



HISPANIC REFLECTIONS ON THE AMERICAN LANDSCAPE

IDENTIFYING AND INTERPRETING HISPANIC HERITAGE





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National Park Service

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■ Executive Summary

Hispanic Reflections on the American Landscape: Identifying and Interpreting Hispanic Heritage highlights the Hispanic imprint on the built environment of the United States. This effort by the National Park Service and partners aims to increase the awareness of the historic places associated with the nation's cultural and ethnic groups that are identified, documented, recognized, and interpreted. These constitute the foundation for *Hispanic Reflections*. Many of the examples are drawn from National Park Service cultural resources programs in partnership with other government agencies and private organizations.

Hispanic heritage in the Americas begins with the Spanish “discovery” of *Nueva España* and the subsequent early contacts with indigenous peoples throughout the Americas. Later the infusion of Africans to the admixture helped to create a distinct Hispano heritage. Hispanic culture in North America commonly relates to the Spanish colonial past and Mexico, but since the second part of the 20th century, people from South and Central America and the Caribbean are transforming the nature of Hispanic culture. Recent scholarly research examines the impact of Hispanic-inspired architectural, agricultural, and mining practices on the landscape. Simultaneously, of increasing interest to scholars are Hispanic self-identification and the locations of new communities.

In the U.S. Census of 2000, Hispanics became the largest minority group in the U.S. at 12.5 percent, a rise of 57.9 percent from the previous census. The 2000 Census reflected congressional legislation that provided multiple ethnic affiliations. Hispanic heritage is primarily linked to the sizable populations in the western part of the United States. However, as the 2000 census statistics report, emigration and intermigration document Hispanics settling in new places throughout the nation, with significant increases in the South and Northeast.

This publication is intended to support the historic preservation and cultural resource stewardship efforts of organizations and individuals within their communities. It is designed for the general reader, without a background in the study of Hispanic heritage.

This document includes:

- An introductory essay that summarizes Hispanic American cultural heritage in the United States;
- An annotated list of historic properties related to Hispanic cultural heritage that are listed in the National Register of Historic Places, designated as National Historic Landmarks, and documented by the Historic American Buildings Survey and Historic American Engineering Record, all programs of the National Park Service;
- Examples of historic sites that interpret aspects of Hispanic heritage for the public benefit;
- A list of historic properties that are documented and/or recognized by National Park Service cultural resources programs, arranged by program and state; and
- A list of bibliographic resources of well-known and accessible publications on the topic.

Hispanic Reflections on the American Landscape: Identifying and Interpreting Hispanic Heritage is the third publication by the National Park Service using this methodology to highlight the imprint of diverse groups on the built environment of the United States. The first, *African Reflection on the American Landscape: Identifying and Interpreting Africanisms* was published in 2003; the second *Asian Reflections on the American Landscape: Identifying and Interpreting Asian Heritage* was published in 2005.

■ Acknowledgments

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Former NPS historian Michéle Gates Moresi, now Curator of Collections, the National Museum of African American History and Culture, Smithsonian Institution, began the project, outlined the methodology, and developed its list of bibliographic resources. Cultural Resources Diversity Interns Janet Paz and Carmon Brown conducted critical research from which this publication greatly benefited. NPS Historians Caridad de la Vega, Lisa Deline, Paul Lusignan, Linda McClelland, and Barbara Wyatt; Archeologist Erika Martin Seibert; and former NPS Historian Daniel Vivian provided bibliographic references and advice on numerous occasions, despite their own workloads. NPS extends its appreciation to those individuals who reviewed the manuscript and offered crucial editorial comments: Raymond Bertholet, Chief of Interpretation, Louisiana Office of State Parks; NPS Historian Art Gomez; Gerardo Medrano, National Trust for Historic Preservation; Magdalena Mieri, National Museum of American History, Smithsonian Institution; NPS Landscape Architect James Oliver; Lydia R. Otero, University of Arizona; Dominica Ramirez, Fort Jesup State Historic Site, Louisiana; independent historian Virginia Sanchez; NPS Historian Bob Spude; and L. Stephen Velasquez, Smithsonian Institution. Finally, NPS thanks Interpretive Ranger Douglas Murphy, Palo Alto Battlefield Historic Site, and Interpretive Specialist Margaret Styles, Juan Bautista de Anza National Historic Trail, who provided information on NPS interpretation resources.

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■ Historic Context

The European “discovery” of the New World is attributed to the Italian Christopher Columbus under the auspices of Spain in 1492. With this and subsequent contracts to colonize the Western Hemisphere, Spain became the premier European colonial power, a position it held for nearly 300 years. It also marked the beginnings of Latin America. Many of the North American Spanish colonies became territories and later states of the United States: Texas, Nevada, New Mexico, Arizona, Colorado, California, Florida, and Puerto Rico. Hispanic settlers and the *mestizo* (mixed race) population in these areas are a significant part of American heritage that reflect a diverse and evolving American culture. Hispanic heritage is evident on the American landscape—in urban as well as rural and agricultural areas.

Spanish Territories and Latin America

Nineteen nations in the Western Hemisphere are Spanish-speaking, each with an independent national character and ethnic make-up.¹ South America; Central America; the Caribbean Islands; Mexico, or the province of New Spain (*Nueva España*), which extended as far north as Oregon, represent the range of Spanish territories in the Western Hemisphere. Many of the Caribbean Island nations’ first European settlements were Spanish, such as Jamaica (1509), Trinidad and Tobago (1510), Cuba (1511), and the Dominican Republic (formerly part of Hispaniola with Haiti in 1492). Others were “discovered” on Columbus’ voyages of 1492 and 1493, such as the Bahamas, St. Kitts, and Barbados. These settlements provided ports of access to North and South America.

From its ports in the Caribbean, Spain crossed the Straits of Florida to the North American mainland. Juan Ponce de León named La Florida when he reached the continent in 1513. Pánfilo de Nárvaez landed in Tampa in 1528 and explored the interior of Florida. St. Augustine in Florida is the oldest continuously occupied European settlement in the U.S. Established as a military outpost and mission site in 1565, St. Augustine served as the capital of Spain’s Florida territories until 1821. From St. Augustine, Catholic missionaries traveled throughout the Florida/Georgia Coast to proselytize the American Indians. Captain Maldonado, commander of Hernan de Soto’s fleet, entered Pensacola Bay

and christened it Puerto d'Ancusi in 1540. Forts, such as Fort Mosé (Garcia Real San Teresa Mosé) and Castillo de San Marcos, were established to protect civilian settlements and launch further expeditions. From its Florida holdings, the Spanish explored the Carolina coast (Francisco Gordillo), and the American Midwest (de Soto). Spanish explorers established permanent settlements throughout Mexico and the greater Southwest including Arizona, New Mexico, Colorado, and California.

This map shows the Spanish-speaking countries in North, Central, and South America, and the Caribbean Islands, including the Commonwealth of Puerto Rico, in orange text.



The Spanish imprint on North America is evident in the more than 30 Catholic missions, which by 1675, had been established in present-day northern Florida and along the Georgia coast. The imprint on frontier American culture by these missions and settlements remained in the area long after the Spanish left. Agricultural practices, technology, language, and customs imparted by the missionaries were evident among the American Indian tribes encountered by Anglos in the 19th century. Generations earlier, Spanish missionaries influenced “civilized tribes” such as the Creeks, Choctaw, and Cherokee.²

Following the exploration and settlement of the Caribbean Islands, Spain began expansion into Mexico in 1517. Mexico, or New Spain as it was called during the Spanish period, was conquered by 1521, with Mexico City as the colonial capital. The original territory was twice the size of modern Mexico. The Vice-Royalty of New Spain established Spanish control of the Americas (North, Central, South America, and the Caribbean Islands) in 1535.

Mexico, or New Spain as it was called during the Spanish period, was conquered by 1521, with Mexico City as the colonial capital.

Subsequent overland and sea explorations dotted the North American landscape with Spanish place names: Amarillo, Alcatraz, Boca Raton, California, Cañaveral, Florida, Madre de Dios, Morro Bay, Pima, and Tiburon, to name a few. Francisco Vásquez Coronado explored modern-day New Mexico and Arizona from 1540 to 1542, eventually traveling as far north as Kansas. Juan Rodríguez Cabrillo was the first European to explore the Pacific Coast of California in 1542. Don Juan de Oñate established New Mexico's first European settlement in 1598 to convert Native people and locate the "seven cities of gold." The Spanish established missions among Pueblo people in New Mexico.³ These missions, including the 21-mission chain developed in California in the 18th century, were the roots of Hispanic culture in the Southwest. While Spain never had the pervasive influence in North America as it did in the Caribbean, Central America, and South America, the Spanish impact upon the lands of North America has been no less profound.

"Hispanic" and "Latino"

Language and the power of naming are recognized as significant tools in identity formation. The U.S. Census Bureau uses the term "Hispanic" to refer to individuals of Spanish origin or descent who live in the United States.⁴ The Latin word *hispanicus* means "of Spain" (or, the Iberian Peninsula) but is used by most people to mean "people of Spanish-speaking heritage."⁵ However, many Spanish-speaking people living in the United States resist the term, preferring "Latino" or "Latina," or even to use their national origin as a self-identifier instead.⁶ This guide will use the definition provided by the U.S. Census Bureau. In this text, Hispanic will be used most frequently and specific national groups will be identified where appropriate.⁷

This ethnic category is convenient, but may overlook varied racial, class, and linguistic characteristics; obscure different social and political experiences; and lump together

Based on statistics from the 2000 U.S. Census, people of Mexican descent make up 58.5 percent of the Hispanic population; Puerto Ricans 9.6 percent (this estimate does not include Puerto Ricans in Puerto Rico); and Cubans 3.5 percent.

numerous nationalities from Mexico, Central and South America, the Caribbean, and Spain. Use of the term Hispanic appears to homogenize diverse groups of people of Latin American descent and place them in specific American racial and ethnic hierarchies (different from Latin American racial and ethnic hierarchies). Thus, the term may unify a group at the same time that it separates them from the mainstream.⁸ The cultural and racial mixing of Spanish, American Indian, and African peoples during the colonial era in the Americas further complicates the meaning of Hispanic. (The U.S. Census indicates that a Hispanic person can be of any race.) At least one study has shown that while Spanish-speaking peoples may resist the terms either Hispanic or Latino, many recognize the usefulness in identifying a shared language and common cultural practices.⁹

The three major nationalities comprising the U.S. Hispanic population have traditionally been Mexicans, followed by Puerto Ricans and Cubans. Based on statistics from the 2000 U.S. Census, people of Mexican descent make up 58.5 percent of the Hispanic population; Puerto Ricans 9.6 percent (this estimate does not include Puerto Ricans in Puerto Rico); and Cubans 3.5 percent. Beyond those three groups, Dominicans make up 2.2 percent of the Hispanic population, Salvadorans 1.9 percent, and Colombians 1.3 percent. The remaining nations of Latin America, the Caribbean, and Spanish immigrants make up the remaining 23 percent of the 35.3 million Hispanics in the United States.

Mexicans

Prior to the Mexican-American War (1846-1848), Mexico extended throughout much of the American West, with Spanish colonials, later Mexicans residing primarily in the present-day states of California, Arizona, New Mexico, Texas, and southern Colorado. Spanish settlement began in the late 1500s, increasing over succeeding centuries. Under Spanish Colonial rule throughout the 17th and 18th centuries, Spanish religion, government, and commerce dominated the cultural development of Mexico and blended with American Indian culture.

The Pueblo Revolt in 1680 drove out more than 2,000 Spanish settlers from what is modern-day New Mexico. Further exploration and settlement of lands in California,

Arizona, and Texas occurred during the 1690s. Several of the indigenous peoples looked upon the encroachment unfavorably, leading to conflicts between American Indians and Spanish settlers.¹⁰ The Spanish Crown eventually established a string of ranches and towns such as Laredo and Mier, Texas, in the Rio Grande Valley during the 1740s and 1750s with 6,000 settlers.¹¹ Father Junípero Serra founded and established what became a series of 21 missions on El Camino Real de California, stretching from San Diego to San Francisco starting in 1769, and imprinted Iberian culture onto the American landscape.¹² The missions served to further the administrative capacity of New Spain in its northern holdings.

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In 1821, Mexico was one of the last of Spain's New World holdings to gain independence. Within a short time, the Texas Revolution of 1836 saw Mexico in a secession battle of its own. The formation of the Republic of Texas set the stage for an eventual two-year war between Mexico and the U.S. The Treaty of Peace, Friendship, Limits, and Settlement, better known as the Treaty of Guadalupe Hidalgo, was signed in 1848, and ended the Mexican-American War. It increased the land mass of the U.S. by 50 percent and grandfathered in the 100,000 Mexican nationals within the territory as U.S. citizens. Although the Treaty of Guadalupe Hidalgo guaranteed U.S. citizenship, religious freedom, property rights, and the right to maintain Mexican culture and traditions, in practice, those rights were largely ignored.¹³ The treaty articles were often overturned in legal cases or not recognized by the state and local governments.

In New Mexico for example, Hispanics struggled with external pressures to maintain their cultural identity through language.¹⁴ Changes in the political and economic landscape made retention of ethnic identity a detriment.

Throughout the latter half of the 19th century, the demand for inexpensive labor in the agriculture industry and rail system dramatically increased the number of Mexican immigrants.¹⁵ From the late 19th century through the Depression years of the 1930s, many Mexican American landowners lost their land due to mechanized agriculture, increased taxes, and the impact of discrimination on Mexican nationals and their descendants.¹⁶ Many Mexican Americans were forced to find other ways to earn a living in railroad construction, steel mills, and the meatpacking houses in the Midwest and East.

The Treaty of Guadalupe Hidalgo increased the landmass of the United States by 50 percent and 100,000 Mexicans became American citizens.

Courtesy of the National Archives and Records Administration.



Hispanic influence on labor in the U.S. includes mining operations throughout the middle and southwestern parts of the nation.¹⁷ Sites such as the New Almaden Mining Historic District highlight Hispanic heritage in mining that predates the California Gold Rush of 1848. Established in 1845 the mining company was named for the mercury-producing mines in Spain and New Almaden was staffed by Mexican miners. Many from Sonora, Mexico, had worked in copper and gold mines. With the discovery of gold in California and the opening of the West to development, experienced Mexican and Central and South American miners provided needed expertise. Mines were discovered in other states and Hispanic miners migrated from across the Southwest to extract precious metals, quicksilver, and coal from Alaska to Iowa.

Migrant farm labor was a mixed blessing for the Mexican community in the U.S. Due to the need, there were plenty of jobs in agriculture, but no desire to see the laborers settle in the U.S. During the 1930s, attempts were made to return *Mexicano* farm laborers back home through repatriation programs, despite the fact that many of those targeted were American citizens.¹⁸ Ironically, the need for labor would bring Mexican immigrants back to the U.S. a few years later with the establishment of the Bracero Program in 1942. A joint program with the governments of Mexico and the U.S., it was intended to offset the loss of human labor due to the

military draft and wartime industries. Under the Bracero Program more than four million farm workers from Mexico came to work in the U.S.¹⁹ Following the Second World War and spurred by a recession in 1953, the familiar trend toward repatriation returned with Operation Wetback in 1954, sending over 1 million Mexicans and many American citizens of Mexican descent, to Mexico. The nature of the work, combined with the repatriation efforts, led to a sense of rootlessness among the laborers, which shaped the dominant culture's view of them as being disposable.

Racial tension between Mexicans and the majority population manifested itself in disputes and sometimes violence. The Sleepy Lagoon Incident in 1942 and the Zoot Suit Riots of 1943 in Los Angeles involving Mexican American youth, servicemen, and police, reflected negative impressions of Mexican Americans by the majority culture.²⁰ The Sleepy Lagoon Incident involved the killing of a young Mexican male and led to discriminatory crackdowns on the Mexican American population by the Los Angeles police. The Zoot Suit Riots were a series of clashes between *pachucos*, a Mexican American youth subculture known for "zoot suits," long suits with broad shoulders and baggy pants, and wide brimmed hats, and U.S. sailors on leave. Yet, as these events transpired, nearly one-half million Mexican Americans were serving in World War II. Seventeen Mexican Americans won the Congressional Medal of Honor for their actions in the war. Participation and sacrifice in World War II by Mexican Americans and other minorities made acceptance of discrimination against them at home intolerable.

Currently, there are nearly 21 million Mexican Americans in the U.S., living primarily in the West and Southwest, but with sizable enclaves in cities such as Chicago, Illinois; Kansas City, Missouri; and Detroit, Michigan.

In the 1960s, stronger, more vigilant voices demanded recognition and change. In response to the cultural move toward ethnic identity, some Mexican Americans appropriated the name of "Chicano" (a shortened, previously pejorative version of *Mexicano*). Chicanos even referred to the Southwest as Aztlán, identifying the area north of Mexico as an original homeland of their ancestors.²¹ Currently, there are nearly 21 million Mexican Americans in the U.S., living primarily in the West and Southwest, but with sizable enclaves in cities such as Chicago, Illinois; Kansas City, Missouri; and Detroit, Michigan.

Puerto Rico became a U.S. territory in 1899, with the signing of the Treaty of Paris ending the Spanish-American War.

Puerto Ricans

The second largest group of Hispanics in the U.S. is Puerto Rican. According to the 2000 U.S. Census, there are 3.5 million people of Puerto Rican descent on the U.S. mainland.²² Occupied by Spain since the 16th century, Puerto Rico was more important as a gateway to the Caribbean through the Mona Passage than it was for the island's resources. However, labor practices used throughout Spain's New World holdings were developed on the island. The native Taíno Indians were forced to work in the mines and agricultural production. The Taíno population was virtually decimated by disease and exhaustion; survivors intermarried with Spanish settlers. African slaves replaced the Spanish-Taíno labor force until 1873, when Spain ended slavery in Puerto Rico. Puerto Rican culture, like other former Spanish colonies, is strongly shaped by Catholicism, blended with pan-African influences in the language, music, and food.

Puerto Rico became a U.S. territory in 1899, with the signing of the Treaty of Paris ending the Spanish-American War. This was the beginning of an uneasy relationship based on economic and military interests posited against the island's desire to define its own national course.²³ At the turn of the 20th century, the sugar industry dominated the economy. Following World War II, light industry such as apparel and textiles for American markets emerged as prime engines for the island's economy. Since the early 1970s, high-technology industries such as pharmaceuticals and electronics have gained prominence. Puerto Rico has always had military significance, first to the Spanish to control access to the Caribbean via the Mona Passage, and later as a training ground for U.S. military activities in the region.

In the 20th century, Puerto Rico's status as an unincorporated territory, and since 1952, as a freely associated commonwealth within the United States, created opportunities for Puerto Ricans to travel without passports to the U.S. mainland. Woodrow Wilson extended citizenship to Puerto Ricans in 1917 with the signing of the Jones-Shafroth Act.²⁴ Following World War II, migration from the island to the mainland jumped significantly, nearly nine times as in the previous period. Cheap airfare and the constant demand for labor in cities led a sizable population to the U.S. mainland. There are now as many people of Puerto Rican descent living in the U.S. as there are on the island of Puerto Rico.²⁵

The nation's largest mainland Puerto Rican community is in New York City. Places such as Casa Amadeo (Antigua Casa Hernandez), a record shop in the Bronx, played a critical role in maintaining and furthering Puerto Rican and Hispanic music heritage in the city. Philadelphia and Chicago have the second and third largest Puerto Rican populations outside of Puerto Rico. Pro-liberation Puerto Rican exiles established an enclave in Philadelphia in the late 1800s, while Chicago's Puerto Rican community was established in the 1930s.²⁶

Cubans

Christopher Columbus landed on the island of Cuba in 1492 during his first attempt to find a direct sea route from Europe to Asia. Cuba was one of Spain's first Western Hemisphere holdings, with permanent settlements established in 1511, and one of its last, gaining its independence in 1898. A mix of Spanish, African, and indigenous Taíno and Ciboney people, Cuba's population was similar to many of the Spanish colonies in the Caribbean. The U.S. briefly occupied Cuba from 1898 to 1902, following the Spanish-American War.²⁷ When the U.S. occupation of Cuba ended, Cubans were granted special immigration status due to mutual economic interests and the U.S. need for labor.

When the U.S occupation of Cuba ended, Cubans were granted special immigration status due to mutual economic interests and the U.S. need for labor.

Due to its proximity to Florida, Cuba has long had a close relationship with the U.S. Spanish officials and militia stationed in Havana regularly left the island for tours of duty in Florida. Later, when Spain ceded its North American holdings in the Mississippi River region to England with the Treaty of Paris in 1763, the colony of La Florida was evacuated to Havana, Cuba. Immigration to Florida and the rest of the United States increased when Spanish rule ended. By the early part of the 20th century, Cuban enclaves were present in Key West and Tampa (notably Ybor City), Florida, and New York. In 1959, the migration of Cubans to the U.S. began in earnest following the fall of the Fulgencio Batista regime.²⁸ Those in opposition to Fidel Castro's rule fled the island. The "freedom flights" of 1965 to 1971 saw over 245,000 Cubans arrive in the U.S. In the 1980s, the boat lifts from Mariel brought thousands of Cubans into South Florida primarily and Miami in particular. Today, Cubans constitute the third largest Hispanic group in the U.S. with a population of 1.2 million people.

Cuban immigrants have influenced American popular culture through music: jazz (Xavier Cugat, Machito, Mario Bauza) and salsa (Celia Cruz). Cuba provided sugar, coffee, and tobacco for U.S. markets, as well as skilled laborers and other workers. The cigar production trades in Florida and New York City were dominated by Cuban immigrants. Professionals such as attorneys, doctors, bankers, artists, artisans, and other skilled workers, who came to the U.S. starting in the 1950s, formed the basis of the Cuban community of Miami and southern Florida.

Dominicans

Santo Domingo was the first permanent settlement (1496) in the first European colony established in the Western Hemisphere, Hispaniola. The extraction of gold was Spain's primary reason for colonizing the island. This required labor, which the Spanish initially sought from the Taíno Indians. Once the gold was exhausted, labor was necessary for agricultural and domestic needs. The estimated population of 1 million Taínos in 1492 was reduced to 500 by 1548, due to disease and maltreatment by the Spanish. However, in a pattern that would repeat itself throughout the New World, starting in 1503, enslaved Africans replaced the rapidly dwindling Taíno population. Currently, Afro-Dominicans and mulattos make up 90 percent of the country's population.

The Dominican Republic shares the island with the nation of Haiti. While briefly a political and economic linchpin of Spain's Caribbean holding, it was quickly usurped by Mexico and Peru as preferable destinations for Spanish enterprises. Spain essentially abandoned the island to focus its attention on more lucrative colonies over the next 250 years. This eventually opened the door for the French to establish the nation of Haiti on the western third of the island in 1697.

From this period until 1844, Santo Domingo as it was called, struggled to maintain independence from France and Haiti. The struggle was due to Spanish indifference, economic stagnation, and a weak political situation in the local government. In 1821, Santo Domingo became the independent republic of Spanish Haiti, but still found itself under attack and eventual control by Haiti from 1822 to 1844. The Dominican Republic won its independence in 1844, spearheaded by a resistance movement to Haitian rule led by Juan Pablo Duarte and others. However, poor economic

decisions, political assassinations, and hostile factions within and without caused Spain, and then the U.S. to intervene on several occasions over the next 60 years. This led to the occupation of the Dominican Republic by the U.S. from 1916 to 1924.²⁹

The Dominican Republic won its independence in 1844, spearheaded by a resistance movement to Haitian rule led by Juan Pablo Duarte and others.

Political unrest and economic opportunity after 1961, with the fall of Rafael Trujillo's regime, opened up Dominican immigration to the U.S.³⁰ Many Dominicans who have migrated to the U.S. retain strong ties with their towns and villages of origin and provide economic support to the island nation (*remesas*) and have become part of a transnational community where individuals essentially become participants in both communities, a common practice within Latin America. While relatively small in number (roughly 765,000), the Dominican population is largely in New York City (making it the second largest Latino group in the metropolitan area) and other urban centers like Miami.

Salvadorans

The smallest of the Central American countries, El Salvador was founded by Pedro de Alvarado in 1524, during his explorations of the Central American isthmus. Lacking many of the resources of the other Spanish colonies in the region, El Salvador (or “the savior”) relied on a series of single-crop agricultural exports as the primary economic engine—first cocoa, then indigo, and later coffee.³¹ The profits from coffee helped develop a light manufacturing center within the country, with cotton and sugar cane as secondary crops. However, this dependence on a limited economy caused political and economic instability in the 20th century and led to the mass exodus of people to Honduras, Mexico, and the U.S.³²

The civil conflict during the last decades of the 20th century between the Salvadoran government and groups such as the FMLN (Farabundo Martí Front for National Liberation) revolutionary army accelerated migration to the U.S.³³ In cities such as Washington, DC, San Francisco, and Los Angeles, the Salvadoran population makes up a sizable portion, and in the case of Washington, the majority, of the Hispanic population. More enclaves have been established in North Carolina, New York, Maryland, and Virginia. Salvadorans make up 1.9 percent of the Hispanic population in the U.S.

Colombians

Colombia, with 1.3 percent of the nation's Hispanic population, is the only South American nation with a substantial population in the United States. Spanish conquistadors Alonso de Ojeda and Rodrigo de Bastidas first landed along the Caribbean coast in modern-day Colombia in 1499 and 1500, respectively. Having portage on both the Caribbean Sea and the Pacific Ocean made Colombia a valuable possession for the Spanish Crown. Settlements at Acandí (1510), Santa Marta (1525), and Cartagena (1533) were critical for Spain's exportation of precious metals and gems from the South American interior under the mercantile system. As with other Spanish colonies, the harsh labor extracted from the indigenous population (Chibchuas and Caribs) led to their decimation, and in response the importation of enslaved Africans. By the 1990s, the indigenous population diminished to less than 1 percent of the total population.

In April 1819, Colombia gained independence from Spain, as part of a colonial revolt by the nations that made up the colony of New Granada (Colombia, Venezuela, Panama, and Ecuador).³⁴ In the years after independence, Colombia's exportation of coffee and other agricultural products found markets in the U.S. Following World War II, Colombian migration to the U.S. increased, driven by political violence in the country and the desire for a better life.³⁵ Following the 1965 amendments to the Immigration and Nationality Act, Colombian immigration to the U.S. increased again, due in part to ongoing political and social problems.³⁶

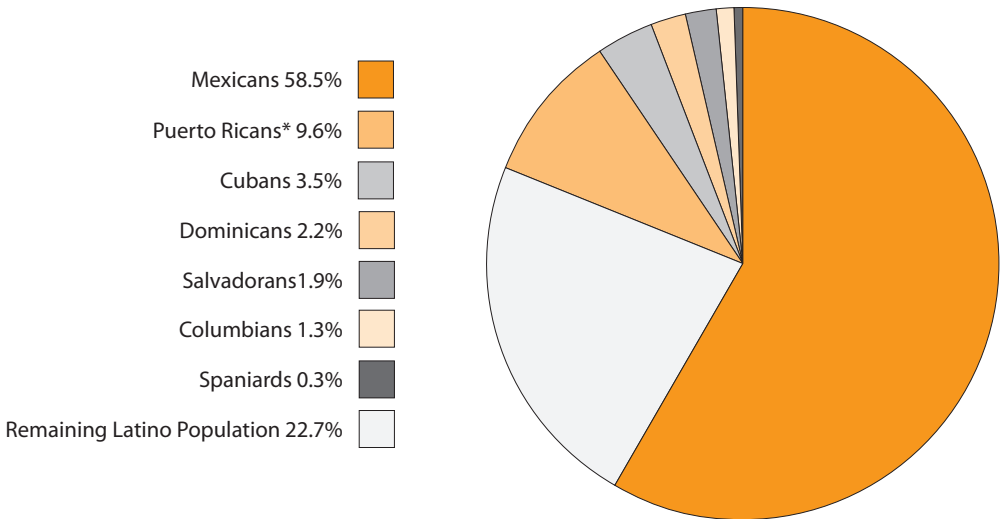
Colombian populations currently exist in the cities of New York, Washington, DC, and Los Angeles, and are also located in states such as Maryland, Virginia, New York, New Jersey, and Florida.

Hispanic Influence on American Culture

Hispanic culture cuts a wide swath across the American cultural landscape. Arguably the first novel written in the Americas was *The Misfortunes of Alonso Ramírez* by Carlos de Sigüenza y Góngora in 1690.³⁷ Names of cities, towns, and geographical landmarks from Alaska to Arkansas have Hispanic roots. For example, Galveston, Texas, is named for Bernardo de Gálvez, Spanish Governor of the Louisiana Territories during the American Revolution. He supplied

provisions and weapons to the Continental Army and led troops into battle against the British along the Gulf Coast.³⁸ The cornucopia of Latin America provides foodstuffs such as cocoa, vanilla, chiles, tomatoes, and pinto and black beans. Salsa has surpassed ketchup as the most popular condiment in the U.S. The current influence on popular music and dance ranges from salsa to Tejano music to reggaeton. The *cha-cha-chá*, the *samba*, and *meréngue* have their origins in Hispanic culture. Hispanics continue to enrich American culture across the nation.

Breakdown of Hispanic Population
According to U.S. Census, 2000



*Puerto Rico is a commonwealth of the United States

Hispanic populations are adding an increased diversity within more rural and exurban communities. Pennsylvania, for example, has a Hispanic population of nearly 400,000, with 64 percent being of Puerto Rican descent. In the last 15 years, Puerto Rican and Dominican immigrants have moved to Reading, Allentown, and Lancaster, with Hispanics recently becoming a majority in Reading.³⁹ Hispanic impact on the communities has led local preservation organizations to develop programs to encourage the expression of Puerto Rican and Hispanic cultures in preserved older buildings.⁴⁰ In Washington, DC, one-third of Hispanics come from Central American nations; the majority is from El Salvador.⁴¹

A local festival in the Adams Morgan neighborhood started over 30 years ago for the various Hispanic ethnic groups and became the National Latino Festival, celebrating the range of Hispanic heritage in music, dance, art, and culinary expression.⁴²

The Mexican tradition of murals has arguably produced some of the best representations of this art form. Dating from the early Maya and Aztec periods in Mexican history, murals have been a popular cultural expression. During the 20th century, muralists such as Diego Rivera, Jose Orozco, and David Siqueiros, produced commissioned works in the United States and Mexico for private and public clients. The murals were often forms of protest against Spanish cultural hegemony and class struggles.⁴³ The Works Progress Administration recognized the benefits of the populist tenor of Mexican muralism during the New Deal Era, and commissioned mural art for federal buildings throughout the nation. In the tradition of the mural as social commentary, murals painted on the Interstate 5 overpass pillars in San Diego have transformed what was once an eyesore into a place of cultural memory, nicknamed “Chicano Park.” Residents now seek to have the area and its art protected by the state.⁴⁴

Agricultural History

The history of the nation’s agricultural industry, seen as the backbone of American commerce and essential to the nation’s growth, is incomplete if the role of Hispanics is overlooked. Mexicans operated farmsteads and ranches in the regions that were annexed by the U.S. in 1848. Sometimes as owners or entrepreneurs and frequently as laborers, Hispanics made it possible for American farms to expand agricultural endeavors, establish citrus groves and vineyards, and process and market agricultural goods. From 1942 until 1964, the Bracero Program provided U.S. agriculture with Mexican laborers to assist with the labor shortages during and after the Second World War. Today, Mexicans and other Hispanics continue to provide essential labor for the agriculture industry.⁴⁵

As significant an impact as the farm workers had on the landscapes of California, their involvement with labor unions is equally important. Hispanics were some of the earliest union organizers in the fields across the nation.



César Chávez's success with the National Agricultural Workers of America, later named the United Farm Workers of America, was the culmination of 60 years of labor organization by Hispanics and other diverse groups in California.

Courtesy of George Ballis, Take Stock.

Dating back to the 1883 cowboy strikes in the Texas panhandle, Hispanics in agriculture have been at the forefront of the American labor movement.⁴⁶ Struggles for equality typify the experiences of many ethnic groups, who find strength in numbers, working with other ethnic minorities to overcome legal obstacles. César Chávez founded the United Farm Workers (previously the National Farm Workers Association) in Delano, California, with Mexican, Chicano, Filipino, Chinese, and Japanese farm workers seeking fair wages for their labor. Drawing on Mexican symbolism and traditions, his success was the result of 60 years of union labor organization, with Hispanics prominently involved.⁴⁷ For example, the use of an Aztec eagle on the United Farm Workers flag represents dignity and the connection to Mexican people on both sides of the border.

Spanish Colonial Settlements

The organization of the physical plans of the settlements came from the Spanish Crown's Ordinances for New Towns, or Laws of the Indies, that dictated how towns were to be laid out, where they were located, "to ensure ordered and just communities."⁴⁸ These plans varied little from place to place, with materials being the main difference. The Laws of the Indies indelibly imprinted the landscape of the Americas with Spanish cultural heritage. With this physical plan, Spanish authorities developed a tripartite system of missions, presidios, and pueblos to settle areas for Spanish dominion.

The architectural styles that make up the general palette within Hispanic heritage in the Americas are rooted in these ordinances. Spanish Colonial style architecture, as defined by Virginia and Lee McAlester in *A Field Guide to American Houses*, is commonly a one-story building with a low pitched roof (shed or side gabled) or a flat roof with a parapet, built either of rubble stone or adobe.⁴⁹ Roofs can be made of semi-circular tile or wooden frame covered in thatch. Flat roofs have heavy horizontal timber beams embedded in the masonry walls, to support the masonry roof, with drain spouts of tile, wood, or tin, jutting from the parapet to remove water. Usually modular in construction, rooms are added as separate structures, with no interior passages between rooms. A porch that connects rooms usually runs behind the house, away from the public view.

Larger exemplars had cantilevered balconies or galleries on the second floor. Window openings tended to be small and few. Unglazed windows with wrought iron grilles were later replaced for larger double-hung sash windows.

Over 400 years of Spanish Colonial architecture being executed and interpreted by multiple artisans and builders led to several architectural stylistic offshoots. As practiced in the American Southwest, the styles merge building techniques and materials from the Spanish and American Indian traditions. The Spanish Colonial Revival took aspects of the Georgian plan, with added embellishments from the Spanish architectural lexicon, and is prevalent throughout the nation, especially in California and the Southwest. The style came in vogue with the hosting of the Panama-California Exposition in San Diego in 1915, which featured the form in its exhibition buildings. However, earlier examples, such as the Mary Rogers Kimball House, St. Cecilia's Cathedral, and St. Philomena's Cathedral, all in Omaha, Nebraska, date to the first decade of the 20th century.⁵⁰

St. Philomena's Cathedral in Omaha, Nebraska, is an early example of Spanish Colonial Revival architecture that became popular during the first part of the 20th century.

Courtesy of Lynn Meyer.



Popular sub-types, such as Mission and Pueblo Revival, were characterized by simplicity of form and ornamentation, such as shed roofs and single-level, rectilinear floor plans. Mission-style homes might have elaborate parapets, reminiscent of the missions. Monterey Revival, two-story houses with the galleries, bore closer resemblance to Anglo housing forms, with low rooflines and a heavy use of Spanish tile. Spanish Eclectic, harkened to different periods of the Spanish architecture (Moorish, Byzantine, Gothic, or Baroque).⁵¹ The style was more ornate, with arched porches, bell towers, and a combination of hipped and gabled roofs.

Missions

Spanish Colonial missions established in Florida, Louisiana, Texas, New Mexico, Arizona, and California helped define popular perception of Hispanic architecture. Missions contained rooms for religious instruction, occupational production (crafts weaving, candles, wine), and other daily functions. Priests designed and directed the building of churches based on The Laws of the Indies and used local materials. New Mexico missions, for example, combined Spanish and Pueblo building styles and techniques.⁵²

San Xavier del Bac Mission in Tucson, Arizona, is considered one of the finest examples of Spanish Colonial architecture in the United States. It meshes Baroque design with American Indian building materials and techniques.

Courtesy of Historic American Buildings Survey.



The Spanish settlements in the Southwest exhibited the practice of maintaining proximity to indigenous tribes, converting them to Catholicism, and incorporating American Indians in the permanent towns. The establishment of Catholic missions was integral to the process of conquering and controlling newly settled areas and the people therein. Missions were used in the frontier areas to pacify American Indians and help establish friendly relations and allies among previously hostile tribes.⁵³

The San Antonio Missions National Historical Park is exemplary of the Spanish mission efforts. Established to link the missions in East Texas to those in the rest of New Spain, the park includes five missions, a presidio, and several agricultural features, including the Espada Acequia, an engineered channel from the San Antonio River, and the Espada Aqueduct, a pipe carrying water to the mission.⁵⁴ The *acequia* system of diverting water from a water source was a critical technology, giving residents access to potable water and making the irrigation of crops possible. The missions, fort, and settlements served as the foundation of one of the most successful communities in Texas and the city of San Antonio.

Pueblos

The civilian settlements were called pueblos (villages). Situated near the missions, Spanish and *mestizo* settlers provided agricultural products for the presidios and soldiers garrisoned there, and set a standard for Spanish life for the Indians to follow. The town (villa) plan, as determined by the Laws of the Indies, prescribed everything from where buildings were located to the direction the villa should face.

The structures in the pueblos were usually one-story buildings, similar in material and construction, with housing on streets laid out in a grid, and a town plaza containing a church and administrative buildings. Shed roofs or flat roofs with parapets were common. Villas contained necessary industries, including the raising of livestock. It is also where the Spanish civil administration was located. While there were many small pueblos in New Mexico, the modern cities of Los Angeles, San Jose, San Antonio, Albuquerque, and Santa Fe were established as villas.

In California, four presidios (San Diego, Santa Barbara, Monterey, and San Francisco) were strategically established along the coast to protect the missions, suppress uprisings among the indigenous peoples, and keep the Camino Real passable.

Presidios

Presidios were military posts located in relative proximity to missions and other civilian settlements to provide defense, as well as places to launch offensives or to open up new territories. Soldiers garrisoned there and worked with the missions to reinforce the Spanish Crown's efforts. For example, the presidio San Antonio de Bexar was established to protect Mission San Antonio de Valero, also known as the Alamo, in what is now San Antonio, Texas.

In California, four presidios (San Diego, Santa Barbara, Monterey, and San Francisco) were strategically established along the coast to protect the missions, suppress uprisings among the indigenous peoples, and keep the Camino Real passable.⁵⁵ The Presidio of San Francisco, established in 1776, was the oldest continuously operating military installation in the U.S. until its closure in 1994. In the absence of secular authority, presidios filled the role. In Louisiana, Presidio de Nuestra Señora del Pilar los Adaes served as the administrative authority for Spanish Texas for nearly 20 years prior to the capital moving to San Antonio.

Military History

The Hispanic military presence extends beyond presidios. Hispanics participated in the Revolutionary War, the War of 1812, the Civil War, both World Wars, and every conflict since. Spain surreptitiously supported the Colonials in the beginning, with supplies and resources until openly declaring war upon Britain in 1779. General Bernardo de Gálvez assisted the Colonials through aid and arms, with his conquest of Pensacola during the American Revolution in 1781, as one example.⁵⁶ In his capacity as Governor of Louisiana from 1776 to 1783, Gálvez was instrumental in reestablishing a Spanish presence in Louisiana, as well as serving as a valuable ally for the Colonials in their struggle with England.

Another Hispanic patriot is Jorge Farragut, a Spaniard from Minorca who fought with the patriots during the American Revolution. He also served in the U.S. Navy as a captain in the War of 1812. His son, Admiral David Farragut, was a hero of the Civil War, and was considered as a presidential candidate at the time of his retirement from the Navy.⁵⁷ Born in Knoxville, Tennessee, the younger Farragut became the nation's first rear-admiral in 1862, first vice-admiral in 1864,



David Farragut, a Spanish American from Tennessee, was the first full admiral in U.S. history.

Courtesy of Marcia A. Smith.

and first full admiral in 1866, as a result of his heroics during the Civil War.⁵⁸ David uttered the famous phrase “Damn the torpedoes! Full speed ahead,” at a naval battle outside of Mobile, Alabama. Statues of both Farragut and Gálvez in Washington, DC, honor their military exploits.

Hispanics served in the U.S. Army during the Mexican-American War, fought in Havana Bay during the Spanish-American War, and earned recognition from the French and U.S. military in World War I. World War II saw nearly 500,000 Hispanic Americans fighting in the European and Pacific theaters. One highly decorated unit, the 141st Infantry Regiment, included a high concentration of Hispanics in its ranks.⁵⁹ Hispanic men and women continued to serve their country valiantly through the Korean, Vietnam, and Gulf Wars. There are a total of 39 Hispanic Congressional Medal of Honor recipients.⁶⁰

The Evolution of Hispanic Culture

While the influence of Mexico on Hispanic culture in the U.S. can not be overstated, Spain's other colonial holdings in the Western Hemisphere contribute to the expanding definition of Hispanic in the U.S. The 2000 census shows that Mexico provides the largest number of immigrants (58.5 percent) however, that percentage is down from the previous census (60.4 percent in 1990), while the percentage of other Hispanics (Central, South America, Caribbean Islands, Spaniards) has increased. Over the past several decades, people of Hispanic descent have immigrated to the U.S. in greater numbers, choosing cities in the Midwest, Southeast, and Northeast to settle and extend the Latin Diaspora.

Is There a Pan-Hispanic Identity?

In the U.S., the depiction of Hispanic culture is dominated by Mexican/Chicano Americans, particularly west of the Mississippi River, with Puerto Ricans/Cubans/Caribbean Americans on the East Coast. Linkages through common religious beliefs, and the overarching colonial Spanish culture and language (although not in all cases) create the image of a pan-Hispanic identity. However, national loyalties, transnational residence, and a multiplicity of cultures and ethnicities make a pan-Hispanic culture difficult to define.

Recent reflection upon and reexamination of Hispanic culture in the Americas reveal the culture not as a monolithic entity but as a multivalent model revolving around some common points of confluence. As David Gutierrez points out, these common ideas include: Spanish language heritage, genetic and cultural creolization, a Catholic tradition, and finally a common history of national liberation from Spanish rule.⁶¹ This common history does not account for the hundreds of thousands of Indian and *mestizo* descendants in the North American Spanish territories prior to the land coming under U.S. control. Spain's former hegemony created touchstones for the many nations and regions, but these touchstones cannot define all the peoples of Central and South America and the Caribbean nations.⁶²

Discrimination in the U.S. against ethnic minorities encouraged groups to find strength in numbers to counteract those practices. Areas with sizable Hispanic populations elected members of their communities to political office. Pressure from students led to the establishment of ethnic studies programs at universities and calls for cultural revival amongst young minority groups.⁶³ Increased political activism by various Hispanic groups throughout the 1960s (coinciding with the Civil Rights activities of African Americans and other ethnic groups) led to the formation of pan-Hispanic lobbying and advocacy groups, such as the National Council of La Raza, the League of United Latin American Citizens (LULAC), and the National Association of Latino Elected and Appointed Officials (NALEO).⁶⁴

Scholarship

The Hispanic heritage of the United States can be characterized in several ways. The material and tangible heritage of the Spanish Colonial legacy is evidenced in historic architecture; influences upon architecture and design; the naming of states, towns, neighborhoods, streets, landscape features, and rivers; and the intangible aspect of culture and a sense of place within the American historical narrative. Hispanic heritage on the landscape, such as town plans, architectural styles, and artistic representations in murals and sculptures, offer physical resources to examine the development of the heritage throughout American culture. Ideas about belonging and cultural identity are debated in literary and scholarly discussions.

The Spanish Frontier in North America provides insight into Spanish Colonial policies as they played out in the American Southwest and West, and their impact upon the indigenous cultures.

Historic preservation efforts have preserved several of the prominent buildings (forts, missions, and civic buildings) that reflect the Spanish Colonial era. Archives in universities and historical societies around the nation and throughout the Caribbean contain material related to the Spanish Colonial legacies, engineering documents, architectural and planning documents, and maps. But, where is the line of demarcation between Spanish Colonial and Hispanic heritage in the U.S.? The Latin American countries can use the dates of independence as the point of divergence, but how does the preservation field recognize the change within the U.S. population?

Research on Hispanic immigration, labor histories, and political and community histories is increasing.⁶⁵ This research recognizes the impact of Hispanics in the United States' culture and history. This guide will provide preservationists and cultural resource managers with a research base to examine and build upon as they explore the Hispanic experience.

Focusing on the Hispanic Southwest, the work of David J. Weber has been central to exploring Mexican America.⁶⁶ *The Spanish Frontier in North America* provides insight into Spanish Colonial policies as they played out in the American Southwest and West, and their impact upon the indigenous cultures, Spanish settlers, and other empires seeking a toehold. Gloria Anzaldúa's *Borderlands/La Frontera* takes a multidisciplinary approach to addressing the "borders" that define Latino (and for her, feminist) culture. She uses poetry, cultural anthropology, and personal insights into life between Mexico and Texas, the Mexican past, and Hispanic present.⁶⁷

Encompassing a national history of Hispanics in the U.S., Juan González's *Harvest of Empire* analyzes how Latin American migration and the Hispanic experiences in the U.S. differ from European immigration histories, with the transnational nature of many Hispanic communities and the economic and political influence of the U.S. on Latin America since the end of Spanish control in the region. González and other scholars have stressed that Hispanic migration to the U.S. cannot be equated to the circumstances and experiences of other immigrants. To understand the history of Hispanics in America, the topic must be explored with new questions and bolstered with interdisciplinary studies.⁶⁸

Current scholars, such as Ilan Stavans and Richard Rodriguez, have stated that to adequately explore Hispanic history in the United States, studies must be interdisciplinary and intersect with ethnic studies, history, anthropology, oral histories, and the disciplines that recognize the complexity of Hispanics in the U.S. and abroad. Stavans, a professor of Latin American and Latino Culture at Amherst College, writes about Latino identity through language and culture in the Latin Diaspora.⁶⁹ Rodriguez, an English Literature scholar and editor for Pacifica Radio, confronts and deconstructs the ideas of Hispanic heritage through language and popular cultural perception.⁷⁰ He stresses the role of indigenous people in forming a Hispanic identity and connection to the Spanish language is not as important for U.S. Hispanics. Importantly, scholars studying Hispanic heritage recognize that the field challenges traditional perspectives on a U.S. historical narrative and expands the meaning of America's borders beyond the U.S.⁷¹

The Bracero History Project, a collaborative effort of the Center for History and New Media, George Mason University; the Oral History Institute of the University of Texas, El Paso; the Center for the Study of Race and Ethnicity, Brown University; and the National Museum of American History at the Smithsonian Institution, provides an important resource for documenting the experience of agricultural workers in America and the contributions of Mexicans and Mexican Americans to the U.S. economic, cultural, and political landscape. Oral histories of the *braceros* address their journey, experiences in processing centers, and working conditions.

Similarly, in San Juan National Forest in Durango, Colorado, the presence of carvings in trees, or arborglyphs, has spurred a research and documentation project that maps their locations along a 26-mile route throughout the forest. The arborglyphs, some dating to the early 1900s, were created by Basque immigrants from the Pyrenees region that borders Spain and France and Mexican American shepherds. The arborglyphs document the struggles of the shepherds against the Anglo cattle ranchers and the spirituality and isolation of the men who were almost solely associated with shepherding in the West's mountainous regions. The documentation project identifies and records the arborglyphs through drawings, photographs, mapping, and a GIS database.⁷²

U.S. acquisitions of previously held Spanish territories

- Florida, purchased by the U.S. from Spain, 1819.
- Texas, annexed 1845 (previously independent since 1836).
- California, Utah, and New Mexico Territory ceded 1848 with the Treaty of Guadalupe Hidalgo. These eventually became the states of Arizona, California, Nevada, New Mexico, Texas, Utah, and southern Colorado.
- Gadsden Purchase of 1853 from Mexico brought in the lands of southern Arizona and southern New Mexico.
- Puerto Rico became an unincorporated territory under the Treaty of Paris in 1899, ending the war between the U.S. and Spain. Currently, Puerto Rico is a Commonwealth.

Conclusion

Public awareness of the Hispanic presence and its impact on the history of United States has grown at a remarkable rate, due in part to the rapid increase in the Hispanic population. To further identify and interpret sites of significance associated with Hispanic culture, preservationists should look beyond the Spanish Colonial period to the 500 years of cultural influence on the American landscape. As Hispanic communities grow from the recent influx of new immigrants, preservationists will have opportunities to work with those communities to address documentation and presentation of the evolving culture.

Endnotes

1. Not included in the list are the Atlantic islands such as The Canary Islands or places on the Pacific Rim such as the Philippines. The hybridized culture of the Philippines has a strong Spanish cast, with an Asian population and is discussed in *Asian Reflections on the American Landscape: Identifying and Interpreting Asian Heritage* (Washington, DC: U.S. Department of the Interior, National Park Service, 2005), 11, 23.
2. Gonzales recounts the history of Spanish missionary work among indigenous people in the Americas. See Juan L. Gonzales, Jr., *Harvest of Empire: A History of Latinos in America* (New York: Penguin Putnam Inc., 2000), 16-17.
3. For discussion on the Anazazi in New Mexico, see Thomas E. Chávez, *An Illustrated History of New Mexico* (Albuquerque: University Press of New Mexico, 2003), 3-4. However, according to Art Gomez, Supervisory Historian for the Intermountain Regional Office, National Park Service, the term Anazazi is no longer acceptable among local Indian tribes. The preferred term is "Ancestral pueblos."
4. The U.S. Census began using the term "Hispanic" in 1980 to designate persons of Spanish-Hispanic origin or descent and includes (1) Mexicans, Mexican Americans, and Chicanos; (2) Puerto Ricans; (3) Cubans; (4) Central and South Americans; and (5) Other Hispanics. See Juan L. Gonzales, Jr., *Racial and Ethnic Groups in America*, fifth edition (Dubuque, IA: Kendall Hunt Publishing Company, 2003), 257. The 1970 census was the first to include a separate question on Hispanic origin, but the question was included in only 5 percent of the sample households. The 1980 and 1990 censuses asked people if they were of Spanish/Hispanic origin and in the 2000 census the term "Latino" appeared. See Betsy Guzmán, "The Hispanic Population Census 2000 Brief," U.S. Department of Commerce, U.S. Census Bureau, 2001.
5. See Geoffrey E. Fox, *Hispanic Nation: Culture, Politics, and the Constructing of Identity* (Secaucus, NJ: Carol Publishing Group, 1996), 12-14.
6. For more on self-identification among Latinos, see Juan L. Gonzales, Jr., *Racial and Ethnic Groups in America*, 3-17; Table 1-2; Suzanne Oboler, *Ethnic Labels, Latino Lives: Identity and the Politics of (Re)presentation in the United States* (Minneapolis: University of Minnesota Press, 1995).
7. See Gonzales, *Harvest of Empire*, xix.
8. See Oboler, *Ethnic Labels, Latino Lives*.
9. Ibid.
10. James Brooks addresses the practice of *encomienda*, the royal granting of Indian labor and tribute rights in return for commitment to religious instruction and protection of indigenous peoples, which made virtual slaves of the American Indians (Utes, Apaches, Pueblos, and others) for the missionaries and settlers. This practice partially precipitated the Pueblo Revolt of 1680 and earlier violent uprisings of Indian groups. A type of slavery where people were captured and held in servitude was supported through raids on villages and selling of the captives. It was practiced by both the settlers and American Indians and allowed for captives to become part of the raiding parties' families. Spain's familiarity with the process came from its experience during the Muslim occupation of southern Spain until the completion of the Reconquista in 1492. See James F. Brooks, *Captives and Cousins: Slavery, Kinship, and Community in the Southwest Borderlands* (Chapel Hill: University of North Carolina Press, 2002), 45-79.
11. After *penisulares* proved to be poor colonists, Spain sent auxiliary troops of Hispano-Mexican Africans and people from Central Mexico to open the way for settlement of Texas. These *castas*, or mixed-race people, were deemed better suited to the

- task. See Gloria E. Miranda, "Mexican Settlement" in *Encyclopedia of the American West*, eds. Charles Phillips and Alan Axelrod, Vol.3 (London: Simon & Schuster MacMillan, 1996), 973-974.
12. Father Junípero Serra set up the first mission in Alta California (modern California) in 1769.
 13. The scholarship on the period following the Treaty of Guadalupe Hidalgo indicates that legal rulings related to land claims by the displaced Mexican citizenry frequently went against them. The result was that Mexican landholders were disenfranchised and eventually removed from their holdings. The interpretation falls into one of three categories: the process was biased toward Anglo interests that agitated for war with Mexico; the Mexican claimants did not fully understand the common law legal system and therefore lost their lands due to ignorance; and the treaty protected the civil and human rights of the displaced Mexicans and that there is legal recourse available even today, but has not been tapped. What is not in dispute is that the U.S. government failed to honor the 8th and 9th Articles of the treaty, which would protect those people, their property, and their rights. See Christopher David Ruiz Cameron, "One Hundred Fifty Years of Solitude: Reflections On The End Of The History Academy's Dominance Of Scholarship On The Treaty Of Guadalupe Hidalgo," in *Legacy of the Mexican and Spanish-American Wars: Legal, Literacy, and Historical Perspectives*, eds. Gary D. Keller and Cordelia Candelaria (Tempe, AZ: Bilingual Press Review, 2001); María Josefina Saldaña-Portilla, "'Wavering on the Horizon of Social Being': The Treaty of Guadalupe-Hidalgo and its Legacy of its Racial Character in 'Ámerico Parades' George Washington Gomez" in *Radical History Review*, Issue 89 (Spring 2004): 135-164.
 14. The question of assimilation put pressure on native Spanish speakers to abandon their language to be American. Doris Meyer, *Speaking for Themselves: New Mexican Cultural Identity and the Spanish Press, 1880-1920* (Albuquerque: University of New Mexico Press, 1996).
 15. The need for cheap labor is a constant theme in American history and people of Mexican descent have frequently provided it. See Gonzales, *Racial and Ethnic Groups*, 226.
 16. The move to mechanized farming and large farming conglomerates in place of smaller, family-owned farms doomed many of the Mexican American landholders. An inability to compete and foreclosures caused many landholders to relinquish their ownership of large *rancherías*. Ibid, 225; Chávez, "Aztlán Rediscovered," 527-528.
 17. Extractive industries, particularly for precious metals and minerals, were one of the primary occupations of the Spanish Crown in the New World. The riches discovered in the Caribbean Islands, and South and Central America fueled their explorations and expectations of North America. The result was a centuries-long association of Hispanics in the Western Hemisphere with mining.
 18. Mexican repatriation programs took place at the federal and state levels. California, in particular, pursued the deportation with zeal. The Dunn Mexican Repatriation Program in California recently received publicity with the state senate bill to offer an official apology for the program. See discussion in Gonzales, *Racial and Ethnic Groups*, 228; Steve Boisson, "Immigrants: The Last Time America Sent Her Own Packing," in *American History* (September 2006) 20-27; cf. State of California Senate Bill 670, "An act to add Chapter 8.5 (commencing with Section 8720) to Division 1 of Title 2 of the Government Code, relating to Mexican Repatriation. An Apology Act for the 1930s Repatriation program," chartered February 22, 2005.
 19. The Bracero Program is formerly known as The Agreement of August 4, 1942, for the Temporary Migration of Mexican Workers to the United States, as revised, April 26, 1943, by an Exchange of Notes by the American Embassy at Mexico City and the Mexican Ministry of Foreign Affairs. The

contracts were controlled by independent farmers associations and the Farm Bureau of the U.S. The contracts were written in English and many of the laborers did not understand the stipulations in the contract, resulting in a virtual indentured servitude. See Gonzales, *Racial and Ethnic Groups*, 229-230; "The Bracero Program" at the Farmworkers websites, <http://www.farmworker.org/bracero>, accessed March 19, 2007.

20. The Sleepy Lagoon Incident revolved around the death of a young Mexican male, José Diaz in Los Angeles, CA, on August 1, 1942. It was portrayed in the media as a gang-related incident and led to a police crackdown on the youth and the arrest of 24 Mexican youth, with 17 going to jail. The result was a sustained period of police violence with tacit public approval and essentially racial profiling, with hundreds of Mexican American youth arrested with little or no cause.

With the Zoot Suit Riots, tensions between Mexican youth and off-duty servicemen in Los Angeles, led to 200 sailors going out and indiscriminately assaulting Mexican youth, stripping them of their suits during the summer of 1943. The public support for the sailors as heroes gave sanction to their acts, fueling deep-seated prejudices and leading to a week of violence against Mexican youth with no police intervention. For a brief description of both events see Gonzales, *Racial and Ethnic Groups*, p. 230-231. Cf. Carey McWilliams, *North From Mexico: The Spanish Speaking People of the United States* (Westport, CT: Greenwood Press, 1948 [1968], 228-229; Ismael Dieppa, "The Zoot-Suit Riots in Retrospect," in *La Luz* Vol 3. No. 8 (November 1974): 29-32.

21. See discussions of Mexican American identity in Gonzales, *Racial and Ethnic Groups*, 103-105.
22. *Ibid*, 259.
23. Ramón Grosfoguel describes a tripartite of economic, military, and special interests involved in Puerto Rico's relationship with

the U.S. There has been significant U.S. corporate investment in the island's manufacturing and agriculture sectors since the turn of the 20th century. The U.S. military used Vieques, recently returned to the island from the Navy, on the eastern side of the island for NATO training for military attacks in and around the Caribbean. Finally, through President Truman's Point Four Plan, Puerto Rico was held up as a shining example of the U.S. development efforts in the "third world" as opposed to the Communist models. See Ramón Grosfoguel, *Colonial Subjects: Puerto Ricans in a Global Perspective* (Los Angeles and Berkeley: University of California Press, 2003), 45-48.

24. The Jones-Shafroth Act of 1917 made Puerto Rico an "organized but unincorporated territory" of the United States and gave citizens of the island statutory citizenship. As a result, the act provided Puerto Ricans with increased opportunities and the U.S. with cheap labor at a time of need. Enlistment of Puerto Rican males into the military exposed them to a higher standard of living, while simultaneously providing the U.S. with additional manpower for the war. "The World of 1898: The Spanish-American War, The Jones Act" at The Hispanic Division of the Library of Congress online, <http://www.loc.gov/rr/hispanic/1898/jonesact.html>, accessed March 14, 2007; Grosfoguel, *Colonial Subjects*, 132-133.
25. See Grosfoguel, *Colonial Subjects*, 107-110, 219 table.
26. U.S. Census numbers for 2000 put the Puerto Rican population in Philadelphia at 91,527 and Chicago's at 113,055. See Latino Philadelphia at a Glance, the Balch Institute of Ethnic Studies for Historical Society of Philadelphia, at <http://www.hsp.org/files/latinophiladelphiaatagance.pdf>, accessed January 7, 2008; Gina M. Perez, "Puerto Ricans" in *Encyclopedia of Chicago*, maintained by the Chicago Historical Society, at <http://www.encyclopedia.chicagohistory.org/pages/1027.html>, accessed January 7, 2008.

27. The U.S. recognized Cuba's independence in a Joint Resolution passed by Congress, dated April 20, 1898. This resolution was the precursor to the Spanish-American War, but there was prior American interest in the struggle for independence between Spain and Cuba, due to interest in Cuba's agricultural production. The destruction of the U.S.S. *Maine* in Havana harbor on February 15, 1898 gave the U.S. the impetus to become involved. While the resolution acknowledged Cuba's sovereignty, the result of the war and subsequent Treaty of Paris saw the U.S. occupy Cuba for four years until returning control to a popularly elected government in 1902. The treaty also gave the U.S. possession of Puerto Rico, Guam, and the Philippines. See "Text to the Treaty Ending the Spanish-American War," at http://www.homeofheroes.com/wallof-honor/spanish_am/18_treaty.html, accessed July 30, 2009; "Treaty of Paris of 1898," in *The World of 1898: The Spanish-American War* at the Library of Congress Hispanic Division website, <http://www.loc.gov/rr/hispanic/1898/treaty.html>, accessed October 18, 2007; Alex Antón and Roger E. Hernández, *Cubans in America: A Vibrant History of a People in Exile* (New York: Kensington Books, 2002), 91-93.
28. By the end of 1960, over 60,000 Cubans immigrated to the U.S., which was reported in the census of that year. By 1962, 215,000 Cubans entered the country following Fidel Castro's assumption of control in Cuba. Antón and Hernández, *Cubans in America*, 148; Gonzales, *Racial and Ethnic Groups*, 286.
29. Largely a military operation, the American occupation of the Dominican Republic coincided with America's occupation of Haiti (1915-1934), a manifestation of the Roosevelt Corollary. Public sentiment eventually turned against foreign occupation after World War I and the U.S. See Jonathan Hartlyn, "Occupation by the United States, 1916-1924" in "A Country Study: Dominican Republic," Library of Congress Federal Research Division website at <http://lcweb2.loc.gov/frd/cs/dotoc.html>, accessed July 3, 2007.
30. Rafael Trujillo regime's (1930-1961) kept Dominican immigration to the United States at a minimum by maintaining strict control over visas and travel. The 1990s saw the arrival of Dominican immigrants in unprecedented numbers due to a search for greater economic opportunity. Following the fall of the Trujillo regime in 1961 and the 1965 amendments to the Immigration and Nationality Act, immigration to the U.S. became another tool for assistance. See Himicle Novas, *Everything You Need to Know About Latino History* (New York: Plume Publishing, 2003), 223; Hartlyn, "Occupation by the United States, 1916-1924" in "A Country Study: Dominican Republic"; Peggy Levitt, "Transnational Ties and Incorporation: The Case of Dominicans in the United States," in *Columbia History of Latinos in the United States Since 1960* (New York: Columbia University Press, 2004), 230-232.
31. In the years since independence, the issues of land reform and expansion of the economy played a significant role in the political landscape of El Salvador. Numerous movements to benefit the poorer portions of society sparked the imaginations of the populace over time, but the lack of land and a diversified economy allowed agent provocateurs to suppress reform efforts. By tampering with the means of production of the primary (and frequently only) export, the nation could be effectively crippled. Later, more violent means to force the issue of land reform and wealth distribution led to paramilitary activities and civil conflicts. See "A Country Study: El Salvador, Library of Congress Federal Research Division" website at <http://lcweb2.loc.gov/frd/cs/sv-toc.html>, accessed July 3, 2007.
32. Early immigration saw middle-class and professional Salvadorans leave the country in the earlier part of the 20th century. As the political situation deteriorated, the rural population also sought refuge. Estimates

- indicate that nearly 500,000 Salvadorans emigrated to the U.S. (primarily through Mexico) from the end of the 1970s until the early 1990s. See "Migration," in "A Country Study: El Salvador."
33. Policies instituted by President Ronald Reagan in 1981 allowed for continued Salvadoran immigration, and U.S. support of the El Salvador government and economy. See Norma Stolz Chincilla and Nora Hamilton, "Central American Immigrants: Diverse Populations, Changing Communities," in *The Columbia History of Latinos in the United States Since 1960*, ed. David G. Guitierrez (New York: Columbia University Press, 2004), 194-197; "The United States Takes a Hand," in "A Country Study: El Salvador."
 34. The Wars of South American Independence began in 1811 with Venezuela declaring independence from Spain. Eventually, fighting between Spain and Venezuela, led by Simon Bolivar, spread into the remaining areas of the Viceroyalty of New Granada, made up of Columbia, Panama, and Ecuador (the Viceroyalty's influence extended to other locations, including Costa Rica, Guyana, Trinidad and Tobago, and prior to independence, Venezuela). Following Venezuela's lead, the three territories formed the United Provinces of New Granada, which was reclaimed by Spain in 1816. By 1820, all South American nations gained their independence from Spain. See "The Founding of a Nation: The Independence Movement," in "A Country Study: Columbia, Library of Congress Federal Research Division" website at <http://lcweb2.loc.gov/frd/cs/cotoc.html#co0021>, accessed July 31, 2007; Hezekiah Butterworth, *South America: A Popular Illustrated History of the Struggle for Liberty in the Andean Republics and Cuba* (New York: Doubleday and McClure, 1898).
 35. The period of the 1950s in Colombia is known as "La Violencia," where politically-linked violence between the liberal and conservative parties contributed to systemic socioeconomic problems. The violence, along with the economic pull of U.S. technological and industrial interests of highly skilled professionals from various fields (known as "the Brain Drain"), contributed to the outmigration of Colombia's middle-class professionals. See Marilyn Espitia, "The Other 'Other Hispanics': South American-Origin Latinos," in *Columbia History of Latinos in the United States Since 1960* (New York: Columbia University Press, 2004), 266, 269-270.
 36. The history of drug violence in Colombia is well documented. The regular military action within the country after 1960 was due to the number of small guerilla-led "republics" that resulted from "La Violencia." Simultaneously, narcotics trafficking compounded the problems. The combination further encouraged legal and illegal migration from Colombia. See "Civil Action, Counterinsurgency, and Internal Security," and "Narcotics Control and Interdiction," in "A Country Study: Columbia, Library of Congress Federal Research Division" website at <http://lcweb2.loc.gov/frd/cs/cotoc.html#co0021>, accessed July 31, 2007; Espitia, "The Other 'Other Hispanics': South American-Origin Latinos," 268.
 37. Carlos de Sigüenza y Góngora, a scholar and mathematician, was a Mexican Creole, who wrote about another Creole from Puerto Rico and his adventures traveling around the world, in 1690. It is recognized as the first published novel in Latin America and possibly in the New World. See Estelle Irizarry, "One Writer, Two Authors: Resolving the Polemic of Latin America's First Published Novel" in *Literary Linguistic Computing* 6, No. 3 (1991): 175-179; José F. Buscaglia-Salgado, "The Misfortunes of Alonso Ramírez (1690) and the Duplicitous Complicity Between the Narrator, the Writer, and the Censor" in *Dissidences. Hispanic Journal of Theory and Criticism* Vol. 1, No. 1 (2005) 1-42.
 38. See Refugio I. Rochin and Lionel Fernandez, "U.S. Latino Patriots: From the American Revolution to Afghanistan, An Overview," report for Pew Hispanic Center, 2002, at <http://pewhispanic.org/files/reports/173.pdf>,

- 4, accessed March 14, 2007; Refugio I. Rochin "Galveston, Texas, and Farragut Square, Washington, DC: Places of Hispanic Heritage," in *Heritage Matters: News of the Nation's Diverse Cultural Heritage* (June 2003), 19.
39. See David Montgomery, "The Engine of Change" in the *Washington Post*, April 27, 2008; p. C01.
40. Many Hispanics are moving into older and historic neighborhoods. Local governments in Pennsylvania are publishing preservation-related texts in Spanish to encourage the Hispanics to participate in preservation. In addition, towns such as Lancaster are allowing for colors and ornamentation that are in keeping with Puerto Rican and Hispanic tastes. Telephone conversation with Michel Lefevre, Chief, Preservation, Planning and Education Outreach, Bureau for Historic Preservation, Pennsylvania; March 14, 2007; Rick Kearns, "Salvando los vecindarios del barrio con nosotros en ellos. Una reunion entre latinoamericanos y preservadores históricos" in *El Hispano* (October 23-29, 1997).
41. Guzmán, "The Hispanic Population Census 2000 Brief," 2; "Latinos in the District of Columbia: Demographics" at Office of Latino Affairs, District of Columbia website, at <http://ola.dc.gov/ola/cwp/view,a,3,q,568739,olaNav,1325351,asp>, accessed March 14, 2007.
42. Olivia Cadaval discussed the development of the festival and a pan-Latino identity in Washington, DC in *Creating a Latino Identity in the Nation's Capital: The Latino Festival* (New York: Garland, 1998).
43. Several scholars have made the connections between the Mexican muralism movement coming out of the Mexican Revolution of 1910 and the WPA projects of the 1930s. Advisors to Franklin D. Roosevelt during his first term as president were aware of the works of Diego Rivera, Jose Orozco, and David Siqueiro, and suggested the mural as a means of fostering civic pride. WPA murals are found across the nation, inside of buildings and out. For a brief overview of the connections between Mexico's muralism tradition and the WPA, see Leticia Alvarez, "The Influence of the Mexican Muralists in the United States. From the New Deal to the Abstract Expressionism," MA thesis, Virginia Polytechnic Institute and State University, 2001; Donna Sussman, "The Impact of Mexican Muralists on WPA Art," curriculum 05.05.09, from the Yale National Initiative to Strengthen Teaching Public Schools website, at http://teachers.yale.edu/curriculum/search/viewer.php?id=initiative_05.02.09_u&skin=h, accessed July 15, 2008; John Pittman Weber, "Politics and Practice of Community Public Art: Whose Murals Get Saved?" The Getty Conservation Institute, 2003, at http://www.getty.edu/conservation/publications/pdf_publications/weber.pdf, accessed July 15, 2008.
44. For more on Chicano Park, see "Barrio Logan" at History Department at University of San Diego website, at <http://history.sandiego.edu/gen/projects/178/barriologanoo.html>, accessed March 10, 2007; Martin D. Rosen and James Fisher, "Chicano Park and the Chicano Park Murals: Barrio Logan, City of San Diego," in *The Public Historian*, Vol. 23, No. 4 (Fall 2001): 91-111.
45. See discussion of Bracero Program in Gonzales, *Racial and Ethnic Groups*, 229-230.
46. Juan Gómez called for a strike of cowboys against ranch owners, the first time Hispanics participated in organized resistance. In fact, organized labor has served as the backbone of the Chicano civil rights movement in the U.S. See Nicolás Kanellos, "The Hispanic Background of the United States" in *Cambridge Companion to Modern American Culture*, ed. Christopher Bigsby (New York: Cambridge University Press, 2006), 144-145; Ida Hickerson, "Mosaic America Through Literary Art: The Civil Rights Movement Through African-Americans, Chicanos and Native Americans," in the Yale-New Haven Teachers Institute Curriculum Unit 93.04.05, at <http://www.yale.edu/ynhti/curriculum/units/1993/4/93.04.05.x.html#c>, accessed January 7, 2008.

47. Prior to Chávez's United Farm Workers, there were numerous attempts at organizing farm laborers, by ethnicity and as a whole. See Cletus E. Daniel, *Bitter Harvest: A History of California Farmworkers, 1870-1941* (Berkeley: University of California Press, 1981); Joan London and Henry Anderson, *So Shall Ye Reap* (New York: Crowell, 1970).
48. The Ordinances of Towns and Laws of the Indies provided guidelines on everything from the direction the town should be situated to suggested population density. It further suggests building houses in similar styles to ensure uniformity. The last revision was published in 1681 and they influenced planning in the Americas long after the end of Spanish rule. See "Laws of the Indies," in *Britannica Concise Encyclopedia* at <http://geoanalyzer.britannica.com/ebc/article-904231>, accessed February 1, 2008; Ralph B. Johnson, "Freedom's Trail: The Florida-Cuba Connection," in *Places of Cultural Memory: African Reflections on the American Landscape*, Conference Proceedings, May 9-12, 2001 (Washington, DC: Department of the Interior, National Park Service, 2001), 12-13.
49. See "Colonial Houses: Spanish Colonial," in Virginia and Lee MacAlester, *A Field Guide to American Houses: The Guide That Enables You to Identify, and Place in Their Historic and Architectural Contexts, the Houses you See in Your Neighborhood or in Your Travels Across America—Houses Built for American Families (Rich, Poor, and In-between), in City and Countryside, From the 17th Century to Present* (New York: Alfred A. Knopf, 1986), 129-138.
50. Omaha has several Spanish Colonial Revival buildings and homes, whose presence can be attributed to Thomas Kimball (1862-1934). Kimball was a preeminent architect from Omaha, who studied at the Ecole de Beaux Arts in Paris in 1887. As architect-in-chief for the Trans-Mississippi Exposition in 1898 in Omaha, Kimball used Classical and Renaissance Revival styles for the exposition buildings. His choice of Spanish Colonial Revival for the church and cathedral was due in part to the Mexican and Spanish influence on the West and that Nebraska was once part of the Mexican See of the Catholic Church. See "City of Omaha's Landmarks Heritage Preservation Commission, Thomas Kimball" at http://www.ci.omaha.ne.us/landmarks/designated_landmarks/architects/architects/Kimball.htm, accessed September 16, 2008; Federal Writers' Project of the Works Progress Administration, "Cities and Towns: Omaha, St. Cecelia's Cathedral" in *Nebraska, A Guide to the Cornhusker State* (New York: The Viking Press, 1939), 247; conversation with Dena Sanford, Architectural Historian, and James Hill, Midwest Coordinator, Underground Railroad Network to Freedom Program, NPS; September 17, 2008.
51. MacAlester, *A Field Guide to American Houses*, 417-419.
52. Dell Upton, ed., *America's Architectural Roots: Ethnic Groups that Built America* (Washington, DC: Preservation Press, 1986), 95.
53. The Spanish Crown considered mission settlements to be less threatening to indigenous people than state systems of government. Martha Menchaca, *Recovering History, Constructing Race: The Indian, Black, and White Roots of Mexican Americans* (Austin: University of Texas, 2001), 78-79.
54. The *acequias*, irrigation system, proved to be one of the most influential technologies used by missions. The *acequia* fed water from distant locations (diverted from rivers, catch snow runoff) to a dam, which fed the aqueducts making a high level of agricultural production possible to support the mission inhabitants. Espada Acequia is the last of its type still in operation in the U.S. Historical archives in Colorado and New Mexico have *acequia* documents that highlight the importance of this technology to Spanish colonies. See "Acequias de San Antonio" in *Preliminary Inventory of Spanish Colonial Resources Associated with National Park Service Sites and National Historic Landmarks*,

- 1987, Second Edition, ed. Richard R. Henderson, (Washington, DC: United States Committee, International Council on Monuments and Sites, 1989), 4-260; telephone conversation with Virginia Sanchez, November 7, 2007; cf., Jose A. Rivera, *Acequia Culture: Water, Land, and Community in the Southwest* (Albuquerque: University of New Mexico Press, 1998).
55. See David Hornbeck, "Spanish Legacy in the Borderlands" in *The Making of the American Landscape*, ed. Michael P. Conzen (New York: Routledge, 1994 [1990]), 55.
 56. Spain and Britain were in competition for Florida and the Gulf Coast territories dating back to the 17th century. Spain lost its Florida holdings, along with Minorca and Gibraltar to England as part of the Treaty of Paris of 1763, which ended the Seven Years War (known as the French and Indian War in American history). Seeking to regain its lost territories, Spain aided the Colonials secretly for three year before declaring war on England in 1779.
 57. Farragut led several other ships to capture the C.S.S. *Tennessee*, eventually taking the fort protecting Mobile as well. A destroyer is named in honor of the admiral. See Rochin and Fernandez, "U.S. Latino Patriots: From the American Revolution to Afghanistan, An Overview," 6; Rochin, "Galveston, Texas, and Farragut Square, Washington, DC: Places of Hispanic Heritage," 19-20.
 58. Farragut was promoted to the ranks of rear admiral and vice admiral by President Abraham Lincoln. He was promoted to full admiral by President Andrew Johnson. See Michael S. Davis, "Farragut, David Glasgow," in *Encyclopedia of the American Civil War, A Political, Social, and Military History*, vol. 2, eds. David S. Heidler and Geanne T. Heidler (Santa Barbara, CA: ABC-CLIO, 2000), 682-685; "Vice-Admiral Farragut," in *New York Times*, Wednesday, December 23, 1864, p. 6.
 59. The 14th Infantry evolved from the 2nd Texas Volunteers that fought in the Texas Revolution of 1836. The regiment saw 361 days of combat in the Mediterranean region and had 3 Medal of Honor winners, 492 Silver Stars, and 1,685 Bronze Stars. See Rochin and Fernandez, 19-20.
 60. See Rochin and Fernandez, 23 appendix I.
 61. Guterrez notes that while these commonalities exist broadly, a sizable number of American Hispanics do not speak Spanish and have no sense of nationality outside of that of the U.S. David Gutierrez, "Introduction," in *Columbia History of Latinos in the United States Since 1960* (New York: Columbia University Press, 2004), 10.
 62. Benedict Anderson addresses the Spanish creoles that eventually form the nations of Central and South America. He suggests that nationalistic sentiments developed because the creoles were no longer considered "Spanish" by those from the parent country and therefore began to self-identify through print and their common struggle against Spain. The call for nationhood was a direct result of the American Revolution. Benedict Anderson, *Imagined Communities: Reflections on the Origins and Spread of Nationalism*, revised ed. (New York and London: Verso, 1991), 47-66.
 63. For example, "El Plan Espiritual de Aztlan" presented at the National Chicano Youth Liberation Conference in Denver, Colorado, March 1969, was a call for Chicano solidarity, self-determination, and cultural revival. San Francisco State College and University of California at Berkeley were the first schools to institute ethnic studies programs, beginning in 1968. Alurista "El Plan Espiritual de Aztlan," in *Columbia Documentary History of Race and Ethnicity in America*, ed. Ronald H. Bayor, (New York: Columbia University Press, 2004), 762-764.
 64. Gutierrez, "Introduction," 17; cf. "LULAC Archives" at the Nettie Lee Benson Latin American Collection online at <http://www.lib.utexas.edu/benson/lulac/lulacindex.html>, accessed March 20, 2007; "Preamble — La Raza Unida Party" in *Columbia Documentary History of Race and Ethnicity*, 764-766.

65. This document has chosen to limit the number and range of Spanish Colonial architecture to focus on those places where Spanish mixes with other ethnicities to become Hispanic.
66. See for instance, David J. Weber, *The Spanish Frontier in North America* (New Haven: Yale University Press, 1992) and David J. Weber, *Myth and the History of the Hispanic Southwest* (Albuquerque: University of New Mexico Press, 1988).
67. Gloria Anzaldúa, *Borderlands/La Frontera: The New Mestiza* (San Francisco: Spinsters/Aunt Lute Press, 1987).
68. González, *Harvest of Empire*; Gilbert Gonzalez, *Guest Workers or Colonized Labor? Mexican Labor Migration to the United States* (Boulder, CO: Paradigm Publishers, 2006); for more on the recent migration and labor histories, see the collection of essays in Gilbert Gonzales, ed., *Labor versus Empire: Race, Gender and Migration* (New York: Routledge, 2004).
69. Stavans considers himself Hispanic by culture, born of East European parents in Mexico City. This has led to criticism from some Hispanics that he does not have the right to speak for Hispanics. He has also written books on Jewish culture and Yiddish. See Ilan Stavans, *The Hispanic Condition: Reflections on Culture and Identity in America* (New York: Harper Collins Publishers, 1996); *Spanglish: The Making of a New American Language* (New York: HarperCollins, 2004); cf. Harold Augenbraum and Ilan Stavans, eds., *Growing Up Latino: Memories and Stories* (Boston and New York: Houghton Mifflin Company, 1993).
70. Rodriguez rejects the idea of bilingual education and of affirmative action as necessary for Hispanic success, despite being a product of those programs. His stance has led others to question his role as a commentator for Hispanics. For some of his work, see Richard Rodriguez, *Hunger for Memory: The Education of Richard Rodriguez: An Autobiography* (Boston: D.R. Godine, 1982); *Brown: The Last Discovery of America* (New York: Viking Press, 2001).
71. Presentations at the Organization of American Historians Annual Meeting in Boston, MA, March 2004, "State of the Field: Latino/Latina History," panelists included Gabriela F. Arrendondo, Nancy R. Mirabal, Adrian Burgos, Horacio N. Roque Ramirez, and Matthew J. Garcia.
72. Correspondence with Nicole M. Smith, Education/Outreach Program Director, San Juan Mountains Association, Durango, Colorado, January 5, 2005; Karen Thurman, "The Wooden Canvas: Documenting Historic Aspen Art Carving in Southwest Colorado," in *Heritage Matters: the News of the Nation's Diverse Cultural Heritage* (November 2001): 5.

■ Identifying and Documenting Hispanic Heritage at Historic Places

Through its cultural resources programs, the National Park Service has identified and formally recognized historic places associated with Hispanic cultural heritage. Hispanic-influenced historic properties have been listed in the National Register of Historic Places, designated as National Historic Landmarks, and documented through the Historic American Buildings Survey/Historic American Engineering Record. This chapter provides a preliminary list of such historic places and summarizes their connection to Hispanic culture.

National Register of Historic Places

The National Register of Historic Places is the nation's inventory of historic districts, sites, buildings, structures, and objects significant in American history, architecture, archeology, engineering, and culture at the national, state, and local levels. The National Register contains more than 85,000 properties, with nearly 1.6 million contributing historic resources within those properties.

Lamesa Farm Workers Community Historic District

Los Ybáñez, Texas

The Federal Government created this farm workers community during the 1940s with the goal of centralizing the migrant labor industry in west Texas and improving living conditions for workers. As a self-contained living complex, the community offered shelter and amenities—such as indoor plumbing, electricity, and gas service—that were superior to typical housing facilities for migrant workers at the time. The planned community, which included living quarters, recreational areas and buildings, and small stores, also provided Mexican families opportunities to maintain social and cultural traditions.¹

The demand for migrant workers to harvest cotton crops in west Texas during the early part of the 20th century coincided with the turmoil of the Mexican Revolution (1910-1920) and lack of work in Mexico. It created a situation in which Mexican migrant agricultural workers had little to no protection against exploitation and substandard working and living conditions. At the formal request of the local

government, the Farm Security Administration built and operated the workers' community in Lamesa. From 1942 to the early 1960s, the community housed Mexican families working in Texas through the federal Bracero Program, designed to provide agricultural workers on short-term contracts.²

The Lamesa Farm Workers Community was a federally-sponsored project to improve the living conditions for migrant workers. The community offered comfortable housing with recreation areas and buildings as well as a church.

Courtesy of Don Abbe.

Local entertainment was aimed at the Spanish-speaking workers. By 1955, two Spanish-language theaters were operating and a nearby drive-in showed films in Spanish. The Lamesa Chamber of Commerce sponsored Mexican festivals and holiday celebrations, including Mexican Independence Day (September 16). The local Catholic church provided separate parishes for Hispanics and Anglos and, in 1949, established Our Lady of Guadalupe church for Mexican residents. The community continues to provide low-income housing to predominantly Hispanic families through private ownership.





Dionicio Rodríguez was considered a master of the *el trabajo rustico* or *faux bois* technique of sculpting concrete to look like wood and other natural objects. His works in the United States reside at parks in Texas, Arkansas, New Mexico, Maryland, and Michigan. The bridge and footbridge are located within Memorial Park Cemetery in Memphis, Tennessee.

Courtesy of Clay Smythe.

The Sculptures of Dionicio Rodríguez at Memorial Park Cemetery

Memphis, Tennessee

The Mexican-born sculptor, Dionicio Rodríguez (1891?-1955), is known for his work in reinforced and tinted concrete for outdoor structures. He developed his technique from Mexican traditions. *El trabajo rustico* (Spanish for rustic work) or *faux bois* (French for false wood) was a technique popular from the late 19th century through the 1940s. According to the National Register nomination for Memorial Park Cemetery in Memphis, Tennessee, Rodríguez was considered to be the most skilled practitioner of this style of sculpture.³ He created many outdoor sculptures and park structures, such as footbridges and gates, commissioned by patrons in Arkansas, Maryland, Michigan, New Mexico, and Texas.

In Memphis' Memorial Park, numerous sculptures created over a period of eight years (1935-1943) are integrated throughout the landscape. The artworks were commissioned by the park's owner, E. Clovis Hinds, to create a setting with biblical and legendary themes and include a crystal-embedded grotto. The sculptures are significant for representing the artwork of a 20th-century Mexican American sculptor, which are uniquely displayed at Memorial Park as an integrated landscape.⁴

Teatro La Paz/Xochil Art and Culture Center

Mission, Texas

Opened in 1915, Teatro La Paz was an early 20th century cultural center that screened Mexican films and hosted visiting entertainers, scholars, and politicians. It is located in the city of Mission, known for its production of ruby red grapefruit. Mission attracted Anglo Midwestern farmers, native-born descendants of Spanish settlers, and new immigrants from bordering Mexico. During the first half of the 20th century, the town was segregated, with separate facilities for Mexicans and Anglos. Juan Bautista Barbéra, a bricklayer from Spain, bought adjacent lots and built the theater between 1912 and 1915. Teatro La Paz was the only theater in Mission catering to the Spanish-speaking community, providing it with entertainment from traveling artists and performers from Spain and Mexico. Dignitaries and political figures associated with the Mexican Revolution spoke to Hispanic audiences from the theater's stage. Teatro

La Paz was an integral part of the Borderland culture of the region, until the Depression of the 1930s, when the building was used in relief efforts to assist the poorest in the community.

In 1945, a new owner, Enrique Flores, refurbished the theater to show Spanish language films and host live entertainment, and changed the name to the Rio Theater. It continued to serve the Spanish-speaking community until it closed in 1969. In 1976, the building was revived by Flores' son, Enrique Jr., as the Xochil Art and Culture Center, one of the earliest Chicano art centers in Texas. The art center served as a lively exhibition and theater space for Chicano and Latino artists during the 1970s and 1980s.⁵

The Teatro La Paz/Xochil Art and Culture Center was originally built for Spanish-language entertainment performances and traveling speakers in the Lower Rio Grande Valley. Later, the theater became a cultural center for the area's Hispanic community.

Courtesy of Terri Myers.

The style of the building reflects the Spanish Colonial heritage of the area. Constructed of brick made in nearby Madero, it is ornamented with Mission and Spanish Colonial Revival details. Two commercial block buildings were added to either side of the theater building in 1933. The complex housed a café, pharmacy, and bowling alley. The Teatro La Paz/Xochil Art and Culture Center represents the bicultural character of a community with a rich history and culture in the Lower Rio Grande Valley.⁶





At the center of Puerto Rican musical culture in New York, Casa Amadeo helped the community maintain its cultural connection to the island.

Courtesy of the National Register of Historic Places.

Casa Amadeo, Antigua Casa Hernández

New York, New York

Casa Amadeo represents a significant part of the migrant story of Puerto Ricans in the 20th century and the Latin musical traditions that developed in New York City. Recognized as the oldest Puerto Rican-owned music store in the city of New York, the store opened in the Bronx in 1941 and originally was named Casa Hernández for the owner, Victoria Hernández. She had moved to New York City in 1919 with her family, including her brothers, the prolific and well-known composer Rafael Hernández and practicing musician Jesús Hernández. The Hernández siblings would become accomplished musicians and important figures in the burgeoning Latin music scene.

Latin music stores played an important role in the dissemination of Latin music in the United States from the 1920s to the early 1960s. Rhythms and styles known as *charanga*, *cha-cha-chá*, and *mambo*, for instance, were played by live orchestras or in recording sessions for new records. Band leaders and record companies looked to Latin instrumentalists and frequently used the music stores as middlemen.⁷ The music appealed to the Puerto Rican community, which made up 41 percent of the city's Latino population at the time that Victoria Hernández opened her second music store in the Bronx.⁸

Casa Amadeo (the store was sold to musician Mike Amadeo in 1969) is located in the Manhasset apartment building (1905), which is significant as an example of early 20th century residential and commercial architecture in the city. The Renaissance Revival apartment building with commercial storefronts retains the architectural style of the period, having survived the redevelopment of the Bronx in the 1970s and 1980s.

Trujillo Homestead

Mosca vicinity, Colorado

The Trujillo Homestead is representative of the tense relations between the small Hispanic-owned family ranches and the larger American-owned cattle ranches. Pedro Trujillo was born in Taos, New Mexico, in 1866. He and his father, Teófilo, a cattle and sheep rancher, moved to San Luis Valley as part of a wave of New Mexican settlers arriving in southern Colorado during the 1850s and 1860s. San Luis

was the first permanent settlement in what was to become Colorado and the last grant of the Mexican government before the Treaty of Guadalupe Hidalgo.⁹ At the age of 13, Trujillo settled a 160-acre tract on his own. Tensions between cattle ranchers and sheep ranchers over grazing lands throughout southern Colorado split along ethnic lines.¹⁰ Hispanic and Basque shepherds (from the Basque region of northern Spain) competed with the Anglo cattle ranchers for the lands, but were outnumbered.

The homestead stands out for its less traditional construction as a two-story log house instead of adobe, which was more typical of cattle ranches in the San Luis Valley region in the late 19th century. Unlike other Hispanic ranchers, Pedro chose to build a home similar to Anglo American ranchers and farmers.¹¹ He used square-hewn, notched logs with daub to fill in the gaps. He raised cattle, horses, hay, and vegetables on his ranch; became a deputy sheriff; and was credited with being one of the leaders in shaping the development of the San Luis Valley. The Trujillo Homestead is representative of small-scale pioneer cattle enterprises that typified the early ranches in the region. It also highlights the hostility and violence toward Hispanic sheep herders during that time period.

The Trujillo Homestead dates from the late 1800s and is associated with the earliest generations of Hispanic-American ranchers in Colorado.

Courtesy of Thomas H. Simmons, Nature Conservancy.



Santa Fe Hotel

Fresno, California

The Santa Fe Hotel in Fresno, California, was a home away from home for Basque shepherds and their families. Basques are an ethnic minority from the Pyrenees region bordering Spain and France. The first known Basques to come to North America arrived with Christopher Columbus and were renowned as seafarers. Many served as highly-placed colonial administrators in Spain's Western Hemisphere holdings, particularly in South America. Later, Basque administrators and monks founded missions in California, but significant immigration from the Basque region of Spain to the United States did not take place in earnest until the mid-19th century, with the discovery of gold. This movement from South America to the North American west highlights a pattern of secondary migration within the Hispanic Diaspora.

Basques became synonymous with sheep herding in the United States. However the skills were developed in South America, in places such as Argentina.¹² Their use of transhumance sheep herding techniques—moving sheep to high country in the summer and low-lying valleys in the winter—defined the sheep herding industry well into the 20th century. The nature of transhumance herding essentially meant that many of the shepherds had nowhere to call home.¹³ Basque hotels began to appear throughout Idaho, Wyoming, Utah, Colorado, and California, and catered to the herders and their families, serving as mail stops, interpreters, and intermediaries for business transactions. Some shepherds only spoke Basque; many spoke Spanish, but few spoke English, and they depended on the assistance of the hotel staff.

The Santa Fe Hotel served as a critical link between the Basque community and acculturation to the wider American society. The Renaissance-Revival style hotel was owned by Martin Dologaray, who acquired the Fresno hotel in 1926. The place became known as the “Sheep Camp Hotel,” because it was frequently the first stop of the Basque shepherds once arriving in Fresno. Dologaray's hotel was many things to the community: a place of leisure for those wintering, a hospital for the injured, even a boarding home for the children of the sheep herders during the school year. As with other Hispanic immigrant communities, Basques

depended on the networks of fellow Basque nationals within the greater Hispanic culture.¹⁴ The Basque role in the story of Spanish North America is little known, but places such as the Santa Fe Hotel provide a rich opportunity to explore the topic.

The Santa Fe Hotel was a home away from home for Basque shepherds and their families off-season, a place to meet with fellow countrymen, and a gateway to the larger community in Fresno.

Courtesy of Wanda LeSpade.



National Historic Landmarks

Designated by the Secretary of the Interior, National Historic Landmarks are nationally significant historic places because they possess exceptional value or quality in illustrating or interpreting the heritage of the United States. Fewer than 2,500 historic places currently bear this distinction.

Freedom Tower

Miami, Florida

Freedom Tower, also known as the Cuban Assistance Center or “El Refugio,” became the symbol of a new home for Cubans immigrating to the United States following the ascension of Fidel Castro to power in 1959. By 1962, the need for a processing center for Cuban immigrants was apparent.¹⁵ Formerly the home of the *Miami Daily News* and *Metropolis* newspaper starting in 1925 to 1957, the building’s first four floors were used as a Federal Government refugee processing center from 1962 to 1974. Freedom Tower provided assistance to over 450,000 Cubans.

The Migration and Refugee Assistance Act of 1962 offered an opportunity to Cubans seeking political asylum. Freedom Tower became a physical manifestation of the Cold War politics and its impact on immigration policies.¹⁶ As a



Listed in the National Register in 1979 and designated a National Historic Landmark in 2008, the Freedom Tower represents a place of refuge for Cuban immigrants to the United States from 1962 to 1974.

Courtesy of Ellen J. Uguccioni.

result, Cuban immigration to the U.S. during this period transformed Miami and South Florida. What had been a minor Hispanic presence (Cubans and other Hispanics were already familiar with Miami) became a sizable one. Cubans added an artistic and cultural richness and diversity to the region.¹⁷ In its role as the home to the Cuban Refugee Emergency Center, Freedom Tower helped transform the demographics of Miami and the region. Today, Freedom Tower is under the stewardship of Miami Dade College.

The 283-foot Freedom Tower is an impressive presence on the Miami skyline. The building is Mediterranean Revival style, detailed with Spanish Baroque treatments, and inspired by the Giralda Tower in Seville, Spain. The designers, the New York architectural firm Leonard Schultz and S. Fullerton Weaver, also designed the Seville-inspired Biltmore in Havana, Cuba. Its interior reflects Florida's role in the "new world" the Spanish explored during the 16th century. In the lobby entrance, a mural of an antique map of the Western Hemisphere is prominent. Tiles from Spain and Cuba, as well as South America and Africa, decorate the lobby. The building is considered a premiere example of the adaptation of the Spanish Colonial architecture known as Mediterranean Revival, particular to South Florida.

Ybor City Historic District

Tampa, Florida

Because of the popularity of tobacco in Europe, tobacco cultivation in North America and the Caribbean exploded during the 16th century.¹⁸ Cuba was and is a large producer of tobacco and became renowned for the production of cigars. United States tariffs on the importation of Cuban cigars, as well as liberation efforts in Cuba from 1868-1878, known as the Ten Years' War, led some Cuban cigar factory owners to relocate operations to the U.S.

Established in 1886, Ybor City is significant in Spanish- and Cuban-American immigration history. Founded by Cuban Vicente Marítnez Ybor, Ybor City started as a company town for cigar making. Located about two miles outside of Tampa, the factory provided subsidized housing for workers, as well as a secure location away from the instability in Cuba.¹⁹ The district is also important in American industrial history because it contained the largest collection of buildings related to the cigar industry in America and



Founded by Spanish and Cuban cigar manufacturers, Ybor City exhibits Spanish Colonial architecture and planning within its industrial core.

Courtesy of Gary Engelhardt.

possibly the world. In addition to factories, the district’s buildings include workers’ housing; ethnic clubs organized by Ybor City’s population, which included Italians and Germans as well as Cubans and Spaniards; and commercial buildings that served the community.

Historically, Ybor City was a rare multi-ethnic and multi-racial industrial community in the South and is illustrative of manifold dimensions in the nation’s history of ethnic and race relations.

Historic American Buildings Survey

The Historic American Buildings Survey (HABS) documents important architectural properties throughout the United States and its territories. The program is an integral component of the Federal Government’s commitment to historic preservation. HABS documentation, consisting of measured drawings, large-format photographs, and written history, plays a key role in accomplishing the mission of creating an archive of American architecture. HABS documentation provides a better understanding of what historic resources reveal about America’s diverse ethnic and cultural heritage.

Mission Dolores

San Francisco, California (HABS)

Also known as Mission San Francisco de Asís, Mission Dolores was founded by Father Francisco Palou and built from 1782-1791. The name Dolores comes from a nearby creek discovered on *Viernes de dolores* (Friday of Sadness, the Friday before Palm Sunday) and subsequently named *Arroyo de los dolores*. A temporary structure was built immediately, but the cornerstone for the permanent church was dedicated April 3, 1782.

Gaspar Portola’s first exploration party originally “discovered” San Francisco in 1769. While located in one of the most densely populated areas of American Indian habitation in North America, the site was uninhabited by Europeans until the arrival of Juan Bautista de Anza and his expedition party in 1776.²⁰ Anza’s party confirmed that San Francisco Bay was a viable port and immediately went about establishing a Spanish presence with the founding of a mission and a presidio.²¹

The mission is the oldest building in San Francisco and is still used as a church. According to HABS documentation, the church is the only remaining original structure of the mission. The mission is notable for the paintings by Miwok Indians, Indian workmanship in the structure's roof tiles, and a securing system of wooden pegs and rawhide instead of nails. Made of adobe and covered in plaster and stucco, the building exhibits the melding of traditional Indian construction materials and Spanish Colonial architectural form.

Mission Dolores in San Francisco retains many characteristics from its initial construction, including art and architectural techniques of the Indian workers.

Courtesy of Prints and Photographs Division, Historic American Buildings Survey, Library of Congress.



Historic American Engineering Record

The Historic American Engineering Record (HAER) documents important engineering and industrial sites throughout the United States and its territories. The program is an integral component of the Federal Government's commitment to historic preservation. HAER documentation, consisting of measured drawings, large-format photographs, and written history plays a key role in accomplishing the mission of creating an archive of American engineering. HAER documentation provides a better understanding of what historic resources tell about America's diverse ethnic and cultural heritage.

California Citrus Heritage Recording Project

Riverside, California (HAER)

The citrus industry in the Riverside area and the landscape is unique to southern California. The engineering technology, such as the Gage Irrigation Canal led the Historic American Engineering Record to undertake the California Citrus Recording Project.

Courtesy of Prints and Photographs Division, Historic American Engineering Record, Library of Congress.

The city of Riverside is intimately tied to Hispanic settlement because the growth of the area's citrus industry largely depended upon Mexican immigrant labor during the 20th century. Riverside is recognized as the birthplace of the navel orange industry in southern California. A team of architects and historians from HAER identified and documented several significant historical features of the citrus-dominated landscape of Riverside, California, including the Gage Irrigation Canal. Completed in 1888, the 20-mile Gage Irrigation Canal from the Santa Ana River near San Bernardino to Arlington Heights provided a steady and reliable source of water that doubled the citrus production in the area.



In the 18th century and through the early 19th century, the area that included Riverside was overseen by Mission San Gabriel near Los Angeles. Although citrus groves had been an active part of Mission San Gabriel, cattle ranching for hides and tallow dominated the Riverside area until the 1870s. After mission governance ended, the lands passed through several hands, and continued as a thriving cattle ranch business until the devastating drought of 1863-65. The Gage Irrigation Canal created a boom in the citrus industry, which relied on immigrant labor to thrive.

The shifting sources of labor created a pattern of ethnic concentrations throughout the region. While the citrus industry initially relied on American Indians, then Chinese and Japanese laborers, Mexican and Mexican Americans became the dominant source of labor in the groves and packing houses after 1914. Mexican and Mexican American families settled in the region, forming communities near their work. Women became the major source of labor in the packing houses.²²

Today, the California Citrus State Historic Park in Riverside includes 186 acres of citrus groves managed by a nonprofit company and maintains historic components of the citrus produce community. The purpose of the HAER project was to document the impact of the citrus industry on the region. In the process, it illuminated the role of the Mexican population in the development of a cultural landscape unique to California.

Conclusion

Hispanic culture has deeply influenced the cultural landscape of southwestern and western United States. However, in the eastern United States the role of Hispanic culture outside of a few enclaves is less apparent. Government agencies and private institutions should increase efforts to record the cultural heritage of Hispanic communities so that these “landscapes of experience,” as Dell Upton calls them, can be commemorated.²³

The growing number of Hispanics in the country suggests that greater attention should be devoted to their cultural heritage. With emerging scholarship on the role of Hispanics in the labor movement, sites such as Lamasa Farm Workers Community should receive attention and documentation efforts. Already Cornell University is recording statistical and sociological information about the burgeoning number of migrant workers in the eastern U.S. and presented an exhibit on the topic, “Coming up on the Season: Migrant Farmworkers in the Northeast.”²⁴ As Hispanic communities in cities such as Miami and Tampa exert greater political power, more sites related to their stories will likely be identified and documented.

Endnotes

1. National Register of Historic Places, *Lamesa Farm Workers Community, Los Ybáñez, Dawson County, Texas, National Register #93000771*.
2. As a result of the need for cheaper temporary labor in agriculture during World War II, the United States established an agreement with Mexico allowing migrant Mexican workers into the country as needed. National Register of Historic Places, *Lamesa Farm Workers Community*.
3. This style of sculpture has roots in Mexico and the use of rustic landscape features was popular in the late 19th century. While descriptions of the technique found in contemporary books indicate that the pieces were created by using molds, Rodríguez shaped his sculptures by hand. National Register of Historic Places, *The Sculptures of Dionicio Rodríguez at Memorial Park Cemetery, Memphis, Shelby County, Tennessee, National Register #90001867*.
4. National Register, *The Sculptures of Dionicio Rodríguez at Memorial Park Cemetery*.
5. See discussion of the center in “Xochil Art and Culture Center” at the Handbook of Texas Online at <http://www.tsha.utexas.edu/handbook/online/articles/XX/klxr.html>, accessed March 22, 2007.
6. Because of its location near the Rio Grande, proximity to a neighboring military base, and easy access to South Padre Island, the city of Mission has been a place of interaction for the Mexican and Anglo communities. National Register of Historic Places, *Mission, Hidalgo County Multiple Property Survey, Teatro La Paz, National Register #02000908*.
7. National Register of Historic Places, *Casa Amadeo, Antigua Casa Hernández, New York City, Bronx County, New York, National Register #01000244*.
8. Victoria Hernandez previously owned another record store, Almancenés Hernández from 1927-1939. The store was sold and the subsequent business folded. Juan L. Gonzales, Jr., *Racial and Ethnic Groups in America*, 5th Edition, (Dubuque, IA: Kendall Publishing, 2003), 262-264; National Register of Historic Places, *Casa Amadeo, Antigua Casa Hernández*.
9. Harry Hansen, ed., *American Guide Series: Colorado, Guide to the Highest State*, revised edition. (New York: Hasting House Publishers, 1970), 36.
10. The Colorado Historical Society’s interview files document the on-going conflict between shepherds and cattle ranchers. See “Western Trails #3000065: Transcript of an interview with Reginaldo Garcia of Conejos County, Colorado, talking about sheep ranching, Mexican livestock brands, and livestock thieves,” at the Colorado Historical Society website, <http://192.70.175.134/westerntrails/3000065%5F1.htm>, accessed March 22, 2007.
11. According to the National Register nomination, Pedro clashed with his father over the father’s choice to raise sheep in what had been considered cattle country. Pedro’s choice of housing type and livestock could be interpreted as defiance of his father or as identifying with his future interest as an American, not a Mexican settler. See National Register of Historic Places, *Trujillo Homestead, Mosca vicinity, Alamosa County, Colorado, National Register #03001544*.
12. Many immigrants from the Pyrenees did not have extensive backgrounds in shepherding. Some of the young Basque men who arrived in the U.S. learned their trade in South America and came to the U.S. as the demand for shepherds increased during the late 19th century. Their familiarity with livestock, plus strong work ethic and desire for financial betterment, led them to live a Spartan lifestyle as shepherds. See Lisa Carricaburu, “Basques in Utah,” in *Utah History Encyclopedia*, at <http://www.media.utah.edu/UHE/b/BASQUES.html>, accessed June 4, 2007; William A. Douglass, “Basque

- Shepherding,” in *Americanauk! Basques in the High Desert*, at <http://www.sde.state.id.us/instruct/docs/international/BasqueShepherding.pdf>, accessed June 4, 2007; Elizabeth Shostak, “Basque Americans” in *Gale Encyclopedia of Multicultural America*, 3 volumes, ed. Jeffery Lehman, volume 1 (Detroit, MI: Gale Group, 2000).
13. The practice of transhumance—the leading of livestock to high mountains during summer months—required areas with high desert and wide swaths of fertile grazing pasture. The Intermountain West region of the Sierra Nevada Mountains, the San Juan Mountains, the Cascades, and Rocky Mountains to the east, were ideal for such practices. See Douglass, “Basque Shepherding.”

Basque shepherds left markings on the aspen trees in those mountainous areas, with dendroglyphs (tree carvings) of Basque imagery and Spanish phrases denoting their loneliness and isolation, as well as message boards to warn off cattle ranchers, with whom shepherds were competing with for grazing land.

 14. The role of regional or national network connections to establish one’s self in the U.S. played an important role in the Hispanic immigrant story. The first person from a town or region to settle in a new country served as a *padrino* or “godfather,” establishing a point of contact for others from the town. The *padrino* helped find housing and employment, while serving as a connection to home. This is a common practice among many immigrant groups. For other examples among Hispanics, see Norma Stolz Chincilla and Nora Hamilton, “Central American Immigrants: Diverse Populations, Changing Communities,” in *The Columbia History of Latinos in the United States Since 1960*, ed. David G. Guitierrez (New York: Columbia University Press, 2004), 191-193; National Register of Historic Places, *Santa Fe Hotel, Fresno County, CA*, 91000287.
 15. The sheer numbers of people coming from Cuba into South Florida overwhelmed state, local, private, and public institutions’ ability to handle them. Florida Governor Leroy Collins decided to involve the Federal Government. In 1960, \$1 million of disaster relief was provided by President Eisenhower. By the time President John Kennedy signed the Migration and Refugee Assistance Act of 1962, 1,500-2,000 people a day were entering the country from Cuba and 215,000 Cuban émigrés were living in the U.S., primarily in South Florida. Only 14 staff members processed refugees. See “Old News Tower Leased for Cuban Refugees” *Miami Daily News*, April 19, 1962, 1; National Historic Landmarks Survey, *Freedom Tower*, prepared by Ellen J. Uguccioni for the Florida Division of Historical Resources, January 7, 2004, May 2007 (revised); Alex Antón and Roger E. Hernandez, *Cubans in America: A Vibrant History of a People in Exile* (New York: Kensington Publishing Co., 2002), 145-165.
 16. Cuban immigration to the U.S. symbolized in the ideological struggle between democracy and communism. The extraordinary immigration policy, begun under Eisenhower and going through Nixon provided the U.S. an opportunity to showcase its inclusivity by providing aid and shelter to those forced out by the Communist-backed Castro regime. See National Historic Landmarks Survey, *Freedom Tower*, 12-13.
 17. More than one-half of all people of Cuban-descent in the country live in Miami-Dade County. Ironically, one of the purposes of the center was to relocate emigrants to other cities across the nation, such as Philadelphia, New York, and Los Angeles. See National Register of Historic Places, *Miami Daily News, Miami, Dade County, Florida*, National Register # 7900065; Betsy Guzmán, “The Hispanic Population Census 2000 Brief,” U.S. Department of Commerce, U.S. Census Bureau, 2001.
 18. The role of tobacco in the economic development of the Americas has been well documented. It was a leading reason for the

- international territorial rivalries of the European powers during the 16th and 17th centuries. Tonnage of tobacco leaves were worth their weight in silver, if not gold. The establishment of African slavery in the Western Hemisphere is linked in part to the cultivation of tobacco for European markets. For detailed discussions on tobacco in the “new world,” see Alfred W. Crosby, Jr., *The Columbian Exchange: The Biological and Social Consequences of 1492* (Westport, CT: Greenwood Press, 1972); Jordan Goodman, *Tobacco in History: The Cultures of Dependence* (London: Routledge Press, 1994); and Alan Kulikoff, *Tobacco and Slaves: The Development of Southern Cultures in the Chesapeake, 1680-1800* (Chapel Hill: University of North Carolina Press, 1986).
19. The Cuban War of Independence was tumultuous for many. Vicente Ybor was pro-independence and was at odds with the government. He fled Cuba for Key West in 1869 and opened a cigar factory. Key West was close enough to Cuba to take advantage of the tobacco, without the political troubles and tariffs enforced by the U.S., but labor issues and the inaccessibility (the island was only reachable by ship at the time) forced many Cuban cigar manufacturers to find other locations. After conversations with two other Spaniards, Gavin Gutiérrez and Ignacio Haya, a cigar manufacturer in New York, Ybor and Haya built cigar factories outside of Tampa, which had easy access via train and port, fresh water, and the necessary humidity for cigar manufacturing. See Antón and Hernández, *Cubans in America: A Vibrant History of a People in Exile*, 79-81; “Ybor City, Cigar Capital of the World,” at Teaching with Historic Places, <http://www.cr.nps.gov/nr/twhp/wwwlps/lessons/51ybor/51Ybor.htm>, accessed March 27, 2007.
 20. According to *North American Indians: A Comprehensive Account*, Central California, which encompasses the San Francisco Bay area, held the densest Indian population in California, which held the densest population of Indians in the U.S. portion of North America. Miwok, Pomo, and Costanoans inhabited the areas surrounding the bay. See Alice B. Kehoe, *North American Indians: A Comprehensive Account*, second edition (Upper Saddle River, NJ: Prentice Hall, 1992), 401-403.
 - The Anza expedition blazed a trail from Sonora, Mexico to Monterey, California that became the preferred route for travel to Alta California. For a brief discussion of Anza’s trek, see Charles Phillips and Alan Axelrod, eds. *Encyclopedia of the American West*, volume 1 (New York: Simon & Shuster, 1996), 48.
 21. Spanish settlement was a tripartite system of missions, presidios, and pueblos that characterized the Spanish presence in a region. The missions set about converting the indigenous peoples and securing labor; the presidios provided protection and a ready force to launch an exploration or military offensive; the pueblos were for settlers, providing loyal subjects to support the Crown’s interests and provide the militia and clergy with provisions.
 22. See Historic American Engineering Record, *California Citrus Heritage Recording Project*, HAER No. CA-118. (1991).
 23. The National Park Service’s “Cultural Heritage Needs Assessment: Phase I, Draft,” includes interviews with African American, Mexican American, and Filipino American preservation activists across the country about what was needed to recognize and preserve their heritage. While all agreed that more national recognition was desirable, there was a consensus that some form of community commemoration is needed to mitigate the loss or lack of historic fabric. Historic markers, plaques, and art work were offered as physical commemorations of cultural heritage. Author Ned Kaufman cites examples from cities such as Pittsburgh, PA; Savannah, GA; and Jackson, MS. The state of Pennsylvania is developing an idea called “conservation districts” for areas that are acknowledged to be historically significant without the

requisite age or level of historic or physical integrity. “Cultural Heritage Needs Assessment: Phase I, Draft, April 8, 2004,” prepared by Ned Kaufman (Washington, DC: Department of the Interior, National Park Service).

The Upton quote can be found in Dell Upton, *America’s Architectural Roots: Ethnic Groups That Built America*, (Washington, DC: Preservation Press, 1986), 10.

24. “Coming Up on the Season” was developed by the Cornell University Farmworker Program, New York State Council on the Arts, and the National Endowment of the Arts as a bilingual, traveling exhibit on the migrant labor behind the produce on market shelves. Based on five years of research and photography, the exhibit highlights the people (overwhelmingly Mexican) and technology used by the migrants to harvest foods in the Northeast. The program has also produced a fact sheet on farm workers in the U.S. See “Facts on Farmworkers in the United States,” prepared by Coming Up On the Season, Cornell University Farmworker Program, produced by Media and Technology Services at Cornell University, January 2001.

■ Interpreting Hispanic Culture at Historic Sites

The unique nature of Hispanic ethnicity and its impact on the development of the United States presents opportunities and challenges for interpretive programs. Hispanic heritage can be traced in nearly every state in the nation, and administrators of historic sites across the nation are increasing their interpretation of this heritage. The following examples represent some of the stories of Hispanic culture in the U.S. With the influx of more Hispanics each year to more states, the range of potential interpretative efforts will grow.

Hispanic Heroes: National Monuments to Great Liberators,

Washington, DC

The United States and the countries of Central, North, and South America have a strong connection in the fight for freedom and liberty. Generations of Spanish creoles living on the Spanish frontiers in the Americas found themselves increasingly isolated from Spain. *Criollos*, or those of Spanish descent born in the colonies, were in conflict with the *pennisulares*, Spanish-born magistrates and administrators living in the “new world” colonies. The Spanish caste system was such that only Iberian-born citizens held the highest positions in the colonies. An increasingly mixed-race group of people, called *mestizos*, were dissatisfied with this situation. As a result of the Wars of Independence in Central and South America between 1808 and 1826, all of Spain’s holdings in the Americas, except for Cuba and Puerto Rico, became independent.¹

The Spanish colonies in the Western Hemisphere were inspired by the American Revolution (1775-1783). The establishment of republican ideals in the Americas fostered a sense of camaraderie between the various nations. As Central and South American countries looked to the United States for inspiration, they also sought to learn the lessons of incorporating disparate peoples into a common nation. The nations viewed their common ancestries—biological, linguistic, and cultural—as a reason to work together rather than separately within the region.² The inclusion of Indians, *mestizos*, and Africans into the matrices of nationhood was critical to success. All of these forces played a part in

the creation of a national identity and sowed the seeds of *latinidad* or a pan-Hispanic view of the region. Located along Virginia Avenue, NW, near the National Mall in Washington, DC, statues of Simón Bolívar, José de San Martín, Benito Pablo Juárez, José Gervasio Artigas, and Bernardo de Gálvez celebrate the role of Spanish and Indian descendants in the liberation movements of Argentina, Bolivia, Colombia, Ecuador, Mexico, Peru, Uruguay, and Venezuela.³ The statues were erected in the city's monumental core between 1925 and 1976. In 1995, the National Park Service produced a brochure highlighting the significance of the statues.

The connection between the United States and the countries that make up Latin America is highlighted through the brochure, "Hispanic Heroes: National Monuments to Great Liberators."

Courtesy of National Park Service.

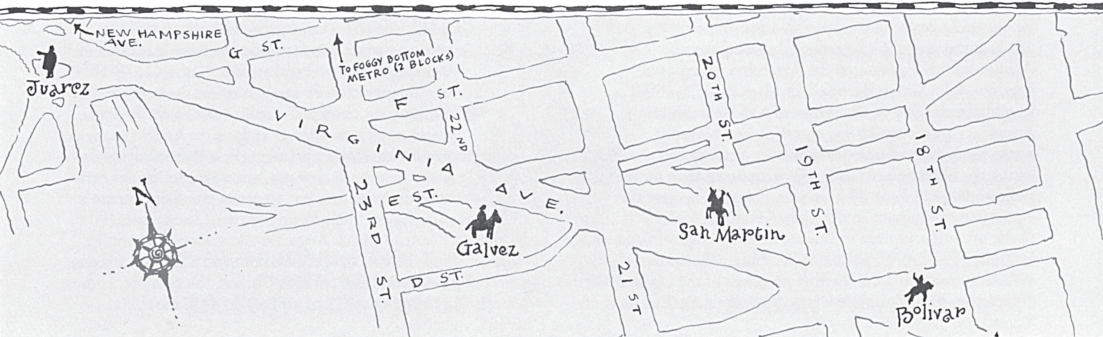
Printed in both English and Spanish, the brochure notes the connections between the Latin American nations and the U.S. through shared republican ideals, as well as a common history.⁴ The brochure serves to illuminate Spanish and Indian heritage in a nation rapidly being changed by the increased presence of *mestizo* populations.

Hispanic Heroes

National Monuments to Great Liberators
Washington, DC

Heroes Hispanos

Monumentos Nacionales a los Grandes
Libertadores, Washington, DC



Los Adaes

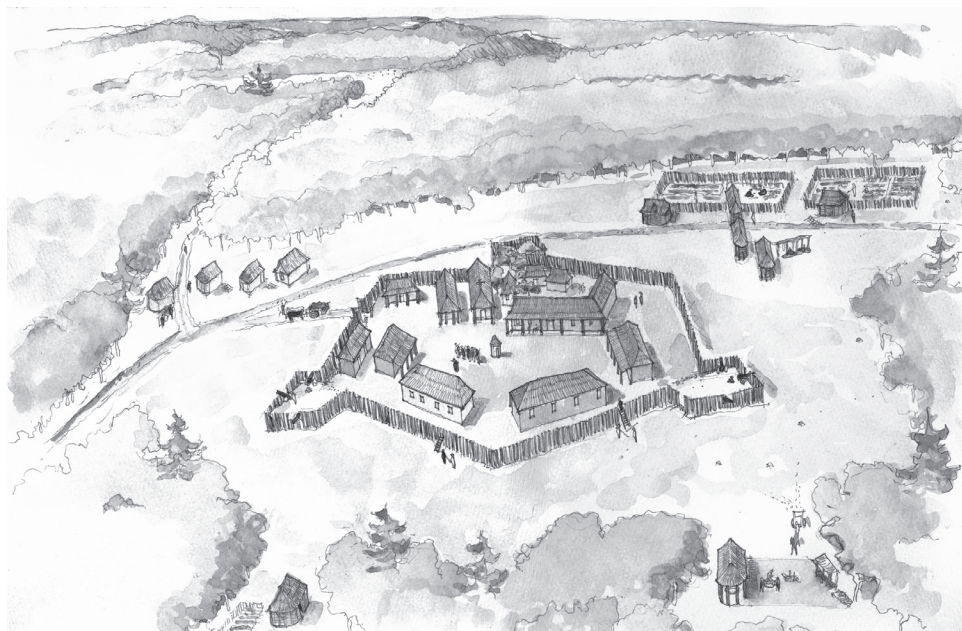
Robeline, Louisiana

The typical view of Spanish missions places them heading westward from the Rio Grande River in Texas to northern California. However, dozens of missions, and the requisite presidios and pueblos, were established from the lower Carolinas to Louisiana during the early stages of Spanish

The presidio at Los Adaes in Robeline, Louisiana, reflects Spanish Colonial planning and local building materials. Drawing by Sergio Palleroni.

Courtesy of Louisiana State Department of Parks.

settlement of North America. Established in 1716 and moved to its current location in 1721, Mission San Miguel de los Adaes converted the Caddo Adai Indians to Catholicism, while the adjacent presidio (Nuestra Señora del Pilar los Adaes) was established to secure Spain's East Texas (northwestern Louisiana) holdings against the French. Los Adaes represents the easternmost reaches of Spanish Southwest and is exemplary of the interconnected nature of missions, pueblos, and presidios in Spain's colonization of North America.



Los Adaes served as the administrative capital of Spanish Texas from 1751-1770, with El Camino Real de los Tejas (the Royal Road) linking Mexico City to Los Adaes. In 1762, Spain received all of France's holdings west of the Mississippi River as payment for Spain's cession of Florida to the British as a result of the Seven Years' War (known as the French and Indian War in North America). Afterwards, the administration of East Texas moved to San Antonio in 1770. Although most Spanish citizens left, many with kinship ties to the region, known as Adaeseños, stayed behind. Northwest Louisiana's link to the Hispanic Southwest continued into the 19th century, with Mexican Independence (1821) and when Texas joined the United States (1845). People

traveled between the areas as the need increased for migrant laborers to cultivate cotton. The areas surrounding Los Adaes saw an influx of Mexican (and Central American) agricultural workers, reaffirming the area's connection with Hispanic culture.

The surrounding area has a mix of Hispanic, French, and American Indian cultures, which are interpreted at the Los Adaes State Historic Park. Los Adaes is featured in the National Park Service's Cane River Travel Itinerary, noting the mixed heritage and ongoing connections to the previous inhabitants of the presidio and mission.⁵ The Hispanic heritage of the site is prominently featured in the interpretive programs of the site. According to Raymond Bertholet, Chief of Interpretation,

At the Los Adaes . . . a major focal point of its mission is to interpret not only daily life and culture at the 18th century mission and presidio, but also to interpret how the 18th-century culture influenced the culture of the region today. A wide variety of programs [is] offered at Los Adaes that demonstrate how the Hispanic culture of the region came to be, including, but not limited to cooking demonstrations, such as tamale making,⁶ and programs relating to the Catholic culture of the region, particularly on feast days relating to the site such as Our Lady of Pilar Feast Day.”⁷

Recognizing the important contributions of other cultural groups, such as American Indians, Los Adaes also hosts events that bring the groups together to demonstrate cultural traditions. Los Adaes is one of three areas in Louisiana with a sizable Spanish-speaking population and represents one of the original centers of Hispanic heritage in the state.

Archaeology on the Border

The Naco, Arizona Point of Entry

<http://www.nps.gov/history/naco/indexeng.htm>

When the owners of Naco Border Station in Naco, Arizona, went about renovating the Pueblo Revival style buildings and expanding the facility in 1988, the archeological resources present on the site were recorded. The resulting archeological survey was developed into an interpretative brochure on the history of this border town, “Archaeology

Positioned on the border of Arizona and Mexico, the Naco Border Station illustrates Hispanic heritage in its architecture and history. The building is located near the Camino Real from Sonora to Monterey, California, a heavily traveled route through the 20th century. The site is associated with early battles of the Mexican Revolution and the international mining industry.

Courtesy of James C. Wilson.

on the Border: The Naco, Arizona Port of Entry.”⁸ The brochure looks at the interdependent relationships of Mexico and the United States along the border. It is available through the Southeast Archeological Center (SEAC) of the National Park Service, which hosts a range of archeological surveys and related publications on its website.

The town of Naco is actually two towns, one on each side of the U.S.-Mexican border.⁹ Protected by U.S. Army troops (including Troop B, a.k.a. the Buffalo Soldiers), Naco, Arizona served as an observation platform for the U.S. to keep an eye on the conflict between the Mexican government and rebels. The town had many naturalized Mexican Americans who supported the rebels. The archeological artifacts included fragments of ammunition from battles related to the Mexican Revolution and Mexican ceramics dating from a later period found in midden (waste) sites, including finely decorated serving platters, decorative tiles, as well as common storage vessels.



The borderland between the U.S. and Mexico is infused with the transnational nature of Hispanic heritage in the United States. Naco is of particular interest as a site of cultural confluence, with a population that is over 82% *Mexicano*. Separated by the border, the two Nacos sit near the route of the Camino Real from Sonora, Mexico, to Monterey, California, in a region with links to Coronado and Father Eusebio Kino, the Jesuit priest who established the original route from Sonora to Alta California. The two Nacos were linked via railroad for the copper mines in the area. Mining was a highly lucrative endeavor during the Spanish colonial period, which led to Hispanics working in mines all over the West.¹⁰ Later, both federal governments established custom houses in the two Nacos, and supporting governmental services became the primary economy for the towns. This remains true, as evidenced by its choice as the location of the 1989 bicentennial celebration of the U.S. Customs Service. While not as storied as Ellis Island or Angel Island, the border station at Naco represents the shared Mexican and Anglo cultures along the border. The brochure and website underscore how archeological reports can interpret the role of small places in the larger historic context.

The Memorial Illumination at Palo Alto Battlefield National Historic Site

Brownsville, Texas

On May 8, 1846, General Zachary Taylor and 2,300 United States troops clashed with Mexican General Mariano Arista and 3,300 of his troops at Palo Alto in the first major battle of the Mexican-American War. At issue was the disputed border between the two nations, based upon the claims of independence by the Republic of Texas.¹¹ The battle illuminated the struggle of each young nation to define itself: Mexico, by the territory it governed while it was a colony of Spain; the U.S., in expanding its territorial reach to the end of the continent. At the end of the day, General Taylor's troops controlled the field. By the war's end, the U.S. nearly doubled its size, and 100,000 Mexicans immediately became American citizens.

Palo Alto Battlefield National Historic Site interprets the battle at Palo Alto—and the subsequent battle at Resaca de las Palmas—and is the only national park established to interpret the Mexican-American War. It contains a one-half mile long interpretive trail with placards explaining

the battle and reasons for the war. The site addresses the sensitive matter of place and identity by recognizing that the Mexican American population “has always been here” and the region will always be a place of Hispanic heritage. Furthermore, the park’s interpretive efforts stress the fluidity of national borders historically and the border’s impact on the surrounding area.¹²



The paper bag lights represent the 8,000 soldiers on both sides who participated in the battles of Palo Alto and Resaca de las Palmas, at the 2005 Memorial Illumination at Resaca de la Palmas battlefield.

Courtesy of John Scheiber.

Each year, the park hosts the Memorial Illumination ceremony to honor the 8,000 soldiers who participated in the battles at Palo Alto and Resaca de las Palmas and provides the park with an opportunity to address the shared heritage between the people of southern Texas and northern Mexico. Sponsors for the ceremony include the Brownsville Community Foundation, Matamoros (Mexico) Community Foundation (a member of the U.S.-Mexico Border Philanthropy Partnership), and other partners. The candles are lit by members of both communities, representing the ongoing connections between Mexico and the U.S.¹³

Teaching with Historic Places: “The Forts of Old San Juan: Guardians of the Caribbean”

<http://www.nps.gov/history/nr/twHP/WWW/PLS/lessons/60sanjuan/60sanjuan.htm>

Any examination of Spain’s “new world” empire begins with its Caribbean holdings and Christopher Columbus’ explorations in 1492 and 1493. With those voyages and the subsequent discovery of gold, silver, and other precious metals and gems, European powers sent expeditions to the Western Hemisphere. Spain recognized the need to protect its holdings from other nations. It began setting up forts at locations throughout the Americas. The forts erected in Puerto Rico were the first and arguably the most important, due to the island’s position along the sailing routes to and from the Caribbean Sea.

The National Park Service’s cultural resources program has developed over 100 classroom-ready lesson plans in its *Teaching with Historic Places* program. “The Forts of Old San Juan: Guardians of the Caribbean” highlights the Spanish efforts to protect its claims in the Americas, starting in Puerto Rico, and to establish settlement patterns that persisted throughout the Spanish period of dominance in the region. In essence, the development of Hispanic heritage in the Western Hemisphere was dependent upon the 250 years of almost uninterrupted Spanish hegemony over the Americas, abetted by the defensive architecture of these forts. “The Guardians of the Caribbean” lesson plan states that the forts “provided the keystone to the protection of the Spanish Empire that spread across the Caribbean.”¹⁴

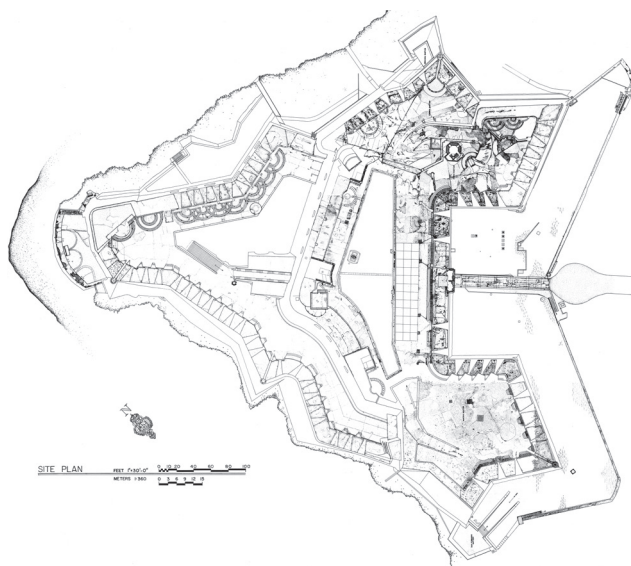
The forts, La Fortaleza, el Castillo de San Felipe del Morro (a.k.a. El Morro), and Castillo de San Cristóbal, are physical manifestations of Spanish control in the region and its relative frailty.

Puerto Rico was a key component of Spain’s presence in the Americas. While it was “discovered” by Columbus on his second voyage to the region in 1493, in actuality, Taíno Indians and other indigenous groups had inhabited the island of Bourinquén (the Carib Indian name for Puerto Rico) for 5,000 years.¹⁵ In time, Spain set up the forts to secure the island from external and internal threats.¹⁶ Spanish settlement, economic development, along with the eventual introduction of enslaved West Africans to Puerto Rico, established a blueprint for European settlement of Latin America.¹⁷

As the lesson plan indicates, other colonies had more natural resources, but Puerto Rico's strength as a colony was its location. The barrier island of San Juan was chosen for fortification because of its proximity to the Mona Passage, an inlet from the Atlantic Ocean. San Juan Harbor was able to accommodate the *flotillas* and *galeones* traveling through the passage to and from Spain. Due to the jagged reef on the ocean side and the craggy shoreline on the harbor, San Juan was easily defended, helping to repel opportunistic buccaneers from the other European powers, notably the English and the Dutch.¹⁸ The forts, *La Fortaleza*, *el Castillo de San Felipe del Morro* (a.k.a. *El Morro*), and *Castillo de San Cristóbal*, are physical manifestations of Spanish control in the region and its relative frailty.

El Castillo de San Felipe del Morro, or El Morro as it is more popularly known, protected the entrance to San Juan Harbor from the Atlantic Ocean. The imposing structure represents 250 years of military architecture.

Courtesy of Historic American Buildings Survey, Prints and Photographs Division, the Library of Congress.



The lesson plan uses maps, drawings, and historic narrative to outline the significance of San Juan and Puerto Rico to Spanish control over the region for 250 years. “Guardians of the Caribbean” discusses the reasons why San Juan became so heavily fortified, which include the history of external attacks that led to the evolution of the defensive system and the technologies developed by Spain for its Caribbean holdings. The forts withstood attacks from the Caribs, the British, the Dutch, and the French. Each attack and subsequent improvement of the forts further imprinted Spanish culture on the landscape. Because San Juan sits on a barrier island disconnected from the island of Puerto

Rico, construction methods and materials are hybrids of the known military architecture of the period. In that way, they are unique to the Caribbean, melding materials and technologies to create a singular achievement.¹⁹ The lesson plan also recognizes these forts as some of the earliest permanent examples of Spanish Colonial architecture in the Western Hemisphere.²⁰

The largest Spanish fortification in the Americas at 27 square acres, *Castillo de San Cristóbal*, along with *La Fortaleza* and *El Morro*, made San Juan one of the most highly fortified cities in the world.

Courtesy of National Park Service.



La Fortaleza was the first fort built by Spain, from 1533 to 1540. While it quickly became apparent that the location for the fort was not ideal for the defense of the island, it became the traditional home of the governors of Puerto Rico, beginning in 1570.²¹ It was succeeded by *El Morro*, erected in 1539, at the entrance to San Juan Bay from the Atlantic Ocean, it was a better point of defense for the island. The hornwork design allowed for increased protection of the land surrounding the towers of the fort, securing the entrance into the harbor.²² *San Cristóbal* situated a mile east of *El Morro*, improved upon the hornwork design and became the largest Spanish fort in the Americas.²³ As noted in “Guardians of the Caribbean,” these three forts made San Juan one of the most highly fortified cities in the world and ensured Spain’s control of the Americas.

The military presence made possible the socio-cultural-economic exchange between Spanish, Indians, and later enslaved Africans. Puerto Rico served as the Gateway to the Indies for Spain, and later as a strategic military post for the United States. As “The Guardians of the Caribbean” states, the forts, along with fortifications in modern Colombia, the Gulf Coasts of Mexico and the United States, Cuba, Nicaragua, and Panama, secured Spanish economic and cultural dominance of the region for nearly three centuries.

Yuma Crossing National Heritage Area

Yuma, Arizona and Winterhaven, California

The Yuma Crossing National Heritage Area recognizes the natural crossing on the Colorado River as a gateway to the Pacific Ocean during the Spanish Colonial period. Furthermore, it is significant as a Borderland, a place of intersection between Mexico and the United States and the development of Hispanic culture. The Yuma Crossing National Heritage Area addresses the significance of both the crossing and Borderland in its interpretive efforts.

When the Spanish arrived at the Yuma Crossing in the 1500s, they found native peoples who had been living there for centuries. The Yuma people, also known as the Quechan, cultivated and lived in the fertile river lands, referred to as the “American Nile.” The “crossing” occurs at the confluence of the Colorado and Gila Rivers. The granite outcropping of rock made the area a more secure crossing point over the Colorado River. Eventually, Yuma Crossing was established as part of New Spain’s southern route from Mexico to Baja California, opening the gateway to the Pacific Ocean.²⁴

Yuma Crossing served as a link from Mexico to California for centuries. The Ocean to Ocean Bridge was constructed in 2005 and continues to connect the American Southwest to Mexico.

Courtesy of Brenda Barrett, National Park Service.



Located at the crossroads of the Borderland in the Southwest, Yuma Crossing’s history is tied to Spanish Colonial settlement and expansion.²⁵ The crossing is located along the Sonora (Mexico)-California route used by Spanish travelers, and later Mexican mail carriers and traders in the early 1800s. As a result of the Treaty of Guadalupe Hidalgo,

thousands of Mexicans became Americans and this border town became a place of convergence for the two cultures. Yuma Crossing played a role in determining the border between Mexico and the U.S., as it was used by Lieutenant Amiel Weeks Whipple's survey team in marking the border at the confluence of the Colorado and Gila Rivers.²⁶ The California Gold Rush of the 1850s placed Yuma squarely in the midst of Westward Expansion, with the ferry transporting miners and their wagons across the Colorado River.

The Yuma Crossing National Heritage Area Project conserves and interprets the natural resources of the Colorado River and surrounding landscape, as well as the cultural and historic resources associated with the city of Yuma and the Yuma Crossing. It uses its website, development projects, and festivals to convey the history of the city and the Colorado River. The project cites the Spanish Colonial Revival commercial and residential architecture of the early 20th century as an example of the evolving Hispanic heritage of the area. For example, the Brinley District contains many restored adobe buildings and Pueblo Revival-style structures such as the Molina Block, a 19th-century commercial adobe building. These structures and their connection to the Borderland cultural landscape are viewed as critical to the heritage area's interpretive plan.

Through the multiple partners, including two Arizona state parks (Yuma Crossing State Historic Park and Yuma Territorial Prison State Historic Park), the heritage area interprets the history of the region from past to present. The parks interpret the natural resources and cultural changes of Yuma Crossing from the late-Spanish to Mexican and early U.S. territorial periods of the region. Recognizing the sizable Hispanic population of the town (roughly 46.2 percent), connections are made with Mexico through ongoing projects on the Colorado River and agricultural technical assistance to the Mexican city of Sinaloa.²⁷ From the wattle and daub boats used by the Quechen to ford the river to the arrival of Coronado and Hernan de Alarcón in 1540 and the opening of the Ocean to Ocean Bridge in 2005, Yuma Crossing has been at the center of transportation in the American Southwest and a site of Hispanic heritage for nearly three centuries.

Juan Bautista de Anza National Historic Trail

Nogales, Arizona to San Francisco, California

Under the leadership of Captain Juan Bautista de Anza, 244 people traveled 1,210 miles over 2 years across the desert, opening a route from Sonora, Mexico to modern-day San Francisco. This colonizing expedition to California led to the founding of the mission and presidio in San Francisco, while establishing an overland trail linking Mexico to Alta, or northern California.

A band of re-enactors travel the route of the Anza party near Vandenberg, CA, during the bicentennial anniversary of the trail.

Courtesy of Juan de Anza National Historic Trail, National Park Service.



Juan Bautista de Anza was a Spanish Creole born in New Spain, captain of the Royal presidio of Tubac, and a third-generation frontier soldier. In response to British and Russian encroachment upon Spanish claims along the Pacific seaboard and at the prompting of a Franciscan priest, Anza gave Spain northern access to its California holdings. The blazing of the trail took place in two parts. The initial expedition began in Sonora, Mexico (formerly New Spain) in 1774, to find a trail to ease the difficulties of getting provisions and people from Sonora to Monterey, California.²⁸ Along the way, Anza established connections between the Spanish crown and the Yuma Indians, charted the locations of potable water, and founded grazing pastures for livestock. The second stage of the expedition traveled with over 1,000 head of livestock, a host of military men, and families. The expedition arrived at Monterey on March 10, 1776. The overland, northern route proved a better alternative to the water route.²⁹ Through the route, Spanish culture was expanded in the American West.

The Juan Bautista de Anza National Historic Trail presents the journey of the Anza party using interpretive wayside panels, many in Spanish and English, brochures, and annual celebrations in communities along the trail. In addition, the NPS website includes a trail guide with maps, historical documentation on the trek from Mexico to Alta California, as well as a component featuring audio clips related to the trail and its story.³⁰

The success of the Anza National Historic Trail interpretive efforts is a result of partnerships between NPS and more than 30 universities and organizations, and individuals. For example, descendants of members of the Anza party perform reenactments of the expedition or serve as interpretive guides for portions of the trail. With continued community engagement, the trail offers interpretation that reflects the common history and Hispanic heritage of the trail, while addressing the role of the 12 American Indian tribes and other groups related to the expedition.³¹ By following the trail and using its interpretive materials, visitors can better understand the connections between cities in Northern Mexico and those in California such as Los Angeles, San Jose, and San Francisco, settled after the Anza expedition.

Conclusion

Throughout the nation, interpretive efforts related to Hispanic heritage are taking place in print and online. Interpreting Hispanic heritage at historic sites requires an increased understanding of the different groups that are identified and identify as Hispanic. Since Hispanic heritage is made up of at least three separate heritages, examination of the roles Spaniards, Indians, and Africans played in its development is critical. With a growing body of scholarship on Hispanic identity, this topic will enhance interpretation at historic sites around the U.S. and in Latin America.

With the advent of the Internet, historic sites related to Hispanic heritage have increased opportunities for their interpretive programs to reach a broader audience. For example, the online version of the “Guardians of the Caribbean” lesson plan expands the interpretive reach of the San Juan National Historic Site beyond Old San Juan and classrooms to interested groups and individuals worldwide. The use of this technology allows sites to continue to broaden the interpretation of Hispanic heritage throughout the United States.

Endnotes

1. The shift from Spanish Colonial to Hispanic heritage essentially starts at the point of the *criollos* declaring independence from Spain.
2. While his letter “Our America” comes much later than the formation of these other nations, José Martí sums up this feeling of a shared destiny. See José Martí, “Our America,” *La Revista Ilustrada*, January 1, 1891.
3. While Artigas, Bolívar, Juárez, and Martín were fighting against Spain, Gálvez was the Spanish governor of Louisiana fighting with the American colonists against the British.
4. According to the brochure, Artigas carried copies of the U.S. Constitution and Articles of Confederation with him at all times. The United States recognized these liberated nations by 1823. On December 2 of that year, President James Monroe issued a message to Congress calling for the end of European intervention into the region. Ironically, the United States’ involvement in the affairs of Latin American and Caribbean nations (as well as the Pacific region within the Western Hemisphere) after the War of 1812, deemed right and necessary by the Monroe Doctrine and later the “Roosevelt Corollary,” could be interpreted as interventionist. See “Hispanic Heroes: National Monuments to the Great Liberators,” brochure (Washington, DC: Department of the Interior, National Park Service, 1995); for a brief explanation of the Monroe Doctrine and the subsequent Roosevelt Corollary, see “The Monroe Doctrine,” in *The Columbia Encyclopedia*, 6th ed. New York: Columbia University Press, 2001–04; www.bartleby.com/65/mo/MonroeDo.html, accessed April 18, 2007.
5. See “Los Adaes” at “Cane River National Heritage Area: National Register of Historic Places Travel Itinerary,” <http://www.nps.gov/history/nr/travel/caneriver/>, maintained by the National Park Service, accessed June 18, 2007.
6. Tamales, considered to be a Mexican foodstuff, are true Indo-Hispanic cuisine. The production of tamales in the Red River region of Louisiana is an example of the Hispanic tradition in the Mississippi Delta. Many Hispanic practitioners use *metates* (volcanic stone tools) to grind the corn to make masa meal, a critical ingredient in tamales. Spanish-speakers use *nauhaulismos*, loan words from the Aztec language, still spoken in south-central Mexico. When and how tamales became popular in the area is subject to debate. Some suggest the tamale arrived with migrant workers from Mexico who came to work in the cotton fields. Northwestern State University of Louisiana’s Regional Folklife Program has also documented this tradition. See Dominica Ramirez, “Travels in Louisiana: Journeys into Ethnicity and Heritage by Two Hispanic Groups,” master’s thesis, Louisiana State University, 2001, http://etd.lsu.edu/docs/available/etd-04132004-185813/unrestricted/Ramirez_thesis.pdf, accessed May 29, 2007; “Making Tamales in Northwest Louisiana,” on the Louisiana Regional Folklife Program website; at <http://www.nsula.edu/regional-folklife/Tamales/default.html>, accessed May 29, 2007.
7. Electronic correspondence with Ray Bertholet by author, April 4, 2007.
8. The brochure was produced by the Center for Desert Archaeology, in Tucson, AZ, under contract with SEAC. See “Archaeology on the Border: Naco, Arizona Point of Entry,” at <http://www.cr.nps.gov/seac/naco/credits.htm>, accessed May 31, 2007.
9. The other Naco resides in Sonora, Mexico, just across the border created by the Gadsden Purchase Treaty of 1853. The treaty added 30 million acres in southern Arizona and part of southwestern New Mexico to the recently acquired southwestern lands from Mexico, for \$10 million. See Clyde A. Milner II, Carol A. O’Connor, and Martha Sandweiss, eds., *The Oxford History of the American West* (New York: Oxford University Press, 1994), 156; “Gadsden Purchase Treaty, December 30, 1853,” in the Avalon Project at Yale University Law School, <http://www.yale.edu>.

edu/lawweb/avalon/diplomacy/mexico/mxr1853.htm, accessed October 4, 2007.

10. Places such as Tombstone, Bisbee, and Douglas in Arizona; Terlingua, Texas; Sonora, California; and near Dubuque, Iowa are mining areas that had once belonged to Mexico or had strong Hispanic influences. See references to the Hispanic mining tradition in Robert L. Spude, "Hispanics and Mining" in *CRM*, No. 11 (1997), 43. Cf. National Register of Historic Places, *Naco Border Station, Cochise County, AZ*, #91000026.
11. The United States annexed Texas in 1845 and the Republic of Texas insisted that its border went to the modern border of the state of Texas. However, Mexico argued that it never recognized Texas independence and that it was a much smaller territory, stopping at the Nueces River, further south and east of the Rio Grande. For a brief synopsis on the events leading up to the battle of Palo Alto, see Charles M. Haecker and Jeffrey G. Mauck, *On the Prairie of Palo Alto: Archaeology of the U.S.-Mexican War Battlefield* (College Station: Texas A&M University Press, 1997), 11-22.
12. Palo Alto park staff views Hispanic heritage as being intrinsic to the understanding of the whole region. While its primary mandate is to interpret the war, interpretive ranger Doug Murphy notes, "We talk about how the war left 100,000 Mexicans within the United States and how that influenced the country. We point to the Spanish heritage of the West. We even go into some of the bridging aspects of the Mexican American population. . . Finally we cover long term effects on the U.S. Mexican relationship—touching on other interventions, positive cooperative efforts, continuing disputes, etc. This can include immigration issues." Electronic correspondence with Douglas Murphy, Interpretive Ranger, Palo Alto Battlefield National Historic Site, National Park Service, July 13, 2007.
13. The war is viewed in a different light by Mexico, which saw U.S. military action leading up to the battle as a clear indication of the nation's territorial intentions. This notion is further supported by President Polk's request for \$2 million to acquire the disputed territory. In an interview with the *Brownsville Herald*, Superintendent Myrna Palfrey said "We're trying to do programs that create goodwill among people by honoring soldiers." See Victoria Manning, "Candlelight Ceremony to Honor Mexican-American War Soldiers," *The Brownsville Herald* (December 6, 2006); Jesus Velasco-Marquez, "Mexican Perceptions During the War," at http://www.pbs.com/kera/usmexicanwar/war/mexican_perceptions.html, "US-Mexican War, 1846-1848 website," accessed June 27, 2007.
14. See "The Forts of Old San Juan: Guardians of the Caribbean," *Teaching with Historic Places* lesson plan, at <http://www.nps.gov/history/nr/twhp/wwwlps/lessons/6osanjuan/6osanjuan.htm>, accessed August 29, 2007.
15. Puerto Rico was eventually settled by Ponce de León in 1508, with the original capital set up inland at Caparra.
16. Spain established a colony in Puerto Rico and saw the inhabitants as a viable labor force, at first for mining, then later for agricultural production and domestic labor. Initially, the Tainos were receptive to the Spanish. The Spanish conquistadores soon began to take land, demand labor tributes from the Taino, and abduct Taino women. These practices took their toll, leading to the failed Taíno Revolt of 1511. By the middle of the century, the bulk of the population was wiped out by exhaustion and disease, or left for other islands in the Antilles.
17. The practices of *encomienda* and *repartimiento* have roots in medieval Spain's 700-year attempt to reclaim the southern Iberian Peninsula from the Moors. They essentially rewarded accomplished and talented soldiers with fiefdoms to extend the Crown's control and gave the right to acquire uncompensated labor from the conquered. The *encomienda* system of labor

- tribute due conquistadors from the local population worked in concert with the repartimento system of distribution of resources and goods, including the indigenous people on the land assigned to the conquistadors. See "Encomienda," in *The Columbia Encyclopedia*, 6th ed. (New York: Columbia University Press, 2001–2004), at <http://www.bartleby.com/65/en/encomien.html>, accessed August 27, 2007; "Repartimento," in *The Columbia Encyclopedia*, 6th ed. (New York: Columbia University Press, 2001–2004), at <http://www.bartleby.com/65/re/repartim.html>, accessed August 27, 2007. Cf. James Brooks, *Captives and Cousins: Slavery, Kinship, and Community in the Southwest Borderlands* (Chapel Hill: University of North Carolina Press, 2002), 45–79.
18. The British attacked San Juan in 1595, 1598, and again in 1797, taking *El Morro* in a pyrrhic victory in 1598, before being forced to withdraw. The Dutch did likewise in 1625, taking *La Fortaleza* and laying siege to *El Morro*. For brief descriptions, see "Historical Narrative: San Juan Historic Site," in *Preliminary Inventory of Spanish Colonial Resources Associated with National Park Service Sites and National Historic Landmarks*, 1987, Second Edition, ed. by Richard R. Henderson (Washington, DC: United States Committee, International Council on Monuments and Sites, 1989), 4-2 to 4-4. Cf. National Historic Landmarks Survey, *La Fortaleza, San Juan County, Puerto Rico*; Historic American Buildings Survey, *Castillo de San Felipe, El Morro, San Juan, Puerto Rico*, HABS No. PR-48.
 19. The Association for Preservation Technology International conference took place November 2007, in San Juan, Puerto Rico. One panel discussion was devoted to the famous fortifications and their role in the development of Latin America. One abstract notes the development of military architecture conforms to the unique demands of the Caribbean and other coastal locations.
 20. *La Fortaleza* was designated a National Historic Landmark in 1966; the San Juan National Historic Site became part of the National Park System in 1961; and the site was inscribed on the World Heritage list in 1983. See National Historic Landmarks Survey, *La Fortaleza*; "Report of Rapporteur" World Heritage Committee, Seventh Ordinary Session, Florence, Italy, 5-9 December 1983.
 21. The fort was deemed inappropriate as a primary fort early on, with construction on *El Morro* beginning in 1539. Spanish historian Gonzálo Fernandez de Oviedo, on a visit to *La Fortaleza* 1537 to 1538, stated that "Only blind men could have chosen such a site for a fort." The fort became the home for the governors of Puerto Rico and the name was changed to *El Real de Santa Catalina*. See "Historical Narrative: San Juan National Historic Site," in *Preliminary Inventory of Spanish Colonial Resources* 4-2 to 4-5; 4-45.
 22. The term "hornwork" comes from walls and casements looking like bull's horns on the topography. In addition to the walls, a smaller fort known as *El Cañuelo* was established across the harbor on the small island of San Juan de la Cruz. This further defended the entrance to the harbor and protected the mouth of the Bayamón River, providing access to the inland settlements.
 23. Construction on *San Cristóbal* began in 1631. Near the same time, King Carlos III decided to make San Juan a "Defense of the First Order." San Cristóbal and the other forts use a principle known as defense in depth, where each layer of defense supports and is supported by another layer. It ensures that if the outer barrier is broken, a higher, stronger one exists behind it. A series of bastions created a curtain wall linking *San Cristóbal* to *El Morro*, constructed between 1766–1790. Much of the outwork done over 150 years on *San Cristóbal* falls outside of the historic site. See "San Juan National Historic Site," 4-3.
 24. Several Spanish expeditions traveled the route prior to regular use of the crossing. Hernando de Alarcón arrived at the crossing in 1540 while seeking to rendezvous with Coronado; Juan de Oñate traveled the

crossing during his search for the location of a port for supplies from Spain to New Mexico in 1605; finally, Father Eusebio Francisco Kino sought to find a passage to Baja California for livestock and supplies to the missions. The route he eventually found in the early part 1702, after multiple attempts, became the preferred route.

Lieutenant Colonel Phillip Cooke's transcontinental wagon road in 1846-1847, brought Anglo Americans into the region, crossing to California during the Gold Rush years. In 1877, the first railway into Arizona arrived via Yuma. See "Supporting Reference Materials for the Yuma Crossing National Heritage Area Management Plan," prepared by The Yuma Crossing Heritage Area Corporation, submitted September 26, 2002; 23A-30A; National Historic Landmarks Survey, *The Yuma Crossing and Related Sites (Arizona and California)*, Winterhaven, Imperial County, California and Yuma, Yuma County, Arizona.

25. Franciscan fathers founded a mission, presidio, and village in the area in 1779, only to have the village destroyed in the Yuma Uprising of 1781. Permanent Spanish settlement never took place, but there was always a presence due to the importance of the crossing. Under Mexican control, it was known as Colorado City and later Arizona City before becoming the county seat following the Treaty of Guadalupe Hidalgo. A mission church was built at the location of the settlement in 1922. The church, a significant tourist attraction and part of the National Heritage Area, is not included in the National Historic Landmark nomination. Charles Phillips and Alan Alexrod, eds., *Encyclopedia of the American West*, volume 4 (New York: Simon & Schuster, 1996), 1807-1808; *Yuma Crossing and Related Sites*.
26. The Yuma Crossing National Heritage Area Project interprets the U.S. Boundary Commission's efforts to mark the confluence of the Colorado and Gila Rivers near Yuma, Arizona. In 1849, the location determined by

Lt. Whipple essentially gave the U.S. an additional 10 miles of land below the Colorado River. Three stone monuments mark the stop. See Thomas L. Schraf "Amiel Weeks Whipple and the Boundary Survey in Southern California," in *Journal of San Diego History* Vol. 19, No. 3 (Summer 1973) online at <http://www.sandiegohistory.org/journal/73summer/whipple.htm>, accessed October 10, 2007; Michael Dear, "Monuments, Manifest Destiny, and Mexico," in *Prologue Magazine*, Vol. 37, No. 2 (Summer 2005), online at <http://www.archives.gov/publications/prologue/2005/summer/mexico-1.html>, accessed October 10, 2007.

27. Yuma is working with the Mexico Environmental Protection ministry on a plan to remove invasive floral species along the Colorado River. Sister city programs with Sinaloa, San Luis, and Mexicali encourage cooperation between the U.S. and Mexico border towns that share economic interests as well as cultural and natural resources. Conversation with Eleanor Mahoney, National Heritage Areas, National Park Service, February 15, 2008.
28. Anza, the priest, Father Francisco Garcés, and a group of 33 men set out with an exploratory expedition for Monterey. Upon his successful return, he led the settlers to the San Francisco Bay area. See Charles Phillips and Alan Axelrod, eds., *Encyclopedia of the American West*, volume 1 (New York: Simon & Schuster, 1996), 48. Cf. Herbert Eugene Bolton, ed., *Anza's California Expeditions*, 5 Volumes (Berkeley: University of California Press, 1933).
29. The other routes required either sea travel on a small boat not capable of carrying much or heading south through Baja, which was difficult to supply and dangerous. Coincidentally, the same Yuma who befriended Anza on his initial exploration eventually tired of Spanish rule and rebelled in the Yuma Revolt of 1781, closing the route to Spanish travelers. Phillips and Axelrod, *Encyclopedia of the American West*, 47-48; "Discovering the Anza Trail" at <http://www>.

nps.gov/archive/juba/anzatrai.htm, accessed March 13, 2007.

30. The guide, developed in partnership with Sol Ideas Technology, provides travelers and students with interpretive resources while traveling along the Anza Trail. This includes a list of interpretive sites along the route, sounds, and descriptions associated with events along the trail during the 1776 exploration, as well as maps, drawings, and photography of artifacts. See "The Juan Bautista de Anza National Historic Trail Guide," at <http://www.solideas.com/DeAnza/TrailGuide>, accessed March 13, 2007.
31. "One of the goals of the National Park Service is to encourage and provide interpretation along the Anza Trail that will link the various communities along the 1,200 mile route with a common history and heritage. The interpretation is primarily produced by community partner groups and often in conjunction with the National Park Service. Annual celebrations take place along the trail to commemorate the heritage spawned by the members of the 1776 Anza Expedition and their struggle to seek new opportunities for themselves. Expedition descendants and re-enactors invite the public to join in the festivities which are offered from Tubac, Arizona to San Francisco, California. Wayside panels are scattered along the route to inform and inspire people to consider the challenges these families endured to improve their life and gain status in their society. Each panel (some bilingual with English and Spanish) focuses on the local influences of this great journey and are produced by county offices and parks, state parks, non-profit organizations, towns, and other National Park Service sites. It was a community effort to make the 1776 Anza Expedition a success, and it is a community effort to make the Anza Trail a success and keep the story of our ancestors alive." Electronic correspondence with Margaret Styles, interpretive ranger, Juan Bautista de Anza National Historic Trail, National Park Service, October 12, 2007.

Hispanic Heritage in National Park Service Cultural Resources Programs

This list represents a compilation of the properties associated with Hispanic heritage documented in the National Park Service's cultural resources programs (National Register of Historic Places, National Historic Landmarks, and Historic American Buildings Survey/Historic American Engineering Record/Historic American Landscapes Survey). It is not exhaustive, but illustrates examples of Hispanic properties that have already been documented and/or recognized. Further investigation of the files may yield additional entries.

National Register of Historic Places

Arizona

Barrio Libre (Tucson, Pima County) is a Spanish-speaking neighborhood in Tucson, where the adobe architecture exhibits a combination of Spanish-Mexican and Anglo architectural influences. It was settled as a support for *Presidio de Agustín del Tucson* and is relatively unchanged in character since the mid-1800s.

El Presidio Historic District (Tucson, Pima County) consists of 90 buildings representing Spanish-Mexican vernacular architecture and is considered to be one of the country's oldest continually inhabited places. Originally settled by the Hohokam Indians AD 700-900, the Spanish established *Presidio de Agustín del Tucson* in 1775.

El Tiradito (Tucson, Pima County) also known as the "Wishing Shrine," is a Catholic shrine to the Virgin Mary built in the 1870s. Located in the *Barrio Libre*, this structure is steeped in Mexican traditional, religious, and cultural heritage.

Arkansas

Dionicio Rodríguez Sculptures at T.R. Pugh Memorial Park (Little Rock, Pulaski County) were created by the Mexican American sculptor Dionicio Rodríguez, who

is best known for his work in reinforced and tinted concrete for outdoor structures. The imagery in Rodríguez's work draws heavily from his Mexican heritage.

California

Cabrillo National Monument (San Diego, San Diego County) marks the location of the first European maritime expedition off the California coast by Juan Rodríguez Cabrillo and his expeditionary party in San Diego in 1542.

Jose Maria Alviso Adobe (Milpitas, Santa Clara County) is a two-story adobe structure in the Monterey architectural style, combining Hispanic, Spanish Colonial, and Indian materials and ornament, with Anglo influences in the layout. Built in 1837, the structure is relatively unaltered since its construction.

Lopez Adobe (San Fernando, Los Angeles County) is the oldest adobe structure in San Fernando, erected in 1883 by Geronimo Lopez. The Lopez family had an important role in the community, including establishing San Fernando Valley's first post office, newspaper, and English-speaking school.

Los Alamos Ranch House (Los Alamos, Santa Barbara County), established in 1840, is one of the finest surviving examples of the Mexican period traditional one-story adobe ranch house. Los Alamos was a favorite overnight stopping place for wayfarers passing over El Camino Real between Santa Barbara and Monterey, California.

Los Rios Street Historic District (San Juan Capistrano, Orange County) contains 40 structures built in the 18th century that housed American Indian mission laborers while they constructed the nearby San Juan Capistrano Mission. The district includes the Montanez adobe structure, used by the village midwife, nurse, and spiritual leader.

Luis Maria Peralta Adobe (San Jose, Santa Clara County) is the last extant structure in San Jose built before 1800. It is named for the soldier and ranch owner, although the original builder is believed to have been the Apache Indian, Manuel Gonzalez.

Mission Dolores (San Francisco, San Francisco County), was completed in 1791 by Indians, using adobe and traditional building techniques. Founded by Father Francisco Palou as a part of the mission-building campaign of Father Junipero Serra, Mission Dolores stands as one of the oldest buildings in San Francisco and still contains a number of paintings by former native residents.

Padua Hills Theatre (Claremont, Los Angeles County), opened in 1930, promoted Mexican and Mexican American culture to a largely Anglo audience for nearly 40 years. The plays were performed in Spanish, with a synopsis of the performance written in English for the Anglo audience. The theater complex was designed to reflect Spanish Colonial and regional architectural trends of the 20th century.

Santa Fe Hotel (Fresno, Fresno County) was a significant Basque establishment that opened in 1926 to serve immigrants and itinerant shepherds. Basques are a Spanish minority that played critical roles in Spain's colonial administration and later its agricultural endeavors. The Santa Fe Hotel was the Basque shepherds' base of operations where the hotel keeper assisted them in finding work and communicating with Anglos.

Colorado

Trujillo Homestead (Mosca, Alamosa County) stands out for its less traditional construction as a two-story log house instead of the more typical adobe structure used for cattle ranches in the San Luis Valley region in the late 19th century. The owner, Pedro Trujillo, was a first-generation Hispanic American. The property is representative of the tense relations between the small Hispanic-owned family ranches and the larger Anglo American-owned cattle ranches.

Florida

Castillo de San Marcos (St. Augustine, St. Johns County) is the oldest masonry fortification within the continental United States and a symbol of the 250-year Spanish presence in the Southeast. The fortification protected St. Augustine and the Spanish intercontinental shipping routes along the Florida Coast.

Centro Asturiano (Tampa, Hillsborough County) was established as a social and civic club in 1902 to serve families of Cuban descent. A neoclassical building, the current structure was erected in 1914 in the Hispanic neighborhood of Ybor City.

De Soto National Memorial (Bradenton vicinity, Manatee County) marks the landing site of Hernando De Soto's expedition in 1539. The memorial preserves the story of the four-year, 4,000-mile odyssey, and interprets its significance in American history.

New Mexico

El Cerro Tome (Tome, Valencia County) consists of a hilltop decorated with four crosses called the *calvario* and contains stones with petroglyphs depicting Christian iconography. Believed to be the products of Hispanic shepherds, the property is a destination for religious pilgrims as well as recreational hikers.

El Morro National Monument (El Morro, Valencia County) is significant as a place of rest and as a marker for Spanish, then later, Anglo Americans travelers through what was northern Mexico in the 1500s. Juan de Oñate, the first governor of New Mexico, and other travelers carved their signatures, dates, and left messages in the soft rock. It is also the site of two significant Anasazi (Ancestral pueblos) pueblos and contains hundreds of petroglyphs that predate European contact in the area.

El Rancho de las Golondrinas, Acequia System (La Cienega, Santa Fe County) is a still-active irrigation ditch dating from the 18th century. Its construction is an example of a combination of Spanish, Mexican, and Indian building traditions used in an 18th-century New Mexican hacienda.

Pecos National Historical Park (Pecos, San Miguel County) preserves 12,000 years of cultural history, including the ancient pueblo structures of Pecos, two Spanish Colonial missions, Santa Fe Trail sites, and 20th century ranch history of Forked Lightning Ranch.

Santa Fe Historic District (Santa Fe, Santa Fe County) served as the seat of the Spanish government of Mexico in 1610 and is the oldest capital city in the United States. Spanish, Pueblo, and Anglo traditions shape the city's architecture and city plan.

Taos Historic District (Taos, Taos County) was established between 1780 and 1800 as a Spanish fortified plaza ringed by low-rise adobe buildings. Over time, the town grew beyond its original fortification walls and became an important center for trade on the Santa Fe Trail.

New York

Casa Amadeo, Antigua Casa Hernández (New York, Bronx County) is identified as the oldest Puerto Rican-owned music store in New York City. Opened in 1941, the store represents the dissemination of Puerto Rican and Hispanic musical traditions in the United States.

Oklahoma

Mass Grave of the Mexican Miners (McAlester, Pittsburg County), located in Mt. Calvary Cemetery, represents the tragic mining explosion that took the lives of 32 Mexicans on December 17, 1929. Mexican miners played a major role in the area's coal mining industry—some 1,200 Mexicans worked southeastern Oklahoma mines, migrating from Mexico, Texas, and Colorado. Twenty-four Mexican miners are interred at the site.

Puerto Rico

San Juan National Historical Site (San Juan, San Juan Municipality) in the early 16th century was an early Spanish municipal government in the “New World,” as well as the first military presidio in Spanish America.

Rhode Island

Touro Synagogue National Historic Site (Newport, Newport County) is the oldest synagogue in the United States and considered one of the finest examples of 18th-century synagogue architecture. The synagogue was used by descendants of *Marranos*, Sephardic Jews who fled Spain to avoid persecution during the Inquisition. The original congregation was established in 1658.

South Carolina

Charlesfort-Santa Elena Site (Parris Island USMC Depot, Beaufort County) contains the remains of a 1566 Spanish settlement, established by Pedro Menéndez de Avilés. The site is significant for its association with the 16th-century wars between Spain and France. The historical archeology of the site provides insight into the town plan and operations of a 16th-century Spanish settlement in the Americas.

Tennessee

Dionicio Rodríguez Sculptures at Memorial Park Cemetery (Memphis, Shelby County) consists of numerous sculptures created over a period of 8 years (1935-1943) that are integrated throughout the cemetery landscape, including a crystal shrine grotto. Heavily influenced by folk traditions learned in his native Mexico, Rodríguez is believed to be the most skillful practitioner of the *el trabajo rustico* tradition—the use reinforced and tinted concrete for creating outdoor structures—during the period 1925-1950.

Texas

Barrio Azteca Historic District (Laredo, Webb County) is one of the oldest neighborhoods along the Rio Grande, containing properties illustrating Hispanic building traditions and reflecting the

cultural heritage in this Borderland region. The barrio exhibits a diverse range of structures with a mixture of Mexican and Anglo American architectural forms including *jacales*, bungalows, and ranch houses.

Castolon Historic District (Big Bend National Park, Brewster County) is significant as a place of intersection for Mexican and Anglo farmers and ranchers settlers at the end of the 19th century. During the Mexican Revolution, the historic district served as a United States army compound to protect residents from potential attack.

Chamizal National Memorial (El Paso, El Paso County) honors a milestone in diplomatic relations between Mexico and the United States. In 1963 the neighboring countries signed the Chamizal Treaty and ended a boundary dispute over land between El Paso, Texas, and Ciudad Juarez in Mexico dating back to the Treaty of Guadalupe Hidalgo of 1848.

Cine El Rey Theater (McAllen, Hidalgo County) was built in 1947 to meet the demands of a growing Mexican population. The theater served the segregated Spanish-speaking community of Mexican immigrants, mostly *braceros*, or legal migrating agricultural workers.

Fort Stockton Historic District (Fort Stockton, Pecos County), founded in 1859 near a military fort, was formerly known as Comanche Springs. By 1870, the town population numbered 420 residents, predominantly Irish, German, and Mexican Catholics who had arrived by way of San Antonio.

Genero P. and Carolina Briones House (Austin, Travis County) is also known as the *Casa de sueños* or, House of Dreams.

The house was designed and built by Genero Briones, who studied with the sculptor Dionicio Rodríguez in the late 1940s. The house is significant as an example of an architectural style and design method from Mexico that uses tinted and sculpted stucco on concrete.

Jose Antonio Navarro Complex (San Antonio, Bexar County) consists of buildings that represent the blended heritage of San Antonio in the mid 19th century. The site was named after Jose Antonio Navarro, a Texan of Mexican descent, one of only two native Texans to sign the Texas Declaration of Independence.

Lamesa Farm Workers Community Historic District (Los Ybáñez, Dawson County) is a farm workers community built in the early 1940s by the United States with the goal of centralizing the area's migrant labor industry and improving living conditions for Mexican workers. The historic district was home to two Spanish-language theaters. The community continued cultural practices such as celebrating traditional Mexican holidays and festivals. The Federal and state governments combined to provide a high-level of service and facilities unknown in other labor camps.

Mariscal Mine (Big Bend National Park, Brewster County) supplied mercury essential to the war efforts of the First and Second World Wars. Between 1919 and 1923, the mine employed Mexican citizens who had fled to Texas to escape the Mexican Revolution.

Old Mission Socorro/El Paso "Lower Valley" (El Paso, El Paso County) was established as a refuge for the fleeing Piro Indians from Socorro, New Mexico, during the Pueblo Revolt of 1680. Artifacts at

the site reveal the cultural commingling of Christianized Indians and Spanish Colonials.

Palo Alto Battlefield National Historic Site (Brownsville, Cameron County) commemorates the first battle of the Mexican-American War and interprets the battle and its circumstances from both perspectives.

Presidio Nuestra Señora de Loreto de la Bahía (Goliad, Goliad County) was constructed in 1749 and is considered one of the best examples of a presidio in the United States. This post later played an important role in Mexican revolutionary efforts against Spain.

Rio Grande City Downtown Historic District (Rio Grande City, Starr County) is the commercial district for the town located on the U.S.-Mexican border. The vernacular architecture is particular to late 19th-century south Texas and exhibits influences from Mexicans as well as other ethnic groups who settled the area.

San Ygnacio Historic District (San Ygnacio, Zapata County) was the site of violent battles from the Civil War to the Mexican Revolution. Settled in 1830, the district is distinguished by its numerous sandstone structures exhibiting a vernacular character with Spanish and Mexican influences popular in this part of the Lower Rio Grande valley.

Sculptures by Dionicio Rodríguez in Texas (Bexar, Brazoria, Harris, and Jefferson Counties) feature his concrete outdoor sculpture, known as *faux bois* or *el trabajo rustico*, the use of reinforced and tinted concrete for creating outdoor structures, in parks and public areas in the San Antonio area.

Shafter Historic Mining District (Shafter, Presidio County) was a silver and a lead mine in the late-19th century and early-20th century, staffed by Mexican laborers who lived in the numerous structures at the site. The structures were built of native adobe, stone, and timbers salvaged from the mine.

Teatro La Paz/Xochil Art & Cultural Center (Mission, Hidalgo County) provided the local community with entertainment, including traveling artists and performers from Spain and Mexico. The site was one of the earliest Chicano art centers in Texas, dating from 1915.

National Historic Landmarks

Arkansas

Arkansas Post (Gillet Vicinity, Arkansas County) was built in 1683 and served as a Spanish Colonial fortification from 1771 until 1800. The fort was involved in the only Revolutionary War battle in Arkansas, Colbert's Raid, in 1783.

Arizona

Coronado National Memorial (Bisbee, Cochise County) commemorates the explorations of Francisco Vázquez de Coronado. His vain search for the "Seven Cities of Cibola" led him from Mexico City as far northeast as Kansas and into contact with several Indian groups.

Mission Los Santos Angeles de Guevavi (Nogales, Santa Cruz County) is associated with the 17th- and 18th-century early Jesuit missionary effort to Christianize the Pima Indian groups of the northwest frontier.

San Bernardino Ranch (Douglas, Cochise County) is located in the center of a cattle ranching empire that straddled the U.S.-Mexico border. This ranch illustrates the continuity of Spanish and American cattle

ranching in the Southwest. The ranch also is tied to the settling of the Wild West, as Arizona evolved from Mexican frontier to territory to statehood.

San Xavier del Bac Mission (San Xavier Indian Reservation, Pima County) completed in 1797, is one of the finest Spanish Colonial churches in the United States, combining European Baroque design with local building materials. The adobe brick structure, constructed in the ecclesiastic traditional cruciform design by Papago Indian laborers, continues to serve the community.

Sierra Bonita Ranch (Bonita, Graham County) was founded in 1872 by Col. Henry C. Hooker to supply beef to Army posts, mining camps, and Indian agencies. This was the first permanent American cattle ranch in Arizona, built on the site of a Spanish hacienda destroyed by the Apache in the early 1800s.

Tumacácori National Historical Park/ Tumacácori National Monument (Nogales vicinity, Santa Cruz County) is a part of the Juan Bautista de Anza Historic Trail. This National Historic Landmark in a national park consists of several examples of Spanish mission architecture, including the last mission built by the Spanish in the southwestern United States.

Tumacácori Museum (near Nogales, Santa Cruz County) was designed and built by the National Park Service as an interpretive center for the mission ruins in 1937-1939. Its significance lies in the NPS design of the center to interpret and protect the park's fragile ruins, while staying true to its architectural heritage. The thoughtfully designed Mission Revival center incorporates architectural elements of the Sonoran mission chain founded by Father Eusebio Kino in the late 1700s.

California

Carmel Mission (Carmel, Monterey County) was founded in 1770 by Father Junípero Serra. It is the second in the chain of California missions that stretched from San Diego to San Francisco and served as the headquarters from which Serra directed the expanding mission system of California.

Estudillo House (San Diego, San Diego County) was completed in 1829 by Don Jose Antonio Estudillo, who served as mayor and justice of the peace for San Diego. Considered one of the finest houses in Mexican California, the Estudillo House is an example of a large Spanish-Mexican one-story town house.

Forty Acres (Delano, Kern County) was the first national headquarters for the first agricultural labor union in the United States, the United Farmworkers of America (UFWA), from 1966-1970. Forty Acres is the site most closely associated with the career of labor and civil rights leader César Chávez. The UFWA was a multiethnic organization, uniting Hispanic, Pinoy (Filipino American), and other laborers in efforts to obtain fair labor practices and securing the first federally-recognized collective bargaining agreement for farm workers.

Juan de Anza House (San Juan Bautista, San Benito County) is one of the earliest surviving examples of a traditional Mexican house in this area of California. Erected in 1830, the original one-story, two-room adobe house was enlarged in the 1850s, reflecting the influence of “Americanized” design ideas.

La Purísima Mission (Lompoc, Santa Barbara County) was established in 1787, to convert the Chumash Indians. It highlights the transformation of the mission system from being primarily evangelical to its later

role as economic and logistical support for presidios and pueblos as Spain’s ability to supply its colonies began to wane. The mission consists of adobe structures that were reconstructed by the Civilian Conservation Corps in 1942.

Los Cerritos Ranch House (Long Beach, Los Angeles County) is an example of the more contemporary Monterey Colonial Style ranch house (two stories, with a second story covered balcony, and low-pitched roof) within the older hacienda/farming complex plan common to California. Built in 1844, it is one of the largest adobe and frame ranch houses in what was Mexican California and now serves as a museum and home for the city’s historical collection.

Mission San Miguel Arcangel (San Miguel, San Luis Obispo County) was founded by Fray Fermín Francisco de Lasuén, second president of the California missions on July 25, 1797. The mission contains murals painted by Native Americans on the walls and ceilings that are considered to be among the best preserved of this period in California. The mission still serves as a parish church.

Monterey Old Town Historic District (Monterey, Monterey County) developed from 1776 to 1847, served as the Spanish, then Mexican capital of California. Within the district are several dozen 19th-century adobe structures, as well as the first brick building in California and the first theater in the state.

New Almaden Mining Historic District (San Jose, Santa Clara County) is the site of California’s first mining operation, predating the gold rush of 1849. Established in 1845 at Rancho San Vicente after the identification of quicksilver (mercury), the mining company was named for the mercury-producing mines in Spain and

was staffed by Mexican miners. One of the notable buildings is the Carson-Perham Adobe, the home of the company's bookkeeper, which was built by Mexican miners from 1848 to 1850.

Old Mission Dam (San Diego, San Diego County) was completed in 1817 and diverted water from the San Diego River to irrigate the fields and provide fresh water for the Mission of San Diego. Constructed according to Spanish techniques, this cobblestone and cement dam was critical to the success of the mission and is one of the first major irrigation-engineering projects on the Pacific Coast of the United States.

Petaluma Adobe (Petaluma, Sonoma County) is the largest example of domestic adobe architecture in the country. It was completed in 1846 by the commandant of the Sonoma Pueblo, Mariano S. Vallejo, as his personal residence. Called *El Palacio* or the palace, it was built using Indian labor and building techniques.

Presidio of San Francisco (San Francisco, San Francisco County) was established by the Spanish military in 1777 to defend the western portion of the United States against British claims. It was the oldest continuously operated military facility west of the Mississippi River.

Rancho Camulos (Piru, Ventura County) was originally a Tataviam Indian village known as Kamulus. The ranch represents the early era of settlement and agricultural development of the former Spanish-Mexican estate lands in the greater Los Angeles area. It is also known as the "Home of *Ramona*," a popular 1880 novel by Helen Hunt Jackson.

San Juan Bautista Plaza Historic District (San Juan Bautista, San Benito County) is a striking example of a 19th century village

built according to a traditional Spanish-Mexican colonial plaza plan. The district is composed of five buildings, all facing the Plaza and completed between 1813 and 1874.

San Diego de Alcalá Mission Church (San Diego, San Diego County) was founded in 1769. As the first of the twenty-one missions established by Father Junípero Serra, it is known as the "Mother of All Missions" in California. After the mission was shut down, the church was used as an Indian school from 1887-1907, and in 1941 was restored as a parish church.

San Diego Presidio (San Diego, San Diego County) served as the base for Spanish exploration in California's interior. It served as the Mexican Governor's residence from 1825 to 1829. Established in 1767, the presidio's importance lies in its ties to Gaspar de Portola's claiming all of Alta California for the Spanish crown and making Spain the first European power to reach the Pacific Ocean.

Florida

Cathedral of St. Augustine (St. Augustine, St. Johns County) was established in 1594 and is the oldest parish in the United States. The present Cathedral of St. Augustine was constructed in 1797 in the Spanish Mission style.

El Centro Español de Tampa (Tampa, Hillsborough County) served as a social club for the Spanish elite as well as those coming from Cuba who remained loyal to Spain in the late 19th century. The building represents the role of social and mutual assistance organizations in the daily life of immigrant populations.

Fort San Carlos de Barrancas (Pensacola, Escambia County), a semicircular brick fortification, was an important element in

the defenses of Spanish Pensacola prior to its capture by U.S. General Andrew Jackson in 1814.

Fort San Marcos De Apalache (St. Marks, Wakulla County) is the site of successive wooden and masonry fortifications occupied throughout the Spanish and British Colonial periods and by American troops during the Second Seminole War (1835-1842). The fall of the fort in 1818 was a critical event in the American acquisition of Florida from Spain in 1821.

The Freedom Tower (Miami, Miami Dade County) was the home of the *Miami Daily News*, from 1925 to 1957. From 1967 to 1974, the U.S. government used the building as a refugee processing center for Cuban immigrants. The building is fashioned in the Mediterranean Revival style, detailed with Spanish Baroque treatments, and inspired by the Giralda Tower in Seville, Spain. (Also a National Historic Landmark)

Gonzalez-Alvarez House (St. Augustine, St. Johns County) is the oldest surviving house in St. Augustine. The original single-story dwelling was built prior to 1723, using tabby, a common building material in the Spanish-American period consisting of a mix of lime, shell, and sand.

San Luis de Apalachee (Tallahassee, León County) was the principal mission of 14 missions in Florida, Georgia, and the Carolinas, and the administrative center of the Spanish province from 1675 to 1704. It includes a reconstructed Spanish colonial mission, presidio, and house site.

St. Augustine Town Plan Historic District (St. Augustine, St. Johns County) encompasses the site of the oldest continuously occupied, non-native settlement in the United States. Part of

Ponce de León's 1513 claim to *La Florida*, St. Augustine was established as the site of a Spanish military base in 1565 and became the seat of Spanish rule in North America for the following 200 years.

Ybor City Historic District (Tampa, Hillsborough County) consists of seven blocks surrounding the Ybor Factory Building on land purchased by Spanish cigar manufacturer, Vincent Martinez Ybor. Ybor brought Cuban workers to Tampa in substantial numbers and developed a city to house, entertain, and support the growing Cuban and cigar-worker population. (Also documented in the Historic American Buildings Survey)

Georgia

Saint Catherine's Island (South Newport vicinity, Liberty) witnessed the turbulent history of Spanish missionary attempts to convert the native Guale peoples since 1568. By 1684 the Spanish and Indians abandoned the site after numerous raids by British forces. The island was then converted into a plantation during the 18th and 19th centuries.

Louisiana

Presidio de Nuestra Señora del Pilar de los Adaes (Robeline, Natchitoches Parish) was established by the Spanish as a defense against French and Indian attacks. The presidio was the capital of the province of Texas from 1722-1773 and represents the eastern-most boundary of the Spanish Southwest.

New Mexico

Barrio de Analco (Santa Fe, Santa Fe County) dates back to the recolonization of New Mexico by the Spanish in the late-17th century. Settled by Nauha-speaking allies of the Spaniards, the district contains

several examples of Spanish-Pueblo architecture, the most notable being the Chapel of San Miguel.

El Santuario de Chimayo (Chimayo, Santa Fe County) is considered to be one of the most beautiful examples of Spanish Colonial architecture in New Mexico. Built in 1816, it is notable for original interior decorations that reflect a mixture of Spanish and Indian influences. The church performs daily mass and receives more than 200,000 visitors annually.

Las Trampas Historic District (Las Trampas, Taos County) is one of the few remaining sites in New Mexico that retains its distinct plaza plan. Settled in 1751 by 12 families from Santa Fe, the Spanish-American agricultural community preserves many of its 18th- and 19th- century characteristics.

Palace of the Governors (Santa Fe, Santa Fe County) was erected (1610-12) as the fortress of the royal presidio of Santa Fe. The Palacio Real is the oldest public building built by European settlers in the continental United States. It served as the residence of the Spanish, Mexican, and American governors of New Mexico until 1907, and illustrates Pueblo Indian and Spanish methods of construction and design.

Salinas Pueblo Missions National Monument (Gran Quivira, Socorro County) was a site of interaction between thriving Pueblo communities and 17th-century Franciscans who found the area ripe for their missionary efforts. By the late 1670s, both Indians and Spaniards had left the area.

San Estevan Del Rey Mission (Acoma, Valencia County) was established in 1642 by Spanish missionaries who settled in New Mexico. The mission occupies the site of

Pueblo Acoma, which dates back to AD 1100, making it one of the oldest continuously occupied settlements in the United States. Its unique architectural style combines natural construction materials and details with European plan and form.

San Francisco de Assisi Mission Church (Ranchos de Taos, Taos County) was completed in 1816. It is an excellent example of the New Mexican Spanish Colonial church, renowned for its massive white-stuccoed adobe walls. It is considered the best example of Franciscan architectural design with New World building techniques.

San Gabriel del Yunque-Ouinge (San Juan Pueblo, Rio Arriba County) was the first European settlement established in New Mexico. It subsequently served as the Spanish capital of the colony. It was founded within an abandoned Tewa pueblo and was occupied by Spanish colonists from 1598 until about 1609.

San Jose de Gracia Church (Las Trampas, Taos County) was erected between 1760 and 1776. It is one of the best-preserved and most- representative examples of the Spanish Colonial churches in New Mexico. Interior decoration includes paintings on carved wooden *reredos* (wooden screen behind the altar) and sidewalls and under the balcony.

Puerto Rico

Caparra (Guaynabo Municipality) or La Ciudad de Puerto Rico as it was known originally, was the island's first capital. Juan Ponce de León, Puerto Rico's first governor, established this first European settlement on the island in 1508.

South Carolina

Charlesfort-Santa Elena (Beaufort, Beaufort County), was founded in 1566 and served as the first capital of Spanish Florida until 1587. The site is significant for its role in the competition between Spain and France for North American territories.

Texas

Mission San Antonio de Valero (San Antonio, Bexar County), also known as the Alamo, ceased to be an active mission in 1793. It was used by the Mexican military in 1802 and played a pivotal role during the Texas revolution against Mexico in the 1836 Battle of Alamo.

Presidio Nuestra Señora de Loreto de la Bahía (Goliad, Goliad County) was built in 1749 on a hill just south of present-day Goliad. Also known as La Bahía, it was one of the major links between Mexico and east Texas and was the principal military post between San Antonio and the Rio Grande.

Treviño-Uribe Rancho (San Ygnacio, Zapata County) was originally built as a ranch by Jesús Treviño in 1830. Over the years, the building evolved into a fortified ranching complex and is one of the nation's most significant examples of Hispanic vernacular architecture.

San Antonio Missions National Park (San Antonio, Bexar County) consists of more than 80 structures, 4 which are Spanish colonial missions. The frontier missions, part of a colonization system that stretched across the Spanish Southwest in the 17th, 18th, and 19th centuries, helped Spain administer its colonial holdings.

They include the following:

Mission San Jose y Miguel de Aguayo is the best known of the missions,

founded in 1720. Viewed as the model of mission organization and with its unique Baroque architecture, Mission San Juan earned the name of “Queen of the Missions.”

Mission San Juan Capistrano was the headquarters of the chief administrator of the Texas missions. Established in 1731, Mission San Juan is important to the understanding of the mission system in the American Southwest.

Mission San Francisco de la Espada is the southernmost of the mission chain, nearly unchanged since its founding in 1690. Mission Espada pursued the Spanish missionary policy into the 1800s, developing viable agricultural production and with spiritual and vocational training of the Indians.

Mission Nuestra Señora de la Purísima Concepcion de Acuña is one of the oldest surviving mission churches in the American Southwest. It once served as the centerpiece of a large missionary compound. (Also documented by the Historic American Buildings Survey) *Espada Acequia and Espada Aqueduct* are part of the only remaining Spanish-built irrigation system of its type in the United States and are included in the San Antonio Missions National Historical Park. Built by Indian converts, the *acequia* channeled potable water from the nearby San Antonio River through the sturdy masonry aqueduct that served five area missions. (Also documented by Historic American Engineering Record)

Spanish Governor's Palace (San Antonio, Bexar County) was originally built in 1772 to protect Mission San Antonio de Valero, and its surrounding colony. It served as the seat of the Texas government and the capitol building and is the only remaining example in Texas of an early aristocratic Spanish house.

Virgin Islands

Columbus Landing Site (Christiansted, St. Croix Island) is the only known place where members of Columbus's expedition set foot on what is now U.S. territory. It was the site of the first documented conflict between Europeans and Indians.

Historic American Buildings Survey California

Royal Presidio Chapel (Monterey, Monterey County) was established in 1795. It is the only remaining presidio chapel in California and the sole surviving structure of the original Monterey Presidio. It served as the State Church of Spanish California and held state-sponsored ceremonies.

Pico House (Los Angeles, Los Angeles County) is named for Pio de Jesus Pico who was the last Mexican governor of Alta California in 1831. Believed to be of mixed heritage, Pico helped transform Los Angeles into a metropolitan city (1834-1880). The three-story, palazzo-style structure was built as a hotel venture to attract local merchants.

District of Columbia

Farragut Square (Washington D.C.) was named in honor of Civil War hero Admiral David Glasgow Farragut, son of Spanish parents, who was raised in Tennessee. President Andrew Johnson and the U.S. Congress commissioned Farragut the Navy's first full admiral in 1866. Farragut is famous for the phrase, "Damn the torpedoes, full speed ahead!" A statue of Admiral Farragut stands in the square.

Florida

Gulf Islands National Seashore (Santa Rosa, Pensacola) includes an archeological site of a Spanish village, Santa Rosa. The

site was identified by the Spanish in 1528. However, a permanent settlement in Pensacola Bay was not established until 1698. Control of the bay area changed hands among the Spanish, French, and British during the 18th century.

The F. Mayo Building (Tampa, Hillsborough) housed one the major Spanish theaters in the area. The theater was popular with the cigar workers, many of Cuban descent, and is the last surviving theater in Ybor City.

Ybor Cigar Factory (Tampa, Hillsborough County) was built in 1866 and was the largest hand-rolled cigar complex in Florida during its period. The factory employed a large number of Cubans and other Hispanics, and by 1900, became the cigar capital of the U.S.

Puerto Rico

Church of Nuestra Señora de la Asunción of Cayey (Guayama Municipality) was completed in 1779 and is one of the oldest buildings in the town of Hatillo. It represents the Spanish colonial ecclesiastical architectural tradition in Puerto Rico.

Faro de Punta Borinquén (Aguadilla Municipality) was originally built in 1889. The lighthouse provided navigation for ships through the Mona Passage and into the Caribbean Sea. The strait between the islands of Hispaniola and Puerto Rico was dangerous and the lighthouse provided a vital marker for sea-bound ships.

Hacienda Buena Vista (Ponce Municipality) encompasses the basic processing elements for a corn and coffee plantation in mid-19th-century Puerto Rico. It is significant for its role in agricultural practices.

SS ANTONIO LÓPEZ (Dorado Vicinity) was an important blockade runner during the Spanish-American War. Its significance lies in engineering and architecture, with its steel construction and electrical lighting system, as well as being the only Caribbean shipwreck from the war that has been located and investigated. (This property is also a National Historic Landmark)

Texas

Leocadia Leandro Garcia House (Roma, Starr County) was built during the 1850s and exemplifies the period of transition in the Southwest, post Mexican-American War. Border troubles in Texas during the 19th century encouraged movement in both directions across the Rio Grande.

Mission Nuestra Señora del Socorro (Socorro, El Paso County) is believed to be the oldest continuous settlement in Texas. It was first settled by Spanish and Piro Indian refugees from the 1680 Pueblo Uprisings in New Mexico. The current mission was reconstructed by Mexican missionaries and their Indian converts in 1840, using the ceiling beams from the original 18th century building.

San Augustin de Laredo District (Laredo, Webb County) was the capital of “The Republic of the Rio Grande,” a short-lived attempt along the Texas-Mexico border to break from Mexico in 1839-1840. Many buildings in the district reflect Spanish and Mexican influences, using local building styles and technologies.

Historic American Engineering Record California

California Citrus Heritage Recording Project (Riverside, Riverside County) identified and documented several significant historical features of the citrus-dominated landscape of Riverside, California, including the Gage Irrigation Canal. The industry is linked to Spanish Colonial technological heritage and mission policies, and the Hispanic labor heritage in California.

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