

Chronicles of the Trail



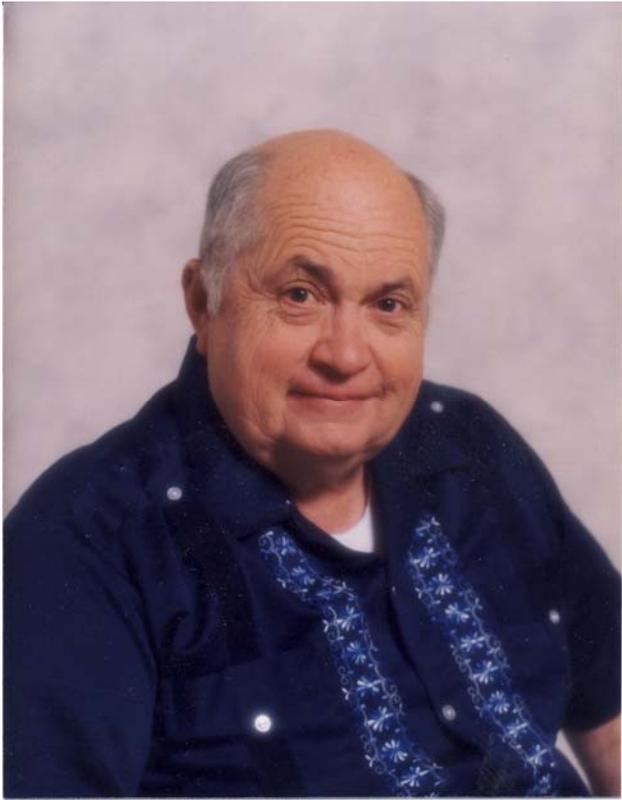
*Quarterly Journal of the Camino Real de Tierra Adentro
Trail Association*

Volume 5, No. 2

Spring 2009



El Camino Real de Tierra Adentro crossing Yost Mesa



CARTA PRESIDENT'S MESSAGE

This quarter has seen CARTA members out in public all up and down the trail. On April 4, CARTA held a mini-symposium at El Camino Real de Tierra Adentro International Heritage Center, New Mexico. The symposium presentations (all given by CARTA members) dealt with their current research or involvement in trail activities. Presenters and topics were: 1) Patrick Lucero Beckett, CARTA President, "Brief CARTA History," and "Lucero Families Exploits along the Camino Real de Tierra Adentro;" 2) Dr. Ben Brown, Instituto Nacional de Antropología e Historia, "Leon Trousset: XIX Century Artist Paints the Camino Real;" 3) Joy Poole, deputy state librarian, New Mexico State Library, "In Their Own Words: Memoirs of El Camino Real;" 4) Dr. George Torok, El Paso Community College, "The Origins of American El Paso on the Camino Real;" Dr. Sarah Schlanger, Bureau of Land Management, and Michael Romero Taylor, National Park Service, "Adventures on the Jornada: Trailheads, Spaceport and Signs, Oh My!" A grand time was enjoyed by all.

Human Systems Research was working again at Yost Draw April 29th. This is a challenge-cost-share grant from BLM through CARTA to provide informa-

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MENSAJE DEL PRESIDENTE

Este trimestre se ha visto a los miembros de CARTA viajando por todas partes a lo largo del sendero.

El 4 de abril CARTA llevó a cabo un mini-simposio en el Centro del Patrimonio Internacional El Camino Real de Tierra Adentro en Nuevo Mexico. Todas las ponencias del simposio fueron presentadas por miembros de CARTA y se trataron acerca de su investigación y participación actual en las actividades del sendero.

Los expositores y los temas fueron los siguientes: 1) Patrick Lucero Beckett, Presidente de CARTA: "Breve historia de CARTA" y "Las hazañas de las familias Lucero a lo largo de El Camino Real de Tierra Adentro"; 2) Dr. Ben Brown, Instituto Nacional de Antropología e Historia: "Leon Trousset: Artista del Siglo XIX pinta El Camino Real"; 3) Joy Poole, Bibliotecaria Estatal Suplente, Biblioteca del Estado de Nuevo Mexico: "En sus propias palabras: Memorias de El Camino Real"; 4) Dr. George Torok, Community College de El Paso (Colegio Comunitario de Educación Profesional Técnica de El Paso): "Los orígenes de El Paso americano sobre El Camino Real"; Dr. Sarah Schlanger, Oficina de Administración de Tierras, y Michael Romero Taylor, Servicio del Parque Nacional: "Aventuras en la Jornada: Comienzo de la senda, Spaceport y letreros... ¡Cielos!" Todos se divirtieron muchísimo.

Abril 29—Human Systems Research (Investigación de Sistemas Humanos – HSR por sus siglas en inglés) nuevamente estuvo trabajando en el proyecto de Yost Draw. Éste es un proyecto constante de CARTA que consiste en una beca de reto y costo compartido (challenge-cost-share grant) de la Oficina de Administración de Tierras (BLM por sus siglas en inglés) para dar información y reunir artefactos en un área para visitantes muy bien planeada dentro de la "Jornada del Muerto."

Mayo 8-9—Presenté una ponencia en la 1ª Conferencia Anual de la Cuenca Tularosa sobre la "Familia Lucero y sus ranchos en la cuenca Tularosa". Como gran sorpresa que no figuraba en la agenda, se hizo la presentación

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**Cover photograph by
Jean Fulton**

From the Editors

For this issue we have articles on topics ranging from an account of a 1913 automobile trip from El Paso to Elephant Butte Dam to the second half of a detailed tracing of the route of El Camino Real near El Paso and a modern tracing of the Acequia Madre in Santa Fe — and more!

We are reminded of the upcoming elections for CARTA officers and board members and the annual business meeting and symposium, September 18 - 20, in Las Cruces.

Since this is our last issue as editors of *Chronicles of the Trail*, let us extend our heartfelt thanks to all of the contributors over the past years.

William M Little and John Porter Bloom, Editors

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

Membership in CARTA is open to all. A membership application form is on page 32 and always on our Website., www.caminorealcarta.org.

CARTA Board and Officers

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President's Message*(Continued from page ii)*

tion and artifact collection in a planned high visitor impact area within the "Jornada del Muerto."

May 8-9, I gave a paper at the 1st Tularosa Basin Annual Conference, on the "Lucero Family and Their Ranches in the Tularosa Basin." As a great surprise and not on the agenda was being presented "*The Eugene Manlove Rhodes Award*" for Recognition of Past and Current Contributions to the History and Archaeology of Southern New Mexico.

May 10 – 15, Dr. Hal Jackson led a tour up El Camino Real from El Paso to Taos, visiting various points of interest along the way. The tour group consisted of museum administrators, docents, and others who deal with the general public. I gave the group a short talk about CARTA and also was their guide through a portion of the Trail, including stops at the Amador Hotel in Las Cruces, Doña Ana, Fort Selden, Parajes de San Diego y El Perillo, and Yost Draw.

May 21st I was the program speaker for the El Paso Archeological Society at the El Paso Museum of Archaeology. I spoke on CARTA and its many activities and the Luceros, who freighted on the Camino Real de Tierra Adentro.

A day-long CARTA board meeting was held in Santa Fe on May 30th. The major thrust of the meeting was hearing from our Federal agency partners, the Bureau of Land Management and the National Park Service about support for CARTA during our next five year cooperative agreement cycle. We then had an afternoon work session to draft a CARTA budget for 2010 and the out-years, based on our program needs. This draft budget will be the basis of our funding requests to our Federal partners.

We announced that our new co-editors of *Chronicles of the Trail* will be Jean Fulton and Catherine Kurland. We also received an

*(Continued on page 27)***Mensaje del Presidente***(Continued from page ii)*

del "Premio *Eugene Manlove Rhodes*" para reconocimiento de las Contribuciones pasadas y presentes a la Historia y Arqueología del Sur de Nuevo Mexico.

Mayo 10–15: El Dr. Hal Jackson encabezó un recorrido por El Camino Real desde El Paso a Taos, visitando varios puntos de interés a lo largo del camino. El grupo visitante estaba formado por administradores de museos, docentes y otras personas que tratan con el público en general. Yo impartí una pequeña plática acerca de CARTA y también fui su guía en una parte del Sendero, incluyendo paradas en el Hotel Amador en Las Cruces, Doña Ana, el Fuerte Selden, los Parajes de San Diego y El Perillo y Yost Draw.

Mayo 21—Fungí como orador ante la Sociedad Arqueológica de El Paso en el Museo de Arqueología de El Paso. Hablé sobre CARTA y sus múltiples actividades y sobre los Luceros que transportaban carga en el Camino Real de Tierra Adentro.

El 30 de mayo se celebró en Santa Fe una reunión del Consejo CARTA que duró todo el día. El punto principal de la asamblea consistió en escuchar a nuestros miembros de la agencia federal, de la Oficina de Administración de Tierras y del Servicio del Parque Nacional hablara acerca del apoyo para CARTA durante nuestro ciclo de cinco años del acuerdo cooperativo. Posteriormente tuvimos una sesión de trabajo a medio día para preparar un borrador del presupuesto de CARTA para 2010 y para los años fiscales subsiguientes basado en las necesidades de nuestro programa. Este borrador del presupuesto será la base de nuestras solicitudes de financiamiento que presentaremos a nuestros miembros federales.

Luego anunciamos que nuestros nuevos co-editores de *Chronicles of the Trail* serán Jean Fulton y Catherine Kurland. Recibimos también una actualización sobre nuestros proyectos actuales de reto y costo compartido (challenge-cost-share projects) de los cuales se hará un re-

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El Camino Real de Tierra Adentro through the Pass of the North, Part II

By George D. Torok [reprinted by permission from *Password*, volume 51, No. 1, Spring 2005.

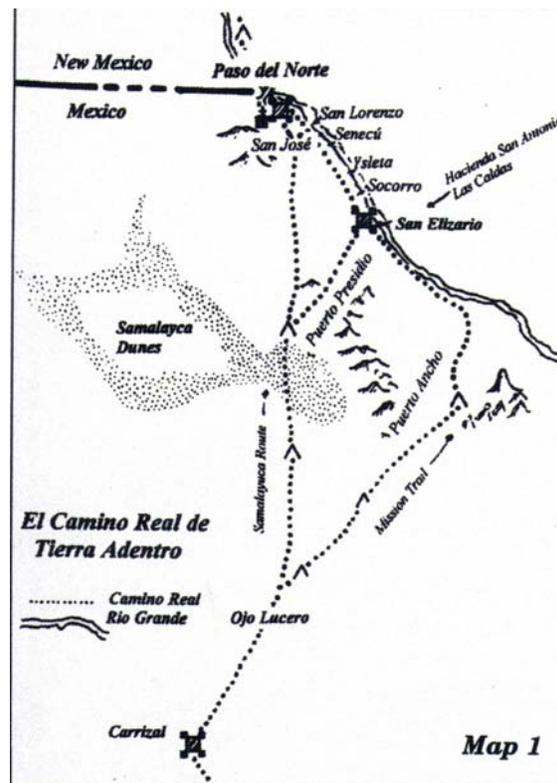
The El Paso County Historical Society, El Paso TX.]

Part I appeared in *Password*, Volume 50, No. 4, Winter 2005 and in *Chronicles*, volume 5, number 1, Winter 2009

The Samalayuca Route

Because it had been blocked by the Samalayuca sands, *Los Médanos*, the Oñate expedition headed east to the river while travelers with light cargo could make their way through the dunes during the seventeenth and eighteenth centuries. A second, more direct, route of the Camino Real headed straight north, bypassed the mission settlements along the river, and arrived at the southern entrance to El Paso del Norte. The Samalayuca route was considered a *camino de la herradura*, or "horseshoe road," rather than a *camino de rueda*, or "wheel road,"³⁸ and was used by Pedro de Rivera on his 1726 tour and by Bishop Tamarón in the 1760s. By the nineteenth century, a change in traffic along the trail made the Samalayuca route more attractive. Mission supply caravans were replaced by long-distance commercial trade. Pack animals took the place of *carreta* caravans and vast mule trains, or *atajos*, made their way along the trail. When wagons were used, they were dismantled and cargo was loaded onto mules in order to cross the dunes. With the development of the Chihuahua Trail, the Samalayuca route became more popular among the merchant traders traveling between Santa Fe and Chihuahua City who had little interest in visiting the small settlements along the river. By the 1830s, American wagons, especially the Pennsylvania-manufactured Conestogas, were drawn by mule teams and could pass through much rougher terrain.³⁹ The Samalayuca route through *Los Médanos* became the preferred commercial route. It simply saved time and money and although that route became more commonly used, it did not replace the original path of the *Camino Real de Tierra Adentro*. Nineteenth century accounts continued to describe the Cantarrecio route as the main way into El Paso del Norte. Not until the grading and paving of Mexican Federal Highway 45 in the 1930s and 1940s did traffic regularly pass through the Samalayuca dunes.⁴⁰

The two branches of the Camino Real de Tierra Adentro split at Ojo Lucero, near today's El Lucero, Chihuahua. The Samalayuca route continued north about fifteen miles to El Bordo, an unreliable spring, and then began to enter *Los Medanos*. Within five miles the trail passed through the worst of the sand dunes, but the next ten miles were torturous also and tried even the most experienced travelers. The Samalayuca route also lacked water so parties had to be well-provisioned for the journey.



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El Camino Real De Tierra Adentro through the Pass of the North,
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George F. Ruxton described his journey through the Samalayuca dunes during the Mexican War:

The huge rolling mass of sand is nearly destitute of vegetation.... Road there is none, but a track across is marked by the skeletons and dead bodies of oxen, and of mules and horses, which everywhere meet the eye. On one ridge the upper half of a human skeleton protruded from the sand, and bones of animals and carcasses in every stage of decay. The sand is knee-deep and constantly shifting, and pack-animals have great difficulty in passing.⁴¹

Others had similar experiences. Adolph Wislizenus described his night crossing of Los Médanos as "appalling" and "ghastly." He made a vow that "whenever I should undertake this trip again, I would rather go three days around, than travel once more over the sand hills with a wagon."⁴² As late as the 1850s, Bartlett noted that only "persons on horseback, pack-mules, and light pleasure wagons alone attempt to cross the [sand] hills."⁴³

Those who made the crossing exited the dunes at *Ojo Samalayuca*, just southeast of today's village of *Samalayuca*.⁴⁴ From here, the trail continued approximately twenty-seven miles north to the center of El Paso del Norte. On this entire stretch of the Camino Real, from *Ojo Lucero* into El Paso del Norte, there were no settlements of any kind. Not one hacienda, presidio, mission, or village is mentioned in the accounts of any traveler. Only occasional bandits, or small groups of Suma Indians, roamed the sand hills. The path of the Camino Real into the city followed today's Mexican Highway 45 and the Mexican National Railway.

The vast industrial and residential region south of today's Ciudad Juarez remained a barren stretch along the trail until fairly recently. The eighteenth and nineteenth century city spread east along the river, but the lower edge of El Paso del Norte reached only a few miles south. The entrance to the city on the Samalayuca route of the Camino Real was probably through the San Jose district. *Antiguo Camino a San José* leads into Avenida Reforma which is sometimes called the *Camino Nacional*, another name for the Camino Real, on nineteenth century maps. Legend has it that a small church or shrine stood at the southern entrance to the city in the early nineteenth century, serving as a *paraje*, or place to rest, for weary travelers and a refuge from bandit and Indian attacks. San José was said to be the place where Benito Juarez's weary troops were first welcomed to El Paso del Norte during their exile in 1865. San José was also the home of Father Ramon Ortíz, a renowned and revered nineteenth century *cura* of El Paso del Norte and a frequent traveler on the trail. Ortíz lived in the Chamizal area until the 1870s when he moved to the Hacienda San José on the outskirts of the city. When he died in 1896, the elaborate funeral procession began at the Guadalupe Mission and traveled south to the "padre's old hacienda at San José," where he was interred.⁴⁵ Several other prominent Juarenses including Ynocente Ochoa and Mariano Samaniego lie buried in the San José cemetery next to today's San José Chapel, built by the Ochoa family in the late nineteenth century.⁴⁶ Today the San José chapel is located behind a major shopping center, surrounded by private homes. Avenida Reforma continues northwest to the Guadalupe mission, a little more than three miles away.⁴⁷

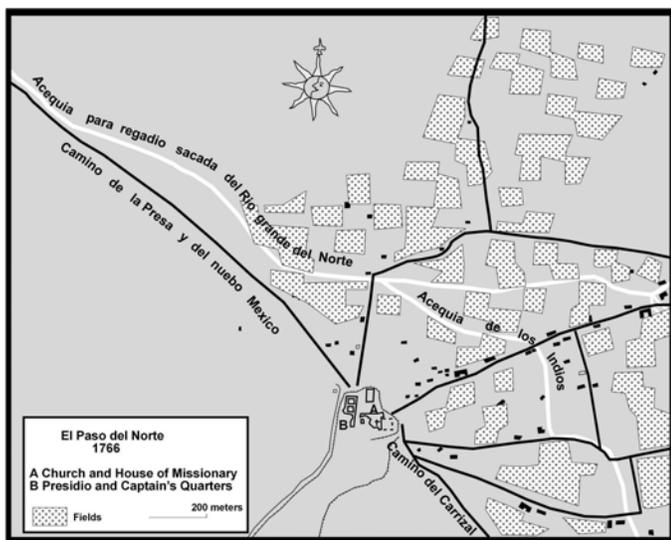
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Into El Paso del Norte

Whether travelers came straight north through the dunes, or took the more common Mission Trail, they eventually arrived at the center of El Paso del Norte, the site of a mission, presidio, and villa in the colonial era. The Nuestra Senora de Guadalupe mission was established in 1659 for the local Manso population and a church was constructed during the 1660s. After the Pueblo Revolt of 1680, Presidio de Nuestra Senora del Pilar del Paso del Rio del Norte was built nearby to protect the northern frontier of New Mexico. The civil community that grew around the mission became a villa in 1683. El Paso del Norte was the largest settlement in the area, with a population of about 1200 in the mid-eighteenth century, and became an active center of commerce and trade. Caravans usually spent several days here before continuing the journey north. Today's plaza area, in front of the mission and modern cathedral, was a major paraje on the Camino Real, a sprawling site often filled with wagons, pack animals, and a lively exchange of goods. The Guadalupe mission church was the most prominent building in El Paso during the colonial era. A path led up the hill from the campsite to the mission. The presidio remained in El Paso until the 1780s and usually had about fifty soldiers on duty.

Joseph de Urrutia, chief engineer of the Rubí inspection team, drew a map of El Paso del Norte in 1776 showing the mission, presidio, villa, irrigation system, and roads. The Urrutia map shows that the area east of the presidio was lush farmland fed by two major irrigation ditches.



Plan of El Paso del Norte based on a map drawn
 by Joseph de Urrutia in 1766

Two main roads lead to the mission site, one headed south toward Carrizal and a second going east toward the missions. Eighty years later, George Gibson found the town to be "different from anything in New Mexico or the United States with its *acequias*, which are almost canals, its fruit trees and shrubbery, [and] its vineyards and orchards handsomely arranged."⁴⁸ Travelers heading north on the trail enjoyed their time in El Paso del Norte, because a long stretch of desert lands and harsh terrain lay ahead. Only small, scattered missions, haciendas, and watering holes were along the next 250 miles of the trail.⁴⁹

From the Guadalupe mission, *El Camino Real de Tierra Adentro* followed present-day Calle Ugarte north toward the river. Calle Ugarte was once known as "The Road to the Dam and New

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El Camino Real De Tierra Adentro through the Pass of the North,
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Mexico." It led from the grounds of the mission to the riverbed, near the intersection of today's Boulevard Fronterizo and Calles Alumina and Platino. In the eighteenth century, a dam was located here, opposite today's El Paso Water Treatment Plant, to divert water to the local acequia system. The Camino Real continued along the west bank for just less than a mile to a narrow and shallow point along the river where there was a hard, rocky surface.

The Oñate expedition forded the river here on May 4, 1598 with the help of area Indians and named the crossing "Los Puertos." It became the most common river ford along El Camino Real and was often referred to as "El Paso."⁵⁰ The ford was located near the now-closed La Hacienda Cafe, off Paisano Drive. The cafe is an adobe based structure, originally built in 1850 by Simeon Hart as a flour mill known as *El Molino*, or Hart's Mill. Today, Texas Historical Commission markers in a small park beside the building tell the story of the Oñate expedition and the Pass of the North.⁵¹

North through the Pass

The Camino Real de Tierra Adentro National Historic Trail continues north along the east bank through El Paso Canyon, close to the roadway of Paisano Drive. In the late nineteenth and early twentieth centuries much of this land was leveled and graded to make way for the railroad and for industrial development. Until then, this was a narrow river canyon and one of the more challenging segments of the trail. The Oñate expedition had a difficult time negotiating the east bank of the river, traveling a mere six miles in two days and allowing an entire day's rest for its animals. In 1851 Commissioner Bartlett described this segment of the trail as "difficult and tortuous" through "wild, rugged, and hilly country." He noted that there was "no bottom land for the entire distance nor sufficient space by the river's bank for even a road or mule path."⁵² Until the 1850s, travelers moved up to the sand hills whenever possible, where the American Smelting and Refining Company complex and the Union Pacific tracks are today. Later, after the trail was developed as a stage route through American territory, improvements were attempted but this was still "one of the steepest and stoniest" passages on the road.⁵³ The trail continued north and exited the canyon. The old channel of the Rio Grande continued north rather than making a sharp bend to the west as it does today. The Camino Real followed the riverbank about one mile east of its present location, approximately along the path of Doniphan Drive.⁵⁴

Some travelers avoided this entire stretch of the trail and continued along the west bank. In 1760 Bishop Tamarón described the "formidable" and "troublesome" nature of the river at the Pass, noting that it took several days to cross mules,



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El Camino Real De Tierra Adentro through the Pass of the North,
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horses, livestock, and supplies. Wagons had to be dismantled and floated across on rafts.⁵⁵ Sometimes it was impossible to cross the river.

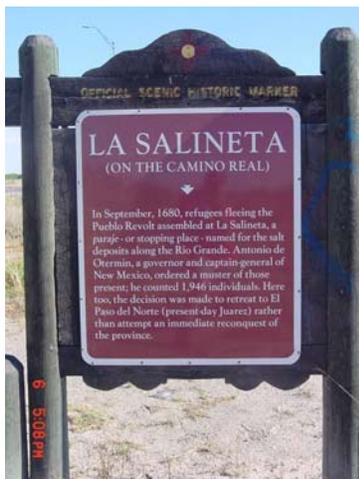
During a major flood, a 1665 mission supply caravan was delayed three months at El Paso del Norte.⁵⁶ Tamarón commented that "it would not be difficult to open a road on the west side of the river" and by the early nineteenth century this had apparently been done.⁵⁷ Josiah Gregg stated that travelers on the Chihuahua Trail followed the west bank and made use of the "usual ford" about six miles north of El Paso.⁵⁸ Adolph Wislizenus cited two commonly used routes through the Pass, one on each side of the river, one of which stayed west of the river and continued about six miles north to a crossing. He noted that the road "leads over hills, covered with deep sand, to the plain, on which the town lies."⁵⁹ Wislizenus was referring to the area of today's Anapra, Chihuahua, around the west side of Mount Cristo Rey.

There were also attempts to build bridges across the Rio Grande north of El Paso. At one site in 1797, massive cottonwood logs were floated down the river and used to build a bridge that spanned more than five hundred feet and was approximately seventeen feet wide. The bridge was supported by caissons and crosspoles but did not hold up well under the powerful currents of the Rio Grande. By the end of 1798 it had been washed away. Sometime after that it was rebuilt and used until 1815 when it was once again destroyed by flood waters.⁶⁰

Through the Mesilla Valley

The "upper crossing" of the Rio Grande was located near the intersection of Frontera Road and Doniphan Drive and became a commonly used ford on the Chihuahua Trail. At this point the river was wide and shallow, allowing mule trains and wagons to ford when the currents were swift, or the waters were high downstream. In 1848, following the Mexican War, T. Frank White established Frontera at the upper crossing, the first Anglo-American settlement and trading post on the east side of the river. With the signing of the Treaty of Guadalupe Hidalgo, White hoped that the Chihuahua City trade would boom once again. He soon found that his crossing was located along the route west to the California gold fields. During 1849 it was used by thousands of emigrants. But as American El Paso grew, White's Frontera was rivaled by four other settlements

down river: Simeon Hart's Mill, James Magoffin's Magoffinsville, Hugh Stephenson's Concordia, and Benjamin Franklin Coon's Franklin. By 1850, White left El Paso and the site was abandoned a few years later. Today, Doniphan Drive and the railroad tracks run right through the Frontera site. The crossing was located about one-half mile west, near the Montoya Drain.⁶¹



Two sites, La Salineta and La Salinera, were located further north on the Camino Real. These two parajes were often confused as the names of both refer to salt deposits found in the marshes of the Rio Grande. The exact locations of both are uncertain but La Salineta, north of Frontera, was the larger and better known paraje, located at a popular seventeenth century river ford. In September 1680 Governor Antonio de Otermin and more than 1900 Spanish and Indian refugees fleeing the Pueblo Revolt gathered at La Salineta. As the refugees were setting camp, Father Francisco de Ayala led a supply caravan of twenty-five wagons north from the

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Guadalupe mission to provide aid. The swollen waters of the Rio Grande prevented the caravan from crossing at El Paso so they traveled up the west bank, around Mt Cristo Rey, and tried to ford the river at La Salineta. The powerful currents drew the wagons under, scattered frightened animals, and stranded Father Ayala in the middle of the river. Ayala almost drowned but was rescued at the last minute by Otermin's refugees. Later, after supplies were finally brought across to the camp, La Salineta functioned as a temporary site for the exiled government. The refugees stayed at La Salineta until October when the decision was made to settle the El Paso Valley south of the Guadalupe mission.⁶² La Salineta remained a popular campsite, cited by Rivera, Pike, and Magoffin in the writings of their journeys.⁶³

La Salinera was located further north along the trail, also near a popular river ford and that also served as an important campsite.⁶⁴ It also appears to have been the site where several efforts were made to build a bridge across the river in the late colonial period. Large numbers of Camino Real travelers often camped at La Salinera waiting out flood waters and making arrangements to cross the river. Field work conducted by Edward Staski and New Mexico State University graduate students may have located La Salinera in the village of Vinton, Texas. Although the exact location is still unknown, a New Mexico Highway Department Camino Real marker located along Doniphan Drive tells the story of La Salinera.⁶⁵

The *Camino Real de Tierra Adentro* continued north along today's Texas Highway 20 to Canutillo, the largest and oldest townsite in the upper valley, settled on the Chihuahua Trail in 1824. It remained a small farming community near the river until the early 1830s when frequent Apache raids drove settlers away.

The river was wide and shallow and the vegetation lush in this area, and a large river bosque spread along its banks. In the 1850s, a stop on the Butterfield Overland Stage was also located here. In the late nineteenth century, the Canutillo area became known as a hideout for bandits and cattle rustlers who disappeared into the thick river bosque.⁶⁶ The *Camino Real de Tierra Adentro*

continued north along Texas Highway 20 toward La Tuna, close to the path of the railroad tracks. Just north of the New Mexico state line, the trail veered west, close to the path of New Mexico Highway 478. From Anthony to Mesquite, the trail ran approximately one to two miles east of the modern highway. It passed through the western edge of Berino, continued toward Vado, and returned to follow NM 478 and the railroad near Mesquite. Although the name has faded from memory today, during the early twentieth century the *Camino Real de Tierra Adentro* was still a commonly known route. In 1907, Dona Ana County Surveyor C.L. Post drew a map showing the trail's path through the county. In 1916 the El Paso Herald noted that work crews were finally spreading gravel along the old Camino Real between Berino and Anthony, New Mexico.⁶⁷

At Vado, a New Mexico Highway Department Camino Real marker describes a small arm, or *brazito*, of the Rio Grande. The *brazito* formed a wooded area along the river with plentiful vegetation that became a popular campsite on the trail. About two and one-half miles north of Vado, on the east side of New Mexico Highway 478, is the site of the Brazito battlefield. The Battle of Brazito took place on December 25, 1846 during the Mexican War as Colonel Alexander W. Doniphan's Missouri Volunteers advanced south and encountered Mexican troops under the

. In the 1850s, a stop on the Butterfield Overland Stage was also located here. In the late nineteenth century, the Canutillo area became known as a hideout for bandits and cattle rustlers who disappeared into the thick river bosque.

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El Camino Real De Tierra Adentro through the Pass of the North,
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command of Lieutenant Colonel Antonio Ponce de León. The Mexican army was readily defeated and suffered about one hundred casualties, while Doniphan's forces escaped without losing a single man. The Missouri Volunteers continued down the trail to Paso del Norte and eventually to Chihuahua City. There has been some debate about the site of the battlefield. Nineteenth century accounts placed it at several spots along the river, noting different distances from Dona Ana and Frontera. Today the river channel lies further to the west and the brazito no longer exists. Several studies have been conducted to locate the site but changes in the landscape over the past 150 years have made the process difficult. Flood control projects of the early twentieth century drained the remaining marshlands and leveled some of the surrounding terrain. Recent research has shown that the area around the Brazito schoolhouse, about one-half mile north of the paraje, is the most promising site of the battle.⁶⁸

The Camino Real continued north from Brazito and east of the highway, about two miles to Fort Fillmore which was established in 1851 as a military post on the new United States-Mexico boundary, located just to the south. It was part of the 9th Military District of the New Mexico Territory and drew troops from garrisons at El Paso, Doña Ana, and San Elizario. Occasional attacks against area Apaches were launched from here during the 1850s.

In 1854, when the Gadsden Purchase was ratified moving the international boundary further to the south, Fort Fillmore troops moved into the new territory and raised the American flag at Mesilla. In 1857 the Butterfield Overland built a station on the west side of the fort making this a regular stop on the route to California. Fort Fillmore was surrendered to Confederate troops in 1861, at the beginning of the Civil War. During the next two years both Confederate and Union troops occupied the site and by 1863 it was completely abandoned.⁶⁹

The trail continued west of the fort then turned north for about four and one half miles toward Las Cruces, following today's South Main Street. The nineteenth century Rio Grande was located close to the modern path of the railroad. Mesilla, west of the river, was not settled until the early 1850s and did not lie on the Camino Real or the Chihuahua Trail. Near the Mesilla Park station, a ferry carried coaches, wagons, and passengers across the river to Mesilla, about one and one half miles away. Here the Butterfield Overland route split away from the Camino Real and headed west toward California. Only after the 1853 Gadsden Purchase did Mesilla become part of New Mexico. The *Camino Real de Tierra Adentro* continued north near the tracks into Las Cruces.

With the exception of a small site known as La Rancheria, mentioned in a few colonial documents, there were no settlements near Las Cruces until the 1850s and several branches of the trail were used through the area. One followed the river north, along today's Main Street. A second route of the trail was located on higher ground and passed through today's New Mexico State University campus, possibly near Solano Drive. A third route of the trail ran far to the east, along the mesa, bypassing the modern city limits.⁷⁰

Before Mesilla and Las Cruces were settled, the next town north was Doña Ana, established on the Chihuahua Trail in the late 1830s. Before the town existed, the Dona Ana site was a well-

With the exception of a small site known as La Rancheria, mentioned in a few colonial documents, there were no settlements near Las Cruces until the 1850s and several branches of the trail were used through the area.

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known *paraje* along the river. In 1846, Ruxton noted that it was a recent settlement of "ten or fifteen families, who ... abandoned their farms in the valley of El Paso, and have here attempted to cultivate a small tract in the very midst of the Apaches."⁷¹ He described it as a collection of log and mud huts on a bluff overlooking the river. Despite several attacks by local Indians, Gibson described it as "well stored with corn and other things" when he passed through here a month later.⁷² The New Mexico Highway Department Camino Real marker on New Mexico route 320 tells the story of Dona Ana.

Into the Jornada del Muerto

About nine miles further north was Robledo, located at the southern end of the Jornada del Muerto, where the trail left the Rio Grande. On May 21, 1598 Pedro Robledo, an elderly member of the Onate expedition, died and was buried here. They called the site "*La Cruz de Robledo*," and for the rest of the colonial period it was known as *Paraje de Robledo* and remained an important stop along this segment of the trail.⁷³ Although the *paraje* was described as a "pretty place on the bank of the river with wood, water, and grass plentiful,"⁷⁴ it was also subject to Apache attacks and the Spanish considered building a fortress here in the eighteenth century.⁷⁵ None was ever established and Indian attacks remained a problem well into the nineteenth century. When the American Civil War drew to a close, sites were created for a new military post that would provide protection to Mesilla Valley settlers and travelers on the trail. In April 1865 Fort Selden was established at Robledo and for the next twenty-five years secured the trail and helped tame the New Mexico frontier. In late 1890 the fort was abandoned. In 1970 Fort Selden was placed on the National Register of Historic Places and a few years later it was opened to the public.⁷⁶ A New Mexico Highway Department Camino Real marker at the Fort Selden Museum tells the story of Robledo.

After Robledo, the *Camino Real de Tierra Adentro* veered away from the banks of the Rio Grande and left the Mesilla Valley on its way to northern New Mexico. North of Doña Ana, the river channel becomes increasingly steep, narrow, and rocky, making it a difficult pathway for pack animals and wagons. Even on foot or horseback, following the river added many miles to the journey as it bowed to the west. Instead, travelers cut north across the desert through an area known as the Jornada del Muerto. They rested at the last campsite before leaving the river, the *Paraje de San Diego*. About two and one-half miles north of Fort Selden the trail moved to the east crossing the interstate highway, today's I-25. About seven miles further it appears to have split, with one branch continuing north, and a second leading northwest about three miles to the *paraje*. Here travelers could gather water and rest animals before entering the desert. Ahead, the trail would take them almost ninety miles before it joined the river once again. The *paraje* was probably not a specific site but a broad area between the river and the Jornada. Animals were taken down to the river for watering. Caravans often camped at San Diego and set out for the Jornada at night. The southern area of the *paraje* is near the rest stop on the west side of I-25 where a New Mexico Highway Department Camino Real marker tells the story of the Jornada.⁷⁷ The San Diego *paraje* became a common rest stop by the seventeenth century, cited by DeVargas, Rivera, Tamarón, and Lafora.

This study approximates the path of the *Camino Real de Tierra Adentro* through the Pass of the North and Mesilla Valley. Modern-day travelers who wish to follow the trail can use this routing as a guide and explore the many historic sites along the way. As noted, the Camino Real has only recently attracted scholarly and public attention and much work remains to be done. While

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the channeling of the river and establishment of an international boundary abruptly cut the flow of north-south traffic in the mid-nineteenth century and led to the development of alternate routes on both sides of the border, stage and overland mail routes used many portions of the trail. As railroads replaced pack animals and caravan tracks were often laid along the trail, as illustrated above, the trail became the base of many railroad lines, highways, and streets, especially after 1900. As a major transportation corridor, it continues to shape our world today.

GEORGE D. TOROK is a native of Buffalo, New York and completed his Ph.D in history at the State University of New York at Buffalo in 1991. He currently lives with his wife Blanca in El Paso, Texas and teaches history at El Paso Community College. Torok has written many works on regional history over the years, including *A Guide to Historic Coal Towns of the Big Sandy River Valley* (2003). He has produced video and photographic records of historic sites in New York, Kentucky, West Virginia and throughout the American Southwest. Research and documentation for this project was conducted under a 2004 El Paso Community College Faculty Professional Leave with assistance from a 2002-2004 National Endowment for the Humanities Grant. Torok also served as founding President of the Camino Real de Tierra Adentro Trail Association (CARTA) and has begun work on a book about this great historic trail.

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Maps 1 and 2, courtesy of the author.

Urrutia Map redrafted by Hal Jackson.

Historical marker photos by Scott Green.

CARTA in Morelia

Ben Brown

While attending last summer's meeting of the Asociacion Internacional de Camineria in Cádiz, Spain, Laura Solis, History Professor at the University of San Nicolas de Hidalgo in Morelia, Michoacan, invited Pat and me to participate in the March meeting of the "catedra de caminería," a seminar that she organizes at the university. We gladly accepted the invitation and on Friday the thirteenth I jumped into my car and headed south. Timing was such that I could also participate in the "Encuentro de Historia de las Ciudades ... Siglos XIX y XX," sponsored by a group of engineers in another department.

The first night I spent in Chihuahua with Luis Urias - known to many from Hal Jackson's Camino Real trips. Getting up early the next morning, I headed south again. The journey was uneventful but I did see a number of convoys of soldiers and federal protective police headed north to Ciudad Juárez. As the day wore on I took a break at Pabellon de Arteaga, a town just north of the capital of the state of Aguascalientes that is similar to Ciudad Delicias, Chihuahua in that they were founded in the thirties on precepts of Ebenezer Howard and the garden cities movement. As the sun was setting I drove into Guanajuato to set up base with Lilia Moran.

That weekend, Ray and Judy Dewar - retired art collectors from Santa Fe and known to many from Hal Jackson's Camino Real trips - visited with Lilia, who helped them locate some unknown paintings of Jose Chavez Morado and Francisco Patlán.

After a couple of days R&R, I headed off to Morelia. Laura had arranged for a very enjoyable hotel in the center of town. Quiet room, comfortable bed, good food and service.

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VOICES FROM THE PAST

Resettlement of the Rio Abajo

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We often forget or do not realize how difficult and dangerous life on the frontier could be *mas antes*. One of the best examples of these dangers is in the great difficulty with which the *rio abajo* was resettled following the *reconquista* of 1692-93. It was the 1740s before the *genízaro* settlements of Valencia and Cerro de Tomé extended the frontier a few miles south of the *villa* of Albuquerque. It took another half century for settlement to move south beyond Belen and by 1800 Sabinal was the southernmost community along the ancient *camino real* that connected New Mexico to the outside world.

On January 18, 1800 the Spanish government announced an ambitious program of frontier resettlement and ordered Governor Fernando Chacón that in compliance with the Royal Regulations for Presidios of 1772, he was to "...reestablish the ruined settlements of Senecú, Socorro, Alamillo and Sevilleta, situated on the royal road that goes from El Paso to Santa Fe."

The instructions were very specific. Socorro was to be re-established first and a squad of soldiers stationed there until the community was able to defend itself. The settlement grant was to consist of the customary four square leagues. Land for a church and house for a priest was to be set aside, and each settler assigned a lot on which to build his own home and cultivate, making sure enough land was left for other settlers that may come later. All the settlers were to be married and each was to transport their family to Socorro along with their tools, livestock, and weapons.

Once Socorro was established, the governor was to "re-establish the other ruined settlements along the *camino real* as the opportunity arises." The governor was also ordered to scout other sites that might be suitable to establish an

unbroken string of settlements every twenty to forty miles along the *camino real*.

Governor Chacón responded quickly. He revealed a plan to begin the process of resettlement at Alamillo because he felt that the jump from Sabinal to Socorro was too great to accomplish at this time. He pointed out that that Socorro was located on the opposite bank of the river from the *camino real*, making access to it very difficult at certain times of the year and impossible to defend under the circumstances. He had also considered re-establishing the Puesto de Sevilleta first, being that it was closer to Sabinal, but recent flooding had washed away all the old *acequias* and it would be too difficult and expensive to rebuild.

For these and other reasons, he had decided to begin the resettlement at Alamillo. To begin this process, he issued a *bando* (edict) enlisting "all the poor who do not own land or possess the means to work the land." But he received very little response. He therefore found it necessary to seize a number of "wanderers, servants, gamblers, adulterers, and other incorrigibles" to start the resettlement. In all, the new settlement consisted of sixty two families, a number of which had to be gathered by force. Chacón commented dryly that "one could not help but notice that the departure of these people was not without some commotion, particularly in the capital, where it became necessary for the troops to assist local officials."

According to Chacón's plan, these reluctant settlers were provided with oxen, tools, and enough food to last six or seven months until their own crops could be harvested. A squad consisting of one officer, one corporal, one *caravintero* and eighteen soldier from the *presidio*, or garrison, at Santa Fe, and twenty *vecinos* from *rio arriba* were assigned to provide escort

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and security. The troops were to be relieved every two months, and the *vecinos* every thirty days. These would be supported by troops stationed at the outpost at Sabinal if necessary. The settlers themselves were provided with twelve muskets and ammunition. Chacón admitted the resettlement project would prove expensive and implored the *comandante general* to approve the plans so its success might minimize the ever present threat of Indian raids and subsequent abandonment that comes from the “natural fear of the women and children.”

Chacón’s report includes a chart listing the oxen, tools and supplies provided the reluctant

pobladores of Alamillo. Aside from the oxen and weapons, the list includes twelve axes, twelve adze, twelve shovels, eighteen hoes, and twenty four hides for making hinges and buckets. They were also provided 400 fanegas of corn to tide them over until harvest.

The archives do not tell us how long the settlement at Alamillo held out. Their life had to have been difficult – notwithstanding that many, if not most of them, had been relocated against their will. It is clear, however, that the Spanish government’s ambitious hopes for a string of settlements along the Camino Real to El Paso del Norte soon stalled. Socorro, for example, was not re-established permanently until about 1815, when seventy families settled on the site of the old pueblo.

*Robert J. Tórréz, former President, Historical Society of New Mexico, served as State Historian of New Mexico from 1987 to 2000



Found Something!



Working the Trail



Karl Laumbach [HSR] and Dave Legare [BLM]

Photos from Yost Mesa Investigation
Jean Fulton, Photographer

A Tour of Santa Fe's *Acequia Madre* by *Deborah and Jon Lawrence*

Last June we moved into a 100-year-old adobe in Santa Fe. Not long after, we discovered that we lived just a few blocks from the *Acequia Madre*, the main irrigation ditch that years ago carried the water from the Santa Fe River to a series of lateral ditches that provided water for the farmers' fields nearby. We learned that the ditch is still maintained by the *Acequia Madre de Santa Fe Community Acequia Association*, and although the number of users is much smaller than historically, the *acequia* still carries water as far as fields in the *Agua Fria* historical community.

Since we had only the vaguest notions of early irrigation systems in the Southwest, we began to read up on the subject and to correspond with several people who had written about the history of the ditch and its present status. We interviewed historical archeologist David Snow, as well as Phillip and Eleanor Bové, who are local authorities on the Santa Fe *acequias* – Phillip is also a commissioner for the *Acequia Madre*. A further connection came when we discovered that the man we hired as the general contractor to repair our old house is a leading promoter of a park at the site of the old hydroelectric plant at the corner of Upper Canyon Road and Camino Cabra. When it is completed, the park will have displays devoted to the history of water use in Santa Fe. Furthermore, the carpenter doing the repairs to our house is a commissioner of La Cienega's *acequia*. Additionally, we recently learned that *Acequia de los Lopez*, although now almost totally destroyed for most of its course, runs along the edge of our yard. Consequently, our mild interest in the Santa Fe *acequia* system has become a fascination.

For our initial exploration of the *acequia*, we followed the brief tour outlined in Hal Jackson's book *Following the Royal Road*. After this, we made several trips in an effort to tour the entire length of the *Acequia Madre* from its point of diversion from the Santa Fe River at the low end of Upper Canyon Road, through the south side of the city, across Saint Francis Drive, and then all the way to the *Agua Fria* community. We also explored portions of related laterals. For the purposes of this article, we have merged our walks into a single narrative. This walking tour is preceded by a short history of the ditch and its current status and rules and regulations. Anyone who wants more information is encouraged to resort to this article's bibliography. Basic for anyone doing serious research on the subject is David H. Snow's 1988 Report: *The Santa Fe Acequia Systems*, which can be obtained for \$10 at Santa Fe's City Hall. *Notes on the Acequia Madre*, published by the Santa Fe Acequia Association, has a general location map and a brief history of the Santa Fe *acequia* network, as well as a description of the evolution of the water system in modern Santa Fe. It also contains the findings of the judge in a recent court case that reasserted the rights of the *acequia* users. We also recommend Stanley Crawford's *Mayordomo*. Crawford tells about the year he served as an *acequia mayordomo* during the late 1980's. His story concerns the relations between the Hispanics and the Anglos who form the work crews of *piones* and the allocation of water among members of the *acequia* community, as well as the lives of the muskrats who live along the ditch. Finally, we suggest that the walking guide we provide in this article be used in conjunction with a good detailed Santa Fe street map or atlas.

We do not pretend to be historians, and this article is not intended to be a history of the *acequia* per se. It is written with the hope of conveying our fascination with Santa Fe *acequia* system, and of increasing interest in the historic *acequias* throughout New Mexico. That said, we will begin with a brief history of the New Mexico *acequia* system.

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A Tour of Santa Fe's Acequia Madre*(Continued from page 16)***A brief history of the New Mexico acequia system**

The *acequia* system in Spain had its origin in Roman irrigation methods. Beginning late in the eighth century, the Moorish invasion of Spain imposed irrigation techniques and water laws onto existing Spanish *acequia* methods. The term "*acequia*," which can refer to either the irrigation ditch or the association of members affiliated with the ditch, comes from the Arabic "*al saqiya*." The Spanish brought their *acequia* system with them to the New World. When the Spanish explorers and colonizers arrived in the area that would become New Mexico in the late 16th century, they discovered that similar irrigation practices were being used by the Pueblo Indians. These practices included stream diversion dams and irrigation canals. Consequently, New Mexico's *acequia* systems combine the Moorish-influenced irrigation system of Spain with the irrigation techniques of the Pueblo Indians.

The arrival of the Spaniards increased the use of canal irrigation in the Southwest. Generally, *acequias* were established as part of the community land grants under Spain and Mexico. Because water was scarce, the construction of the *acequia* system was one of the first priorities of a new community. Spanish colonial law, encoded in the ordinances of 1573 (the Laws of the Indies), established the principles relating to public irrigation methods. All water was to be held in common by all inhabitants and used in a manner as to promote the public welfare. An *acequia madre* was to be built that would channel sufficient amounts of water to individual plots of land. The users of the water were expected to maintain the *acequias* and co-operate with other users. The earliest users had priority; for example, no new ditches were to be built upstream of those used by people with prior rights.

In legally established towns, distribution of the water was made on the advice of the municipal council (*cabildo*). In unincorporated areas (which included the majority of hamlets in New Mexico during the Spanish era), a private system was voluntarily established along similar lines. In either case, water rights, or *derechos*, owned by families were attached to their land (*suertes*). The water was distributed and allocated among members of the association by an *acequia* commission, including one man who was elected as the *mayordomo* of the ditch. The *maydoromo*'s responsibilities included organizing ditch maintenance, allocating the water, and dealing with grievances. As mentioned, the water distribution was based on the principal that water has to be shared by the *parciantes* (landowners using the water) for the common good. Today this is referred to as the *repartimiento* or *reparto*. A member's rights to use the water was conditioned by his good standing in the *acequia* community: in other words, he was obligated to contribute to the maintenance of the ditch.

There were very few settlements in New Mexico that didn't use *acequias* to irrigate crops. The main ditch (*acequia madre*) was dug first, diverting water from a river or stream, with a head gate located at the point of diversion. The ditch followed the contour of the land downhill, so that gravity carried the water to the farm fields. The *acequia* always ran above the fields to be cultivated, where smaller lateral ditches (called *sangrías*) branched off the main ditch, with gates built at every point of diversion throughout the system. The gates allowed the equitable allocation of water among ditches, each branch being opened for a specified period of time according to the amount of acreage to be irrigated and the established rights to water. A waste channel, or *desagua*, carried the surplus water back to its stream source or to unused land. Where an *acequia* crossed another ditch, such as an *arroyo*, a *cano*a (flume) was built to carry the waters of the one over the top of the other.

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A Tour of Santa Fe's Acequia Madre

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Following the Mexican War, the existing Spanish water law and the *acequia* system was initially formally encoded into New Mexico territorial law; established ditches were not to be disturbed. However, later in the territorial era, semi-public utilities began to take control of the water supply in municipal areas, and this development seriously undermined the *acequia* system. In Santa Fe, this process began about 1880.

Although recent technology has decreased the need for *acequias* in most of New Mexico, there are still a number of villages that rely on the system. In the 1990's the *Congreso de las Acequias*, a federation of regional associations that form the governing body of the New Mexico *Acequia* Association, was formed. At that time, the number of *acequias* represented by these regional delegations was over 500.

A brief history of Santa Fe's Acequia Madre

Although an irrigation system, as required by the Laws of the Indies, was undoubtedly established when Santa Fe was founded in 1609, there is no documentary evidence for an *acequia* in Santa Fe prior to the Pueblo Revolt in 1680, and the precise location of the early ditches is unknown. Governor **Antonio de Otermín's** report on the Pueblo Revolt provided the first written testimony of the *acequia* system. In particular, the Pueblo warriors cut off the colonists' water supply, a ditch which ran through the fortified compound surrounding the Palace of the Governors. After two days without water, Otermín decided to abandon New Mexico (Roberts 24; Weber 135). The Pueblo Indians took over Santa Fe, and adopted and adapted the irrigation system. Ironically, de Vargas blocked the *acequia* that supplied water to the Indians as part of his strategy to retake Santa Fe from the Indians in 1693.

Despite the lack of documentation on Santa Fe's *acequia* system prior to 1680, most likely the town's first ditches supplied the plaza area, which included the military compound and the church, and the nearby settlers' fields. According to Simmons (138), early citizens of Santa Fe dug two ditches to water fields on either side of the Santa Fe River, which passed through their *villa*. An *acequia* on the north side of the river was diverted into a channel that brought water to the plaza area and the Governor's Palace. After the Reconquest, this *acequia madre* was known as the *Acequia de la Muralla*. On the south side was the ditch that is today known as the *Acequia Madre*. A lateral of this *acequia*, the *Acequia Analco*, flowed through the *Barrio de Analco*. The earliest surviving illustration of Santa Fe, José de Urrutia's map, c. 1767, shows two irrigation ditches, one on the north and one on the south side of the river, which are each labeled "*Acequia para Regadio.*" It is very likely that these are the *Acequia de la Muralla* and the southside *Acequia Madre*.

During the 18th and 19th centuries, when a large number of other *acequias* and laterals were established, the ditches served as property boundaries in land transfers. As background for his 1988 report to the City of Santa Fe on the current status of the historic *acequia* system, historical archeologist David Snow reviewed these documents, as well as early maps of Santa Fe, and performed field work in order to determine as well as possible the locations of the various branches of the network. Certain portions of the *Acequia Madre* have various names on these old documents and maps – the *Acequia de los Pinos*, the *Arroyo de los Tenorios*, and the *Arroyo de San Antonio* (Snow 14-17, 35-38). Natural arroyos often served as channels to carry the waters of the *acequia* system. The terms "acequia" and "arroyo" were apparently used to some extent interchangeably for these key irrigation ditches, and on some old maps more than one name is given to the same ditch. Indeed, the older documents used to determine the location of the old branches of the *acequia* system are often imprecise and incomplete, and as a result current efforts to locate the various *acequias* and laterals suffer from considerable uncertainty.

(Continued on page 19)

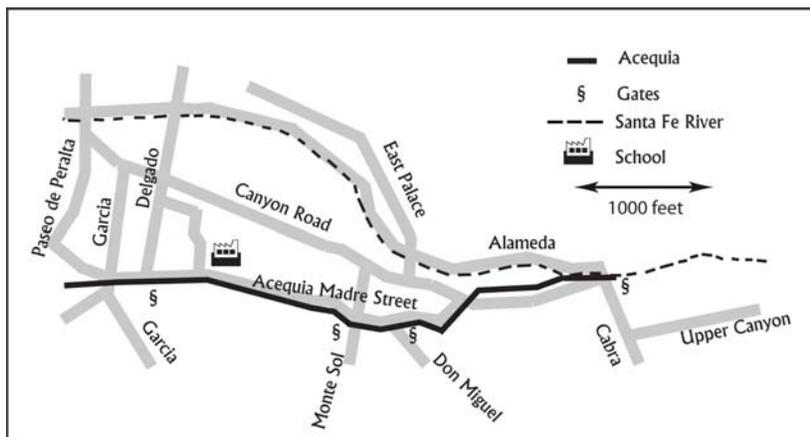
A Tour of Santa Fe's Acequia Madre

Continued from page 18)

The date given by the State Engineer's Office for the *Acequia Madre* is "time immemorial and prior to 1680." According to Phillip Bové, there are over seven miles in the main ditch and its associated laterals, and it irrigates over 18 acres of land (Acequia Madre de Santa Fe 6). It is classified as an ancient *acequia*, and, therefore, it is protected under the Ancient *Acequias* Law that prohibits any changes to the course of an *acequia* that was in use before July 20, 1851.

Following the Acequia Madre

Park your car at Monsignor Patrick Smith Park at the upper (east) end of Alameda Street and walk to the bridge over the Santa Fe River where Alameda ends and Camino Cabra begins. The head gate for the *Acequia Madre* can be seen from the bridge, a few yards up the river on the south side. The river is channeled into a narrow upper bed starting several hundred yards upstream; the gate returns the water to the lower bed except when it is opened to divert water into the *acequia*. This gate and the other gates farther downstream are metal and were put in place in the 20th century.



On the northeast side of the corner of Camino Cabra and Upper Canyon Road is the site of the old hydroelectric power plant, built in 1894 by the Water and Improvement Company. Rather than turbines, it utilized two Pelton water wheels that drove a generator via belts. The old generating plant building, originally a two-story structure of brick, is now one story, with a stucco exterior. A water settling tank stands to the north.

Plans are currently underway to turn the site into a city park; the building will be restored and converted to a community center with interpretive displays on the hydroelectric plant and on the history of water use in the area.

The *acequia* runs under the bridge, and emerges on the west side of the road on private property. Hiking back to the park, you can see the ditch running above the south side of the river, under the back walls of a series of residences that face Canyon Road. It emerges at the southeast corner of the park, running under the back walls of the residences that line the south side of the park. At one place, a house is built out right over the *acequia*, so that it runs under the floor. You can walk in the ditch for a short stretch, and even peek under the house where it enters private property.



Fig. 1 A view of the main gate diverting water from the Santa Fe River into the *Acequia Madre*.

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A Tour of Santa Fe's Acequia Madre*(Continued from page 19)*

Fig. 2 The *acequia* running under the back wall of houses on the south side of Monsignor Patrick Smith Park. The ditch is seen running under the floor of one of the houses.

Near the western end of the park, the ditch curves through the yard of a house on Canyon Road and runs under the street to where Acequia Madre Street joins Canyon Road. From this point to Garcia Street, the ditch runs on the south side of Acequia Madre Street on public property, so that you can hike along it for the entire stretch. It is well maintained, and it is typically lined with stone walls, in some places with quite beautiful stone work.

About 10 yards before Camino Don Miguel, you will find the first diversion gate (of which there are several along the length of the *acequia*), as well as a plaque installed by the Historic Santa Fe Foundation. The gate diverts water into a clearly visible *sangría* that crosses Camino Don Miguel into private property on the south side of Acequia Madre Street. According to David Snow (36), this lateral was the *Acequia de la Loma* which may have been referred to as the “upper *acequia madre*” in 18th century documents. Phillip Bové

told us that other names were used, such as *Acequia Ranchitos*, and that it used to run a considerable distance west before draining into another ditch west of Garcia Street.

Acequia Madre Street bends right immediately after Camino Monte Sol. There is another gate approximately 10 yards from the Monte Sol/Acequia Madre intersection, with a plaque just beyond. This gate diverts water into a lateral which Snow calls the *Acequia de los Ranchitos* (Snow 36), but which Bové believes is the upper portion of the *Acequia de Analco*. As mentioned earlier, this ditch ran west to water the fields of the *Barrio de Analco*, in the vicinity of the San Miguel Church on Old Santa Fe Trail.



Fig. 4 A plaque commemorating the *acequia*, placed by the Historic Santa Fe Foundation near the first diversion gate. Similar plaques also can be seen near the second and third diversion gates on Acequia Madre Street.

On the northeast corner of Acequia Madre Street and Calle Corvo stands the Acequia Madre Elementary School. A mural on the west wall, created by Frederico Vigil in 1988, and titled “Acequia Madre,” depicts Hispanic and Native Americans using the *acequia*. A woman is depicted bathing her feet and a man is shown fishing in the water of the ditch. A smaller tile mural on the west wall of the south entrance depicts an *acequia* flowing by a building situated under the mountains.

A third gate and plaque can be found farther west, at the corner of Acequia Madre Street and Delgado Street. The lateral runs under the street and can be seen traversing the lovely



Fig. 3 The first diversion gate on Acequia Madre Street just east of Don Miguel Street. The *sangría* (*Acequia de la Loma*) runs under the wall on the left.

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A Tour of Santa Fe's Acequia Madre
(Continued from page 20)



Fig. 5 The mural, by Frederico Vigil, commemorating historical *acequias* on the west wall of Acequia Madre Elementary School.

garden of the homeowner on the northwest corner. It runs along the back boundaries of houses on the north side of Acequia Madre Street, and emerges again at 360 to 364 Garcia Street, where it can be seen heading west towards Paseo de Peralta. Both Snow (37) and Bové refer to this lateral as part of the *Acequia de Analco*.

After Garcia Street an important lateral, which no longer functions and is all but completely destroyed by residences and streets, runs under what is now Arroyo Tenorio Street. It emerges in the yard of the Inn of the Tourquoise Bear at the

southwest corner of the Old Santa Fe Trail and East Buena Vista Street. (There is also a DAR marker for the Santa Fe Trail at the intersection.) The ditch can be seen in the terraces of several houses on the south side of Buena Vista Street and a short stretch can be viewed on the east side of the intersection of Galisteo Street and West Houghton. It ultimately discharged into an arroyo west of Saint Francis Drive. Snow (35) considers this to be the former course of the Acequia Madre, and believes that after Garcia Street the present *Acequia Madre* is diverted into the channel of a former lateral that was called the *Acequia de los Pinos* (Snow 15).

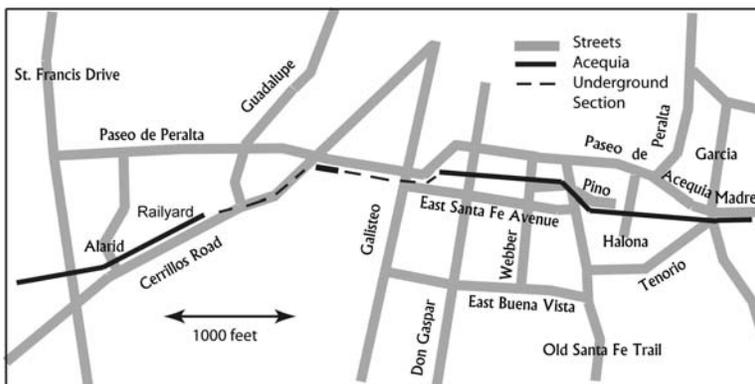
You can see where the current channel of the ditch goes into the first yard at the Garcia Street/Calle Tenorio intersection. It then continues along the backyards between Tenorio and Acequia Madre Streets, where it is inaccessible. The next access to the *acequia* can be found by driving down Acequia Madre Street, making a left turn on Paseo de Peralta, and then an immediate left onto Halona Street. The ditch crosses Halona about a block from the intersection with Paseo de Peralta. You can backtrack a short distance along the ditch towards Garcia Street, until you reach private property. To the west of Halona, the ditch runs a short distance through private property,



Fig. 6 A nice example of a stonework wall designed to support the *acequia* on Acequia Madre Street.

emerging on Pino Road where it can be followed all the way to the Old Santa Fe Trail. To access Pino Road, drive down Paseo de Peralta to Santa Fe Trail, turn left, and turn left at the first dirt alley after Kaune's Market.

Going west, the *acequia* runs along an alley behind the parking lot at 518 Old Santa Fe Trail. You can walk this stretch as far



(Continued on page 22)

A Tour of Santa Fe's Acequia Madre
 (Continued from page 21)

as Webber Street, after which it runs along the back lots behind East Santa Fe Avenue, where it is not accessible. It can be accessed again in an alley behind the building on the southeast corner of Don Gaspar and Paseo de Peralta. The *acequia* goes under the parking lot of this building, and crosses Don Gaspar, where there is a lovely small concrete bridge on the west side of the street. It then runs behind the houses on the south side of this stretch of Paseo de Peralta, where it is again inaccessible. About halfway to Galisteo Street, it emerges from behind these houses, where it is accessible for a short distance. It then runs under Paseo de Peralta, re-emerging briefly as a concrete-lined trench at the Museum of New Mexico Foundation office at 1437 Paseo de Peralta. After this point, the *Acequia de los Pinos* historically ran west along what is today Paseo de Peralta, crossed St. Francis Drive, and followed Hickox Street; this portion is no longer in existence.

Turn left at Cerrillos Road and park in the Railyard parking lot. The *Acequia Madre* next emerges in the middle of the Railyard District (across from Whole Foods) running beside Cerrillos Road. According to David Snow (16), this section is the bed of *Arroyo de los Tenorios*. (The connecting link between the Museum Foundation office and this section of the *acequia* is currently underground.) This natural arroyo has its origins on upper Camino Monte Sol, not far from the Santa Fe Prep School. It runs downhill west of Garcia Street to where Arroyo Tenorio Street now stands, crosses the Old Santa Fe Trail and emerges on Cerrillos Road east of Guadalupe Street as a spectacular rock-lined ditch near La Unica Cleaners. It then runs under Cerrillos, emerging in the Railyard Park. From here you can walk along it to where it crosses under Alarid Street (near La Choza Restaurant). Between there and St. Francis Drive, the ditch is fairly deep. It crosses St. Francis Drive and emerges behind the School for the Deaf, which is at 1060 Cerrillos Road.

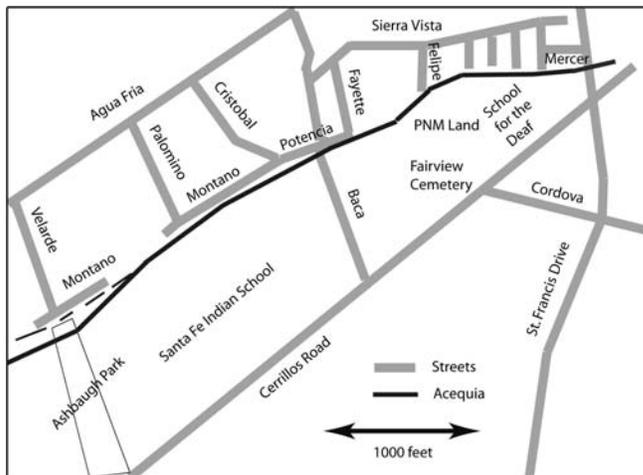


Fig. 7 The *acequia* on the northeast corner of the intersection of Cerrillos Road and St. Francis Drive.

There is a nice walking trail running behind the School for the Deaf that follows the ditch from St. Francis to Felipe Street. To access this, turn right at St. Francis and immediately make another left turn at Mercer. Park your car. After Felipe Street, the *acequia* runs west through property that, according to a sign at the site, is in the control of the New Mexico Public Service Company (now PNM), which is closed to the public. Return to your car.

(Continued on page 23)

A Tour of Santa Fe's Acequia Madre

(Continued from page 22)

To get to the ditch where it emerges on the west side of the Public Service Company property, go west on Camino Sierra Vista to Fayette. Turn left. Go down Fayette Street to Potencia Street, turn right, and park your car. At this point, the *acequia* emerges from the Public Service Company property and runs along the south side of Potencia Street. You can walk along the *acequia*, as it follows Potencia across Baca Street and angles left on Montano Street behind Larragoite Park, as far as Palomino Street, where Montano comes to a temporary end and the ditch enters private land for a short distance. On this stretch of the *acequia* west of Baca Street, the ditch runs along the back of the Santa Fe Indian School. According to Snow (14), this section was called *Arroyo de San Antonio* on some maps. This arroyo formed the southern boundary of a series of land grants made in 1742 to Catalina Maese, Felipe Tafoya, Tomas Tapia, and others (Snow 14). The northern boundary was the Agua Fria Ditch.

To find the ditch where it exits the private property at Montano and Palomino, return to your car, drive down Baca Street and turn left on Aqua Fria. Note the interesting folk art in the front yard of the house at the corner of Velarde and Aqua Fria. Turn left on Velarde and drive to Montano, which has here emerged from the brief stretch of private land. Park your car at the walking bridge that is the north entrance to Ashbaugh Park. The bridge spans the *Arroyo de San Antonio*; the *acequia* is in the park.

First, however, backtrack along the arroyo about 200 yards to a metal gate – one of two that we know of west of St. Francis Drive. An old car is buried in the dirt next to the gate. The lateral running alongside the arroyo on the south side is the *Acequia Madre*. The gate normally channels water into the *Arroyo de San Antonio*, which serves as a *desagua*, and which prevents fast-running water under storm conditions from inundating the rest of the *acequia*. You can continue backtracking up the arroyo about a hundred yards until you reach a fence around the private property. When you return, hike along the *acequia*; it enters a corner of the Indian School property briefly before it emerges in Ashbaugh Park. Follow the *acequia* to the western boundary of the park. A deep ditch borders the western side of the park, all the way down from Cerrillos Road; further research is needed to determine whether this ditch was part of the *acequia* system. The *Acequia Madre* crosses this ditch in a

galvanized metal pipe, flumes that carried an of the park, you can that gives an excellent have appeared long 100 yards through the The *Arroyo de San An-*

Get back into your left on Aqua Fria Street *Arroyo de San Antonio* east and west, just be-Street. The *Acequia* find the next view of



Fig. 9 The *acequia* runs through a field west of Ashbaugh Park. While the photo gives a sense of the rural setting of the historic *acequia*, it should be pointed out that Siberian Elm trees were only introduced to the area in the 1860's.



Fig. 8 The gate that diverts water into a section of the *Acequia Madre* from the *Arroyo San Antonio* in a field outside the north boundary of the Santa Fe Indian School. An old car is buried in the dirt in the foreground. The *acequia* exits behind the tree on the bottom right; the *arroyo* exits in the bottom left corner.

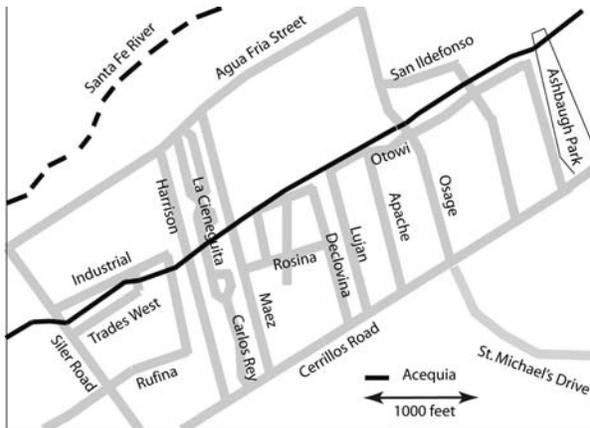
the modern equivalent of the old wooden *acequia* across another ditch. To the west follow the *acequia* into a wooded field feeling as to how the farm fields might ago. You can follow the *acequia* about field, where it runs onto private property. *tonio* runs on the north side of the field.

car and return to Aqua Fria Street. Make a and another left on Osage Avenue. The crosses Osage, with a short view to the tween Osage Lane and San Ildefonso *Madre* crosses just before Otowi Road. To the ditch, turn right on Otowi Road.

(Continued on page 24)

A Tour of Santa Fe's Acequia Madre
 (Continued from page 23)

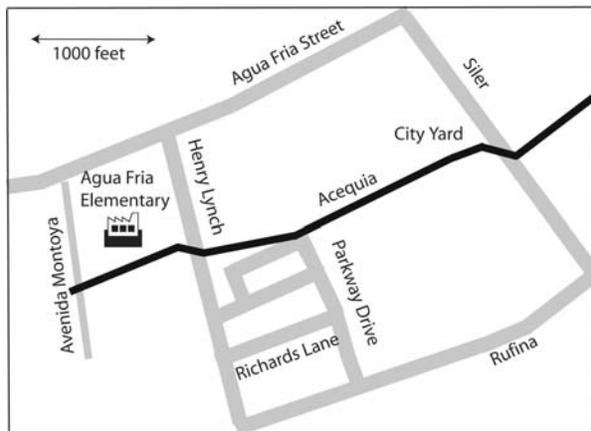
Where Apache Avenue meets Otowi Road, the *acequia* comes into view again on the north side of Otowi. You can park here and hike along the ditch to Lujan Street. After a short distance between a fence and the ditch, you will arrive on Maclovía Street at a small community park. Where Maclovía bends south, go straight, following a dirt road (Gallegos Drive); when the dirt road meets Gallegos Lane, the ditch goes onto private property towards Maez Road. To get to Maez Road, drive south on Gallegos Lane, and then make a right on Rosina Street. Go a short distance to Maez. The ditch crosses at 1259 Maez Street.



The next segment of the *acequia* can be found by driving north on Maez to Aqua Fria Street. Turn left on Agua Fria, and immediately make another left at La Cieneguilla. Continue on La Cieneguilla to Dos Hermanos Rodríguez Park. The ditch starts on the east side of the park just 20 or 30 feet from where you left it on Maez Road. It runs through the park, going under several recently constructed walking bridges, crosses La Cieneguilla into a fenced field on the west that appears to be public property, and then runs through a short stretch of private land to where it crosses Harrison Road. To get there, backtrack to Agua Fria, turn left and then left

again at Harrison. The ditch is next to 1141 Harrison.

The next section of the *acequia* runs through an industrial park. Go back to Aqua Fria, turn left and then left again on Siler. Go south to a left turn onto Industrial Road. Follow it east to where it ends at Calle de Comercio. The ditch crosses about 30 yards on your right. Next, turn around and go west on Industrial Road, turn left on Clark Road and then right on Trades West Road. The *acequia* runs between the lots facing Trades West and Industrial. It can be seen at the back of some of the lots along the north side of Trades West Road.



Continue down Trades West to Siler. The ditch crosses at 1209 Siler. On the west side, it goes into the Santa Fe City Yard; an old sign indicates that this used to be the Santa Fe septage site. This section is fenced off to the public. To access the ditch where it emerges on the west side of the City Yard, go South on Siler to Rufina Street, and turn right. Go west to Parkway Drive and turn right (north) to where the road bends west. Park your vehicle. The ditch is in front of you. You can walk back to where it exits the City Yard site, and then follow it west, all the way to Henry Lynch Road. This section is undeveloped, running through a semi-wooded

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A Tour of Santa Fe's Acequia Madre

(Continued from page 24)

field, and although there are many scraggly weeds, you can again get a sense of what the area was like in the old days.

Follow the extension of Parkway Drive around the bend to Henry Lynch Road and turn right. Go north to La Paz Lane and park your car. There is another metal *acequia* gate just before the ditch runs under Henry Lynch Road, which diverts water under storm conditions into a sand pit on the south. You can walk along the *acequia* on the other side of Henry Lynch Road. The ditch runs between the Aqua Fria Elementary School playground and the back yards of the La Paz Lane houses, being uncomfortably close to the latter at some locations. After this, it runs into the Agua Fria Traditional Historic Community, where it terminates in a network of small bleeder trenches.

Postscript

A word of warning: Following an *acequia* can be addictive. It has a similar attraction as following pioneer trails. It gives the trail tourist a strong feeling of "being there" in the past, especially in the places where modern development is in the background. In our case, it also has allowed us to visit parts of town we never knew existed, and it will similarly enhance the out-of-town tourist's appreciation of modern Santa Fe.

As is the case for the historic trails, there is much work to be done. Precise locations of the old ditches need to be determined through a combination of documentary research and field work. The sites of the oldest (17th century) *acequias* are still undetermined. The positions of the ditches given in David Snow's 1988 report of more recent portions of the *acequia* network, while based on examination of old maps, property deeds, and similar documents, are still subject to considerable guesswork. The opportunity to interview older citizens who still remember the actual use of the *acequias* as an irrigation system is fading rapidly, and current use of the system for actual irrigation has dwindled to a very small number of people. Together with ongoing modern development, all this lends some urgency to the project of mapping the *acequia* system. It is also critical to work for the preservation of existing segments. Hopefully, the proposed hydroelectric plant park's displays on the history of water use in the region will awaken community interest in the *acequia* system. Increased appreciation of the historic ditches should lead private citizens to better preserve portions of the system on their property. Good on-site interpretive displays would certainly be helpful in increasing interest. In any case, a deeper appreciation of New Mexico's *acequia* systems should be of interest to all who have a concern for our region's history.

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CARTA in Morelia*(Continued from page 13)*

The theme was a comparative study between Nueva España's Camino Real de Tierra Adentro and Nueva Francia's Chemin du Roi. The first talk went so well I was asked to give a second! Out with the laptop and the focus of the PowerPoint presentation was changed political history and national identity to economics and environment. The students seemed to enjoy both talks and here's hoping that they learnt something.

The next day, Laura called while I was having breakfast to say that the general staff at the university was on strike and that the seminar would meet at a restaurant around the corner. About half a dozen professors and teachers showed up and the seminar turned into an organizational meeting for this fall's full blown "Catedra del Caminería." It will be held from the 26th to the 30th of October with the idea that people can stay on for the weekend and join in the day of the dead festivities in and around Morelia (pátzcuaro any one?) Do I hear any volunteers? CARTA was invited to organize a session dealing with the Camino Real de Tierra Adentro and, hopefully, we can bring people together from INAH, NPS and BLM as well as a number of academics and independents.

After the seminar, I took off for the regional museum and ongoing "Encuentro de Historia de las Ciudades ... Siglos XIX y XX." Because of the strike they had moved to INAH's regional museum a short walk across the main plaza. Luckily for me, they were behind schedule and since I was to give the last talk on the program, my absence had not been noticed! My talk on the history, design and layout of Pabellon de Arteaga (Aguascalientes) and Ciudad Delicias (Chihuahua) and their relationship with Ebenezer Howard and the garden cities stimulated a number of interesting comments and observations.

Once it was all over, it was back to Guanajuato from whence I write this epistle in the hope that it fills you with joy and elation. Cheers, bb.

President's Message*(Continued from page 2)*

update on our current challenge-cost-share projects, which when completed will be reported in *Chronicles*.

We voted on and passed a one-time membership list exchange with the Southwest Mission Research Center and the Historical Society of New Mexico so that CARTA and those two organizations could invite each their own members and ours to upcoming conferences.

We would like to thank El Rancho de las Golondrinas for the use of their facilities for our May board meeting.

Now is time for all of you to plan to give a paper at our annual meeting in September. We intend to have one or two days of papers relating to the Camino Real de Tierra Adentro, or about persons or places connected with the trail during its usage. For more information call or e-mail Pat Beckett (575) 644-0868 or pat@coasbooks.com

Our next CARTA Annual Business meeting will be held in September in conjunction with the symposium. A highlight of the meeting will be the results of the CARTA Board and Officers election. The new officers and board members will meet and hold their first meeting during the symposium, as well.

CARTA board members [and other CARTA members] remember my challenge at last year's annual meeting - YOU NEED TO GET AT LEAST ONE NEW CARTA MEMBER!!! There will be a prize for the member who gets the most members and a special roast for those board members who do not bring in a new member.

Patrick Lucero Beckett

President, CARTA

Mensaje del Presidente*(Continued from page 2)*

porte en *Chronicles* una vez que se hayan terminado.

Votamos y se autorizó un intercambio por única vez de la lista de miembros con el Centro de Investigación de la Misión del Sudoeste y la Sociedad Histórica de Nuevo Mexico para que CARTA y esas dos organizaciones puedan invitar a sus propios miembros y a los nuestros para asistir a conferencias futuras.

Queremos agradecer a El Rancho de las Golondrinas por permitirnos hacer uso de sus instalaciones para nuestra reunión del Consejo en mayo.

Ahora es la oportunidad para que ustedes se programen para presentar una ponencia en nuestra reunión anual en septiembre. Pensamos tener uno o dos días de ponencias relacionadas con El Camino Real de Tierra Adentro o acerca de los personajes o lugares relacionados con el sendero durante el tiempo que estuvo en uso. Para mayores informes, comuníquense o envíen un correo electrónico a Pat Beckett (575) 644-0868 o pat@coasbooks.com

Nuestra próxima reunión anual de Negocios de CARTA se verificará en septiembre conjuntamente con el simposio. Uno de los momentos cumbres de la reunión será los resultados de la elección de los miembros del Consejo de CARTA y de los funcionarios. Así mismo, los nuevos funcionarios y miembros del Consejo se reunirán en su primera reunión durante el simposio.

Miembros del Consejo de CARTA [y todos los demás miembros de CARTA]: Recuerden el reto que les hice durante la reunión anual del año pasado— ¡NECESITAN CONSEGUIR CUANDO MENOS A UN NUEVO MIEMBRO DE CARTA! Habrá un premio para el miembro que consiga el mayor número de miembros y se “quemará” en una ceremonia especial a los miembros del Consejo que no traigan a un nuevo miembro.

Patrick Lucero Beckett

Presidente, CARTA

An Early Trip to Elephant Butte by Patrick Rand

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As reports on the status of construction at the Elephant Butte Dam¹ project trickled into the city, the more curious and courageous citizens of El Paso began attempting the trip to the dam by automobile, still a piece machinery relatively unknown to the general public. The El Paso Automobile Club, which reported the comings and goings of its members on their various expeditions, announced that Dr. Alice Merchant² and her party, in a Chalmers '30' with Clarence Rand at the wheel, had driven to Palomas Springs³ and had seen the construction of the dam as they passed. In a letter to C. B. Stevens, the president of the El Paso Automobile Club, Clarence Rand wrote: "Be sure and boost the 'Dam Road'. We came up in a day and the road is simply grand. It is about 135 miles and the sight is worth five of the trips. We hit the dam about 10 o'clock at night and they were working full blast by electric light. The trip can be made from El Paso in about eight hours or a little less. In Cruces⁴, at the Borderland Garage, you can get full directions. If you wish a brief map, I have sent one to my father."⁵

It had been reported three weeks earlier that Clarence's father, W. J. Rand⁶, had planned a trip to Cloudcroft⁷ and would probably go on to Roswell⁸ the same day. He thought the Cloudcroft trip would be a good one and well worth trying. Later reports of heavy rains in the mountains however, made the condition of the road highly questionable, and so the decision was made to postpone the Cloudcroft journey and make the trip to the dam instead.

On Saturday, June 14, 1913, W. J. Rand, together with Harry Oldham⁹ and C. A. Brann¹⁰, left El Paso from in front of the Sheldon Hotel¹¹ at exactly 6:10 in the morning in Rand's Chalmers 40-horsepower automobile. On the way to Las Cruces they logged the road and had to take several corrections to the original log being used as a guide. They covered the distance to Anthony¹² in just 40 minutes and then came to a two and one-half mile stretch of sand and dust that was so deep the car could hardly run through it without skidding, and they were forced to slow down.

At Las Cruces, they stopped and got five gallons of gasoline, but didn't even have to add any oil, which came as quite a surprise. They had trouble in finding the way out of town and spent some time searching for the right place to get onto the Organ road but, once it was found, they were able to get up to speeds of 25 and 30 miles an hour since the road was 'as solid as a city Street', although there were a few sandy places along the way.

The road remained in fairly good condition until they came to a dirt tank where a deep, muddy wash made passage quite difficult. At one point, they had to open and close several gates, which took time, cattle frequently crossed right in their path, forcing them to slow down or stop completely. The road in many places had been tramped out by the cattle, and they had to locate tire marks made by previous autos in order to continue. At Red Lake, the trail was completely obliterated by the animals but, after some searching with the aid of a log given to Rand by R. H. Rinehart¹³, they were able to find the road and resume their journey.

Cutter¹⁴ was reached at noon but, since they were unable to find a place in which to eat, they continued on, going by way of Engle¹⁵ rather than by the direct route to the dam, as it was reported to be the better road, and also because they wanted to get some lunch there, since it was past dinner time at the dam. At Engle, which was reached at 12:26 p.m. the speedometer indicated 112.3 miles from El Paso.

After a leisurely lunch, they left Engle at 2:10 p.m. for the dam, logging the road all the way, since no record was given on the map, and they believed that others might want to make the trip this

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way. In the 14 miles from Engle to the dam, the Santa Fe railroad tracks were crossed five times—twice within only one-tenth of a mile. As they neared the dam, the road began a steady climb up a large hill and became quite rocky in places as it approached the top, from which the workmen in the hollow behind the dam appeared as small boys. Upon starting down, the road became so steep that Rand had to use the gears as brakes while crawling along. After reaching the bottom of the hill, about a mile down from the peak, they began the climb to the top of the dam, having to switch back at times because the car was too long for the turns. The top was reached at 3 :30 p.m., and the speedometer showed that they had traveled 125.8 miles.

With one of the office men as a guide, the travelers found the hotel, parked the car, and started touring the site with their cameras. Brann wrote: “The most wonderful thing any one of us saw was the operation of the traveling cranes. We watched the men in the pit signal to boys in pilot houses on the bluff and these latter gave signals to the engineers who sit up under the towers on the hill and work levers eight hours a day. They have gongs in each of these towers which are worked by electricity. The boys in the pilot houses pull ropes which work similar to telegraphy and operate the gongs.”¹⁶ Brann continued: “It was impossible for us to determine just what was being done at the dam. There were a number of men working down in the hole. There were others up above. Rock was being hoisted out of one spot and lowered into another. However, great progress is being made and much concrete has already been poured in the bottom. Everything works like a clock. There is no commotion or confusion. Each man has his place and fills it. When the whistle blows, he quits. We saw two of them riding in a bucket in mid-air over 100 feet above the pit, and wondered if they would stop when the whistle blew, but they got over the traveling crane before it did.”¹⁷

The three men stayed at the dam until 6:30, when they returned to the hotel for supper. After eating, Oldham, having been bitten by the auto bug, asked Rand to show him what a carburetor looked like. On lifting the hood, Rand discovered the fuel pump had become disconnected but, fortunately, he was able to repair it for the next day’s trip back. After fixing the car, the men walked back to the dam to see the progress of the work at night. Brann again wrote: “We could see the electric lights which made it light in the hole, but no such work can be done at night as in the daytime. The traveling cranes are fitted with lights that look like the evil eye staring out in the night, while searchlights are operating from the hill. They were doing some hoisting and the men used lanterns to signal to the boys in the watch towers. The Rio Grande, flowing angrily along through the spillway and onto its bed below, looked like a wide stretch of white sand in the moonlight from where we stood on the bluff near the rock crusher.”¹⁸

The men retired early for the night and slept soundly until about 5 o’clock on Sunday morning. As they were paying for their accommodations and preparing for the return trip, the thought struck them to try for a record of actual driving time from the dam back to El Paso. As they began their record-setting return, the times were carefully logged by Brann. They left the office building at the damsite at exactly six o’clock that morning and, at 6:45, arrived at Engle, 14 miles away, where they stopped for breakfast. After their meal, the men left Engle at 7:45 and arrived at Cutter at 7:58. By 11:10 they were in Las Cruces, where 15 minutes were spent getting gasoline. Vado¹⁹ was reached at 12:05 p.m., Berino²⁰ at 12:15 and Anthony at 12:42. They arrived at the El Paso city limits at one o’clock and the car was pulled to a stop in front of the Mills Building²¹ on Pioneer Plaza²², 124.8 miles from the dam, at exactly 1:08 p.m. Sunday afternoon. Brann wrote: “From Elephant Butte to El Paso in just five hours and 53 minutes—and we didn’t even get a puncture!”²³

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FOOTNOTES

1. Elephant Butte Dam is part of the Rio Grande power and irrigation project near Truth or Consequences, New Mexico. The dam, which is of the concrete gravity type, is 301 feet high and 1,674 feet wide. It gets its name from a nearby mound, which is shaped like the head and back of an elephant. Behind the dam is a reservoir 45 miles long and about 1¾ miles wide. Elephant Butte Dam was authorized by Congress in 1907 and completed in 1916. T. W. Mermel, *The World Book Encyclopedia* (Chicago: Field Enterprises Educational Corporation, 1968) Vol. 6, pp 180-181.
2. Dr. Alice G. Merchant was an El Paso physician, the widow of W. B. Merchant, who resided at 800 North Virginia Street. *Worley's Directory of El Paso, Texas* Dallas: John F. Worley Directory Company, 1913) p 411.
3. Las Palomas or Palomas Springs is a town 7 miles south of Truth or Consequences, New Mexico. Natives and Indians made pilgrimages in order to be benefited by the remedial natural springs there. T. M. Pearce, ed., *New Mexico Place Names*. Albuquerque: University of New Mexico Press, 1965) p 85.
4. Las Cruces, Spanish name for "the crosses", is the county seat of Dona Ana County, New Mexico. It is located 45 miles north of El Paso. *Ibid.* no 84-85.
5. *El Paso Herald*, June 14, 1913, p 4D.
6. William J. Rand was superintendent of the Texas Bitulithic Company, an El Paso paving concern that placed the first paving in El Paso. He resided at 712 Upson Avenue. *Worley's Directory*, p 477.
7. Cloudcroft is a town on New Mexico Highway 83 in the Sacramento Mountains about 100 miles north of El Paso. The name is descriptive of its location among the clouds at an altitude of 8,640 feet. Pearce, p. 37.
8. Roswell is about 200 miles from El Paso, 7 miles west of the junction of the Pecos and Hondo rivers. It is the site of the New Mexico Military Institute. *Ibid.* p. 138.
9. Harry L. Oldham was assistant city clerk for El Paso. He lived at 1411 North Campbell Street. *Worley's Directory*, p. 444.
10. Charles A. Brann was a reporter for the *El Paso Herald*. He lived at 504 Upson, *Ibid.* p. 174.
11. The Sheldon Hotel, located on Pioneer Plaza at Mills and North Oregon streets (present location of the Plaza Hotel), was operated by the Orndorff Hotel Corporation. The manager was Burt Orndorff. *Ibid.* p. 331.
12. Anthony is on U. S. Highway 80-85, twenty miles north of El Paso on the Texas-New Mexico border. Pearce, p. 8.
13. Robert H. Rinehart was an El Paso real estate man with offices at 207 Mills Building. He resided at 325 Prospect. *Worley's Directory*, p. 486.
14. Cutter is a small community located 14 miles southeast of Truth or Consequences, New Mexico. Pearce, p. 44.
15. Engle is on New Mexico Highway 52 at a junction with the Santa Fe Railroad 9 miles east of the Elephant Butte reservoir. *Ibid.* p. 54.
16. *El Paso Herald*, June 16, 1913, p. 7.
17. *Ibid.*

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18. Ibid.
19. Vado, Spanish for “ford”, is a farming community on U. S. Highway 80 15 miles southeast of Las Cruces, New Mexico. Pearce, p. 174.
20. Berino is a town on U. S. Highway 80 nineteen miles southeast of Las Cruces. It was formerly the town of Cottonwood on the route of the Butterfield Overland Mail. Ibid, p. 15.
21. The Mills Building, built by General Anson Mills, is located at the northwest corner of North Oregon and Pioneer Plaza in El Paso. *Worley's Directory*, p. 416,
22. Pioneer Plaza began at the intersection of San Francisco and South El Paso streets and extended east to North Oregon Street opposite Mills. It was formerly known as Little Plaza. Ibid, p. 104.
23. *El Paso Herald*, June 16, 1913, p. 7.

MUSEUMS

As you travel around New Mexico, make it a point to stop at our many museums. Two of our favorites are:

El Rancho de las Golondrinas

334 Los Pinos Road, Santa Fe NM 87507

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

El Camino Real International Heritage Center, 300 East County Road 1598, San Antonio NM 87832. Located off I-25 between Socorro and Tor C, Exit 115.

For info: 575-854-3600, www.elcaminoreal.org

Looking ahead to “Camino a Santa Fe”

CARTA, The Santa Fe Trail Association, the Old Spanish Trail Association, and the Route 66 Association are planning a joint meeting in Santa Fe during 5-7 August 2010. That should be a treat!



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

EL CAMINO REAL DE TIERRA ADENTRO TRAIL ASSOCIATION

- Membership Application -

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

Date: ___/___/___

New ___ / Renewing ___ Member

Name(s): _____

Address: _____

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

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

Annual membership fee:

_____ Individual \$25

_____ Joint \$30

_____ Student (Include Copy of ID) \$15

_____ Institutional/Corporate \$100

I would be interested in helping CARTA by:

Serving as a Officer/Board Member _____

Writing trail history _____

Organizing tours _____

Organizing conferences _____

Developing tourism ideas _____

Other _____

Serving as committee chair or member _____

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

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

Association Business News

CARTA Symposium and Annual Membership Meeting

El Camino Real de Tierra Adentro – the Royal Road to the Interior – that connected Mexico City to Ohkay Owingeh (San Juan Pueblo) was used for centuries. The U. S. segment, which extends from the storied Rio Grande crossing at El Paso, Texas, to Española in northern New Mexico, is now a National Historic Trail. El Camino Real de Tierra Adentro Trail Association was formed in recognition of the importance of the pathways and histories of prehistoric peoples, conquistadors, missionaries, settlers, traders, warriors and modern U. S. and Mexican travelers along this route.

The 2009 Annual CARTA Symposium and Membership Meeting will be held in Las Cruces NM 18-20 September 2009. The conference is open to all. Please join us for two days of provocative presentations, followed by a half-day Sunday field trip from Fort Selden to Engle along the Camino Real. A call for papers has only recently been issued and we already have over twenty speakers signed up. It promises to be a lively and educational session. The Symposium and all meetings will be held at the Best Western Mission Inn, 1765 South Main Street, Las Cruces NM 88005. Phone: 575.524.8591 FAX: 575.523.4740

Registration is \$45 per person (\$50 after September 1st and at the door). Student registration is \$35 with identification. The price of registration includes all meetings and handouts, Friday lunch, Saturday evening banquet, Sunday field trip and bag lunch. (Complimentary full breakfasts are included with your Mission Inn hotel room.)

A block of rooms at a special group rate, \$65/night, has been reserved at the Best Western Mission Inn, 1765 South Main Street, Las Cruces, NM 88005. The Symposium and All Meetings will be held at the Hotel. For Reservations Call: 1.800.390.1440 or E-mail: sales.bwmi@zianet.com Mention "CARTA Symposium" For Special Rate.

Contact for more information:

Jean Fulton, Executive Director

P. O. Box 15162, Las Cruces, NM 88005-5162

Cell: 575.528.8267.

E-mail: jeanfulton@earthlink.net.



Camino Real del Tierra Adentro Trail Association
(CARTA)
P O Box 15162
Las Cruces NM 88004-5162
www.caminoREALcarta.org