

AYER Y HOY en TAOS

Yesterday and Today in Taos County and Northern New Mexico

WINTER 2003

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San Geronimo Church, Taos Pueblo, Circa 1940
Photo Courtesy Taos Historic Museums

Historic Preservation Issue

Padre Martinez Memorial

Book and Website Project

Northern Rio Grande National Heritage Area

Early Tie Drive on the Rio Grande

Photo Essay: Preservation through Sacred Art

Vicente Romero of Mora

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The Taos County Historical Society's publication, AYER Y HOY en Taos County and Northern New Mexico, is published semi-annually by the Historical Society.

We invite articles of a scholarly nature, as well as book reviews of recent publications pertinent to the Taos and northern New Mexico area. We are open to publishing occasional reminiscences, folklore, oral history and poetry that are of lasting historical interest.

The Taos County Historical Society endeavors to maintain high standards of quality in AYER Y HOY, and we seek to make improvements as we go along. Readers' comments and suggestions are welcome.

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AYER Y HOY is mailed to all members of the Taos County Historical Society as a benefit of membership. Memberships are \$15 for individuals, \$20 for families, and \$30 for sustaining Memberships.

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The Taos County Historical Society is a New Mexico nonprofit organization dedicated to the study and preservation of the historical resources of Taos County and northern New Mexico. Membership is open to any interested person, regardless of residence.

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FROM THE EDITOR

The only way to honor history is to consciously preserve it, not merely wait around for life and surroundings to miraculously save worthwhile memories for posterity. What can you, as a history buff, do to participate in historic preservation? Believe it or not, opportunities abound all over the community, right under your nose. The theme of this issue, Historic Preservation, reminds all of us that without our participation, action remains impossible.

Our cover reflects an important Taos County Historical Society project. One of the society's committees exists to contribute to historic preservation. Under the directorship of board member **Jackie Chase**, the most recent project includes a monetary donation to the historic San Geronimo Church at Taos Pueblo for preservation efforts.

President **Bob Romero** addresses the theme in his letter, challenging our readers to join the TCHS. He also invites the public to participate in our history-related activities.

Community activism sometimes includes a means toward historic preservation. Four ongoing projects serve as perfect examples: 1.) The Taos County Historical Society Book Project; 2.) The Padre Martinez Bronze Statue; 3.) The society's website; and 4.) The Northern Rio Grande National

Heritage Area's Congressional designation. In this issue, **The Taos County Historical Society Book Committee** reports on the status of the future book on the history of this area. The committee still seeks financial help for this work. **Father Juan Romero** shares the work of a group of citizens dedicated to a long overdue effort, honoring the memory of Father Antonio Jose Martinez. You may participate by answering the call for fundraising efforts when the Taos County Hispano Chamber of Commerce conducts a community-wide Radio-thon. History is just a mouse click away. It's that simple. Our Webmaster **Tyler Hannigan** offers special tips on what you can do to make the TCHS website a part of your historic life in his article in this issue. The Northern Rio Grande National Heritage Area still awaits Congressional designation. (See related story in this issue). You can do your part by sending a letter of support to the Congressional sponsors listed in the article.

The saying "A picture is worth over ten thousand words" remains quite appropriate for historic preservation efforts. This issue includes a photo essay, "Preservation Through Sacred Art" to illustrate the point. Altar screens, architecture, santos and retablos offer functional beauty so familiar to those of us who live in the Southwest. (Please note art and photo credits for the many submissions). The website also features additional images for your enjoyment.

History comes alive with the presentation of a good story. Many times, it remains clearer and enjoyable when told about an individual- that person's dwelling place, habits, and neighbors- anything that helps us understand the past. **Rev. Juan Romero** contributes just such a piece entitled "Vicente Romero of Mora."

Another method of historic preservation includes participating in the publication of Ayer y Hoy. At this year's annual meeting, the membership voted to publish once a year (32 pages) instead of two 16-page issues, using a December printing date. If you recall, in the last issue (2002), I challenged the readership to check out one of the Historical Society's many recordings of past meetings and talks from TCHS president Bob Romero. Then, participants can transcribe the work and share with the public on the pages of Ayer y Hoy. One generous person, **Bill Gibson**, rose to the occasion. He hired a transcriber to produce "Early Tie Drive on the Rio Grande" for this issue. His efforts are

much appreciated. You, too, can contribute by duplicating Bill's actions, by transcribing your own article, hiring an individual to do so, or writing a historical account or a book review. We also accept cultural/traditional photos and artwork. By sharing your talents, you also contribute greatly to your community. As you read the transcribed account, please remember that due to the age and delicate condition of some of the tapes, words are sometimes inaudible or difficult to decipher. Thus, you may see a blank or a highlighted word indicating "technical difficulty." Our thanks to **Cecilia Trujillo** for her expertise and patience in transcribing the story.

The book reviews in this issue reflect historical writing of various topics, and one non-historical but yet thought-provoking event. The University of New Mexico Press provided some of the books for this series. The reviewers provided the rest. Thanks to our reviewers: **Joan Brainard, Theresa Córdova, Shirley Shepherd, and Shawna Williams**. If you find a book you'd like to discuss with our readers, please feel free to contact me. The publications committee will gladly consider your contribution. Speaking of the committee, many thanks to this very busy and talented group for suggestions and inspiration.

As we end this historic year, don't forget to include the Taos County Historical Society as part of your New Year's Resolutions. We'd love your help and support, and most of all, your friendship.

- Kathy Córdova, Editor

Letter from the President

I would like to take this opportunity to invite everyone to get more involved in historic preservation of the area. The purpose of the Taos County Historic Society is to preserve the history and culture of the Taos area.

In this spirit, we at Taos County Historic Society publish Ayer y Hoy, produce video and audio tapes that document Taos History, maintain a Web Site, donate to various historic preservation projects, sponsor a historic lecture program and are in the process of writing and publishing a book on the history of Taos. However, as is so often the case

with nonprofit organizations, it is a dedicated core group that does most of the work. I want to thank all of you that have been part of the core group for your yeomen efforts in the past and present, and now I ask all members if they can assist us in any way. The areas that we could use help in include planning and scheduling programs and helping to enhance membership and publicity. If you are willing to get more involved in historic preservation, let us know. Please contact us if you can help.

Sincerely,

Bob Romero, President



Padre Martinez

Photo Courtesy Taos Historic Museums

PADRE MARTINEZ MEMORIAL

By Reverend Juan Romero

The New Mexico Arts Division for the state agency Art in Public Places is the fiscal agent for \$70,000 about to be released for a 9' bronze memorial of Padre Antonio José Martinez, Cura de Taos. In a legislation proposed by Senator Carlos Cisneros from Questa, the state Senate unanimously appropriated the monies from funds for public art in January 2002. Bonds to finance the project were sold during late summer, and they will be released in order to search for an artist to sculpt the image as soon as the location of the memorial is firmly determined. The old Capitol Building in Santa Fe is

considered as a logical place for the priest legislator who served six terms under the U.S. Territory of New Mexico in the nineteenth century. However, some Taos members of the Memorial Committee prefer the Taos Plaza.

Co-chairs of the Padre Martinez Memorial Committee are Santa Fe Attorney Peter Ives and Pablo Sedillo, former director of the Catholic Bishops' National Secretariat for the Spanish Speaking. State Historian Estevan Galvez Rael, Corina Santistevan and Kathy Cordova of Taos are also on the broad-based committee which includes members of various institutions; journalism, the arts, churches-Catholic and Protestant-history, politics, law and family with some relatives of Padre Martinez.

The state Senate, under the leadership of Senator Carlos R. Cisneros, unanimously affirmed Padre Martinez as "La Honra de Su País/The Honor of His Homeland." They reprised the encomium that the Territorial Assembly inscribed on the Padre's tombstone upon his death in 1867. In spite of the controversy with his ecclesiastical superior in the latter part of his life, the legislature commended Padre Martinez because of his towering stature as an historical and cultural figure in nineteenth century New Mexico history.

Padre Martinez was a priest who served his people since 1826 from the church of Our Lady of Guadalupe in Taos. He was also a rancher, printer, publisher, educator, politician, and legislator. As an educator, he founded a primary school for girls and boys in 1827, a seminary in 1835 to prepare native clergy, and a law school in 1847. He brought to New Mexico the first printing press west of the Mississippi River, and printed the first book in New Mexico. Already a Canon Lawyer expertly versed in church law since seminary days, he became a civil lawyer in 1842 in order to advocate more effectively for the rights of the poor. As a legislator, he made significant contributions to all the people of New Mexico under the successive governments of both Mexico and the United States.

Under rule of the Mexican Government, Padre Martinez served six different times as a member of the Assembly of the Departamento (similar to a territory or state): 1830, 1831, 1836, 1837, 1845, and 1846. He was President of the Assembly several times including the fateful year of 1846 that saw the occupation of New Mexico by the United States. He served for another seven times in the Territorial Legislature of New Mexico under the flag of the United States. He was president of the legislative body several times, including the transitional year of 1847 when New Mexico became a Territory of the United States.

A change in his political thinking brought him to sincerely believe that relationship with the United States would be in the best interest of New Mexico. He brokered the American presence in New Mexico to try to prevent bloodshed, and became New Mexico's First United States Citizen at the invitation of General Stephan W. Kearny. Formerly a Mexican nationalist, Martinez became a proponent of the political change making New Mexico a Territory of the United States. He became the first citizen of the Territory of New Mexico under the American flag, and encouraged others to follow his example.

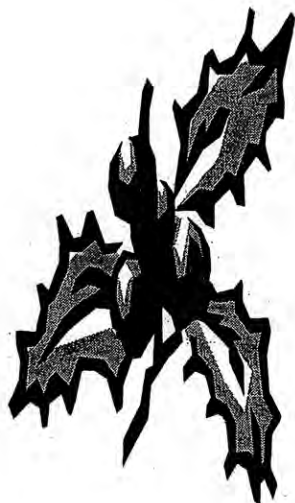
He served several more times in the Assembly of New Mexico after it became a Territory of the United States. These were some of his accomplishments under the flag of the US:

- In December of 1847, Padre Martinez became a representative in New Mexico's First Legislative Assembly under the military government. At this time, his name headed a petition seeking formal annexation to the United States.
- From October 10 to 14 of 1848, Padre Martinez presided at the Convention of the Territorial Legislature. It was the first Convention in New Mexico under the American Flag, and was convened with the particular objective of affirming that New Mexico was to be a free territorial government.

- The new Legislature notified the U.S. Congress of their vigorous opposition to the introduction of slavery into the territory.
- In September of 1849, Padre Martinez helped draft a plan for a territorial government. The Assembly sent a delegate to the U.S. Congress to both present the proposal and secure its adoption.
- In 1850, the Padre presided at the Constitutional Convention of the Territory.
- In June of 1851, Padre Martinez was Senator and President of its First Legislative Council (Assembly).
- In 1852, Padre Martinez again served as a member of the Council of the Legislative Assembly, but this time not as President. Although the Priest of Taos was once again selected to serve on the Legislative Assembly in the years 1857 and 1858, he declined to do so because of the difficulties with his own health and because of heated tensions with his church superior, French-born Bishop Jean Baptiste Lamy.
- Nevertheless, in 1862, five years before he died at the age of 74, Padre Martinez was for the thirteenth and last time chosen to represent and lead his beloved people as a legislator of New Mexico. He had been selected six times under rule of the Mexican Government, and served seven times under the government of the United States of America.

This memorial in honor of Padre Antonio José Martinez is in due recognition of the role of Padre Martinez as a PIONEER LEGISLATOR, EXCEPTIONAL STATESMAN, FIRST NEW MEXICAN CITIZEN OF THE UNITED STATES, and indeed as "LA HONRA DE SU PAÍS/THE HONOR OF HIS HOMELAND!"

Prior to the sale of bonds for the project by the state of New Mexico, two items remain incomplete as of press time: 1.) A location; and 2.) Payment for the base, plaque and installation. The committee requested the Taos Plaza as the logical location. Interested parties now await the Town of Taos Council decision. The Taos County Hispano Chamber of Commerce has pledged to assist in fundraising and in kind donations. Once this process is complete, selecting an artist by a state panel and the actual work leads to the eventual placement of the statue.



Book Review

Pots of Yesterday and Today

Juan Quesada as told to the illustrator Shelley Dale (Santa Monica: Norman Books, 2002) \$9.95

In 1000 A.D., Paquimé, in what is now northern Mexico, became a major trading center for the Casas Grandes (Large Houses) culture. Archaeologists have found there turquoise from Arizona, shells from the Pacific, macaw feathers from southern jungles and copper ornaments using meso-American techniques; but most importantly they found pots from white and yellow clays, painted with red and black designs.

Juan Quesada, a fascinating, beautifully illustrated book for children 6-12 tells the story of the protagonist's finding a beautiful pot near his village of Mata Ortiz, 20 miles south of Paquime and Juan's striking discovery of how to produce this pottery of his ancestors.

Juan's efforts of 20 years to produce beautiful pottery have paid off in an industry for his village. Everyone in Mata Ortiz now makes internationally famous pottery.

This book contains a glossary, a history, clay mixtures and a K-6 lesson plan.

Write to Norman Books 900 Euclid St., Santa Monica, CA 90403, or call 1-888-982-2200.

Shirley B. Shepherd



Book Review

Hispanic Albuquerque

UNM Press, 2003

164 pages, \$19.95 Paperback

Hispanic Albuquerque: 1706-1846 by Marc Simmons is a fascinating and eminently readable narrative history of colonial Albuquerque during its years of Hispanic control. In this delightful and informative abridgment of the opening chapters of his comprehensive and award-winning volume Albuquerque: A Narrative History (1982), Simmons describes many historic factors which shed light on the complexities of contemporary New Mexico: brutal military, religious, and social conflicts between Indians and Spanish invaders; legal contradictions in the founding of the Villa de Albuquerque de San Francisco Xavier del Bosque in 1706; liberating economic and social changes which took hold around 1821 when New Spain (including the province of New Mexico) declared itself the Republic of Mexico; and the ignoble flight of Governor Manuel Armijo before the hilariously festive invasion of New Mexico in 1846 by Anglo-American General Stephen Watts Kearney. This is highly recommended reading for anyone interested in New Mexico. A brief chronology would be welcome in subsequent editions.

- Joan Brainard

Book Review

Gordon, Linda. *The Great Arizona Orphan Abduction*. Cambridge: Harvard University Press, 1999.

This text received two outstanding awards: the 1999 Bancroft Prize in American History and the 2000 Albert J. Beveridge Award in American History of the American Historical Association. The book takes the reader from Arizona to New York City to areas

in Mexico during the years 1904 and 1905. The eight chapters follow an easy-to-read novel format about ordinary people, simultaneously offering universal yet local knowledge. The setting could have been anywhere, any time. The cast of characters ranges from staff members at the New York Foundling Hospital to a bishop and priest in Arizona. Law enforcement officials, Cliff-Morenci Mexicans, Cliff-Morenci Anglos and lawyers round out the group.

On September 25, 1904, at Grand Central Station, New York City, 57 toddlers aged 2 to 6 accompanied by nuns left to foster homes. Forty of them went to a remote mining camp with Mexican Catholic families in Arizona. Only about a third of the 35,000 children from the "Foundling" were placed in this manner. Most of them were from Irish backgrounds and the nuns constantly preached moral values, religion and ethnic background to the children.

The book begins with a posse's visit to Maria Chacon's home at 11 p.m. October 2, 1904. She was the schoolteacher in the village and her husband Cornelio was a skimmer for the copper smelter. Neville Leggatt of the posse spoke, demanding the white orphans the priest had given her. The action of the evening continued at other Mexican homes.

During this era, times were difficult and the mine employees considered themselves lucky to find employment and earn a living. "Clifton should have been a good fit for the orphans, because nearly everyone there was an immigrant," writes Gordon. Norteño society, economy and culture continued to shape the activities and the experience of the camp workers. Placing the children in good homes, according to the nuns, equated to whether or not the families were Catholic. No one worried about whether or not they were Mexican- at least in the beginning. The Mexicans quickly made the children a part of their families, even assigning them godparents. While the domestic scene dominated Mexican life, Anglo

women watched with envy. These women told their husbands that they feared that the children weren't placed in good homes.

In order to understand the quality of the placements, one must investigate the backgrounds of the "mothers". The Mexican women were not wealthy, but enjoyed a strong work ethic. They were clean women, capable of stretching their husband's small paycheck. There were few job opportunities for women. Two fifths of the men in the town were single. Mexican women presided at fiestas, helped in the church and an occasional few helped in the lodging industry. Occasionally, a woman reported her husband to the authorities for violence. Mexican women married Mexican men, but few married Anglo and Indian men. The evening of October 2, 1904, the posse raided to claim the children.

The "orphan rescuers," prospective Anglo mothers, possessed motives, supposedly to help the youngsters. However, their real purpose was purely self-interest. The "pioneer" women lived the myths they heard and considered themselves strong. (Whites, not Mexicans, were considered pioneers). The "white-woman-as-civilizer" became a label of pride. White women could hold office or mercantile positions while Mexican women could not. Mining was the principal of the economy and ranching rated second. Anglos liked order and cleanliness, and the presence of women encouraged these luxuries. Schools remained extremely important, and schools were sometimes segregated. One chapter ends when the abducted children were brought into the private parlor of the hotel owner's wife. The men were forming a lynch mob, threatening the nuns and the local priest, while their wives were planning the futures of "their children."

The strike of 1903 and the orphan abduction together changed Clifton-Morenci. The Mexican workers' grievances for the strike -poverty, illness and dirtiness - formed the Anglos' justifications for the kidnapping. Working conditions, the aspect of danger and pride of the people, add to this story.

To many Americans, vigilantes identify strongly with the Wild West - frontiers, open lands, open opportunity, cowboys, cattle

rustling and the Range Wars (cattlemen vs. shearers). Racism spurred on vigilante fervor: The orphan trials became a serious political matter. Regional conflict between Arizona and the East erupted. Pleas, letters and appeals followed. Protestant Anglos bombarded the Sisters of Charity of New York's Foundling with requests for help to keep the children. As the legal battle developed, three legal tenets became obvious: conflict of laws, best interest of the child and habeas corpus. The press became involved, printing allegations of poor living conditions of the children when in custody of the Mexican families. Throughout the years, the story has changed in the minds of the people. One thing didn't change, though - the Anglo parents prevailed. "It is difficult to be sure who will be a good parent, and heaven knows that prosperity, white skin and political power do not guarantee it," Gordon ends one of the chapters.

The book emphasizes the role of women, responsibilities of men and racial conflicts in communities. Children can sometime become pawns in an adult world. The conclusion says it all: "Nowhere were they (human practices of race) practiced more zealously than in parenthood, motivated, tragically, by parents' very love for their children."

The author uses many notes and acknowledgements in the text. Her amount of research remains obvious.

To the casual observer, the existence of racism was not existent in frontier days. This book brought the subject to the forefront. I found it quite appalling that the courts would uphold the illegal acts of kidnapping and lynching merely to gain favor with their Anglo constituents.

-Theresa Córdova



Book Reviews

Las Comidas de los Viejitos
A Gran Via Publication
Editor/Publisher Ana Pacheco
Managing Editor Walter K. Lopez
123 pages, including illustrations and photos
Paperback
\$24.95 if purchased singly
Free if purchased with a two-year subscription of La Herencia Magazine

Reviewing Las Comidas de los Abuelos equates to taking a giant step back in time. Editor/publisher Ana Pacheco enlisted talented individuals to complete the project.

Do not let the title of the cookbook fool you. It's not an ordinary how-to set of instructions. Appropriately, Pacheco dedicated the book to the "ancianos de Nuevo Mexico." It is this generation of elders who preserved the art of cooking in the traditional way.

Pacheco decided to undertake the project to celebrate the tenth anniversary of her publication, La Herencia magazine. The introduction explains her sentiments as follows: "Las Comidas de los Abuelos is a compilation of all the recipes that have appeared in La Herencia over the past 10 years. Some of the recipes are no longer common fare, but are important as a historical reference. You'll find several versions of the same dishes, as every New Mexican cook has a preferred method of preparing the traditional favorites."

The first pages include "La Matanza-A Village Tradition" by Abe Peña. His description of hog killing dispels the myth that pork is a staple product that only may only purchase at a store. Peña successfully conveys the message that the ancianos made killing the pig a cooperative social occasion in which relatives, friends and neighbors participated. Pacheco also makes note that, while the original article appeared in her magazine with mention of hogs, the ritual also includes goats, kids and lambs. Following a matanza, participants gathered to eat-what-else?

The following 54 pages include recipes that appeared in La Herencia from 1994-2003. I'm unwilling to merely dismiss this section by stating that the cookbook includes so many pages of ingredients and preparation instructions, however. It is important to note the exact nature and type of food. Some of the recipes are cultural; others reflect a traditional type of cooking that could easily vanish if publications such as this one does not preserve in print.

The first group includes atole, bolitas, pastelitos, tamales and enchiladas. Other cultural attention includes quelites, calabacitas, lengua, albóndigas and flan. Do you want to learn how to make machitos, menudo or cabrito? Then, the cookbook is for you. Some of the recipes are generational.

Young people have oftentimes lost the art of cooking "the old foods." By reading and following the directions in the cookbook, the participants learn to prepare capirotada, chile rellenos, sopapillas and torta de huevo. Even simple everyday favorites such as posole, chile verde or guacamole become easier to prepare with a little guidance.

Group two, a not-so-common brand of recipe, offers preservation techniques during and after a matanza. Now one never needs to fear the loss of the art (and it is an art). The instructions tell how to make sangrecitas and sausages, sesos fritos (fried brains), cabeza de queso and burriñates. Other delicacies include fritada, carne seca, poleadas and asaduras. If one doesn't know how to make wine, you'll learn from the pages of Las Comidas de los Abuelos.

Pacheco offers an additional bonus in the publication. She has reprinted three other cookbooks and placed them in her anniversary version. The reprints are as follows: El Plato Sabroso Recipes (1940) by Doña Eloisa Delgado de Stewart; Historic Cookery (1970) by Fabiola C de Baca Gilbert; and Comidas de New Mexico (1979) by Lucy Delgado.

At least three contributors- Lucy Delgado, Angelina Delgado and Rita Younis- share the recipes of the same family on the pages of this book.

Would you believe that it's possible to receive the book free? Originally, Pacheco intended to offer the book at no charge with a two-year subscription (\$35.00 plus \$5.95 shipping). However, public pressure caused her to change the method of distribution. One may purchase the cookbook without a subscription for \$24.95 or use the purchase

option listed above and order both. For an additional \$10.00, one may purchase a CD-Rom including the first 10 years of La Herencia.

Instead of calling this book a "must read," I'll call it a "must have." The history buffs in this readership audience will certainly appreciate the cookbook for its archival value.
-Kathy Córdova



Fool's Paradise by Steve Brewer UNM Press

I was fully prepared to hate Steve Brewer's new novel, Fool's Paradise. First of all, I am inflicted with an involuntary bias against any writing published after, say, 1970; as if all literary talent were extinguished with the death of Jack Kerouac. Of course, that's not true, and I have gleaned many hours of page turning delight with such brilliant modern authors as Alice Walker, Wallace Stegner, Umberto Eco, Tom Robbins, etc. But still, the bias remains and I am instantly skeptical of any recently published novel.

Then, there were the first impressions. The jacket of this latest caper novel, which offended my aesthetic sense, looks like a mediocre and unimaginative graphic arts student who waited until the very last minute to turn in his assignment and put it together. Finally, when I read the jacket's blurb, I yawned. It's the same old inept-shysters-blundering-their-way-through-a-bank-robbery plotline that gets rehashed time and time again by by Hollywood. I mean, how many times are we going to beat this dead horse? America has a fetish

for glorifying crime committed by unsophisticated but good-hearted idiots. Maybe it's a secret desire that a criminal element resides in each and every one of us. Any day now, Average Joe can break through the humdrum of daily existence and become Billy the Kid, free and dangerous, answering to nobody but himself. Then, of course, there's that delicious prospect of getting rich and famous quickly which keeps leading us back to stories like Fool's Paradise time and time again.

Somewhat reluctantly, I opened the cover and began reading. Meet John Ray Mooney, television sitcom aficionado and former car thief fresh out of Folsom Prison and indebted to a Sons of Satan biker gang leader for paying his attorney fees a few years before. Mooney has only a week to pay off his debt with astronomically accrued interest before he starts losing fingers to Big Odie.

Mooney decides to rob a bank, but before he can work up the nerve to hand over the demand letter to the bank teller, he observes the Prince of

Yip (yip being a small, oil rich country somewhere in Asis) walk in and get a large cash advance of several thousand dollars off his credit card and walk out again. Here, Mooney rationalizes that the Prince of Yip is probably a lot easier to rob than a bank and runs after him. Once he has relieved the Prince of his wallet, Mooney finds a second set of I.D. hidden away in the pockets that reveals the Prince is not really a Prince but only an impersonation of a Prince, whose real name is Guillermo Ho, a Chinese-Mexican socialite and con artist. A light bulb goes off in Mooney's head and he decides that he and 'Billy' Ho are going to be partners in this princely con.

It seems everybody wants a piece of Billy Ho these days. His girlfriend, who believes she is dating royalty, is hoping to get him to pay off her failing business debt, a sweatshirt store unfortunately named *Flabric*. The Royal Guards of the Sultanate of Yip want to know where the real prince is. Lowell Huganut, no that's not pronounced Huguenot, (I do believe it's phonetical) is a muscle-bound fireman sweetheart from Truth or Consequences, NM on vacation. Lowell decides he'd rather be the Prince's bodyguard than return to his doldrums life in the desert. And to top it all off, the security guard who has been watching the impersonated Prince regularly extract large amounts of cash from the bank wants him to go in on a bank robbery with him.

This posse of fools stumble all over each other, one of them trusting the other, as they hash out their plans to rob a bank and avoid the cops, the royal guards, and the Sons of Satan henchmen.

Much of my chagrin and completely against my will, I found myself laughing out loud through most of this book, which means it's a humorous and enjoyable novel, but a classic it is not. It's a novel to read while you're vacationing on the beaches of Florida. It is not a novel to discuss in your college English Lit class. The characters are lively but stereotypes. It seems as if Brewer was following a formula for character development. The book is full of humor, explicit violence, irony, sexual innuendos and has a completely predictable ending. I envisioned the last scene about eighty pages before I actually got to it.

If you are looking for the literary equivalent of primetime television, then I highly recommend Fool's Paradise. And like primetime television, you can immediately forget the story as soon as it's over.

- Shawa Williams

Taos County Historical Society - Web Site By Tyler Hannigan

Since the inception of the web site in 1998, it has been steadily growing. Starting with a welcome page, an About the Society page and a Taos Time Line, new areas have been added when time and need arose. There are now four interesting photo galleries, starting with some early images of the plaza proved by the Taos Historic Museums, I have compiled a collection of views of San Francisco de Asis Church in Ranchos de Taos taken over the last few years Giovanna Paponetti provides copies of her Town of Taos Time Line Mural for scanning and inclusion in another gallery. Following the recent Encebado Fire on the Taos Pueblo land, Rick Romancito granted the Society use of some of his news images.

All the work has been provided on a volunteer basis.

Web site address – www.taosis.com/tchs





View of the Rio Grande
looking north from Embudo,
NM Circa 1900

NORTHERN RIO GRANDE NATIONAL HERITAGE AREA AWAITS DESIGNATION

In 1999, Santa Fe resident and National Parks Service administrator Ernesto Ortega began implementing his dream into action. Throughout his work and travels, he learned of the concept of a National Heritage Area, a designation by Congress to honor and preserve the cultural/historical contributions of a region. During a meeting with local, county state and pueblo leaders, he introduced the subject and received encouragement from those in attendance. Next, he took the plight to the people. Community meetings in the Santa Fe, Española and Taos areas revealed citizen interest and the possibility of a grassroots effort to explore the idea.

Continued meetings brought forth the creation of an interim steering committee, then

an interim board and finally a permanent board. Participants named the area the Northern Rio Grande National Heritage Area, representing a tri-county effort to seek official designation. The effort allows citizens of Santa Fe, Rio Arriba and Taos counties to create a non-profit management corporation and a unique partnership with the National Park Service. A recently published brochure states, "The mission of the corporation is to celebrate a distinctive landscape where people have made historical, social and cultural contributions which represent a significant part of the multi-cultural mosaic of the American people. The NRGNHA, in partnership with the National Park Service and participating pueblos, agencies and community organizations will plan, coordinate and implement

programs and services which recognize, respect and preserve a multi-cultural people and landscape of the designated area."

The corporation's significant goals are as follows:

- Preserve historical landmarks, monuments, buildings, natural landscapes, museums, petroglyphs, acequias, as well as indigenous celebrations, history, languages, culture, customs and traditions of all the residents of the Northern Rio Grande National Heritage Area.

- Collaborate with educational, historical and cultural groups, agencies and organizations in planning, coordinating and implementing historical and cultural programs, activities and celebrations.

- Support economic

development programs and services which promote and protect initiatives for self-determining community development efforts.

-Plan with pueblos, communities, organizations and local agencies for safeguarding those historical and cultural values that maintain and protect community integrity.

-Work in partnership with the National Park Service for the provision of quality services to all local and non-local visitors.

The boundary of the proposed National Heritage Area is the exterior boundary of Santa Fe, Rio Arriba and Taos counties. It includes, but is not limited to, the following communities, villages and pueblos:

Taos
Ranchos de Taos
Llano Quemado
Talpa
Taos Pueblo
Peñasco
Picuris Pueblo
Chamisal
Vadito
Rodarte
Las Trampas
Ojo Sarco
Truchas
Córdova
Chimayó
Santa Cruz
Cuarteles
San Ildefonso Pueblo
San Pedro
La Mesilla
Arroyo Seco
Española
Corral de Piedra
Guachupangue
Fairview
San Juan Pueblo
Santa Clara Pueblo

Embudo
Alcalde
Velarde
Dixon
Rinconada
Pilar
El Rancho
Pojoaque
La Puebla
Nambé Pueblo
Tesuque Pueblo
Tesuque
Santa Fe
Abiquiú
Mendenales
Rio Chama
Chilí
Hernandez
El Duende
El Rito
Ojo Caliente
La Madera
Petaca
Las Tablas
Vallecitos
Pojoaque Pueblo

While the organization awaits Congressional designation, the board does not rest. The NRGNHA recently received incorporation with the State of New Mexico. Meetings, workshops and correspondence form a large portion of the corporation's work. Mayor Richard Lucero recently provided the organization with an office in the Misión Convento in Española. As part of the City of Española's dedication celebration of the creation of a Veteran's Memorial Wall, the Northern Rio Grande National Heritage Area hosted a hospitality room for visiting dignitaries. Special invited guests included the sponsors of the Bill in both the Senate and the House of Representatives:

Senator Pete Domenici, Senator Jeff Bingaman, Congressman Tom Udall, Congressman Heather Wilson and Congressman Steve Pearce.

Congressional delegation will provide recognition of the area's rich history, culture and traditions. It will call for the development of a management entity, a plan, local control and a formal agreement between local parties and the National Park Service. Designation also provides matching funds to implement projects. The current board visualizes a series of interpretive sites that allow the regional citizens to "tell their story in their own way." The group also visualizes the Rio Grande River as a unifying focal point for discussion and activity.

The Northern Rio Grande National Heritage Area Board of Directors requests your help. If you feel this project is worthy of support, please contact your Congressional representative at the address listed below and indicate your support for House Bill 505 and Senate Bill 211.

The board also plans to continue efforts toward establishing partnerships with other individuals and organizations, including these entities in an advisory capacity. In addition, the NRGNHA works toward non-profit status and obtaining funding.

Contact Addresses:

Senator Craig Thomas
Chairman, Congressional
Committee on National
Heritage Areas
307 Dirksen Senate Office
Building
Washington, D.C. 20510

Senator Pete Domenici
328 Hart Office Building
Washington, D. C. 20510-3101

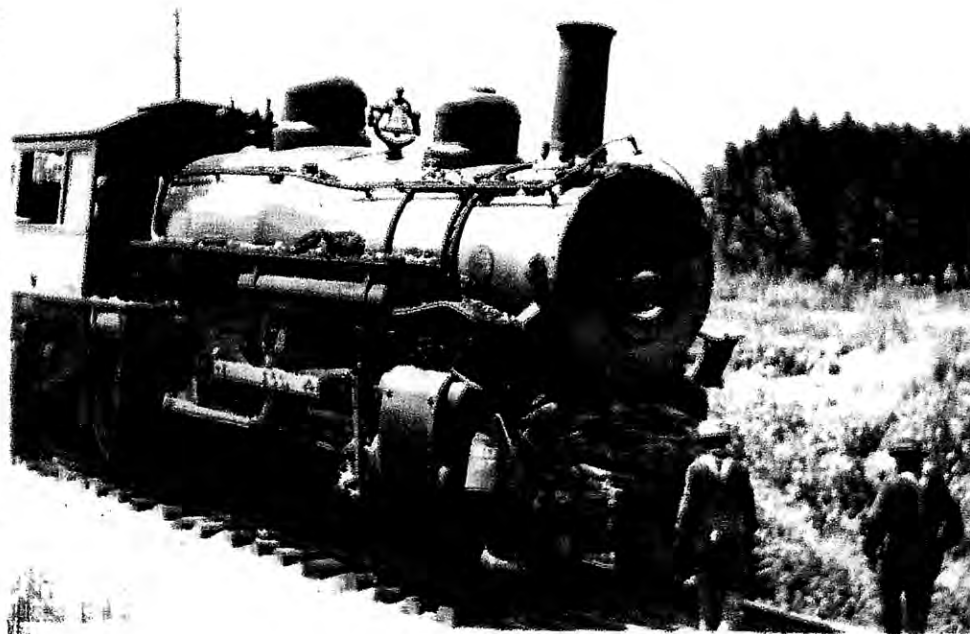
Senator Jeff Bingaman
703 Hart Office Building
Washington, D.C. 20510

Congressman Tom Udall
502 Cannon House Office
Building
Washington, D.C. 20515

Congresswoman Heather
Wilson

318 Cannon House Office
Building
Washington, D.C. 20515

Congressman Steve Pearce
1408 Longworth House Office
Building
Washington, D.C. 20515



The last train to Taos Junction, NM. Engine damaged.
Photo Courtesy Taos Historic Museums

Early Tie Drive on Rio Grande

This cassette contains copyrighted material belonging to the Taos County Historical Society and may not be reproduced without written permission from the society. This copy is being made on April 21, 1998 from the original tape recorded in 1962 although the date and the month are not given. The tape does not contain the introduction of the speaker, who is Elmer Shupe, speaking on early tie drives on

the Rio Grande and some reminiscences of the same period.

I was asked to speak on the lumber industry and the big tie drive that they used to have. The prehistoric people who lived here as well had stone axes that they hacked up wood with. Next, the Spaniards brought with them a few tools made of steel such as the axe, broad axe and froe. With these crude instruments, they could

cut and size a small amount of lumber which was used for doors, frames and occasionally some furniture. Pine logs sawed the right length split with a froe and iron wedges, then with an axe were chopped flat into planks. The broad axe was used for hewing house logs and railroad ties. They didn't use any for making lumber.

In Santa Fe and Taos, some of the well to do residents

owned trasteros, benches and chairs, while farther back in the sticks, they cooked on the fireplace, ate and slept on the floors, rolled their mattresses against the wall in the daytime where they were used as a seat. Up until about the 1850s, the only wooden floors in old New Mexico was a store in Santa Fe and one in Taos. Possibly a grease mill at Arroyo Hondo boasted a plank floor. When lumber could be provided only by a whip saw at \$3.00 or \$4.00 a hundred feet, that was even too expensive.

After the American occupation, sawmills were erected in the Sacramento Mountains as early as 1849. By 1855, three sawmills were in operation around Santa Fe, and no doubt soon after that, there was saw mills here in Taos County. I don't remember the name of the real early mill operators.

My father worked for a lumber company in 1890 near Tres Piedras. I believe it was Buckman's Sawmill that is over by Hopewell. At that time, they called it Good Hope. Again in 1895, he was employed by the E.M. Biggs Lumber Company near Tierra Amarilla, Rio Arriba County. There was a railroad running from there to Chama, New Mexico on the main line of the Durango Branch. Others that I remember are Halligan Howard Lumber Company in Hodges on the Santa Barbara River east of Penasco. Of course, that wasn't too long ago that those people were there.

Before we had national forests, the lumbermen just helped themselves to timber. I say they did that, but I am not positive that they did. I just think that they did, especially on the public domain.

The first forest reserve in this state was on the headwaters on the Pecos River in 1891. Then, several reserves were set aside. The Jemez National Forest that was here used to be a part of the Jemez National Forest and then they divided it between Jemez and the Santa Fe National Forest. They changed the name from the Jemez to the Carson. This was set aside on October 12, 1905 with 1¼ million acres, of course, that was Jemez and Santa Fe. This one now is not that much, of course, it was divided.

Our good friend Burt Phillips was the first forest ranger in this district. And our good friend Foster was the last one, up to now. I thought he would be here tonight but he is not here.

The _____ in Santa Fe, a railroad was built over Raton Pass in 1897, and soon after, the Denver and the Rio Grande railroads were built in here. Since then, a large enterprise has been the making of railroad ties, both sawed and hewn. It was a long haul to place them where they were to be used. So another system was used for 10 or 15 years and probably it was not so easy, either. That was the annual drive by the Santa Barbara Tie and Pole Company. Ties were floated down the Rio Pueblo and on down the Rio Grande to Albuquerque where they were

taken out of the river. They went to the Santa Fe Railroad. I saw this tie drive once in 1908. We were coming to Taos from Santa Fe, and when we got to San Juan Pueblo, I was watching the ties pass in. The old road was closer to the river than it is now. The old road was from San Juan, right along outside where the alfalfas and the orchards are. Now it is set back quite a ways. You couldn't see the wires by the ties and it was that way all the way to Embudo. The ties were rolling down the Embudo River. They had to _____ back in the mountains east from there in Peñasco and all that country. I think this first tie drive was in July 1908. I remember there was lots of fish that had got out of the river. There was great big cod. All the people that lived along there were catching them. The river was clear out of the banks even in the alfalfa fields and the orchards were full of ties. After the water went down it was a job carrying those ties and throwing them back in the river.

The way they worked this tie drive over along the Rio Pueblo along down near those settlements, they would cut down a great big cottonwood tree cross ways in the river. That would hold the ties back until they got ready for them to go and then they would fill the river full of ties for miles and miles. When they got ready to let them go, it would be when they felt the water would be about the highest and they would blast this cottonwood tree out. That would let the ties float on down. They would have two, three, or four dozen

men, each one armed with a big long pole with a spike in it. They were placed along down the river where there were obstructions such as big boulders that diversion dams might be. They would prod these ties back into the river when they got around where there was big rocks and make them go down into the river so that they rode on down and keep them on the main stream. Should the ties pile up and form a dam, it would pond the water up and overflow the fields and orchards with ties.

I don't think these drives were as easy as it looked. I believe they were a lot of hard work. But the sawing and hewing of thousands of ties gave employment to a great many men in this county.

Questions asked by the Audience: Was there a railroad at one time up Pot Creek or the Rio Chiquito as you go up the road that goes up towards the Pot Creek saw mill over on the other side of the stream? There's a road over there. Someone told me that there was a railroad at one time.

Answer by Mr. Shupe: I don't think so. I'll tell you what that was. That was a ditch. That was George Neil's ditch. They tried to irrigate all this sagebrush land along the Santa Fe Road. You can see that same ditch now. In the first place, there was a Dutch Company. Who has heard about the Dutch Company? They took out a ditch in Los Cordovas and ran it over the Rio Grande Bank to wash out placer gold with. There is some

placer gold down there, but probably not enough to pave. So then when this company came in here to irrigate and set off that land, they did this over a lot of land, that's planted in orchards, the Ranchos Orchard and Land Company, all the way to the Rio Grande for miles down to the Santa Fe Road. Then, after the Dutch Company left the Ranchos Orchard and Land Company fixed up their ditch and ran water along down there and sold off a lot of land, and they had orchards set out. They were figuring on building a big reservoir back in below Pot Creek. But not too much below. That's the way that ditch came out and had added a long flue. That is where the river comes down from the hot springs. It had a flume a quarter of a mile long. They never did finish the project. I think probably the mid Rio Grande and Elephant Butte, they stopped this up here from going any further. They never did Mr. complete it.

Question: Wasn't there timbering done around Fort Burgwin and Pot Creek? Wasn't that a sawmill 50, 60 years ago?

Answer: I bet there's been hundreds of little sawmills in this county in the last 100 years, I would say. There used to be a sawmill that used to come out to Ute Park from Cimarron.

Question: Wasn't there a railroad in there at one time?

Answer: In Pot Creek there was.

Comment: I remember on the other side of Cimmaron, in the early 40s, where the highway is now was the railroad and the highway used to be on the other side.

Mr. Shupe: They ran short lines into the mountains to sawmills. I know that this side of Las Vegas for quite a ways there's sign yet of an old sawmill and railroad.

Question: When did they have the last tie drive?

Answer: Really, I couldn't say. Around 1917 there were some men from Carson that worked at it. I think it must have lasted 10 or 15 years.

Comment: It seems to me they had some early in the twenties. You could see ties for years that got up too high on the bank and nobody kicked them back in.

Shupe: The first one that they had, I don't think they were quite ready for it. I think there was such a big cloudburst, and whether they were ready or not they had it any way.

Question: At one time, wasn't there a small line going up that big canyon in Velarde? There are still the remains of a trestle train coming across the mountain.

Mr. Charlie Cohn tells how he used to rent a team and a buggy in Velarde or Española and come into Taos that way. The DRG is on the other side of the river, and they had a siting there, but they didn't run the whole train because the station

was on this side of the river. They unloaded the cars on that side and pushed them across.

Mr. Shupe: George Halfacre and I used to know the family and they come from Manassa. George Halfacre built a house at Velarde and it stood there in ruins for years, but it's not there anymore. He was going to have a sawmill at that canyon on this side of the river. They built a bridge to cross the Rio Grande there and they had a little railroad that ran up there for a while, but there never did use it much. About the time they got ready to run, George Halfacre moved to Santa Fe.

Comment: I brought back a froe from Mississippi and I didn't know whether they had ever been used out here or not.

Mr. Shupe: Yes, we had froes and it laid around in Carson. I never was able to find it. A froe was made out of pine. On one side, its sharp and on the other side, it is about $\frac{3}{4}$ inch thick and wedged shaped. In making these retablos, they would stand the stump of the tree and they would lay this froe and hit it with an axe and move it over as thick as they wanted it. My father made shingles when he moved here in '89. He made shingles with the froe for my grandfather's house at Manassa. They trimmed them with a foot ads or something after that. A foot ad was a pretty good thing to chop anything flat with. You would lay it flat on the ground and stand on it. Lots of these ties were hewn. They made ties out of piñon. Piñon ties were better ties than pine ties. They

lasted longer and they didn't decay so quick. These were sawed ties. The sawed ties were quicker and they could make them easier and quicker, of course. Nowadays, nearly all ties are sawed ties, but years ago, lots of this men were professionals at tie hackers and they made the hewn ties. They would just saw them of the right length and hew them on two sides. They weren't hewn on four sides, just two sides, and the flat sides were next to the rails.

Comment: I remember in Costilla or Amalia in 1913, there were flowing ties in the river. They had the reservoir over there up in the _____ and they would cut the ties there and where those ties came and met each other there was a hole in the river you could see anything but ties in there. There were men with an ore with a point to keep them in all the time. They took them clear down south of Costilla, Garcia across to Jaroso, then they caught up a little railroad track up to Fort Garland.

Mr. Shupe: Yes. There's a railroad that comes from Fort Garland down to Jaroso. That was about 40 years ago.

Comment: There is Chris Tafoya's house in Ranchos. If you ever pass through there, look at that house. It is still like it used to be many years ago. There were many houses like that here. In Costilla, my grandfather had a Kit Carson porch. It was a long porch. The way they would cut the lumber, I never did get to see it. They

would cut the poles 1 $\frac{1}{2}$ inch thick or two inches with planks like the church in Talpa. It was very hard work. They would put that long big cedar post with a Y and they would put a log on top and they would mark it some way.

Comment: We have always heard the story that the front yard of the Old Martinez Hall is the same floor that Kit Carson danced on. Kit Carson is back in the early 1800s. Could that be true?

Mr. Shupe: I imagine that Mr. Bernal was here. I wasn't here at that time.

Mr. Bernal: I do remember seeing the front part of the building that was the original floor, I think. As far as I know, it was there in 1912. The hall used to belong to Squire Hart and he had a store there and his house was at the very corner of the store. He moved from Ranchos to town. I know it is a very, very old house.

Comment: Jack, when was the end of Kit Carson days? When did Carson die?

Comment: Carson died in 1868. Now there was a sawmill here at that time. My great grandfather had one of the first sawmills here in the northern part of the state. We don't know the exact date, but we have found a ledger of Juan Santistevan and Servante Duran. They were partners here at one time, and one of their ledger sheets was my great grandfather's sheet and he paid part of his bill with lumber.

The mill was located over on Rio Valley on the six mile creek that come in. He had homesteaded that property and erected this sawmill. Then my grandfather continued on after he came out here and took over the operation. He sawed lumber there, what we call the Witt Ranch, for a long time. Then he moved up toward the Palo Flechado Pass and directed his mill. And then later came over and up Miranda Canyon, back where it goes across out there in Ranchos. He had the Mill back up in there for a while and then over in Chama. Grandfather Witt came about 1880. He was in the sawmill-lumber business up to about 1900 even a little later. So it's possible.

Elmer Shupe: I used to know him around 1910 or so. There was six or eight of us that camped together over on that side of the Rio Grande one time between Tres Piedras and Antonito or somewhere along that area.

Comment: So just what date they actually brought the sawmill here, we are not sure. 1862 was the earliest that we definitely know that they had the mill.

Comment: Many of the old houses around here that have the split ceiling, the viga look, the beams that have two little beads down. Many of those were cut by my great grandfather. That was sort of his trademark.

Elmer Shupe: I always heard they were cut out 100 years ago.

Comment: They were.

Jacob Bernal: You were talking about the railroad. When I was very young we bought ranches over there in Mosquero, down the canyon. There was no Mosquero. There was no road at the time. _____ were right against the Dell Ranch. The Dell Ranch was 40 miles each side. It was fenced. Our ranches there, especially where I stayed one summer by myself. I could hear them talking all day long right along the canyon. I saw in Mosquero up the canyon, reaching up to the top of the mesa, a road. To me it was a mystery. But later on, when we worked there in May, when school was out, my two brothers and I and some men there were a lot of people at this camp. They came up here with the sheep. That took about two or three days. My father and the men came to Costilla. It was a five-day trip. We went for the sheep and I saw two wagons with people. And they asked me and my two brothers what we were doing there. I told them that I was going to build a house here, and a saloon.

Comment: Didn't that line go from Cimarron into Raton? It came out into Santa Fe and it came into Ute Park. The old road, remember the highway used to go along there for a long time. I believe, Jacob, that that was the Santa Fe that came up there, but the other, of course, the Dasom was a different line.

Jacob Bernal: I don't think it was. It branched out from here.

Comment: That line ran along there from Cimarron into Raton. I remember when they took that line out. We used to get groceries over there.

Mr. Jacob Bernal: I don't recall.

Comment: Were they running anything back there at the beginning of the war?

The Bruches used to get most of their groceries and stuff at Ute Park. They used to take a big truck down there and load down at Ute Park. A big part of the War they were still running back there.

Elmer Shupe: They took this chile line out in 1922.

Comment: I bet it was about the same time. I wouldn't doubt it if they didn't take out the Ute Park Line.

Jacob Bernal: They sold it.

Elmer Shupe: I think when the war started, they were sorry when they took it out. I think they needed it.

Comment: I have heard that. What companies, were they local companies and were they outside people that came in here? I mean, the people that ran the railroad.

Elmer Shupe: I think there were some companies from outside. I might be mistaken, but I think the Santa Barbara Tie and Pool Company sold out the pool and tie company. The ties went to the Santa Fe Railroad at least. That's where the ties went. But maybe the

Santa Fe Railroad Company owned the Santa Barbara Tie and Pool Company.

Comment: I have heard that.

Comment: You know when that sawmill was out here at the Hondo Bent before you go down to Pilar there are some people with the name of Jaudon. They were Mississippi people and they came in and they had this statement of contract. At different times you'd step up to Black Lake and over in there and there were a lot of these people that came in from someplace else, from Mississippi and Louisiana. I understand that quite a few of the colored people that are out here in Pot Creek sort of came

in from that, down in that country.

Elmer Shupe: There was timber down there.

End of tape





Altar in front of house, people attending service, Mora, NM

Photo Courtesy Taos Historic Museums

VICENTE ROMERO OF MORA

By
Rev. Juan Romero

June 1, 2002

Within the context of the Padre Martínez story, the name Vicente Ferrer Romero of Taos is prominent. He is a putative son of the Padre, and a pioneer promoter of the Presbyterian Church in northern New Mexico. However, this Vicente Ferrer Romero of Taos is to be distinguished from his contemporary namesake Vicente Romero of Mora.

Mora is about sixty miles southeast of Taos. In the late 1700s, Spanish settler-explorers name the river "Mra" for the lush wild raspberries found growing there. Raspberries have continued to be cultivated and sold from there. Fresh raspberries are available in late August until late October, and other raspberry products such as honey jam, syrup, and vinegar and dried flowers are available at other times as well.

Vicente Romero of Mora is associated with the *La Cueva de los Pescaderos* (Fishermen's Caves) in Mora and eventually came to own the land surrounding the caves. Governor Albina Perez made the Mora Land Grant of 827,889 acres available to the first grantees in 1835. As a young man, Vicente used to herd sheep in the neighborhood, and would seek shelter in the same nearby caves where fishermen would stay during their expeditions along the Mora River.

The first mill in the Mora Valley was built in the 1840s by Ceran St. Vrain, fur trapper and business partner of Charles Bent. That adobe mill ground flour for all who lived for miles around, but in the 1870's, Vicente Romero built a remarkable mill that was a major irrigation system whose water wheel generated electricity and ground wheat until the middle of the 20th century. It used to water 3,400 acres using a network of *acequias* and lakes that enabled Romero to be the first in the region to produce commercial quantities of fruit, vegetables and grain.

By 1850, La Cueva had become a major shipping center for the agricultural produce and livestock grown by the Romeros and their neighbors. Up to sixty wagons drawn by horses and ox were operated from the ranch to Fort Union and other destinations in the Territory.

Vicente of Mora met, wooed and married the daughter of an original grantee of the Mora Land Grant who owned the largest parcel of land. By 1851, Vicente had bought the interests of many of the surrounding land grant holders until his holdings encompassed some 35,000 acres nestled among three streams.¹

By 1853, Vicente Romero had become Probate Judge of Mora County, and he successfully used his position to obtain other lands surrounding *La Cueva*. About 1855, Vicente Romero and José María Valdes, two of the wealthiest men in Mora, requested through their attorneys that confirmation of the grants be given "on behalf of themselves and

¹ Cf. Robert D. Shadow and Maria Rodriguez Shadow, "Repatriación to Partition—A History of the Mora Land Grant: 1835-1916," *New Mexico Historical Review*, July 1995, pp. 259-98.

other inhabitants settlers of the valley of Mora.”² The next year, Congress ratified the Romero-Valdez grant of 827,621 acres. However, there were problems in surveying the land.

Vicente Romero started building an adobe home later called the Big House, but did not complete the structure until April 2, 1863. It was the first of only five or six homes built in the Monterey Peninsula Territorial Style within New Mexico. The main mercantile building, near his home, also housed the post office. In the 1860s, Romero built an adobe chapel near his homestead in Mora and called it San Rafael for his son. The gothic-style of this small church betrays the strong French influence, even in rural areas, that came into New Mexico with the arrival of Bishop Jean Baptist Lamy in 1851. Upon the death of Vicente Romero, about 1881, he and his wife were buried beneath the altar of the church. His son Rafael became his principal heir, and the property grew to 20,000 acres.

The Valdes family (of Abiquiú and Taos) is connected to both men who carried the name Vicente Romero. Santiago Valdes was most probably the half brother of Vicente Ferrer Romero of Taos. He was also the occasional business or/and political partner of Vicente Romero from Mora. Vicente Romero of Mora was a practicing Catholic whose children went to Catholic schools, eventually including Notre Dame, while Vicente Ferrer Romero of Taos became an active Protestant evangelizer in northern New Mexico for the Presbyterian Church.

During the years leading into the 1860s, Vicente bought out most of the original settlers—*los agraciados*. “This was not simply an economic move, however, since force and politics were involved, and not all the sales were without coercion.”³ Romero consolidated control over his lands; “he enclosed them with a fence, and built an impressive six mile long irrigation ditch....”⁴

Congressman Stephen B. Elkins and land developer Thomas B. Catron tried to take over the Mora Land Grant in the 1860s. However, Vicente Romero was able to prevent that by becoming a

Probate Judge. In July, 1869, *Juez de Pruebas* Vicente Romero approved the petition of thirty-three settlers for a new *repartición* of the lands at Golondrinas that had been common grazing lands for many years. Since the late 1850s, however, these 30,000 acres had lain abandoned, and were now siphoned off for private or exclusive use. Judge Romero’s partner, Santiago Valdez, owned the large *estancia* (cattle ranch) next door, on the eastern border of the Ojito del Salitre settlers.

The Mora land grant problems were not fully settled until 1876 when a patent was issued for the seventy-six *agraciados* and “their heirs and assigns.”⁵ The following year, in March 1877, Vicente Romero filed suit in district court for a partition of the grant. Eventually, 10,890 acres were subdivided among the seventy-six grantees and their heirs, and that land came to appreciate more than three times in value from \$300 to \$10,000 between 1898 and 1900.

In 1881, upon the death of Vicente Romero of Mora, his son Rafael began to sell off the family’s holdings. The land went through various transformations, and in 1942, Colonel William Salman, while on leave from U.S. Army, purchased a portion of the original holdings. By 1950, Salman had acquired all of the original Romero Ranch, named it La Cueva Ranch Co., and later Salman Ranch. The current owner lives in Pasadena, California.

(Juan Romero was born in Taos, and has been a priest of the Archdiocese of Los Angeles for 39 years. He began writing about *Padre Antonio José Martínez, Cura de Taos*, and related topics, since 1976. In that year, he published his monograph *Reluctant Dawn*, based on an 1877 biography of the Padre. Father Romero provided a contemporary translation in 1993. It awaits publication.)

² Ibid. p. 277.

³ Ibid. p. 273

⁴ Ibid. p. 274

⁵ Ibid. p. 278



soon. In the meantime, the group thanks all those who provided contributions to this worthwhile cultural preservation project. Personnel involved in completing the project view it as a book for, by and of the people.



**HIGH HOPES: A LOOK BACK AT THE IDEA
OF CREATING A BOOK ABOUT THE
HISTORY OF THE TAOS COUNTY
HISTORICAL SOCIETY AND TAOS**
By The TCHS Book Committee

Several years ago, the Taos County Commission and the Taos County Historical Society formed an agreement to allow office and storage space for the society at the Taos County Courthouse.

This move provided the organization with a meeting place, area for safe storage of videos, tapes, photos, slides, machines, etc. The gesture also encouraged the Taos County Historical Society to preserve more of culture and traditions of the multicultural society so unique in Taos.

Participants at a meeting at the home of Corina Santistevan discussed the written history of Taos. The group elected Corina Santistevan to direct the project until completion. Originally, the committee hoped to complete the work by the year 2000 as a tribute to the millennium. A select committee of society members has continued to meet weekly (with rare exceptions) for approximately five years.

Acquiring funds remained another portion of the group's work. The first fundraising event to help finance the project for minor expenses included an art poster and book sale. Local artists, gallery personnel and individuals contributed to and participated in the sale. The second fundraising effort included mail requests for donations. The mail campaign netted some financial help.

The committee has completed a detailed outline of the documented and anecdotal portion of the book. Currently, the associates seek a publication company to prepare the book for the public.

The committee continues to have high hopes to complete the book and make it available to readers

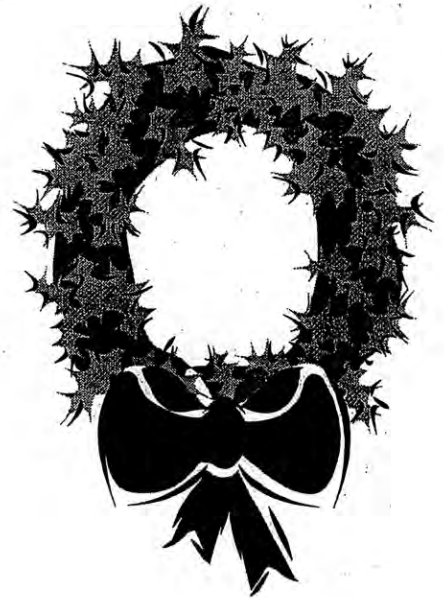


PHOTO ESSAY: PRESERVATION THROUGH SACRED ART

When one thinks of cultural preservation, the arts remain a prevalent area on which to concentrate. This photo essay illustrates sacred images, mainly cultural and/or religious art, preserved for posterity.

Taos county and the entire northern New Mexico abounds with a wealth of photography, altar screens, Santos, retablos and icons. Church architecture showcases beautiful adobe work and the labors of deceased parishioners of long ago. Finding the images proved a not-too-difficult task because the area remains rich with talent worthy of preservation.

When Webmaster Tyler Hannigan discovered the possibility of extra work from this project, he offered to showcase the overflow in the Taos County Historical Society website. This results in an extra treat for interested persons. Click on to www.taosis.com/tchs for your own personal viewing.

As you review the intricate labor of love by our contributors, consider sharing work of your own, appreciate the sacred art that you own and save this issue to share it with someone. Sit back, look through the pages and enjoy. If you like what you see, share your comments with the contributors.



**Nuestra Señora del Carmel
by Yolanda Romero
Courtesy of the Artist**

Architecture



Front Exterior

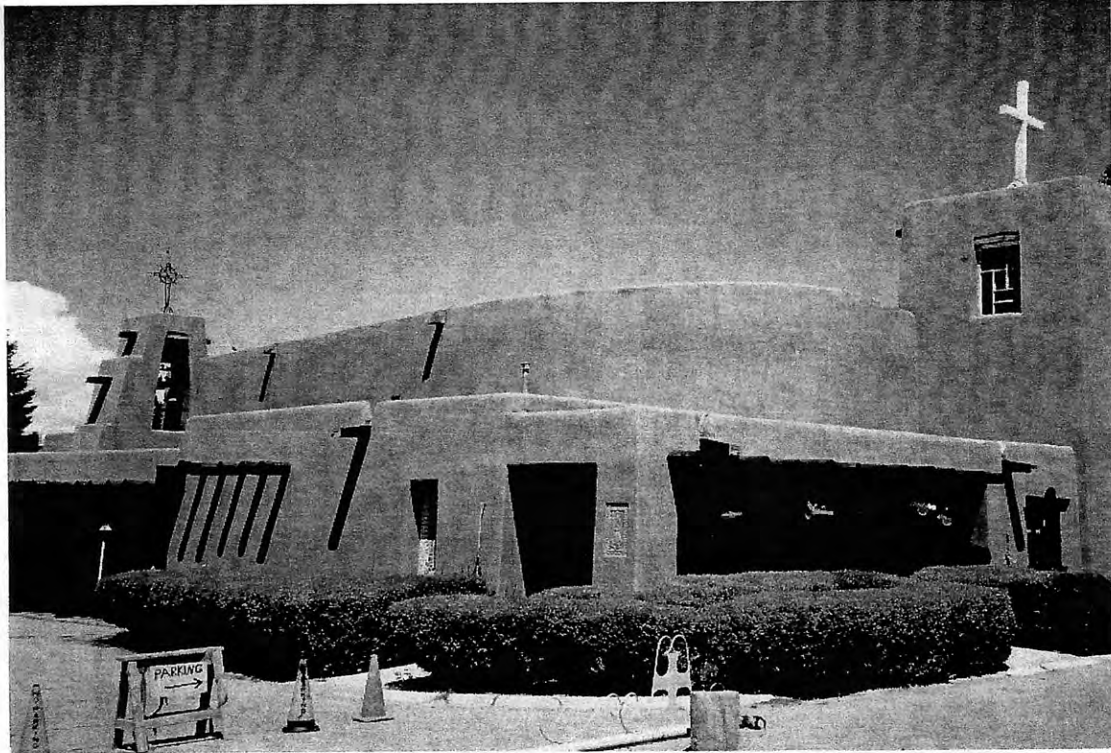
San Francisco de Asis Church, Ranchos de Taos
Photo courtesy of Arsenio Córdova



Back Exterior with Buttress

San Francisco de Asis Church, Ranchos de Taos
Photo courtesy of Arsenio Córdova

Architecture



**Front and side exterior
Our Lady of Guadalupe Church, Taos
Photo courtesy of Arsenio Córdova**

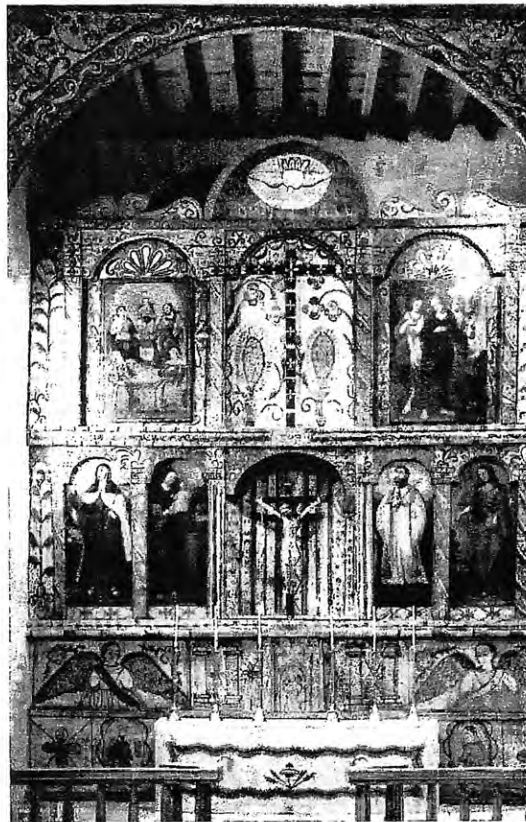


**Old Holy Trinity Church, Arroyo Seco
Photo courtesy of Arsenio Córdova**

Altar Screens



Altar Screen
San Jose de Gracia Church, Las Trampas
Photo courtesy of Arsenio Córdoba



Altar Screen
Santa Cruz de la Cañada Church, Santa Cruz
Photo courtesy of Santa Cruz de la Cañada Parish

Altar Screen/Retablo



Retablo, San José
by Mónica Sosaya Halford
Courtesy of the Artist



Altar screen
The Archangels
by Mónica Sosaya Halford
Courtesy of the Artist

Paintings/Carving

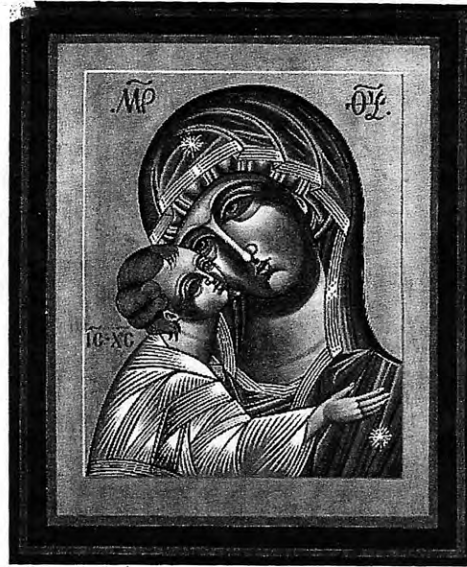


**Carved pine with gold leaf, wood burning and guache
Cristo Crucificado
by George Chacón
Courtesy of the Artist**

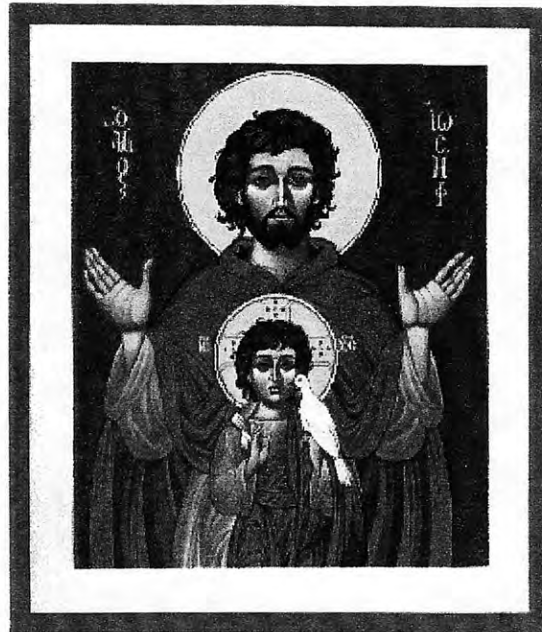


**Última Cena
by George Chacón
Courtesy of the Artist**

Icons



St. Igor Mother of God
by Father William Hart Mc Nichols
Courtesy of the Artist



St. Joseph Shadow of the Father
by Father William Hart Mc Nichols
Courtesy of the Artist

Santo/Lithograph



**Nuestra Señora del Rosario
by Victor Goler
Courtesy of the Artist**



**San Miguel Arcángel
by Victor Goler
Courtesy of the artist**

Retablos



**Nuestra Señora del Mundo
by Amy Córdova
Courtesy of the Artist**



**Mysterious Stranger
by Amy Cordova
Courtesy of the Artist**

Woodcuts

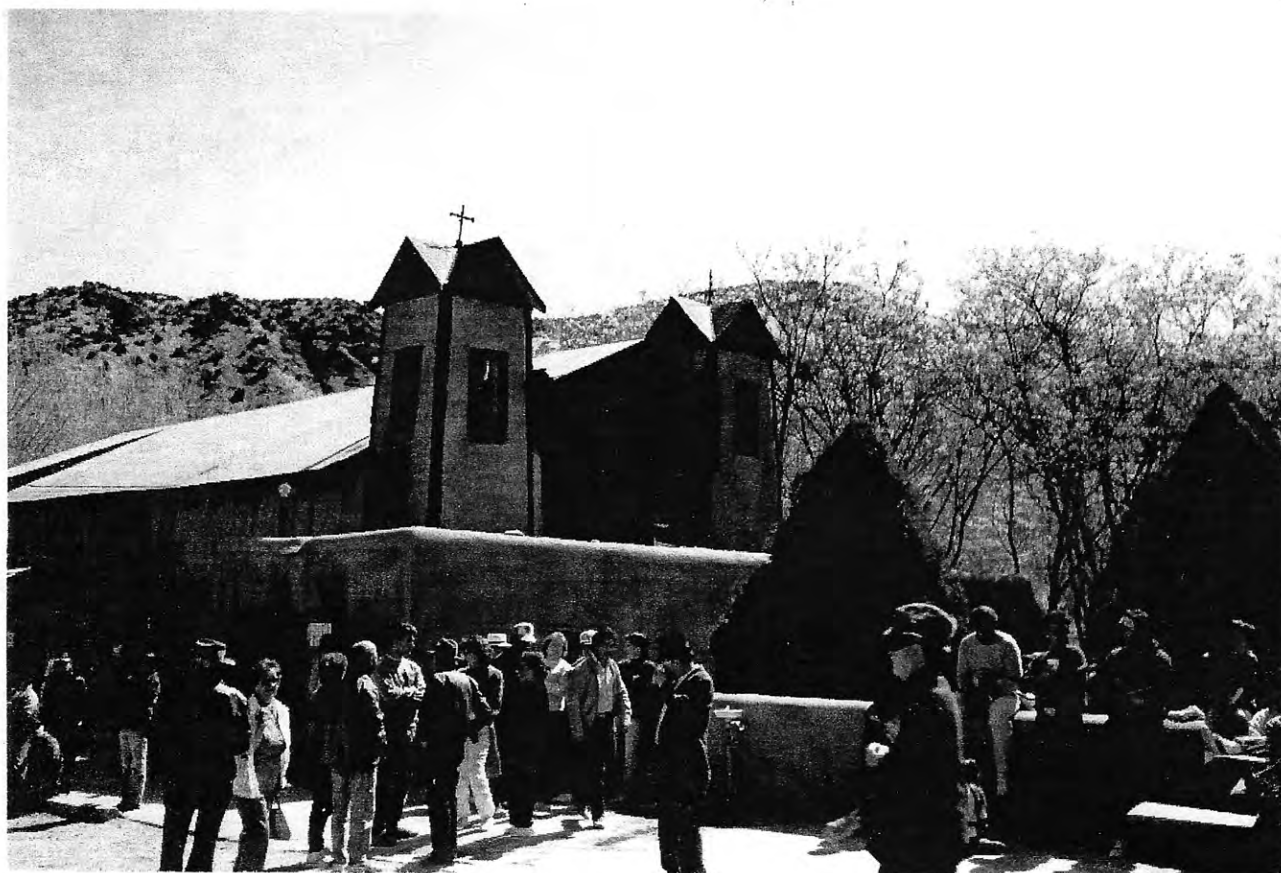


Día de los Muertos Series: La Llorona
by Dan Enger
Courtesy of the Artist



Día de los Muertos Series: Apache Scout
by Dan Enger
Courtesy of the Artist

El Santuario de Chimayo



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