab Employees, 1942, South El Paso," Courtesy Limón-Alvarez Family, El Paso Museum of History.

FEDERAL PLACE

LAS CRUCES: THE NEW MEXICO CENTENNIAL STARTS HERE!

By Jane Childress

The celebration for the Centennial of New Mexico statehood started off with a bang in Las Cruces. It began at 11 a.m. on January 6, 2012, with the re-enactment of the signing of the statehood proclamation. President Taft was looking good after all these years, and was in excellent shape for all of the weekend's festivities. The next Centennial venue was the parade held on Saturday, the 7th. Leading the parade as Grand Marshall was President Taft (Dale Liikala) and Mrs. Taft, followed by pre-statehood "floats," including the CARTA entry. CARTA joined La Sociedad de la Entrada, a Spanish re-enactment group led by the BLM's Mike Bilbo.



CARTA's "Carreta" in the Centennial Parade, Las Cruces. Photograph by Tom Phillips, January 12, 2012.

Mike was joined by Blaine Bachman, Dave Poulin, Eric Ernst (BLM), Sam Teske (brave BLM volunteer), Jane Childress (BLM El Camino Trail Administrator) and former CARTA executive director, Raffi Andonian. In addition to the costumed crusaders (complete with helmets, shields and swords), CARTA members Claire Odenheim and Paul and Diane Deason marched along in modern attire, waving and smiling at the crowd. Those of us brandishing swords did not appear as friendly, but at least one of us could not keep from smiling to the point of pain the entire time. What a great time we had! Thanks must be extended to the City of Las Cruces for lending us the carreta, which was pulled on a flatbed driven by Vanessa Duncan (BLM).

All entrants were given a warm introduction over the public address system, and CARTA's mission statement was read to the crowd. It was all well received, and a good time was had by all.

The City of Las Cruces parade organizers were adamant about CARTA's participation, which is a testament to how visible, well known and respected the organization is in Las Cruces. Events like these really highlight the public face of the BLM-CARTA partnership, and help to spread the enthusiasm for El Camino Real de Tierra Adentro!

From Mike Bilbo, Outdoor Recreation Planner, BLM, Roswell Field Office:

La Sociedad de la Entrada is a Spanish colonial living history group "circa 1598." We serve as a small detachment of professional soldados de Oñate, whose job it is to train the colonists in military techniques. Our female members specialize in daily activities by women on the Camino Real, such as food preparation, transport of food, and making and mending clothing. Some of our clothing follows patterns in Juan de Alcega's *Tailors' Pattern Book of 1589*, many made with new materials from Spanish trade routes, such as Sari wool from India and Egyptian long-fiber cotton. We welcome new members and would like to see a chapter established in the Las Cruces region. Please visit our website: www.entrada1598.com.

JANE CHILDRESS, archaeologist with the Bureau of Land Management, Las Cruces Field Office, is Project Coordinator for El Camino Real de Tierra Adentro National Historic Trail.



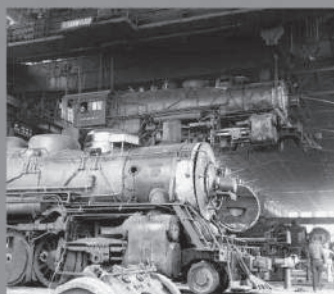
President William H. Taft signs the proclamation making New Mexico the nation's 47th state at the White House, January 6, 1912.
 Photo of the Executive Photo Archives & BOSTON, by Herbert and Gering

100 years of Statehood



The Civilian Conservation Corps clears an irrigation ditch, ca. 1935, by Josh Maudsley
 New Mexico State Archival Library, Archives and Special Collections

New Mexico Centennial



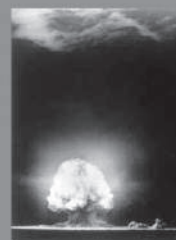
Architect, Tappan & Santa Fe Railway locomotive shops in Albuquerque, 1948
 The Albuquerque Museum



Forty-seven star flag over the State Capitol building, 1927
 Photo of the Executive Photo Archives & BOSTON, by David Newman



Pygmy marmoset children, ca. 1900-1910
 Photo of the Executive Photo Archives & BOSTON, by Mary Beaton



Trinity Test at White Sands Proving Ground, July 16, 1945
 Los Alamos National Laboratory



1948 Pontiac Hydra-Matic at a dealership in Las Cruces
 New Mexico State Archival Library, Archives and Special Collections



Felipe Garcia developed the first modern chile variety at New Mexico A&M Univ. (NMSU) in 1921.
 New Mexico State Archival Library, Archives and Special Collections

Heritage Preservation Month · May 2012

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 NMHP - Friends of Archaeology/Office of Archaeological Studies • Sel Martina • National New Deal Preservation Association • New Mexico Archeological Council • NMDOT - Environmental Design Division
 Northern Rio Grande National Heritage Area, Inc. • Katherine Slick • Starline Printing • Tierra Right of Way Services • TRC Environmental Corp
 Van Citters Historic Preservation, LLC • In Memory of Robert J. and Florence M. Victor • Watson Conserves LLC • XTO Energy, Inc.



New Mexico State Seal
 Department of Historic Affairs

Calendar of Events

www.nmhistoricpreservation.org

Poster design by Tom Drake, New Mexico Historic Preservation Division, 2012.

This poster is available free of charge from the NM Historic Preservation Division, (505) 827-6320, as part of the annual nationwide celebration of Heritage Preservation Month in May. It is supported through sponsorships.

FEDERAL PLACE

AN UPDATE ON INTERNATIONAL ACTIVITIES FROM THE SUPERINTENDENT OF EL CAMINO REAL DE TIERRA ADENTRO NATIONAL HISTORIC TRAIL

By Aaron Mahr

International outreach has been a strong focus of CARTA since the association's founding in 2003. The centuries-old heritage shared by communities along the Camino's length from Mexico City to Ohkay Owingue Pueblo—the architectural characteristics of their community centers, the food set at their tables, and the diverse yet often common dialects they speak—still thrives today. In 2000 the U.S. Congress recognized the need to commemorate and celebrate our common heritage along the trail by including in the Camino Real de Tierra Adentro National Historic Trail's establishing legislation a clause that authorized the federal administrative

of the National Institute of Anthropology and History (INAH) in Mexico City and along the trail, and with other local and state officials. Our visits had several outcomes, but first and foremost they underscored what we already knew: Mexican interest in the Camino is high, and there are ongoing efforts to research, identify, mark, and interpret the trail among federal, state, local and non-governmental parties. Mike and I talked extensively with our Mexican hosts about sharing common preservation and development practices that would help a binational public to experience the Camino's authentic sites and segments. Our

discussions focused on the objectives of raising the level of data sharing, developing a collaborative approach to providing a comprehensive visitor experience, and renewing the international colloquiums that have been so successful in the past.

In Querétaro we met with Lic. Manuel Suárez of the secretary of state's office, the state's lead on Camino activities. Joining us were geographer Dr. Ramón Abonce Meza and Lic. Fernando Tovar

Zamora of the Tecnológico de Monterrey. They lead an effort to document Camino routes and create web-based access to Camino sites in Mexico. Our discussions led to a plan for ongoing collaboration between the NPS and the Tecnológico de Monterrey to explore the possibilities for developing standards that both countries could adapt for sharing Camino data in a geographic information system (GIS).

In Zacatecas we met with Lic. José Muñoz



Convento de la Santa Cruz, Querétaro, 1880–1897. Photograph by William Henry Jackson. Library of Congress, Prints & Photographs Division, Detroit Publishing Company Collection, call no. LC-D418-8515.

authorities—the National Park Service and the Bureau of Land Management—to work closely with our Mexican counterparts to promote the trail's goals.

With this in mind, in December 2011 NPS National Trails Cultural Resource Manager Mike Taylor and I traveled along the Camino in Mexico to reinforce our professional ties and encourage greater collaboration. We met with representatives

Bonilla, Director of INAH-Centro Zacatecas. Lic. Muñoz has been an active participant in the binational Camino colloquiums since the first one in 1995. He volunteered to lead the effort to revive the event, which hasn't taken place since the 10th International Colloquium in 2006, held in Socorro, and offered to host the next one in Zacatecas, November 7–9, 2012. The colloquium will have public and professional tracks, and its goals will be to assess what has been accomplished in preservation, protection, historical research, and interpretation of the Camino since initiatives began in 1995; elicit input on what initiatives are in place now; and outline what direction both countries want to pursue in the future. Zacatecas is an ideal location for the binational symposium because it was a parting of the ways for many travelers who followed the Camino Real from Mexico City and headed north on the Camino Real de Tierra Adentro to Chihuahua and New Mexico, or headed to the northeast and Saltillo and Texas, following the Camino Real de los Tejas. Both routes are National Historic Trails in the U.S. More information on the colloquium will be forthcoming as the organizing committee is developed.

Durango is a lead among the states in developing Camino Real programs and initiatives, and has more properties on Mexico's serial

nomination of the Camino Real to the World Heritage list than any other state. Mike and I spent two days there working with INAH-Centro Durango and its Director, Lic. Alberto Ramírez, and with the governor's office, represented by Lica. Pilar Rincón. The Bureau of Land Management and the National Park Service have collaborated in developing a World Heritage nomination for U.S. sites on the Camino, and INAH representatives advocated strongly for continuing this effort. However, a more immediate goal we envisioned was linking together in some way Mexico's World Heritage listing to the U.S. initiative to develop National Register multiple property nominations. Both efforts should guide the public to authentic sites and segments on the Camino Real, and linking them together should lead to making the binational experience a significant feature of travelers' objectives on the Camino Real.

Although our trip was short, Mike and I felt we accomplished a great deal. We look forward to continuing to work with our Mexican counterparts, and to working with CARTA in its international outreach efforts.

AARON MAHR is Superintendent, NPS National Trails-Intermountain Region.



Palacio de Gobierno, Durango, Mexico, 1908–1919. Library of Congress Prints & Photographs Division, National Photo Company Collection, call no. LC-F81- 2004.

EL CAMINO REAL DE TIERRA ADENTRO ON THE NATIONAL REGISTER

By Tom Drake

Ten sections of the Camino Real previously listed in the New Mexico State Register are now part of the National Register following approval by the National Park Service. Three of the sections are in Doña Ana County. They are an approximately 1/3 mile section, “Rincon Arroyo-Perillo,” a portion of the infamous Jornada del Muerto shortcut, which avoided the Rio Grande’s steep and rocky banks—at the price of a scarce water supply; “San Diego South,” a 2.3-mile part of the Royal Road parallel to I-25; and the “San Diego North South” section.

Three others are in Sierra County: a 2.3-mile section known as “Point of Rocks,” which was the main alignment of the trail through the Jornada some 25 miles south of Engle; farther north, “Yost Draw,” a nearly four-mile section that is especially well preserved; and the “Jornada Lakes” section just south of Engle that runs approximately four miles.

Running north into Socorro County is a section in Bosque del Apache National Wildlife Refuge known as “San Pascual Pueblo,” after a Native American settlement just south of Socorro that was abandoned by 1682. Also in the refuge and just to the north is the “Qualacú Pueblo” section, notable as one of the first pueblos encountered on the Camino by travelers crossing the vast uninhabited desert.

The remaining two sections are in Santa Fe County. They are La Bajada Mesa and Cañon de las Bocas. The six-mile La Bajada segment is parallel to I-25, ten miles southwest of Santa Fe. It was one of the three main branches of the trail approaching and leaving Santa Fe, and is unusually well preserved. The Las Bocas section runs about four miles through the picturesque Santa Fe River Canyon just to the south and was a well-known water source.

El Camino Real is thought to have begun as part of a series of Native American trade trails into Mexico, later formalized into an international road linking New Spain’s capital at Mexico City to Santa Fe. Approximately 400 miles of the Camino run through New Mexico. Beginning in 1598 with Onate’s expedition and until the late 1800s, it was the primary north-south travel and trade route into New Mexico. Like the Santa Fe Trail, its importance remained undiminished until rail travel supplanted it as the principal means of shipping and transportation.

The Camino nominations were possible because of NPS funding through the National Trails-Intermountain Region.



Heading south toward Point of Rocks. Photograph by Jean Fulton, 2009

FEDERAL PLACE POINT OF ROCKS AND YOST DRAW

*In 2010, the Bureau of Land Management, working in partnership with the National Park Service, the Department of Transportation, Sierra County, Doña Ana County, and with support from CARTA and Human Systems Research, Inc., installed a signed, two-mile loop trail at Point of Rocks, and, farther north, a narrow spur trail to a pristine El Camino Real segment that includes several display panels. The northern terminus of this second developed Trail section overlooks Yost Draw. (Please see *Chronicles of the Trail, Fall 2010*, pp. 34–35.) Following are verbatim excerpts from two recently approved nominations to the National Register of Historic Places: Point of Rocks and Yost Draw, sites within the multiple property listing “Camino Real in New Mexico AD 1598–1881.” Michael P. Marshall, Thomas Merlan, and John Roney prepared the nominations. —Ed.*

CAMINO REAL IN NEW MEXICO AD 1598–1881

The Camino Real was the primary route for the exploration, conquest, and colonization of New Mexico and the northern Southwest. As such, it had a profound social and cultural influence on New Spain as the route conveying music, sculpture, architecture, building construction tools and techniques, household furnishings, textiles, ceramics, and methods of construction of acequias, dams, and bridges, as well as adverse phenomena—for example, European diseases—into the northern Southwest. It was the primary route of trade, supply, transportation, and communication between New Mexico and the northern provinces of New Spain and Mexico City, and it continued in this role long after Mexico’s independence from Spain. The Camino Real is directly associated with historic events of universal importance, including the colonization of North America by Europeans. For more than three hundred years, the Camino Real was the principal link between central Mexico and the northernmost province of New Spain. The road has national and international significance.

POINT OF ROCKS

Summary Paragraph:

Point of Rocks, a 3.8-km-long section of the Camino Real, is about twenty-five miles south of Engle, New Mexico. During its period of significance, 1598–1881, this was the main alignment of the trail in a portion of the Jornada del Muerto. This section is especially important because it includes a major landmark, Point of Rocks, as well as several archaeological features associated with the Camino Real. The Point of Rocks Section is recognized as a “High Potential Route Segment” in the Camino Real de Tierra Adentro National Historic Trail Management Plan.

Environmental Setting:

The Point of Rocks Section is located in the open desert range of the Jornada del Muerto basin in southern New Mexico. The Camino Real in this area is directly below and west of a ridge known as the Point of Rocks, and immediately east of the valley floor. The placement of the road between these landforms avoided the rocky slopes of the ridge, yet remained above the eroded or sometimes muddy clay flats of the valley floor and the Barbee Wash floodplain. Vegetation in the vicinity is predominantly creosote, tar brush, mesquite, crucifixion thorn, and grasses. The elevation of this road section ranges from 4,480 to 4,500 ft. The Point of Rocks section is located in the open desert range of the Jornada del Muerto basin in southern New Mexico.

Previous Investigations:

The Point of Rocks section of the Camino Real was first identified and described as part of the New Mexico Historic Preservation Survey (Marshall 1991a) and was subsequently revisited during a Bureau of Land Management survey (Marshall 1991b). The Point of Rocks section is identified as a “High Potential Route Segment” in the Camino Real de Tierra Adentro National Historic Trail (Myers and Schlanger 2004:230). A reconnaissance of this section of the Camino Real and associated sites was completed in March

2009, by John Roney and Michael Marshall, to collect GPS locations, take photographs, and gather other information needed for this nomination.

Period of Use:

The Point of Rocks Section of the Camino Real was likely used throughout the history of the road, from its opening by Oñate in 1598 until the coming of the railroad in 1881. It may have seen some local traffic after 1881, but it was abandoned as an international trade and transportation corridor with the construction of the railroad.

Identity of Persons and Groups Associated with Segment:

The Point of Rocks Section of the Camino Real was used first by Spanish colonists in 1598 and then during the colonial period by mission caravans, traders, soldiers, priests, mail carriers, and other travelers. This section of the trail was also used during the Mexican period (1821–1846) and by Anglo-American Santa Fe traders traveling into northern Mexico. The road was used as the avenue for the American invasion of Chihuahua in 1846, and also during skirmishes between Union and Confederate forces during the Civil War.

Period of Significance:

The Point of Rocks Section of the Camino Real was very probably established by Juan de Oñate, who passed along the route around May 20, 1598. The route's importance as an international trade and transportation corridor ended with the completion of the Santa Fe (New Mexico and Southern Pacific) Railroad on March 8, 1881.

Statement of Significance:

The Point of Rocks Section is an excellent example of the Camino Real, its associated cultural properties, and a contributing landscape feature within the Jornada del Muerto district of the trail system. This section of the trail is also important because it is frequently mentioned in the records of the territorial period and illustrated on territorial period maps showing the Camino. The associated landscape feature also figures prominently in the historic record and contributes to the overall character of the nomination. Furthermore, three contributing cultural properties of territorial period affinity occur on the margin of the trail and adjacent to the Point of Rocks landmark. The name "Point of Rocks" is a Euro-American term and does not appear in the Spanish colonial or Mexican period

records. The name was likely given to the location by Santa Fe Trail traders or U.S. military personnel during the Mexican or territorial periods.

Developmental history/additional historic context information:

The Point of Rocks Section of the Camino Real is in the general vicinity of the Cerros de Perrillo (Perrillo Hills). This section of the trail was used throughout the colonial period. The hills were named after the waterholes called "Los Charcos de Perrillo" (Little Dog Waterholes), first identified by Oñate in 1598 (Hammond and Rey 1953 [V] :317). However, the name "Point of Rocks" first appears as a place name and navigational landmark during the territorial period. Indeed, two other locations are known as Point of Rocks along the Santa Fe Trail, which was linked to the Camino Real in 1821. (One of these locations is near the Canadian River crossing in northeastern New Mexico; the other is on the Cimarron Cutoff near the present Colorado-Kansas-Oklahoma borders.)

The Point of Rocks area in Jornada del Muerto is a low ridge at the northwestern base of the Perrillo Hills and is directly east of the Camino Real. This location was described by Reverend Hiram Read in 1851 as three miles north of the Perrillo paraje (Bloom 1942: 136) and is visible for a considerable distance along the trail. Point of Rocks is identified at the northwest end of the Perrillo Hills on a number of territorial period maps of New Mexico, including the 1869 map by Maj. James N. Morgan and the Wheeler map of ca. 1878. (Note: the Alivio NM quadrangle identifies the Perrillo Hills as the Point of Rocks. This is historically inaccurate, since the name applies specifically to a long ridge point at the northwest base of the Perrillo Hills.)

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YOST DRAW

Summary Paragraph:

This 6.1-km-long section is an especially well-preserved example of the Camino Real. In this area the Camino Real runs approximately parallel to New Mexico State Road 51. During its period of significance, 1598 to 1881, this main alignment of the trail was a section of the road through the Jornada del Muerto. It includes two camping areas used during the period of significance, as well as a constructed arroyo crossing. The Yost Draw Section is also recognized as a “High Potential Route Segment” in the Camino Real de Tierra Adentro National Historic Trail Management Plan (Myers and Schlanger 2004).

Environmental Setting:

The Yost Draw Section of the Camino Real is in the Jornada del Muerto basin in an open desert plain between the Caballo and San Andres mountains. This section of the trail crosses Yost Draw and approaches Alemán Draw. These two arroyos cross the lowest alluvial apron of the Caballo Mountains, draining eastward into the adjacent basin. Elevations range from 4,600 to 4,660 ft, and the view on this section of the Camino Real is extensive. The south end of the Yost Draw section above the Yost Draw escarpment is on a gravel-paved flat in a creosote bush vegetative community. Below and north of the escarpment, the Camino Real crosses the alluvial floor of the Yost Draw valley, passing among mesquite hummocks and across wide, shallow drainages to the narrow, but entrenched, Yost Draw. Ascending the north slope of the Yost Draw valley, the trail enters an area of low dunes and mesquite hummocks. In this area, mesquite brush growing in the trail marks its path across the desert plain until it approaches the edge of Alemán Draw on the north.

Previous Investigations:

The Yost Draw Section of the Camino Real was first recorded in 1989 as Museum of New Mexico site number LA 80070. A reevaluation and extension of this section of the Camino Real was completed for the New Mexico Historic Preservation Division in 1989 and 1990 (Marshall 1991a). A subsequent reexamination of this section of the Camino Real by Human Systems Research appended additional information on trail segments in the area (HSR 1997). In 2009 a metal detector survey was completed on portions of the Yost Draw Section (Laumbach and Legare 2009). Also, in support of this nomination, approximately 4.1 km of this section was revisited in 2009.

Period of Use:

The Yost Draw Section of the Camino Real was likely used throughout the history of the trail, from its opening by Oñate in 1598 until the coming of the railroad in 1881. It may have seen some local traffic after 1881, but it was abandoned as an international trade and transportation corridor with the construction of the railroad.

Identity of Persons and Groups Associated with Segment:

The Yost Draw Section of the Camino Real was used throughout the history of the trail, first by Spanish colonists in 1598 and then during the colonial period by mission caravans, traders, soldiers, priests, mail carriers, and other travelers. This section of the trail was also used during the Mexican period (1821–1846) and by Anglo-American Santa Fe Trail traders traveling into northern Mexico. The road was used as the avenue for the American invasion of Chihuahua in 1846, and later during skirmishes between Union and Confederate forces during the Civil War.

Period of Significance:

The Yost Draw Section of the Camino Real was probably established by Juan de Oñate, who passed along the route around May 20, 1598. The route’s importance as an international trade and transportation corridor ended with the completion of the Santa Fe (New Mexico and Southern Pacific) Railroad on March 8, 1881.

Statement of Significance:

This section of the Camino Real is one of best-preserved examples of the trail system in New Mexico and is an important part of the trail in the

Jornada del Muerto desert bypass. The constructed segments of the trail, where it crosses Yost Draw and the Yost escarpment, are among the few examples of road construction along the

Camino Real and help illustrate the nature of road development. This section of the Camino Real is also significant because of its proximity to the nearby Paraje de Alemán, which is frequently noted in the historic records and maps. The Yost Draw- Alemán South section of the Camino Real is recognized as a "High Potential Route Segment" in the Camino Real de Tierra Adentro National Historic Trail Management Plan (Myers and Schlanger 2004). This section of the trail has been designated by the Bureau of Land Management as an interpretative site for public visitation because of its excellent preservation, scenic value, and potential to provide information on the trail system.

Developmental history/additional historic context information:

The Yost Draw Section of the Camino Real is the southern approach to the Alemán Ranch headquarters and the area historically known as Paraje Alemán. Archaeological remains of the paraje have not been located, but it is clear that it was in the vicinity of Alemán Draw near the north end of the Yost Draw Section. The camping area of Alemán was also known as La Cruz de Alemán (The Cross of the German), referring to the gravesite of Bernardo Grüber, a Sonoran trader who died at this location in June 1670. Grüber was arrested by the Office of the Holy Inquisition in New Mexico in 1668 and escaped in 1670. He went south across the Jornada del Muerto, where he apparently died of exposure. His remains were later found at the site, which became known as La Cruz de Alemán (Sanchez 1993:97-104, Kessell 1979:214-215). La Cruz de Alemán is mentioned as a paraje in the 1682 Auto de Xavier regarding Governor Otermin's retreat to El Paso (Hackett and Shelby 1942 [I]:ccv, [11]:365).

There is evidence to suggest that Alemán was also called Las Peñuelas by various colonial period travelers. In 1692, Governor Diego de Vargas refers to Las Peñuelas as the first paraje and water source north of El Perrillo (Kessell and Hendricks 1992:371) and later refers to the Caballo Mountains to the west as the Sierra Las Peñuelas (Kessell and Hendricks 1992:595). The term is the diminutive of Peña (stone or rocky hill), and the paraje may have been named

for the adjacent rocky exposures of the Caballo Mountains. However, in the Auto de Xavier of 1682, Las Peñuelas is identified a short distance north of Alemán (Hackett and Shelby 1942 [11]:365). This is the only colonial document in which both place names are used. Perhaps Alemán was located near Alemán Draw and present-day Alemán Ranch, while Peñuelas was specifically "Black Hill," located 6 km to the north, and in some cases the general area was identified by either name.

Diego de Vargas indicated that Las Peñuelas was 6 leagues south of El Muerto. This agrees with the distance between Alemán Draw and Laguna del Muerto. Vargas said, "In the cienega in the cafiada, I found a water hole sufficient for the whole camp. I called a halt there for the night until the following day. I immediately sent six soldiers to reconnoiter the water hole of El Muerto, 6 leagues away" (Kessell and Hendricks 1992:371). The description of the waterholes within a cafiada agrees with the situation of the Camino Real as it crosses the entrenched arroyo of Alemán Draw. The name "Las Peñuelas" was used as late as 1726, when a military caravan commanded by Pedro de Rivera passed the location and found the waterholes dry and the camp without firewood (Robles 1946:49). Another military caravan crossing the Jornada del Muerto in 1766 under the command of Nicolas de Lafora also found the waterholes dry, but referred to the location as Alemán six leagues north of El Perrillo (Lafora 1939: 92-93). Again, the distance agrees with the location of Alemán Draw. The name "Alemán" appears on the 1758 map of the Jornada del Muerto by Bernardo Miera y Pacheco (Kessell 1979:215) and thereafter this location was known only as Alemán.

The paraje of Alemán is frequently mentioned in the Mexican and territorial periods and appears on numerous maps of the area. Santa Fe trader Josiah Gregg, who wrote *Commerce on the Prairies* in 1844 (Gregg 1954), refers to Alemán as being 14 miles south of Laguna del Muerto.

Edward F. Beale led his camel brigade, the only use of camels by the American military in the Southwest, across the Jornada del Muerto in August 1857. He passed "Alemagne" and mentioned two graves on the brow of a hill, and a third grave three miles to the north (Stacey 1970: 174; Leslie 1929). One of these graves may have been La Cruz de Alemán, which has never been located.

Alemán was a stage stop for mail service across

the Jornada del Muerto as early as 1852, and it was where U.S. military guards for the mail service exchanged escorts. One of the guards, Jack Martin, moved to the site in 1867 and excavated the first well along the Camino Real in the Jornada del Muerto, establishing the Alemán Ranch, stage stop, inn, and post office. A stockade was built around the ranch building to protect this isolated settlement from Apache attacks. A military garrison was stationed at Alemán in 1869, with ten soldiers from Fort Seldon assigned to the site. Jack Martin, under contract with the U.S. military, supplied poles for the 1875 telegraph line across the Jornada del Muerto. Alemán Ranch has been continuously occupied since it was founded in 1867. Between 1884 and 1924 the Alemán ranch was part of large Bar Cross Ranch, and between 1935 and 1938 it was the site of a Civilian Conservation Corps camp. The ranch complex, currently owned by Jane Cain, is directly north of Alemán Draw and the Yost Draw Section of the Camino Real (Quaranta and Gibbs 2008).

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Drawing by Louann Jordan

THE STRANGE TALE OF THE LADY IN BLUE

By Jay W. Sharp

Of all the tales of lost treasure, ghosts, inexplicable lights, apparitions, spirit horses, unsolved murders, and disappearances across the Southwest, the legend of María Jesús de Ágreda—the fabled “Lady in Blue”—surely ranks among the most strange and mysterious of them all. A Spanish nun who never left her convent in her country’s province of Soria, she nevertheless purportedly traveled by spirit—a phenomenon called “bi-location” or “teleportation”—to minister to Indians in New Mexico and western Texas—including those along El Camino Real de Tierra Adentro—and Arizona. She left an enduring mark on the folklore of the Southwest.

North-central Spain, the Franciscan Poor Clares’ Convent of the Immaculate Conception at Ágreda, Holy Communion, the year 1620: Sister María Jesús de Ágreda, eighteen years old, knelt down to pray in the chapel. As she chanted, her face grew pale. She began to sway. She slumped into unconsciousness. A beggar, apparently watching her surreptitiously, claimed that a brilliant blue light enveloped her and that her comatose body rose and hovered several feet above the floor.

Sister María had experienced her first trance, the springboard to a mystic life that would propel her to fame across Catholic Europe and into New Spain and the American Southwest even though she never in her life left her hometown of Ágreda in the province of Soria, in Old Castile, northeast of Madrid. She would become the quintessential expression of the mystic Spain of the 17th century, a religious descendant of figures such as the Discalced Carmelites’ Santa Teresa and Jerome Gratian, and the painter El Greco, who, collectively, gave voice, energy, and imagery to the spiritual dimension of Spanish Catholic life. (An irony in the rise of

Spanish mysticism is that Santa Teresa, a central figure in the movement, had Jewish origins—in a land that persecuted those who dared practice Judaism or even just bore Jewish blood.)

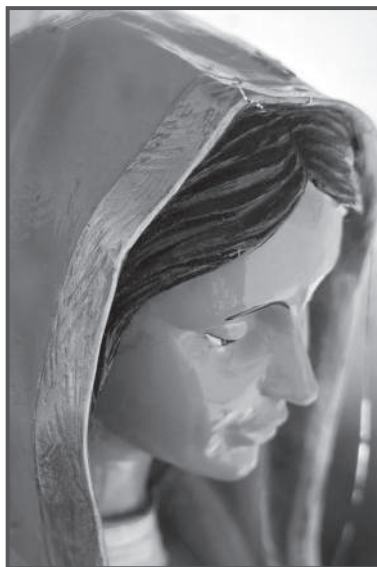
During her life, Sister María would play a strange and mystic role in the exploration and colonization of New Spain and the Southwest. She would face investigation by the Inquisition. She would counsel the king of the land. She would write what may be the Church’s most famous and controversial book in the realm of mysticism, *The Mystical City of God*. By coincidence, Sister María, like Santa Teresa, had Jewish roots. She

had descended on her father’s side from a Jewish convert, or “converso,” who had served as the chief tax collector for the Catholic Monarchs, Ferdinand and Isabella, after they had energized the Inquisition primarily to persecute the Jewish people in Spain.

The Early Years

From the beginning, Sister María, the fourth child of Francis and Catherine Coronel, seemed predestined to mysticism. At her birth, on April 2, 1602, her mother called her a “special blessing” because the labor and delivery had caused relatively little suffering. As María grew into childhood, her parents—extraordinarily pious Spanish

nobles who owned a castle at Ágreda—watched her development with increasing anxiety. By the time she was two, they suspected that she might be endowed with some strange gift because she had an uncommon ability to reason. When she reached four, they thought she must be hearing voices from God because she spoke and played with invisible companions. When she was six, they worried about her preoccupation with spirituality and her obsessive compassion for the poor.



Icon with a blue habit [detail], near Nuestra Señora de la Concepción del Socorro, Socorro, Texas. Apparently, the Lady in Blue closely resembled this depiction.

The Coronels, *hidalgos* described as noble and modest by La Fuente in his *Historia Eclesiástica de España*, began to think of their daughter María as “different,” indeed, a trial for the family, especially in comparison with their older children, a daughter and two sons. Mystified, they refused to accept María’s explanations for voices they could not hear and correspondents they could not see. Frustrated and disappointed, they disciplined her harshly because she rejected the family’s noble life. They made María feel unwanted, wounded and unloved. They watched as she withdrew into the distant and private retreats of her soul, her energies fading, her body failing.

Calling on some inner wellspring of strength at the age of eight, however, María announced to her parents that she had vowed to remain chaste and that she wished to enter a sisterhood. Four years later, she finally gained her parents’ approval. She would enter the Sisters of Teresa’s Convent of Saint Ann at the nearby city of Tarazona.

At this critical juncture, just as she prepared to leave her home and family, God—or Fate—intervened to alter the direction of María’s life. It happened during a vision, one experienced not by María, but by her mother, who had viewed her daughter’s mysticism as so bewildering and troubling. It came as Catherine prayed. She heard a mysterious and powerful voice issue a command for her and her family to convert their castle into a convent for the Franciscan Order’s Poor Clares, donate their possessions to the poor, and abandon their noble family life for the Church. She, María, and her other daughter must enter the convent. Her husband must enter a monastery, as their two sons had already done. Believing the command to come directly from God, the Coronel family could only obey.

Ecstatic with the family decision, María quit her plans to enter the Sisters of Teresa’s Convent. She would, instead, enter the new convent, which would be called the Franciscan Convent of the Immaculate Conception at Ágreda. She could fulfill her dream of entering a sisterhood without ever having to leave her home.

Several years later the Coronels had completed the conversion of their castle into a convent. They had given up their possessions to the poor. The formal founding, said María in her introduction to *The Mystical City of God*, “. . . took place on the

octave of the Epiphany, January 13, 1518. On the same day we took the habit, my mother and her two daughters and my father took refuge in the order of our seraphic Father Saint Francis, in which two of his sons had already been living as religious.”

Like the other sisters, María, now a beautiful young woman of seventeen, clothed herself in the simple blue and gray sackcloth habit of a Franciscan nun. She bound it at the waist with a rope with three knots, which symbolized the fundamental Franciscan virtues of the order: poverty, chastity and obedience. She wore the Franciscan Crown rosary, which symbolizes the joys of the Blessed Virgin. She became Sister María Jesús de Ágreda. At first, she would thrive in the cloistered life of the Poor Clares, the acceptance of the order’s tenets, and the reach for a continual union with God. At midnight, the first of five canonical hours of the day, Sister María and the other nuns rose to pray for the impoverished, the sick and the dying. During the day, they worked tirelessly in the convent—sweeping, mending, cooking, gardening, painting, writing—to demonstrate their commitment to the three Franciscan virtues to procure the glory of God. As a novitiate, Sister María soared to extreme heights of piety and mysticism, but she was shocked when she won not admiration, but rather contempt and mockery, from her abbess and the other nuns. For the second time in her life, she felt estranged, wounded, unloved. Again she retreated into the far reaches of her soul. Again her health began to deteriorate. In her mind’s eye, she began seeing specters of the dead, ghostly images of the living, ethereal shapes of savage animals. She withdrew to pray in private, trying to purge her demons. For all her trials, she loved her sister nuns, forgave them, prayed for them. Sometime during this period, she became profoundly concerned for the native peoples of New Spain and the Southwest, their ignorance of God and the Church, the eternal loss of their souls. “My heart seemed to be bursting out of my chest,” she would say three decades later, “and pining and exhausted, I would go to the most out-of-the-way areas of the house to hide and pour out my feelings. . . .”

At this second critical juncture, her life’s course would change again as a result of the intervention by God—or Fate. This time, it happened in the wake of her abbess’ alarm about the young nun’s physical and emotional decline. The Mother

Superior summoned the Provincial of Burgos, Fray Anthorn de Villacre, to hold an ecclesiastical examination. He questioned Sister María at great length, and concluded at the end of the interview that Sister María was neither foolish nor mad, but that, in fact, she had attained true sanctity, a transcendent state of spirituality.

The community of Poor Clares, shamed by their unjust humiliations of Sister María, now held her in so much esteem that she became embarrassed by the limelight of their attention, but, freed of harassment and mockery, her vitality returned. She ascended to the top of her sisterhood. She was elevated to the position of abbess of the convent in 1627, at the age of 25, an appointment that required dispensation by Pope Urban VIII because of her youth. She became Señora María Jesús de Ágreda.

The Raptures

Meanwhile, her mystic life, begun before the eyes of a beggar in 1620, intensified. Almost daily, as she prayed, her spirit soared into the realm of ecstasy, trance, rapture. She saw visions. Her mystical journeys carried her into the presence of God Himself, she told her natural mother and the sisters of her convent, and, as if in answer to her prayers, He commanded her to take His message to the native peoples of New Spain.

Soon afterward, as she knelt in prayer at the foot of a Cross, she entered a trance. Spiritually, she saw darkness melt into daylight. She felt the temperature of the air change. She saw bronze-skinned men and women in the vast wilderness of the Southwestern United States. They used the jawbones and teeth of animals to fashion weapons. "Their foods were primitive," she said in later years, "and for light they used wooden torches." She realized that these people, who included both nomadic hunters-and-gatherers and sedentary villagers and farmers, were those to whom she was to bring the word of God. She knew that she had been transported there by a process the Church calls "bi-location" or "teleportation."

Over the next decade, Sister—then Señora—María paid more than five hundred spiritual visits, sometimes two or three a day, to the Indians, she said. She instructed them in the fundamentals of the Faith, speaking to them in their own language. Her spirit carried rosaries from her cell to give to her charges. She healed the sick. She won converts. She urged them to contact Franciscan friars at the

missions of the Río Grande pueblos and to solicit the construction of new missions for other tribes. If necessary, she would give her life, she said, to save a single Indian soul.

She told the stories of her enraptured visions to her mother and to the other nuns in the convent, and soon the stories of the spiritual journeys of the youthful abbess spread throughout Spain, across the Atlantic, and into New Spain. And to the Holy Office of the Spanish Inquisition.

Spirit to Spirit

Mexico City, the archdiocese, late 1620s: Francisco Manzo y Zuniga, archbishop elect of Mexico and member of the Royal Council of the Indies, had received a report from a fellow priest in Spain, telling of the purported spiritual journeys of Señora María Jesús de Ágreda. She had ministered, according to the report, to tribes she called the "Titlas" and the "Jumanos." The Archbishop knew that a tribe of villagers and farmers called, not "Titlas" but "Tejas," occupied a region in the northeastern reaches of Spain's American empire. He knew that a tribe of nomadic hunters and gatherers called "Jumanos"—the same name used by Señora María—occupied part of the northern Chihuahuan Desert and the southern Great Plains.

At once Manzo y Zuniga understood the importance of the report. He knew that Spain, having failed to find treasure in the American Southwest since colonization began in 1598, had turned her attention to conversion of the Indians—not only as a religious mission but also as a national obsession—and to expansion of the empire. He knew that miraculous journeys like those claimed by Señora María would serve as powerful inspiration for his missionary priests in the Southwest and would likely prompt increased support from the crown. He knew that he had to verify the story—if he could.

On May 18, 1628, Manzo y Zuniga drafted a letter to his missionaries in New Mexico, directing them to investigate Señora María's tales. Report back to me, he wrote, any tribes in the wilderness who have learned of the Catholic faith from some source other than the missionaries themselves. "This will no doubt redound in great spiritual and temporal advancement to the glory and service of our Lord," he said. He dispatched the letter with Fray Esteban Perea and thirty Franciscan friars and lay brothers, who would soon depart Mexico

City on the long trek up El Camino Real de Tierra Adentro to begin missionary service on the northern frontier.

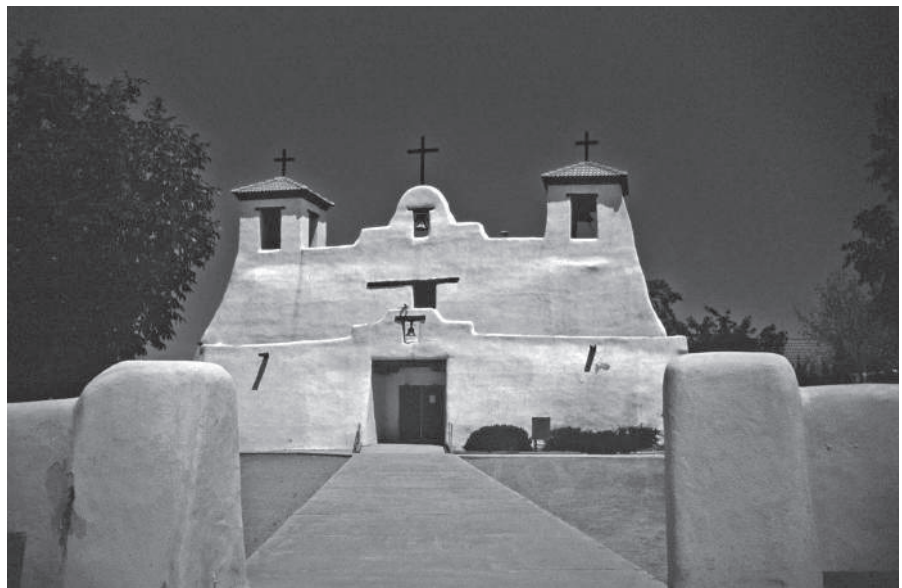
Fray Perea would relieve Fray Alonso de Benavides, Superior of the Franciscan Missions of New Mexico since 1622, and a man renowned for his skill and bravery amid the hardships of the frontier. The friars and lay brothers would reinforce the Franciscan missionary effort that had begun at the end of the 16th century. Their service had been financed from the meager treasury of Philip IV, King of Spain, who himself was destined to be touched by Señora María.

Fray Perea and his party arrived at their initial destination, the San Antonio Mission at the Isleta Pueblo on the Río Grande and El Camino Real de Tierra Adentro, in central New Mexico, on July 22, 1629, where they were welcomed by Fray Benavides. Even with all the pending business of transferring duties of the Superior and assigning missions to friars and lay brothers, the Franciscans turned anxiously to a review of the archbishop's letter. Fray Benavides must have been astonished to learn of Señora María Jesús de Ágreda's claims that she had traveled by teleportation to minister to the Titlas, or Tejas, and the Jumano Indians. "We were in complete ignorance of it," said Benavides, "nor had we ever heard of Mother María de Jesús." Fray Perea must have been equally astonished to learn that a delegation of fifty Indians and their principal chief had recently encamped near the Isleta Pueblo, requesting that the Franciscans send them missionaries. The Indians' tribe? Jumano!

They had come from their range somewhere to the east. They had been visited, they said, by a woman who dressed in blue. She had taught them about the Faith, speaking to them in their own language. She had won many converts. They wished to be baptized, to live as Christians. She had urged them to solicit missionaries.

Fray Benavides said that the Jumanos had come in increasing numbers to request missionaries every year since 1620, the year of Señora María's first mystical journeys to the Southwest. He could never meet their requests because of a shortage of friars. He said that this year, they seemed more convinced than ever that the Franciscans would answer their pleas.

Fray Juan de Salas, a veteran of frontier service under Fray Benavides, said that the Indians had told him in years past of the woman who dressed in blue—the Lady in Blue. Salas had not likely misunderstood what they had told him. He spoke several Indian dialects. He had, however, disregarded the story. Impossible, he thought. The



San Antonio Mission, Isleta, New Mexico, on El Camino Real de Tierra Adentro. It was at this mission that Fray Alonso de Benavides received the Jumanos' request—purportedly at the behest of the Lady in Blue—for missionaries from the church. From here Benevides dispatched a small expedition northeastward to investigate the legend of the Lady in Blue.

Church would never send a young woman—a nun!—into the wilderness alone to minister to the Indians. The Jumanos must have heard about Christianity from other Indians. He never would have dreamed that a religious figure from Spain could come in spirit to minister on the frontier.

"We called [the Jumanos] to the convent," said Benavides. Fray García de San Francisco, who had just traveled with Fray Perea up the Camino Real, showed the Indians a small painting of Mother Luisa of Carrion, another convent of Poor Clares. An older woman, she wore the blue habit of her order. Did the Jumanos' Lady in Blue look like the lady in the portrait?

Our woman wears a blue cloak, like the one in the picture, the Indians told the Franciscans, but ours is young and very beautiful. She comes to us from the sky. The spirit of Señora María Jesús de Ágreda? The Jumanos, almost certainly profound spiritual animists like other hunting-and-gathering tribes, seemed to see nothing strange in a mystical experience. They seemed perfectly comfortable that their visitor should arrive through a celestial medium.

With the letter of Francisco Manzo y Zuniga in hand, Fray Perea, new Superior of the Franciscan Missions of New Mexico, knew that he had to investigate the Jumanos' claims more extensively. Within days he dispatched Friar Juan de Salas, Friar Diego López and three soldiers—all he could spare—to accompany the Jumanos in their return to the tribe's home range, hoping to learn more about the Lady in Blue. Father Benavides would wait for a report before departing the Southwest for Mexico City.

The friars, soldiers and Jumanos traveled hundreds of miles eastward, through the Mescalero Apache lands, crossing mountain ranges, desert basins, high plains and rolling plains [hills?]. At length, they came to a river whose waters carried red sediment from the land upstream, and they found twelve Jumanos waiting for them. The Indians, from a village of the tribe, seemed to have known just when and where to meet the friars' party. On their own, the Indians knelt and kissed the hems of the priests' robes. They venerated the crosses that hung from the friars' necks.

Hurry, the Indians urged, their village suffered from drought, impoverishment and hunger. Their shamans had already tried to persuade them to move to a better location, but the people had elected to wait for the priests, who would come—the Lady in Blue had told them—in a matter of days. The

village celebrated the missionaries' arrival with two wooden crosses, festooned with flowers decorated with the help, the people said, of the Lady in Blue. Indian women thrust their infants forward, pleading for blessings. The Indians' calls for missionaries had at last been answered.

For several days, the friars conducted masses, baptized the Indians, taught prayers and healed the sick. The word spread quickly. Other tribes, including the particularly insistent Tejas Indians, sent representatives to solicit visits to their villages.

To the disappointment of the tribes, the friars, their supplies running low, had to return to the San Antonio Mission at the Isleta Pueblo. They had to report the news to Perea and Benavides.

They promised the Indians that the Franciscans would return.

With evidence in hand for the spiritual journeys of the Lady in Blue, Fray Benavides returned to Mexico City. He reported to Archbishop Francisco Manzo y Zuniga. He then left for Spain, planning to visit the Poor Clares' Convent of the Immaculate Conception at Ágreda to interview Señora María herself and investigate the story further. He would, he promised, report back to the Franciscans in the New World.

Face to Face

North-central Spain, the Franciscan Poor Clares' Convent of the Immaculate Conception at Ágreda, late April 1631: Fray Alonso de Benavides interviewed

Señora María Jesús de Ágreda. He wrote reports on the interview to Spain's king, Philip IV, and to the Pope, Urban VIII, and he wrote his promised report to his Franciscan brethren in the New World.

"First of all, I must state," said Benavides, "that María de Jesús . . . has a beautiful face, very white, although rosy, with large black eyes. Her habit . . . is the same as our habit. It is made of coarse gray sackcloth, worn next to the skin, without any other



Red River, which now forms the border between Oklahoma and Texas, was apparently the stream that passed near the Jumano village visited by the Spanish expedition.

tunic, skirt or underskirt. Over this gray habit comes the one of white sackcloth, coarse, with a scapulary of the same material, and the cord of our father, Saint Francis. Over the scapulary there is a rosary. [The nuns of the convent] wear no sandals or any other footwear except some boards tied to their feet, or some hemp sandals. Their cloak is of heavy blue sackcloth. They wear a black veil.

"She told me so many tales of this country," said Benavides, "that I did not even remember them myself, and she brought them back to my mind.

"... this blessed Mother told me that she had been present with me at the baptism of the Pizos [Piros, a Pueblo tribe of New Mexico] and she recognized me as the one she had seen there. Likewise she had helped Fray Cristóbal de Quirós with some baptisms, giving a minute description of his person and face. . . . Once when the father was in his church baptizing, many Indians came in and all crowded around the door and that she with her own hands pushed them on, getting them to their places so that they would not hinder him; they looked to see who was pushing them and they laughed when they were unable to see who did it. . . .

"She also told me all we know that has happened to our brothers and fathers, Fray Juan de Salas and Fray Diego López, in the journeys to the Jumanas [at the village near the river with the waters laden with red sediments], and that she asked the latter and instructed them to go and call the fathers, as they did. She gave me all their descriptions, adding that she assisted them.

"It seems to me that her answer is going to bring your paternities great consolation and encouragement. . . ."

In her own letter to the Franciscan missionaries, Señora María said, "The events which I have reported [to Benavides during the interview] happened to me from the year 1620 to the present year, 1631, in the kingdoms of Quivira [Gran Quivira, one of the Salinas Pueblos in east central New Mexico] and the Jumanas, which were the last ones where I was transported. . . ."

The Inquisition Comes Calling

Like a magnet, Señora María's fame as a mystic drew the attention of the Holy Office of the Inquisition, which believed that those who claimed a supremely important mystical inner light—"alumbrados," they were called—raised a potential new kind of threat to the Faith. In the 16th century,

alumbrados challenged ecclesiastical authority and priestly functions. They claimed extraordinary spiritual powers. Some translated mysticism into sexual orgies, holding that sexual union between man and woman equaled holy union between man and God Himself. Alumbrados died at the stake in an auto-da-fé (euphemistically, a "proceeding of faith") in Sevilla in 1630, and in others in Toledo in the early 1640s. Alumbrados ranked close to Jews, Moors and Protestants as foes of the Inquisition.

Señora María, a possible alumbrado mindful of her Jewish roots, came under investigation by the Inquisition in 1635 and in 1649. Under pressure from the Holy Office, she argued that she did the work of the Church during her spiritual journeys, which ended, not in 1631, as she had said originally, but in 1623. Ultimately, in a report to Fray Pedro Manero, General Director of the Order of Our Father Saint Francis, she said, "Whether or not I really and truly went in my body is something about which I cannot be certain. . . . It is not surprising I have questions in my mind. . . .

"Still, it seems to me that at times I would see the world at night in some places while in others it was day, in some the weather was calm and in others rainy, and I beheld the sea and its beauty. But all of this could have been the effect of the Lord showing it to me. . . ." Señora María never had to stand trial, possibly because of yet another intervention by God, or Fate, specifically, a visit by the king, Philip IV.

A New Friendship

The Franciscan Poor Clares' Convent of the Immaculate Conception at Ágreda, 1643: Philip IV, presiding over the implosion of the Spanish empire, en route to the battlefields of Aragon and his war with France, took a detour expressly to meet Señora María face to face for the first time. He came to seek her solace and counsel. In a strangely forged friendship, a Franciscan nun with Jewish heritage became, by mutual understanding, the king's moral superior and his intellectual equivalent. She described herself as the doctor, and Philip IV as her patient.

While Spain sank into a tar pit of rebellion, warfare and financial collapse, Philip IV yielded vision and leadership to "Favorites," relying on Gaspar de Guzmán, Count-Duke of Olivares, other ministers, and patchwork councils and juntas to save Spain. The king spent himself in sexual orgy, dispatching his stream of mistresses to the convent

as he tired of them. Tormented by guilt, he lay for hours in his burial niche in the Pantheon of the Infantes at El Escorial, contemplating his death. He exchanged letters almost weekly with Señora María for two decades.

She advised him on politics, warfare and finances. And morals. "Everyone deceives the king," she wrote. "Lord, this monarchy is coming to an end and everyone who does not try to set this right will burn in hell." As always, she fretted about the poor. "Your Majesty should command your advisors to take pity on the helpless poor and your hardpressed vassals, not laying any new burdens on them or wringing blood and sweat from their brows by depriving them of life's necessities." She even called on her visionary power to relay consoling words to the king from his dead son Baltasar Carlos.

In the end, Señora María proved to be a better mystic than advisor. Philip IV sired thirty illegitimate children. And Spain's downward spiral continued.

The Mystical City of God

In her journeys by teleportation, or bi-location, to New Spain, Señora María gave impetus to the Franciscan enterprise of converting the Indians to the Church. In her investigation by the Inquisition, she eluded the flames. In her correspondence with a king, she called futilely for morality and reason in governance.

In *The Mystical City of God*, Señora María tells, in exhaustive detail, the story of her most extraordinary mystic adventure—her spiritual meetings with the Virgin Mary. Touching on one of the rawest nerves in 17th-century Christendom, she portrayed the Virgin, often in graphic detail, as a full partner and spiritual equal to her son, Jesús. Señora María first began to think about writing the work in 1627, about the time she became abbess of her convent. "I received many commands from the Most High and from the Queen of heaven to write her holy life, and I continued with fear and doubt to resist these heavenly commands during all that time until the year 1637, when I began to write it for the first time," she said in Chapter I. She produced 400 pages in the first twenty days. At the direction of a confessor, who believed that women should not write, she later burned the finished manuscript as well as other works, but that was not the end of it. "I had to endure most severe reproaches on this

account from my superiors and from the confessor, who knew my whole life. In order to force me to rewrite this history, they threatened me with censures. The Most High and Queen of heaven also repeated their commands that I obey. By divine favor I began re-writing this history on the eighth of December, 1655, on the day of the Immaculate Conception.

"I saw a great and mysterious sign in heaven; I saw a Woman, a most beautiful Lady and Queen, crowned with the stars, clothed with the sun, and the moon was at her feet. The holy angels spoke to me: 'This is that blessed Woman, whom Saint John saw in the Apocalypse. . . . I was made to see such wonders.'"

Relying on her mystical contacts with the Virgin Mother, Señora María told a detailed story that greatly transcended the Bible or other early Christian works. At the end of each chapter she reported on her spiritual conversations with the Virgin, who explained the significance of the experiences. *The Mystical City of God* would grow to monumental proportions, with the English translation reaching four volumes and 2,676 pages.

It did not appear in print until 1670, five years after Señora María died at her convent on May 24, 1665, at the age of 63. Over time, her book prompted intense controversy, especially over the issue of Immaculate Conception. In Rome in 1681, the Inquisition condemned the book. Pope Innocent XI forbade the faithful (outside of Spain) to read it. At the Sorbonne in Paris in 1696, an assembly of scholars rejected the book. A half century later, however, *The Mystical City of God* found acceptance. It has now been published, with Church approval, dozens of times in several languages. It is an enduring monument to Señora María Jesús de Ágreda.

The Continuing Legend

While few on New Spain's northern frontier and in the Southwest had even heard of *The Mystical City of God*, the legend of the Lady in Blue continued to grow in the region long after her death. In the 1680s, the Spanish mounted an entrada into Texas, not only to tighten the nation's grip on empire, not only to bring Christianity to the Indians, but also to investigate the Indians' continuing stories about spiritual visits by the nun from Ágreda, the Lady in Blue. Because of her instrumental role in prompting the early colonization of the state, Señora

María Jesús de Ágreda can fairly be regarded as the Mother of Texas.

In 1690, a quarter of a century after Señora María's death, a Tejas Indian chief in eastern Texas asked Damian Manzanet, a Franciscan missionary, for a piece of blue baize in which to bury his mother. He specified blue, the missionary said, "because in times past [the Tejas Indians] had been visited frequently by a very beautiful woman, who used to come down from the heights, dressed in blue garments, and they wished to be like that woman."

That same year, during a visit by the Jesuit missionaries Fray Eusebio Kino and Fray Juan Matheo Manje to the Pima, Yuma and other villages in Arizona, the Indians told them, said Manje, that "a beautiful white woman carrying a cross came to their lands. She was dressed in white, gray, and blue. . . . She spoke to them, shouted, and harangued them. . . . The tribes of the Rio Colorado shot her with arrows and twice left her for dead. But coming to life, she left by air."

Some reports, without offering sources, have suggested that the Lady in Blue continued to make appearances in the Southwest until well into the 20th century.

Today, more than three centuries after her death, Señora María's body lies in a small crypt at her convent in Ágreda. According to some reports, the corpse, like those of a few Catholic mystics and saints, has never decayed. A Spanish physician, Andreas Medina, who examined the body said, "What surprised me about this case is that when we compared the state of the body, as it was described in the medical report from 1909, with how it appeared in 1989, we realized it had absolutely not deteriorated at all in the last eighty years."

The author has given Chronicles of the Trail permission to print this article, which was first published in the Internet magazine, DesertUSA.

Photographs by the author.

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LA CIENEGA: EARLY LIFE IN A NORTHERN NEW MEXICO HISPANIC VILLAGE

By George C' de Baca

El Camino Real de Tierra Adentro ran right through La Cienega, one paraje (overnight stopping place) south of Santa Fe. The history of this village has long been associated with members of the C' de Baca family. One of the descendants of this storied clan, George C' de Baca, grew up in La Cienega in the years preceding and during the Second World War. In 1998 he published The Eden of La Cienega: A Story of Early Life in La Cienega, a Hispanic Village in Northern New Mexico, a life which he describes in humorous and loving detail. —Ed.

La Cienega was one of the many communities the Bacas and C' de Bacas populated. It is not too clear when it was first settled; some records indicate it was as early as 1668, while others show it was settled around 1715. The confusion may arise from the fact that La Cienega of today consisted of several smaller sections that were originally ranches. Additionally, La Cienega was divided into *arriba* (upper) and *abajo* (lower) areas. Located in upper La Cienega was El Alamo and a little further south was Las Golondrinas. Records indicate that Las Golondrinas was established during the early part of the colonialization and was the last rest stop for the caravans as they made their way from New Spain to Santa Fe.

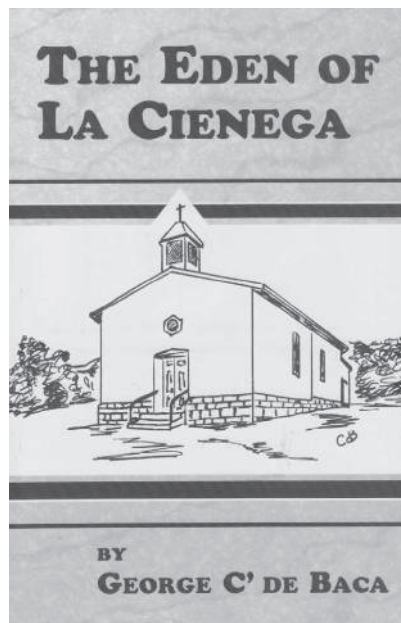
Other ranches that made up La Cienega were La Capilla Vieja, El Ranchito, La Bonanza, El Guicu, El Cañon, and Cieneguilla. Some of the early families of La Cienega were the Delgados, Pinos, Vieras and Bacas, who settled mostly in upper Cienega, and the Montañons, Montoyas, Pereas, Urbans, Riveras, Romeroes, Raelos, Gallegos, Gonzales and the C' de Bacas in lower Cienega. Andrés C' de Baca built one of the first houses in lower Cienega and it is still located at the foot of the road leading into La Cienega. The house is now occupied by the family of Melinda Gonzales,

granddaughter of Andrés. Andrés owned most of the land along the La Cienega River near to where La Capilla Vieja ranch begins. When he passed away, the land was divided among his heirs and these divisions have continued until it was diluted into several small plots, many of which are no longer owned by C' de Bacas.

The history of La Cienega and its way of life is much like other Hispanic villages in northern New Mexico, which, by the way, have been around since before the English colonies were established on the eastern coast of the United States. It is a history that has its roots based in the character of 17th-century Spain, and, as it blended with the Indian culture, it became a way of life for many generations.

However, as this culture is passed down from one generation to the next it seems to be losing some of that spirit which enabled it to survive the ravages of time and the advancement of a new age—an age driven by a highly advanced technology bent on changing the old way of life, much as the colonists changed the lifestyle of the Indians. These *viejitos*—these “old men”—as hard as they tried, were fighting a losing battle. In the end their way would eventually become nothing but a memento to their descendants.

I was fortunate to have lived with those *viejitos* in the small agricultural village of La Cienega, where, even during my time, there was still some semblance of the old and remote province. Although we were surrounded by, and even participated in the “new age” and its technology, that old spirit—that *anima castiza* (Castilian Soul), as Fray Angelico Chavez calls it in his book, *My Penitente Land*—still showed some signs of life. It is that way of life which is portrayed in this book.



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Chapter Two: Mi Grandpa Tomás

Before World War II and the after years (1940s), the only two unmarried children left with my grandparents were my aunt María, who was a teacher with the Santa Fe County public schools, and my uncle Nazario, who went off to fight in the war. That left my grandparents alone, so my father sent me to live with them, which was just a short distance down the road. Later my dad followed his brother Conrado and took the rest of the family to California so he too could make his contribution to the war effort in the ship building industry. Growing up with my grandparents, Don Tomás C' de Baca and Doña Manuelita C' de Baca, was the most memorable experience in my life. Now I know the truth in the old saying that it is the grandparents who pass the culture to the next generation.

Life during the war years was different from previous generations in rural New Mexico. The only ones left to tend to the farms were the *viejitos* and the younger sons, and the grandchildren. All the men of "war age," and many women, I might add, were off fighting the war. It was up to us to work the alfalfas, *huertas* (gardens) and *milpas* (cornfields) and tend to the farm animals. Work on the farm was a full-time job; sunup till sundown, six days a week, especially during the spring, the summer and early fall. That is when planting, cultivation and harvest took place, much which involved the same methods and type of tools brought by our ancestors when they first came to settle the land.

One example is the *acequia* (ditch) system for irrigation, which was put in place by the early Spaniards in almost every Hispanic community in New Mexico. Water is taken from its source via a common ditch, or *acequia madre* (mother ditch), to a holding pond, or *el tanque*. From there it is carried on a secondary ditch, which winds its way through the village where it is diverted through another level of ditches down to the fields for irrigation. Obviously, for this system to work it has to be designed so that the levels of the water source, the holding reservoir, and the fields will allow the water to flow easily. The system is managed by

a *mayordomo* (steward) who is appointed by the community to manage and control water usage and maintenance.

The opening ceremony, or better yet, the spring ritual, was cleaning out the *acequia madre* and making sure the ditch's bank (*bordo*) was well fortified. I call it a ceremony or ritual because for me it was more of a social event celebrating the end of a cold winter, when everyone came out as if from hibernation. It was when los *viejitos* got together at the *acequia* for the first time since the previous fall to bring themselves up to date. And while they were telling stories, guess who was doing all the work? Right! We the young ones were. But we didn't complain because we were being entertained and, more importantly, we were learning about their ways and how it was in the old days. My grandfather was the oldest of the *viejitos* so he was the center of attention and had the most stories to tell—with some exaggeration, I'd venture to say.

After the ditch was cleaned, the *viejitos* would discuss who the *mayordomo* would be, and the rules for water usage. Selecting the *mayordomo* didn't take much time because it would always end up being Señor Santiago. He had a last name, Urban, but I never heard him called anything else. He was an old and honorable man and I guess that is why he was elected as the *mayordomo* every year. At the end of the day we would pick up our shovels and head for home, sharing, I'm sure, the same feelings of contentment, happiness, and warm memories of camaraderie and a treasure way of life that had been handed down for generations.

The *mayordomo* carried a lot of responsibility. He had to ensure that the ditch was always clean, including the main ditch, which carried the water from *el tanque* to the users. The users were responsible for cleaning the ditch adjacent to their property. He also made sure that the reservoir was always full. The water came from springs (*ojos*) located at a place called El Rito, just above El Rancho de Las Golondrinas. Even though the ranch originally was the private property of the Baca and Pino family, water rights belonged to the people, a practice derived from Roman (Spanish) Law and



which was in opposition to English Common Law. Fortunately for the villagers of La Cienega, Las Goldondrinas had now passed on to the Curtin family. The Curtins were well liked by the people of La Cienega because they respected the culture and continued the practice of allowing the villagers to use the water.

My grandfather, being the elder I guess, would always get first choice on water usage and he would opt to use it every Monday and every other Thursday. Monday I irrigated the alfalfas and every other Thursday I would irrigate the cornfields or the bean field. If we needed the water any other time my grandfather would send me to ask Señor Santiago for it. Saturdays were reserved for irrigating la huerta. The first person downstream from the reservoir would be first to use the water. When he was through he would pass it downstream to the next user, and so on down the valley.

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Irrigating the alfalfas and the milpas was an all-day job. Before sunup my grandfather would wake me up and send me to open the floodgate (*la compuerta*) at the reservoir. When I got back Grandmother would have breakfast ready. The water would arrive by the time I was through eating, and out to the field I would go, where I would spend the rest of the day.

Sometime during the morning, when the water was flowing down the *era* (furrow) just right, I would take a break and go down to the Cienega creek, which ran alongside the field, and build a small dam (*presa*) across the stream. After a while the water would back up to form a small pond about two feet deep. By the middle of the afternoon the sun had warmed the water to a nice, comfortable temperature. I would then take my clothes off, jump in and just lie there, enjoying a cool, refreshing afternoon break, along with the *boquinetes* swimming around (a small and beautiful big-mouth fish found in some small creeks).

I remember one time, when I was enjoying my afternoon rest, my grandfather showed up. At first I thought he was going to scold me for leaving the water unattended for some time. To my surprise he took his clothes off and got in too! After the first time I think he was as eager as I was,

looking forward to that dip in the pond every time I irrigated the alfalfas.

But with every pleasure comes a price, and my grandfather's was making sure my grandmother didn't find out what he was doing. So every once in a while he would say, "Go see if your grandmother is not out there looking for us." I would run to the edge of the arroyo and look over the *barranco* (ravine) to see if my grandmother was anywhere in sight. I would see her irrigating her herb garden and flowers and, being all clear, I would run back, jump in the water and continue our relaxing moments away from the rigors of irrigating alfalfas, or, for that matter, of life itself. I guess he didn't want grandma to find out about our water excursions, so he swore me to secrecy, which I've kept until now.

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Alfalfa was a very important crop to us because it provided food for the animals during winter. We had chickens, rabbits, hogs, goats, sheep and a few cows, all of which kept us supplied with eggs, milk, butter, cheese (*requeson*) and meat. My job was to take care of the animals to make sure they were fed. During the summer we let them graze in a small *vega* (grassy marsh) located on Papa Andrés's farm, today owned by Aunt Melinda. For the chickens and hogs we used yellow corn, which was harvested and stored in the *despensa* (storage room).

Before I came on the scene, my grandfather had had several more cows that were grazed at the Juana Lopez grant, which is also called La Mesita, and is located just south of La Cienega. My uncle Nazario, who preceded me in these experiences, tells of the times when, at the age of ten, he had to go check on the cows. Since it was far to walk, he rode "El Lagarto," an old cow pony with a pleasant disposition. The problem my uncle had was that he was too small to get on the horse by himself, so Grandma would saddle the horse and then lift him up on it, hand him the reins and a small cloth sack with his lunch, and send him off. Much to his discomfort, though, he spent the whole day on the horse, because if he got off there was no way he could get back on again.

One year we had a bad crop season and ran out of alfalfa. My grandfather would buy a truckload

every so often to keep us going, but occasionally we would feed the cows cactus. This line sounds like it came out of a book by a distant cousin, Fabiola Cabeza de Baca, who wrote a book titled *We Fed Them Cactus*. When I read it several years ago, it brought back memories of the times my grandfather and I fed our cows cactus. My grandfather called me one day and told me we were going to feed the cows. My thoughts were about that pile of alfalfa in the barn getting smaller. I mentioned that to him and he said we were doing something different. He wrapped a couple of gunnysacks around a limb from an *alamo* (cottonwood) tree and poured a little kerosene on them. He then had me gather the cows and follow him up into the hills, where we came upon a patch of cholla cactus. He lit the torch and started burning the stickers off the cactus. What surprised me was that the cows did not need much coaxing; they knew that the cactus was food and they helped themselves to it. Sometime later we ran out of alfalfa again, so grandfather asked me to feed the cows cactus. I did everything exactly as he had. Everything was going great until I noticed that one of the cows was groaning and moving her head through all kinds of contortions. Apparently I hadn't done a good job of burning all the stickers off, and the cow had one stuck in her mouth. I felt helpless and really bad because I couldn't do anything but watch the cow suffer until the sticker apparently came loose. I told Grandpa about what had happened and asked him if he would do the burning from then on.

Besides having all the essential talents of running a farm, grandfather also had a very easygoing nature. I never saw him lose his temper or speak harshly about anyone, and I will always remember him for his patience with me as he tried to teach me in his ways. Whenever I was struggling through some difficult task, he would say to me, "*Dios cuida a la raza y al ignorante, de modo que a ti te cuida doble, Jorge*" (God takes care of our people and the ignorant, so he takes care of you double, George). Whenever I gave him a hard time he would say, "Wait till I catch you and you'll see who is in charge." My response was always, "You can't catch me. I'm faster than you are." He would respond with, "You just wait and see." One night, after we had had a little squabble that day, he waited until I had gotten in bed and was beginning to doze off. He came over, pulled back the covers

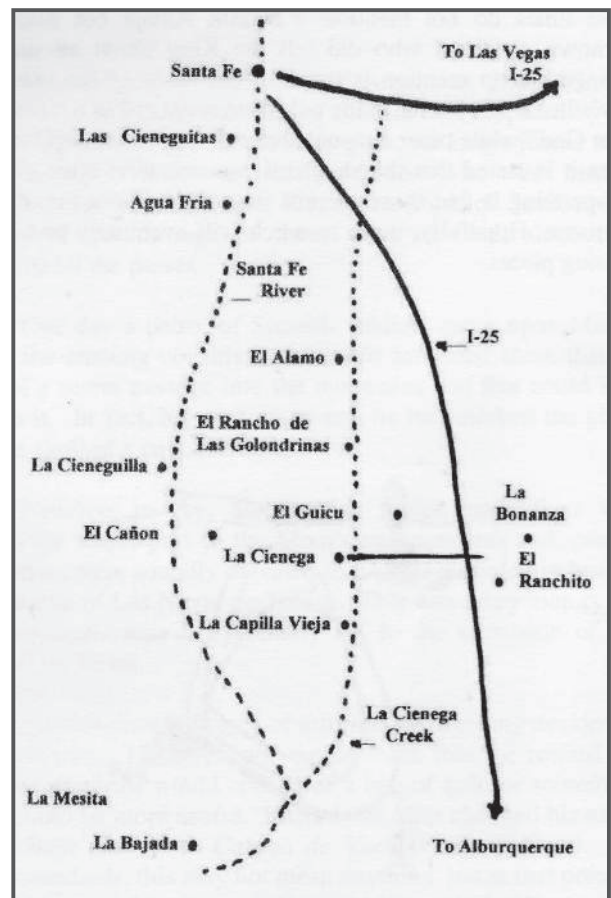
and said, "Who said I couldn't catch you?" He stood there for a few seconds, then turned around and walked away. That wise old man had made his point. He showed me that youth and speed were not necessarily better than age and wisdom. These fond memories of that old, wise man are a part of that treasure of priceless and memorable experiences that bring back a part of that culture which we will never see again.

We are grateful to George C' de Baca for graciously giving *Chronicles of the Trail* permission to publish excerpts from his book.

Drawing, "Acequia Madre," by Louann Jordan.

GEORGE C' DE BACA is author of *The Eden of La Cienega*. He lives in Georgia.

LOUANN JORDAN, until her recent retirement, worked for thirty-five years at El Rancho de las Golondrinas in La Cienega. She lives in Santa Fe.



Map of La Cienega area, *The Eden of La Cienega*, p. xii

THE INDEPENDENT REPUBLIC OF DIXON

By Stanley Crawford

“What makes Dixon so special?” I have been asked.

The answer depends on the latest addition to village life. A year ago, it would have been the new cafe. We have seen cafes and restaurants and bars come and go over the decades but the latest seems destined to stay for the long term. Five years ago, it would have been the new food coop, finally replacing a succession of venerable but declining general stores. Ten years ago, it would have been the new clinic. Fifteen years ago, it would have been the new public library, or the new school buildings, or the new post office. Thirty years ago it would have been the advent of the innovative Dixon Studio Tour. Forty years ago, it would have been the influx of young gringo families, among whom were my wife RoseMary and I, and our year-old son, refugees from the urban political polarization over the Vietnam War. We were part of the “hippie invasion,” as it was less politely known.

But Dixon and the Embudo Valley of Northern New Mexico go much farther back. Originally settled by Spanish colonists in the early 1700s as the Embudo Land Grant, El Puerto del Embudo de Nuestro Señor San Antonio, on lands once claimed by Picuris Pueblo, the village briefly entered US history with the Battle of Embudo Pass in 1847. After annexation to the United States in 1848, the first American postmaster and schoolteacher was a Mr. Dixon, a Confederate veteran of the Civil War. Local lore has it that he was a popular figure. Later, the village was renamed after Dixon—to become one of only two villages in Northern New Mexico without a Spanish or Native American name. The Denver and Rio Grande Western narrow gauge “Chili Line” was constructed in 1880 from Antonito, Colorado, down through the Rio Grande Gorge and on to Santa Fe fifty miles south. Dixon, four miles from the station at Embudo, became a commercial center for the higher mountain villages. The Chili Line was closed down in 1941.

In 1969 when I arrived in Dixon, there were four gas stations and one large general store and five smaller ones scattered throughout the valley, perhaps half the number that had existed a generation before. There were three schools: the

public, the Catholic, and the Presbyterian. Out on the Taos Highway, the Embudo Presbyterian Hospital boasted a board-certified surgeon; our daughter Kate was born there. If you lived anywhere between Espanola and Taos, particularly in the mountain communities to the east, there was a good chance you would have gone down to Dixon for shopping up into the 1950s, and for health needs up into the 1980s.

After World War II, Los Alamos Scientific Lab, as it was then known, became the prime employer for Dixon residents. In the early days of unpaved roads and few cars, the Lab employees commuted in the back of a Lab-operated truck whose enclosed flatbed featured a wood stove in the winter. Many of the small subsistence farms and livestock operations were converted to orchards, more easily managed during weekends and during the twice-annual strikes against the Lab buildings-and-grounds contractor in spring (pruning, spraying) and fall (apple harvest). Education, healthcare, and state and government jobs also became significant sources of employment.

In the 1960s Dixon began adding a new kind of resident. Chance, serendipity, the climate, the water, the scenery, and cheap land and housing drew a growing number of artists and craftspeople into the valley and adjoining hamlets, many of whom made a living of sorts at craft fairs in the plazas of Santa Fe and Taos, and in Los Alamos, Albuquerque, and beyond. Local Hispanic residents with roots in the area going back hundreds of years by and large welcomed the newcomers. The village had been exporting its young for generations, to the military, to the mines and railroads and the fields of Colorado and California. “We were the first young people to come back to the village,” I have written elsewhere, “and though we weren’t the right kind of young people, we were better than nothing.” As volunteers on acequia commissions and in the schools and the fire department, the newcomers came to be accepted. In the 1970s when Mexico was going through a financial meltdown, a small surge of refugees from San Miguel de Allende added to the ranks of artists and craftspeople.

In the meantime, there were several waves of

retirees in the form of old-time Hispanic residents returning to Dixon from decades working in the mines of Gallup and Utah and the railroads of Colorado, to reclaim their ancestral lands, and who volunteered for acequia work and other community tasks, plus newcomer retirees from all over the country, who became instrumental in keeping the library going and establishing the new food coop and farmers' market.

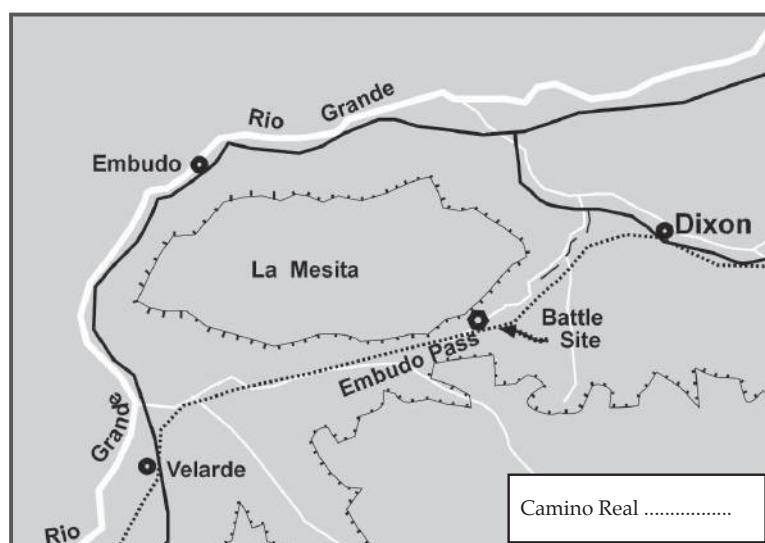
I have heard the village described, tongue in cheek, as "The Independent Republic of Dixon." There is a germ of truth in the jest. So much of what makes the village livable, interesting, and even exciting at times, has come from the initiative of both those born here and those who have settled here, building on long-standing traditions. Like many small and relatively remote places, Dixon has overlapping layers of culture and tradition and history and has known moments of sadness and tragedy and uncertainty. But somehow it has managed to negotiate the many changes the world has imposed upon it. Defiance, skepticism and

scorn for the powers that be have always been hallmarks of the many-times colonized peoples of Northern New Mexico, attitudes that have drawn the like-minded and disaffected from the more regimented corners and routines of mainstream America—to become who they have always wanted to be, within a small republic of individuals.

This essay originally appeared in a slightly different form in "The Dixon Studio Tour: 30 Years," published by the Dixon Arts Association, 2011. —Ed.

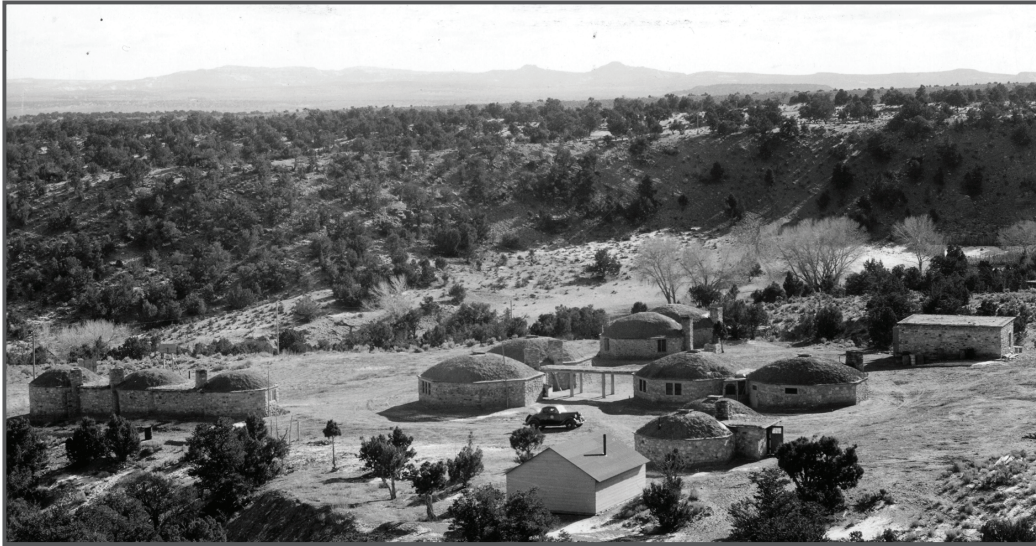
STANLEY CRAWFORD is the author of three works of nonfiction about New Mexico, including *Mayordomo: Chronicle of an Acequia in Northern New Mexico*, and five novels. He and his wife RoseMary have farmed in the Embudo Valley since the early 1970s.

Although El Camino Real de Tierra Adentro National Historic Trail ends at Ohkay Owingeh (San Juan Pueblo), where the Spanish first settled, the Camino Real continued northward to Taos—from Velarde to Embudo Pass, along Embudo Creek, through present-day Dixon, to la Cañada del Ojo Sarco, and on up through Trampas. However, pack trains and winter travelers followed the Rio Grande (route 68) instead of going through Dixon and the mountains. (Following the Royal Road: A Guide to the Historic Camino Real de Tierra Adentro, University of New Mexico Press, Albuquerque, 2006, p. 17.) —Ed



Hal Jackson, *Following the Royal Road*, UNM Press, Albuquerque, 2006, p. 16. Courtesy of the author.

JUNE 2012 SOUTHWEST SUMMER INSTITUTE FOR PRESERVATION AND REGIONALISM



Day School, Navajo Mountain, Utah. Photograph by Milton Snow, 1936. National Archives, Washington, D.C.

Virtual History: Community in the Digital Age **Building Assessment and Preservation Planning: Navajo Mountain School** **Preservation Law: A Practical Tool Kit**

The 2012 Southwest Summer Institute offers stand-alone courses that can also be taken as part of the UNM School of Architecture & Planning Graduate Certificate in Historic Preservation and Regionalism. The six-course Graduate Certificate program integrates proven historic preservation techniques with contemporary design and planning approaches grounded in history, culture and place.

This June, work with a Navajo community on the preservation of their historic New Deal-era school complex, help develop a website on the history of Santa Rosa, a railroad and Route 66 community, or get a practical introduction to Preservation Law from tribal, state and national experts.

Each one-week course either meets 9 a.m.–6 p.m. Monday through Friday at the UNM School of Architecture & Planning, Albuquerque, with field trips; or departs for the week to the field trip location. Each carries three (3) credit hours. Students who are taking the course for credit will also complete a term project after the “in-class” week.

Who Should Take These Courses: Students and professionals in preservation, design, planning, cultural resource management, and related fields, as well as other professionals and the general public, who are welcome to register as non-degree students.

Tuition and Fees: \$825 per undergraduate course; \$933 per graduate course.

**School of Architecture and Planning
University of Mexico
Southwest Summer Institute Courses**

**Virtual History: Community in the Digital Age
June 11–15**

Explores how methods of digital communication such as websites, Facebook pages, and GPS-linked smart-phone apps can be used to ground community history in local places. The class will develop a digital-history presence for Santa Rosa, New Mexico, a railroad and Route 66 community, using historic and contemporary maps, aerial photos and photographs, snippets of oral history interviews, and recordings from community celebrations.

Instructors: **Tim Castillo**, architect and Director, Arts Lab; **Miguel Gandert**, documentary photographer and Director, Film and Digital Media Program; and **Enrique Lamadrid**, folklorist and Chair, Spanish and Portuguese Department, all at UNM.

**Building Assessment and Preservation Planning:
Navajo Mountain School
June 18–22**

Introduces the procedures for historic research, conditions assessment, and preservation planning for historic buildings. The class will travel to and spend the week on the Navajo Reservation at Navajo Mountain, Utah, studying its large New Deal-era day school that is being nominated as a National Historic Landmark. The class will produce a preservation and re-use plan for the school, working in collaboration with community members and the Navajo Mountain Chapter. (Travel expenses, lodging, and meals will be paid by UNM.)

Instructors: **Francisco Uviña**, architectural preservation specialist; **Lillian Makeda**, architectural historian and former historic preservation specialist, Navajo Nation; and guest speakers from the local community.

**Preservation Law: A Practical Tool Kit
June 25–29**

Addresses general principles and fundamentals of preservation law, focusing on federal preservation law, including Section 106 of the National Historic Preservation Act, as well as state, tribal, and local legislation and review processes. Class lectures and discussions will be supplemented with practical case studies and field visits.

Instructor: **Jonathan Poston**, attorney and preservationist, former director, National Trust for Historic Preservation, Southwest Regional Office. **Guest Speakers:** **Jan Biella**, acting director, New Mexico Historic Preservation Division; and other speakers from tribal preservation offices and the National Trust, Washington, D.C.

For More Information:

Please contact Ellen Steeves at esteeves@unm.edu; (505) 277-0071. saap.unm.edu/academic-programs/graduate-certificates/historic-preservation-regionalism/southwest-summer-institute.html

CHRIS WILSON is J. B. Jackson Chair, and Director, Historic Preservation and Regionalism Program School of Architecture and Planning, University of New Mexico, Albuquerque.

The 2012 Institute receives support from UNM's Summer in the Southwest®.

The Navajo Mountain course is co-sponsored by the UNM Indigenous Design and Planning Institute.

SPANISH IMMERSION ON EL CAMINO REAL: QUERÉTARO

By Catherine López Kurland

In 2008 I had the privilege of traveling with other CARTA members on Hal Jackson's third Camino Real tour, on the southernmost section, La Ruta de Plata, where silver from Zacatecas used to be transported to Mexico City. Our first overnight stop north of the capital was Querétaro, a fabulously rich colonial city in el Bajío, the breadbasket of the mining region. Our stay was brief, but long enough for the elegant architecture, tree-lined plazas, and temperate climate to beckon me to return, which I did three years later, fulfilling a long-simmering desire to immerse myself in Spanish. It was time to make a quantum leap out of intermediate Spanish. I knew that I wanted to do this in Mexico despite the media's reports giving the impression that the whole country was under siege. I was not about to let fear keep me



On the steps of a church in Querétaro.

away. I did my research and consulted with friends who were up on the current situation in different parts of the country. I soon came up with a short list of places that offered safety, a good language school, and a non-English-speaking environment. Querétaro met all these requirements. Even the transportation was easy: I could fly nonstop from DFW to Querétaro in 2½ hours. I narrowed it down to two schools. The excellent response from the director of the Querétaro Language School (QLS) settled it. It was apparent that they were flexible and eager to accommodate my needs. I requested one-on-one lessons, five hours per day, Monday through Friday, with three hours of grammar in the

morning and two hours of conversation outside the classroom in the afternoon, giving me time to enjoy the cultural riches of the city. The school arranged a homestay with three meals per day. It was a bargain, especially with the favorable exchange rate (13.5 pesos / dollar).



Laura Ramírez, Director, Querétaro Language School, serves Pan de Muerto for Día de los Muertos, baked that morning by the language students.

I felt totally safe. I walked at night to and from my home without fear. There were always plenty of people on the streets. (Interestingly, there was no obvious police presence.) Although the city is about the size of Albuquerque, it felt much smaller in the historic center, a UNESCO World Heritage Site peppered with seven plazas, late baroque and classical 18th-century architecture, and, of course, churches befitting the wealth of its patrons. Queretanos are justly proud of their city, its history, its architecture, and, perhaps for this reason, it is the cleanest city I've encountered in Mexico, or just about any place. It is also prosperous, with many international businesses and factories located in the suburbs (3% unemployment), yet the air was crystal clear. The climate is ideal: warm (average daytime highs in the 70s twelve months of the year), sunny and dry, though not as dry as New Mexico. There were plenty of tourists—from Mexico; almost no one spoke English. San Miguel de Allende ("Gringolandia" to the Queretanos) is forty-five miles north, but a world away.

The school was excellent. This is the third and best language school in Mexico that I have attended. What stood out was the attitude of the directors, Laura and Ray, and teaching staff: caring, accommodating, personal, yet professional. I had five different teachers, over a course of three weeks, who ranged from good to outstanding—mostly at the high end. Laura also gives cooking classes at the school and on many days we were treated to delicious lunches prepared by her students.

The homestay was a critical component of my program. It was a means of being immersed in



Adan, my host, prepares tamales. ¡Riquísimo!

the language and the culture. My hosts, Adan and Conchita, were knowledgeable and helpful. Their home is just north of the river on the edge of the historic district, a fifteen-minute walk to el Centro along Avenida Corregidora—the Camino Real! Conchita grew up in this turn-of-the-century house, which retains its original Art Nouveau stenciling. Often I shared meals with Mexican university students living there also, and sometimes with Adan and Conchita's children and well-behaved grandchildren, who stopped by most weekday afternoons. My commodious bedroom with desk and en suite bathroom was just steps away from the main house, but separate and private. The high-speed Wi-Fi and hot water never let me down, and the food was tasty, healthful and plentiful. Each morning Adan arose early to prepare home-roasted coffee from the nearby Sierras, fresh fruit, fruit juice and tamales, chilaquiles, eggs or another fabulous dish made from scratch with fresh, local ingredients. The hearty breakfasts kept me going until the main meal (la comida) at 2:30. Sometimes I skipped dinner (la cena) at home, a very light meal, to explore, shop, and try out some of the regional

culinary specialties. During the nearly weeklong Day of the Dead celebrations, I devoured guajolotes and other tasty street food at one of the dozens of food stands (puestos) that popped up in the central plaza, an opportunity to converse with locals and Mexican tourists.

Being forced to communicate only in Spanish was exhausting, frustrating, and humbling. But it worked! I achieved my goal of breaking out of intermediate Spanish, while succumbing to the intoxicating thrill of being part of another culture. Although I'm sure there are other safe cities and good language schools along El Camino Real de Tierra Adentro in Mexico, I can personally recommend Querétaro and the QLS.



My bedroom suite at Adan y Conchita's homestay.

Queretaro Language School (QLS):
www.queretarolanguageschool.com

Adan y Conchita home stay: www.queretarpages.com/cuartosenrenta/guest-house.html.
 (One can rent a room with private bath and optional meals directly through this website, even if you're not attending class.) If you are considering immersing yourself in Spanish and would like to know more, you are welcome to email me at ckurl@mac.com.

CATHERINE LÓPEZ KURLAND is Executive Editor of *Chronicles of the Trail* and a member of CARTA'S Board of Directors. She lives in Santa Fe.

Photographs by the author, 2011.

HERITAGE PRESERVATION MONTH, 2012 CELEBRATING 100 YEARS OF NEW MEXICO STATEHOOD

By Tom Drake

Heritage Preservation Month is a national event celebrated in New Mexico each May. Parks, museums, cities and towns, individuals and organizations hold events to honor our state's heritage. They range from architectural tours and hikes to archaeological sites—many of them otherwise restricted to the public—lectures and demonstrations, festivals, and workshops. Many have become May traditions.

This year, New Mexico celebrates its Centennial. Few states had a rockier or more controversial road to statehood. Much of the rest of the nation felt New Mexico's population was too small, and its heritage too diverse and seemingly foreign to that of the rest of the country. It took sixty-two years for New Mexico to become the 47th state in 1912. A great deal of the change in sentiment had to do with the nation's planners seeing the state as offering an advantageous route for railroads and highways to connect the East and West Coasts. Yet, in the years immediately proceeding and following statehood, New Mexico became celebrated for the very culture that had kept it from joining the Union. The state began abandoning Eastern and Midwestern style architecture around the time of statehood, instead adopting Pueblo Revival and Territorial Revival styles, and promoting its Native American and Hispanic heritage. In the process it became an arts and culture destination.

The Historic Preservation Division is partnering this year with numerous government, educational and private organizations, and individuals to present a well-rounded Calendar of Events. In all, there are thirty-five events statewide—some lasting for several days—that are worth a road trip and time spent exploring New Mexico. When planning for a Preservation Month event, prepare for the elements. Hikes and outdoor tours can mean long hours in the sun; rain and strong winds also are possibilities. Bring sunscreen, good walking shoes, and water, and be sure to contact the event sponsor with any questions. But most of all, have fun and learn something new about New Mexico's heritage!

CALENDAR OF EVENTS

Following is a selection of events of special interest to CARTA members. For a complete list, please visit www.nmhistoricpreservation.org.—Ed.

Thursday, May 3

NEW MEXICO STATEHOOD HISTORY SYMPOSIUM

New Mexico History Museum Auditorium, 113 Lincoln Ave., Santa Fe
10 a.m.–5 p.m.

Five noted historians speak on New Mexico's statehood: Robert Larson, David Van Holtby, former state historian Robert Tórréz, and Henrietta Martinez Christmas. Admission is free and open to the public. The History Museum and the Historical Society of New Mexico are presenting the daylong symposium, which kicks off the 2012 New Mexico Statehood History Conference.

Thursday–Saturday, May 3–5

NEW MEXICO HERITAGE PRESERVATION ALLIANCE ANNUAL CONFERENCE

La Posada Hotel, 33 E. Palace Ave., Santa Fe
www.nmheritage.org
(registration required)

Twelve sessions, two meet-and-greets, a banquet, reception, and a general meeting highlight the NMHPA conference. The opening reception at the History Museum following the symposium is sponsored by the

NMHPA, the Historical Society of New Mexico and Los Compadres del Palacio. Sessions range from starting grassroots preservation projects and a talk on the St. Augustine Mission church at Isleta Pueblo, to the restoration of Phillips Chapel, the oldest African American church in the state.

Friday, May 4

RECEPTION FOR ISLETA PUEBLO AND RESTORATION OF THE ST. AUGUSTINE MISSION CHURCH

Verve Gallery, 219 E. Marcy St., Santa Fe

5–7 p.m.

Contact Erin Herridge, Crocker Ltd., (505) 982-2448

Join Crocker Ltd. in honoring Isleta Pueblo and the restoration of their mission church, an outstanding example of community, consultants, and restoration experts working together to preserve one of the oldest mission churches in New Mexico.

Friday and Saturday, May 4 & 5

NEW MEXICO STATEHOOD HISTORY CONFERENCE

Historical Society of New Mexico

Santa Fe Convention and Visitor Center, 201 W. Marcy St., Santa Fe

www.hsnm.org

(registration required)

The annual conference features 24 sessions and is devoted to the State Centennial. It is a collaboration of the Historical Society of New Mexico, the New Mexico Heritage Preservation Alliance, and the New Mexico History Museum.

Friday–Sunday, May 4–6

BATTLEFIELD NEW MEXICO: THE CIVIL WAR AND MORE

El Rancho de Las Golondrinas, Santa Fe

10 a.m.–4 p.m.

(505) 471-2261; www.golondrinas.org

(admission fee)

2012 is the 150th anniversary of Civil War battles fought in New Mexico. Experience military drills, camp life, lectures, demonstrations, and reenactments of those battles.

Sunday, May 6

CABEZA DE VACA AND CORONADO: 16TH-CENTURY NEW WORLD EXPLORERS

Open Space Visitor Center, 6500 Coors Blvd. NW, Albuquerque

2 p.m.

Jodi Hedderig, jhedderig@cabq.gov, (505) 897-8865

(registration requested: (575) 897-8831)

New World explorers Francisco Vásquez de Coronado and Alvar Nuñez Cabeza de Baca were the first Europeans to explore Tierra Nueva—now known as the American Southwest—in the 16th Century. Local scholars Matt Schmader and Baker Morrow compare and contrast the feats of these Spanish conquistadors.

THE HISTORIC STAINED GLASS WINDOWS OF ALBUQUERQUE'S FIRST UNITED METHODIST CHURCH

First United Methodist Church, corner of Lead & 4th Streets, Albuquerque
3 p.m.–5 p.m.

Kris Sly-Linton, Tlinton51@aol.com, (505) 243-4840
(reservations appreciated)

By the time of statehood in 1912, First United Methodist Church in downtown Albuquerque had replaced the 1880 adobe sanctuary with a “new” stone church featuring beautiful stained-glass windows with ties to Louis Comfort Tiffany. These and additional mid-century windows depicting Biblical scenes will be part of a docent-led tour, which will discuss their history and symbolism.

Saturday, May 12

THUNDERSTICKS AND COATS OF IRON

Open Space Visitor Center, 6500 Coors Blvd. NW, Albuquerque
10 a.m.–1 p.m.

Jodi Hedderig, jhedderig@cabq.gov, (505) 897-8865
(registration requested: (575) 897-8831)

Francisco Vázquez de Coronado led the largest land-based exploration in the continental United States, from 1540 to 1542. Piedras Marcadas Pueblo, occupied from AD 1200 to 1541, is considered the largest of the known Contact-period pueblos in the middle Rio Grande Valley. Recent discoveries reveal Coronado's visit to this pueblo and how his expedition may have influenced its tragic end.

Sunday, May 13

ARCHITECTURAL TOUR: HISTORIC SANTA FE ONE HUNDRED YEARS OF STATEHOOD

Historic Santa Fe Foundation, Canyon Road, Santa Fe
4 p.m.

Elaine Bergman, info@historicsantafe.org, (505) 983-2567.
(\$5 fee to benefit the Foundation)

Focusing on the Canyon Road area, this tour illuminates properties that were standing in 1912. Using the 1912 Kings map of Santa Fe as a study method, the numerous properties along the route are highlighted; many of these will be open on Mother's Day, and New Mexico flags will fly over properties that existed in 1912, clearly showing how much density has increased in the past 100 years.

Participants are encouraged to park in the PERA lot across from the Roundhouse in Santa Fe, and proceed toward Acequia Madre. A crossing guard will be stationed on Paseo de Peralta.

LECTURE: PORTRAYALS OF THE CORONADO EXPEDITION

Open Space Visitor Center, 6500 Coors Blvd. NW, Albuquerque
2 p.m.

Jodi Hedderig, jhedderig@cabq.gov, (505) 897-8865
(registration required: (505) 897-8831)

Between 1539 and 1542, some two thousand people under Francisco Coronado's leadership made an armed reconnaissance of Tierra Nueva, now the American Southwest. The expedition eventually failed and most survivors returned to Nueva España. They left a wake of dislocation and destruction, setting the stage for further friction when the Spaniards later re-entered the region. Historian Richard Flint gives numerous insights into the expedition and its aftermath.

Friday, May 18

HERITAGE PRESERVATION AWARDS CEREMONY

Scottish Rite Center, 463 Paseo De Peralta, Santa Fe

2 p.m.

Tom Drake, tom.drake@state.nm.us, (505) 827-4067; www.nmhistoricpreservation.org.

The 40th annual presentation by the New Mexico Cultural Properties Review Committee of awards for outstanding achievements in the field of preservation. As in past years, the event is held in the auditorium of the historic Scottish Rite Temple, which this year joins the state in celebrating its Centennial. Live music, free Centennial posters, and refreshments cap a rewarding ceremony that never fails to stir audience emotions for the people at the grassroots level who have succeeded in making preservation happen in New Mexico.

Saturday, May 19

HERITAGE DAY AT CASA SAN YSIDRO: THE GUTIÉRREZ-MINGE HOUSE

973 Old Church Rd., Corrales

10 a.m.–4 p.m.

(505) 243-7255; www.cabq.gov/museum

Experience New Mexico's rich Hispanic culture. Inside the adobe walls of this unique complex are buildings dating to the Territorial period, and objects from the lives of early settlers, including tinwork, religious art and household items. Live performances and artist, blacksmith and horno baking demonstrations take place throughout the day. This event is sponsored by the Albuquerque Museum of Art and History.

CERRILLOS HILLS STATE PARK GRAND OPENING

Cerrillos, NM

Schedule TBA

Sarah Wood, Park Manager, sarah.wood@state.nm.us, (505) 474-0196

Historic Cerrillos Hills State Park holds a grand opening for its new visitor center in the Village of Cerrillos. History programs and other activities are featured in a day of festivities, speeches and refreshments. While this is a Centennial celebration, it should be known that the village of Cerrillos predates statehood by thirty-two years, and that the Cerrillos Hills of the park are thirty million years old!

From NM 14, turn west to the village and watch for signs directing you to parking areas.

Friday, May 25

THE SANTA FE HERITAGE PRESERVATION AWARDS

Scottish Rite Center, 463 Paseo De Peralta, Santa Fe

6:30 p.m.

David A. Rasch, City of Santa Fe Historic Preservation Division, darasch@ci.santa-fe.nm.us, (505) 955-6577

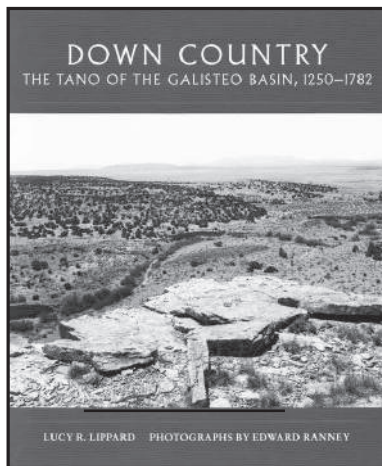
Soon after statehood, a movement was afoot in Santa Fe to stop its "Americanization." In March 1912, civic leaders formed the Santa Fe Planning Board to preserve and promote the city's architectural heritage. Eight months later the "New-Old Santa Fe" exhibition opened to coincide with the dedication of the Scottish Rite Temple. Celebrate in the Scottish Rite Masonic Center the events that shaped the City Different.

Reception follows.

TOM DRAKE coordinates Heritage Preservation Month, one of his many responsibilities at the state Historic Preservation Division, where he is public outreach coordinator, graphic designer, public relations specialist and spokesman, publications manager and web master. Tom was director of the MainStreet Project in Silver City. He came to New Mexico from Madison, WI, where he was chief political writer for United Press International.

BOOK REVIEW

By David Grant Noble



Down Country: The Tano of the Galisteo Basin, 1250–1782, by Lucy R. Lippard, with photographs by Edward Ranney. Museum of New Mexico Press, Santa Fe, 2010. Clothbound; 388 pages; 80 duotone plates and 30 black-and-white illustrations.

Down Country: The Tano of the Galisteo Basin, 1250–1782, Lucy Lippard's historical synthesis of the Galisteo Basin, is a welcome addition to the published writings about New Mexico cultural history. She has written what little is known of the Tano from their mid-thirteenth-century beginnings in the Basin to their sad demise in 1782, when the last impoverished and desperate residents of Tanu'ge (Galisteo Pueblo) migrated to Santo Domingo Pueblo, First Mesa in Arizona, and other places.

Many New Mexicans and certainly most Americans have little awareness of the wealth of archaeological resources in the Galisteo Basin, yet few areas in the United States are its equal. There are reasons. The valley has no state or federal monuments, and many sites (none of which appear on highway maps) are privately owned. What is more, beyond obscure scientific reports, little has been written about them. Although limited knowledge of the Basin's deep history may have helped conserve its treasures from the erosive impacts resulting from high visibility and easy access, wider and deeper understanding of the history of a place leads to greater respect and care.

Lippard, an acclaimed writer, art critic, and curator, approached her task as an outsider

to the field of archaeology and Spanish Colonial history, but an insider to the Galisteo Basin, where she has lived for many years, explored the landscape, and played an active role in community affairs. In the book's first chapter, we sense her deep feelings for the land beyond her windows, "beautiful, harsh, and broken, reflecting its history, and hiding its secrets," and her urge to learn about the "elusive social history [that] lurks beneath the surface of this seductive landscape." By the last chapter, we have shared in her love of home and her appreciation of what it means to inhabit a particular place in this world, and to understand it.

Information about the pre-European human presence in the Galisteo Basin is found principally in technical site reports focusing on material culture. Their view of the past, while objective, tends to be narrow and site specific. Lippard has thoroughly reviewed this literature and, in the book's early chapters, succeeds in converting its dry data into a narrative that is reasonably accessible to lay readers. One senses, nevertheless, an impatience on her part to move on to broader, more balanced perspectives.

Lippard achieves this by incorporating what she could learn of traditional Tewa knowledge, the Tewa being close present-day relations of the Tano. She also discusses Pueblo world view, farming methods and subsistence, and varying scholarly interpretations of the Basin's abundant rock art, which is well illustrated in small marginal photographs and line drawings, as well as some full-page photographs by Edward Ranney. These chapters help give the reader a sense of who the Tano were, and elucidate their relationship to the harsh natural environment in which they thrived for many generations.

When Spanish soldiers, friars, and colonists arrived in New Mexico with their Mexican Indian servants and allies, life profoundly changed for the Tano and all Pueblo Indians. Lippard's account of their life in the pre- and post-Revolt periods necessarily draws heavily on documents written by the conquerors. Again, she has carefully researched the literature and, when possible, incorporated firsthand Pueblo accounts as told to and recorded by Spaniards. She acknowledges a problem,

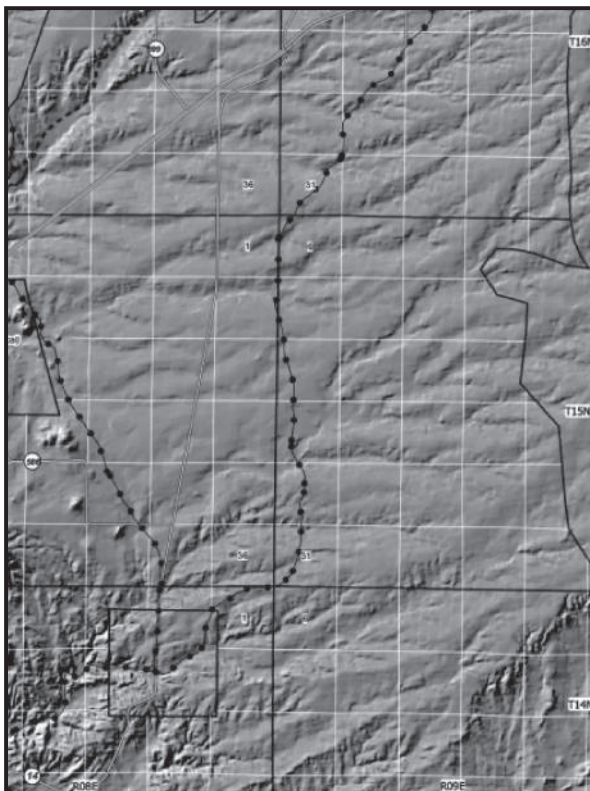
however, which is that “the surviving records are, as usual, fragmented and often contradictory, allowing only glimpses of the Tanos’ activities and struggle for survival.” In *Down Country*, although she has collected many scraps of information from Spanish reports, letters, Church archives, and other sources, the resulting narrative often mirrors the fragmentation and confusion of the documented accounts and fails to fully clarify the complex history of the Tanos’ historical experience.

Edward Ranney’s full-page duotone photographic plates, which document Lippard’s text, are a valuable asset to the book. They record Classic-period pueblo ruins, archaeological features, petroglyph panels, and Galisteo Basin landscape. His work is straightforward, low-keyed, and informational. Appropriately, he resisted the temptation to capture on film the dramatic but, for this purpose, potentially distracting effects of

monsoon-season skies and late-afternoon lighting of the landscape.

In sum, *Down Country* is a comprehensive, carefully researched, and well-written account of the history of the Tano Indians that will provide a satisfying experience to anyone with a deep interest in New Mexico’s, and especially Galisteo’s, history and culture. Equally important, it is a tribute to the vanished people who once lived in the valley where Lucy Lippard and Edward Ranney live today.

DAVID GRANT NOBLE is a writer and photographer who lives in New Mexico. His books include *Pueblos, Villages, Forts, and Trails: A Guide to New Mexico’s Past* and *Santa Fe: History of an Ancient City*. He was on the staff of the School for Advanced Research for many years.



Map showing Galisteo Basin, east of the Cerrillos Hills.

The dotted lines on the left and in the center are “speculative locations” for alternative alignments of El Camino Real de Tierra Adentro. Harry Myers and Sarah Schlanger, *El Camino Real de Tierra Adentro Comprehensive Management Plan and Final Environmental Impact Statement*. National Park Service and Bureau of Land Management, Santa Fe, 2004, Map 24S.



A CARTA Membership Makes a Great Gift...
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EL CAMINO REAL DE TIERRA ADENTRO TRAIL ASSOCIATION MEMBERSHIP

In recognition of the importance of the pathways and histories of prehistoric peoples, conquistadors, colonizers, missionaries, settlers, traders, warriors, Native Americans, and modern U. S. and Mexican travelers, a group of trail aficionados has formed an organization called El Camino Real de Tierra Adentro Trail Association, or CARTA. The Camino Real de Tierra Adentro—the Royal Road to the Interior—that connected Mexico City to Ohkay Owingeh (formerly San Juan Pueblo) has been used for centuries. The U. S. segment, which extends from the storied Rio Grande crossings at San Elizario and El Paso, Texas, to Ohkay Owingeh in northern New Mexico, is a designated National Historic Trail, administered by the National Park Service and the Bureau of Land Management, and supported by the State of New Mexico and CARTA.

CARTA was founded to facilitate goodwill, cooperation, and understanding among communities and to promote the education, conservation, and protection of the multicultural and multiethnic history and traditions associated with the living trail. We invite you to join us as an ongoing member and to help write a new chapter in the history of the trail. Member benefits include our journal, *Chronicles of the Trail*, Symposium invitations, e-mail alerts regarding upcoming events, and membership in the Partnership for the National Trails System (PNTS). **Please join us!**

Please make checks payable to CARTA and mail to the address below. Annual membership fees are due by January 1 each year. The fee for new members who join after July 1 each year will be discounted by 50% for the remainder of that year. The full annual fee will be due on January 1 for the following year.

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For more information, please contact Troy M. Ainsworth, Executive Director, at ainsworthtroy@yahoo.com or by writing to: **CARTA, P. O. Box 15162, Las Cruces NM 88004-5162 USA.**

www.caminorealcarta.org.



*El Camino Real de Tierra Adentro
Trail Association
275 North Main Street
Las Cruces, NM 88001*



Zacatecas, Mexico, 2006