# CRM

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# Exploring Hispanic History and Culture—A Dynamic Field

U.S. DEPARTMENT OF THE INTERIOR
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*Cover: "Las Vaqueras" c. early 1900s. Courtesy Teodoro Ocampo and Mariana Rodríguez Ocampo Collection, Chicano Research Collection, Arizona State University. See story, page 23.*

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# Foreword

History that is most meaningful is history that imbeds itself deeply, beyond the mind and into the heart—history that is more nearly absorbed than learned. This deeper consciousness motivates many people to pursue the professional study of history. Others complete careers in other fields, and then show up as volunteers at historic places or in historical organizations. Yet others never work in the field at all, but their sense of heritage makes them better citizens of their communities and of the nation. One needs only look at communities, families, or individuals who have lost their self-definition to understand the degree to which heritage is bedrock beneath human feet. This is why we have a historic preservation movement, historic preservation programs, and historic parks. It is why we publish this journal.

My native town had only 36 years of apparent history when I was born. Yet with almost no Hispanic population, the town had a Spanish name, as did almost every feature on local maps. Even the entire surrounding region was known as the *llano estacado.* The implicit question was intriguing. The answer—that Francisco Vázquez de Coronado had crossed that spot a mere 48 years after Columbus reached the American mainland—was thrilling, but posed further questions. Where was the Hispanic depth in American History? Spanish and Mexican "eras" were described like the pleistocene: interesting and occasionally evident, but over.

Today, at last America takes a more comprehensive view of herself and her history. Not only is Hispanic history the most ancient part of European-derived American history, it is among the most currently applicable: the background of the fastest-growing component of the American population. In the deepest and most personal sense this group of Americans needs the bedrock of that heritage. In a broader sense we all need the enrichment it offers. We hope this issue of *CRM* will contribute in some small way to preservation of the Hispanic elements of American history, and of the places in which they may be absorbed.

*—Jerry L. Rogers*
*Superintendent*
*NPS Southwest Support Office*
*Santa Fe, New Mexico*

Dwight T. Pitcaithley

# Your History, My History, Our History

The New Mexican writer Rudolfo Anaya is a teller of stories. For 30 years he has explored his Nuevo Mexicano culture in novels, short stories, essays, plays, and poems. His "cuentos" are filled with respect for elders, for they possess the traditions and the knowledge of the family (of the people) that must be passed down from generation to generation so that traditions will be remembered and respected, and cultural identities enriched by the shared experiences of the past. He probes the human condition, but he also explores the values of places familiar to him, and he plays on the relationships between people of differing backgrounds. Indeed, respect for other cultures is another thread that runs through his works. He accepts, as we all should, that the United States is, and for several centuries has been, a society of diverse peoples. In an insightful and provocative essay titled, "Take the Tortillas out of Your Poetry," Anaya argues that the more we know about other cultures, the less uncomfortable we will be in their presence. "Books nourish the spirit," he writes, "bread nourishes our bodies. Our distinct cultures nourish each one of us, and as we know more and more about the art and literature of the different cultures, we become freer and freer....Multi-culturalism is a reality in this country, and we will get beyond fear and censorship only when we know more about each other, not when we know less."

The history of the Borderlands allows us to understand how different cultures clashed and then accommodated themselves each to the other. As Ramón Gutiérrez observed in his ground-breaking *When Jesus Came, the Corn Mothers Went Away: Marriage, Sexuality, and Power in New Mexico, 1500–1846*, it is a history of a "complex web of interactions between men and women, young and old, rich and poor, slave and free, Spaniard and Indian, all of whom fundamentally depended on the other for their own self-definition." With the introduction of Anglo participants during the early decades of the 19th century, the cycle of conquest and accommodation began anew, and, of course, continues today.

Just as Anaya writes and teaches about places that are important to, and have enriched, him as an individual, so do historic places enrich us as a society. Since 1908, the government of this multicultural nation has been setting aside historic places that reflect its Hispanic culture. Beginning with the creation of Tumacácori National Monument, Congress has, over the years, established almost two-dozen sites from California to Puerto Rico that attest to the influence of Spain and Mexico. A quick look at them tells us that they safely reflect historical events long since past. They largely commemorate 16th-, 17th-, and 18th-century events and people, and only in two instances (Palo Alto Battlefield and San Antonio Missions) venture into the 19th century. The little known, but culturally vibrant, Chamizal National Memorial (in El Paso) is the only place

*San Estevan del Rey Mission Church, Acoma, New Mexico. Courtesy NPS.*

devoted to commemorating contemporary Mexican-American history and culture.

It is the continuity of the Hispanic past that should concern us most. With citizens of Hispanic descent becoming an ever-increasing percentage of American society, it is important that we forego the stereotypes of the past and confront, as Patricia Limerick argues, the legacy of conquest. The geographical and temporal range of historic sites allows us to dig deeper into our Hispanic heritage and get beyond the architecture and the food to a better understanding of the complexities of the past and the consequences of that past.

Ultimately, literature, art, and history all bring us to the same place. They teach us things we did not know and make us look at the world in different ways. They free us from one-dimensional perspectives, from cultural myopia. Our Hispanic and Chicano traditions are especially rich, colorful, and moving and we need to learn to value them. In his essay "La Llorona, El KooKooee, and Sexuality," Rudolfo Anaya challenges us to embrace a multiciplicity of traditions, including those from our Hispanic past. "The stories from our tradition," he suggests, "have much to tell us about the knowledge we need in our journey. We need to get our stories into the schools, as we need the stories of many different ways of life. We need to be more truthful and more sensitive with each other as we learn about the complexity that comes with growth. It is futile and wasteful to depend on only one set of stories to learn the truth. There are many stories, many paths, and they are available to us in our own land."* By taking different paths and learning different truths, we, individually and collectively, de-mystify the differences that separate us and strengthen the ties that bind us together.

This is the first issue of *CRM* devoted to Hispanic traditions in this country. It is designed with the expectation of raising readers' awareness of the diversity of the culture and of the historic properties associated with that diversity. The articles here, while wide ranging in their topics, mark only the beginning of what we hope will be an ongoing exploration of the cultural resources associated with Hispanic landscapes and culture.

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**Note**

* Rudolfo Anaya's essays are compiled in *The Anaya Reader* (New York: Warner Books, 1995).

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*Dwight T. Pitcaithley is Chief Historian of the National Park Service.*

# United States-Mexico Affairs Office

The mission of the United States-Mexico Affairs Office is to strengthen cooperation between the United States National Park Service and the Republic of Mexico for the design and implementation of strategies for the conservation of natural and cultural heritage shared by both countries.

The United States-Mexico Affairs Office acts as a proactive bridge between two cultures and two great nations to achieve universal conservation goals and generate an educational awareness for a greater understanding of the unique natural and cultural resources shared along the border region.

A principle goal is to forge partnerships with United States and Mexico government agencies, educational institutions, non-governmental groups, and interested individuals in working together for the preservation, management, and interpretation of shared natural and cultural resources.

*International Program*

A Memorandum of Understanding (MOU) established with the Mexican Government provides a framework for cooperation between the Secretariat for Urban Development and Ecology (SEDUE) and the National Park Service to collaborate on projects of mutual interest. The original MOU was modified and re-signed by Antropologo Hector Ruiz Berranco, Director of Biosphere Reserves and National Protected Areas of the Instituto Nacional de Ecologia and John Cook, Director of the NPS Intermountain Field Office, July 1995.

This formal agreement allows for informal and formal exchange of information and cooperation between both countries in the field of natural and cultural resources management. Specialists from both countries manage binational projects and activities that include international forums, human resource development programs, park planning, research, interpretation, specialized training courses for United States government employees, and environmental education.

*Contacts*

**Howard Ness, Director**
**Ramon Olivas, Assistant Director**
National Park Service
US/Mexico Affairs Office
NMSU Box 30001/Dept MEAF
Las Cruces, NM 88003
E-mail: <howard_ness@nps.gov>
E-mail: <ramon_olivas@nps.gov>
Ph: 505-646-7880
Fax: 505-646-8083

Robert L. Spude

# Exploring Hispanic History and Culture

"As we approach (Santa Fe)," wrote Susan E. Wallace, "it is invested with indescribable romance, the poetic glamour which hovers about all places to us foreign, new, and strange."[1] A cultivated woman and wife of the governor of New Mexico, Susan Wallace's writings of a century ago reveal a midwesterner's curiosity and eagerness to learn about her Hispanic neighbors and their land, though at times with Victorian bias or effusion. One of the first preservationists—she saved many early records being slowly destroyed by neglect in the Palace of the Governors—she serves as the spring board for our discussion of preserving and understanding the Hispanic traditions of the United States.

Susan Wallace's romanticized view of the Hispanic Southwest echoed that of other writers as well as that of the first generation of preservationists to restore and interpret sites related to the Hispanic past, primarily missions in California and elsewhere. Part of this movement no doubt contributed to the establishment of the oldest designated National Park Service structure related to the theme, the Franciscan mission church of Tumacácori, now part of Tumacácori National Historic Park located in the Santa Cruz River valley south of Tucson, set aside in 1908. The next year, president Howard Taft designated Gran Quivira National Monument, New Mexico, a 17th-century church ruin and pueblo site now part of Salinas Pueblo Missions National Monument. Susan Wallace's home in Santa Fe, the Palace of the Governors, also received attention and during the 1910s was restored and renovated as a museum, a use continued to this day.[2]

This focus on the preservation of the romantic Spanish colonial era also influenced architectural revival styles—California mission, Spanish Rococo, Santa Fe styles. One of the finest examples of the Spanish-Pueblo Revival style, and one of the most handsome of National Park Service offices, is the Old Santa Fe Trail building of the Intermountain Region Support Office, Santa Fe, built during the Great Depression.

*The turn-of-the-century Palace of the Governors, Santa Fe, as Susan Wallace would have known it.*

### *New Views*

This romantic view created what one writer called the "Spanish fantasy heritage."[3] This criticism coincided with a concern within the Hispanic community itself about their broader national identity. Revisionist historians took to task the images of pastoral California, peaceful friar with benign Indian missions; the Chicano movement of the 1960s and 1970s confronted issues of prejudice, oppression, and long standing injustices.

Historians added to the debate. They have asked such questions as "Significant to whom?" and "What are the broader interpretations and Hispanic view?"[4] These questions continue to be asked as seen in the following essays. Hispanic or Chicano historians have re-evaluated and rewritten the Hispanic past, at least in terms of shifting the focus from the view of easterners like Susan Wallace, who saw the land as foreign. To those of us born in the Southwest, it is not "foreign, new, and strange."

While historians have revised the historical framework, preservationists have helped broaden our understanding of Hispanic sites. During the past 30 years, the New Preservation movement has broadened our definition of heritage and what is worth preserving. As Jerry Rogers writes in the Foreword, we must continue to strive for a more comprehensive view of the past and of what is worth preserving.

Our preservation and interpretation of sites has gone through a transformation. San Antonio Missions National Historical Park, slow to develop after the San José mission was set aside in 1941, has become a show case in the new interpretation. Besides the preservation of the missions, the park is moving toward an understanding of the entire colonial era systems, including farms, ranches, and industries—of peoples working the bean fields, the parishioners, laborers in the grist mills; the world of late Spanish colonial Texas and its multicultural society. The state of Texas, especially the Texas Historical Commission, has done much in the work toward understanding the Hispanic past. One example, on the Los Caminos Del Rio, is included here.[5]

### *The View from New Mexico*

"We learn about history by reading it in school," wrote landscape architect J. B. Jackson, "we learn to see it when we travel, and for Americans the place where we see most clearly the impact of time on a landscape is New Mexico."[6] Preserving that landscape and places begin with an understanding of its evolution. Jackson, and other writers, have focused attention on the villages of northern New Mexico and their traditional landscapes, of church and plaza, of fields and orchards,

*Interior of the San José de Gracia Church, c. 1935, Las Trampas, New Mexico.*

and of irrigation ditches or *acequias* built to counter the unpredictable rains. He explains how the Hispanic villages evolved over the centuries and are powerful reminders of the agricultural settlers who brought Spanish traditions and adapted them to the new environment.

Jackson has taught us to see the historic landscape differently than his romantic predecessors who saw it as a land of *poco tiempo,* a land that time forgot. The economic changes by the late-19th century gave rise to myth of the land of *poco tiempo,* but as long as remnants remain they will remind us of the old order. Northern New Mexico is not a place frozen in time, but an agricultural enclave, a place of many overlapping traditional cultures, that is changing as surely as other parts of rural America.[7]

Preservation of the traditional Hispanic village is complicated by the necessity to provide for the economic basis, while respecting and re-using historic structures. The most identifiable structures are the adobe churches, brought to the attention of a national audience by the National Trust for Historic Preservation's 11 most endangered landmarks list for 1996. Cornerstones, a non-profit preservation group, has also done much to assist local preservation efforts (see *CRM,* June 1997) in saving these churches. In his book on New Mexico churches, Marc Treib helps us understand that the church is the most reliable evidence of continuity—it is an integral part of the Hispanic village and Pueblo landscape.[8] The church, as an important symbol of old world ties, has remained the largest or dominant structure in the village or larger town plaza. Understanding the workaday world of the community begins with understanding the community tie to its church.

### *The View from Outside New Mexico*

*Photos courtesy NPS.*

Hispanic history, of course, is not just limited to New Mexico, Texas, or California. As Dwight T. Pitcaithley points out in his essay, this history not only allows us to understand how different cultures clashed and accommodated themselves to each other, but also illustrates the scope of the geography in Hispanic history. Hispanic cultural sites stretch across the entire southern half of the United States from the Pacific to the Atlantic oceans. The importance of this history is recognized by the establishment of a wide range of national parks, national and state historic sites, National Historic Landmarks and National Register properties spanning the entire geographic range and history of the United States.

The essays that follow illustrate the diversity of Hispanic history and provide a review of the variety of work being done in the field. History of the Hispanic community is a dynamic field at present. Much exciting new work is underway, as evinced by the articles in this issue of *CRM.* There is none of the romantic or "Spanish fantasy heritage," but some good scholarly efforts to identify, preserve and present the Hispanic past. Susan Wallace, sitting in the Palace of the Governors, trying to save what she could while rummaging through the Spanish colonial records, would probably be humbled and pleased.

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**Notes**

1. Susan E. Wallace, *The Land of the Pueblos* (Troy, N. Y.: Nims & Knight, 1889), p. 13.
2. A good historical overview and review of National Park Service sites is Bernard L. Fontana, *Entrada, The Legacy of Spain and Mexico in the United States* (Tucson: Southwest Parks and Monuments Association, 1994).
3. Carey McWilliams, *Southern California: An Island on the Land* (Santa Barbara, California: Peregrine Smith, Inc., 1946, reprint 1973),pp. 70-83.
4. For an overview of recent historiography, primarily on the American West, see David Gutiérrez, "Significant to Whom?: Mexican Americans and the History of the American West," in Clyde A. Milner II, *A New Significance, Re-envisioning the History of the American West* (New York: Oxford University Press, 1996), pp. 67-89; also see, Manuel P. Servín, *The Mexican-Americans: An Awakening Minority* (Beverly Hills, California: The Glencoe Press, 1970).
5. See Helen Simons and Cathryn A. Hoyt, eds., *Hispanic Texas, A Historical Guide* (Austin: University of Texas Press, 1992), for a compilation of essays on the history, culture, foods, architecture and more, plus a guide book.
6. John Brinckerhoff Jackson, *A Sense of Place, a Sense of Time* (New Haven, Conn.: Yale University Press, 1994), p. 15.
7. Two recent sympathetic views of Hispanic villages are Don J. Usner, *Sabino's Map, Life in Chimayo's Old Plaza* (Santa Fe: Museum of New Mexico Press, 1995) and William deBuys and Alex Harris, *River of Traps, A Village Life* (Albuquerque: University of New Mexico Press, 1990).
8. Marc Treib, *Sanctuaries of Spanish New Mexico* (Berkeley: University of California Press, 1993).

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*Robert L. Spude is a historian with the NPS Intermountain Support Office, Santa Fe.*

Art Gómez

# *El Chamizal*
## Profile of a Displaced Hispano Community

On a sultry summer's morning in June 1962, Air Force One touched down on the runway of Mexico City's international airport. At precisely 11:00 a.m., the youthful President John F. Kennedy, accompanied by his charismatic wife, Jacqueline, and their entourage of American congressional and foreign service dignitaries, acknowledged the largest crowd of Mexican citizenry ever before assembled to welcome a foreign head of state. In greeting President Adolfo López Mateos, Kennedy endeared himself to the enthusiastic crowd saying: "We are both children of revolution, and it is my hope that the spirit of our revolution in the United States is as alive today in our country as is the spirit of your revolution here in Mexico." Within minutes of his arrival, John Kennedy had validated the single most important socio-political event in Mexico's history.

With every deliberate phrase, Kennedy was determined to win the affection of the Mexican people as well as the admiration of their national leaders. During the next 48 hours, the American President aimed to resolve for all time long standing diplomatic differences between the two countries. Foremost among these issues was the century-long problem of *el chamizal*, a political no-man's-land whose miniscule landmass shifted between U.S. and Mexican jurisdiction with each erratic meandering of the Rio Grande. Since 1895, when Pedro Ignacio García, a resident of Ciudad Juárez and one of many landholders in the brush-ridden strip of territory known locally as *el chamizal*, filed his law suit against the United States, the two nations had exhausted decades adjudicating the issue with no concrete resolution. When the Kennedys arrived in Mexico City on June 29, 1962, the infamous Chamizal controversy represented a discordant note in the effort by the neighboring countries to harmoniously coexist.

Behind the enormous hand-hewn doors of the Presidential Palace, John Kennedy and Adolfo López Mateos pledged to resolve the nagging border controversy through formal diplomatic channels. On August 29, 1963, slightly more than one year after the official joint communique was issued in Mexico City, members of both foreign ministries drafted the Chamizal Convention, which became effective with President Lyndon B. Johnson's signature on December 20.

Under the terms of the Convention, territorial disputes resulting from the erratic flow of the Rio Grande would be forever resolved. The river would soon flow through a man-made concrete channel running 4.3 miles between El Paso and Ciudad Juárez. Affected by this re-channelization, Cordova Island, a small outcropping of land lying immediately east of the disputed territory would be divided equally between Mexico and the United States, each receiving 193 acres. To further compensate Mexico, the United States relinquished two parcels of land fronting the new river channel. These tracts, comprising the zone formerly known as *el chamizal*, totaled 366 acres and 264 acres, or roughly a net gain to Mexico of 437 acres.

All of the stipulations listed in the Chamizal Convention of 1963 were subject to the endorsement of the State of Texas and the City of El Paso. When Pedro Ignacio García filed his claim against the United States in November 1895, the Chamizal was scarcely more than windswept brushland housing a handful of ill-kept farms and hovels. By the time of the international accord, however, the once desolate wasteland comprised several city blocks of downtown El Paso and was home to more than 5,600 predominantly Hispano residents. For this reason, no American diplomatic agreement to date required such intensive consultation with city and state officials before its adoption.

Seizing the opportunity to gain some concessions from Washington for their acceptance of the treaty, El Paso city planners proposed the construction of a national memorial park on Cordova Island as one feature of a more comprehensive civic improvements program. The projected cost to establish the 55-acre memorial park, to channelize the Rio Grande, to construct a four-lane, high-speed "border highway" around the city, and to resettle 5,000-plus residents of the so-called Chamizal Zone in other El Paso neighborhoods, was a staggering $44.3 million dollars! Despite the cost, President Johnson authorized the International Boundary and Water Commission (IBWC) to initiate the Chamizal Resettlement Program in January 1965.

With the stroke of a pen, a century-old Hispano community was irrevocably altered. The arrival of the railroad to El Paso in 1881 and the city's subsequent industrialization, had lured thousands of Mexican immigrants across the Rio Grande to take up residence in neighborhoods that El Pasoans collectively dubbed "Little Chihuahua." This Hispano barrio, which extended south to north from eleventh avenue to present Paisano Drive, and west to east from Santa Fe Street to San Marcial—adjacent to present Chamizal National Memorial—was in fact several neighborhoods comprising the Chamizal Zone.

*President Lyndon B. Johnson and President Adolfo López Mateos unveil new U.S.-Mexico boundary marker at Chamizal, El Paso, Texas, September 25, 1964. Courtesy Chamizal National Memorial.*

Within the zone's familiar parameters, thousands of Spanish-speaking residents maintained their humble but neatly manicured homes, attended local schools and churches, shopped in open markets reminiscent of their native Mexico, and found dependable work in well-established commercial and industrial outlets such as: Ziegler's Cattle Company and Stockyards, Peyton Packing Company, Imperial Furniture Company, 3-V Cola Bottling Company, Western GMC Trucking, and the American Smelting and Refining Company. According to one sociological profile of the community, the typical Chamizal resident had lived in the same domicile since childhood, spoke mostly Spanish, lacked a high school education, and supported a nuclear family of four plus one or both parents.

Citizen response to the federal mandate to sell their homes and relocate to different neighborhoods was one of initial shock, deep resentment, and to a lesser degree open hostility. Many of the homes, albeit modest, were paid for and occupied by senior citizens, who trembled at the prospect of assuming new home mortgages. More disturbing, however, was the potential social disruption resulting from their removal to unfamiliar parishes, schools, and places of employment. Bound by the mandate set forth in the international accord of 1963, the IBWC accomplished its monumental task in less than two years.

Placed in the context of its time, public resentment toward the resettlement of Chamizal citizens seemed justified. Viewed in retrospect, however, the initial trauma caused by relocation resulted in long-term benefits to many of the former Hispano inhabitants of this culturally diverse western city. When questioned about the impact of relocation to other parts of the city, descendants of uprooted Chamizal families responded in more forgiving terms than their parents did. Today, many of them view the re-settlement ultimately as a boon to their own upward social and economic mobility. Without the imposition of the federal mandate, some argued, opportunities for Hispano families to buy homes in predominantly middle-class neighborhoods or educate their children in modernized schools may likely never have occurred. As a result, a new generation of El Paso's doctors, lawyers, accountants, and other professionals are descended from relocated Chamizal families. They, at least, appear to have benefitted from the government's implementation of the Chamizal Convention. Perhaps inadvertently, the Chamizal Treaty imposed a measure of social integration upon the Southwest border community that presaged the Civil Rights Movement that followed later.

An equally significant legacy of the international agreement is Chamizal National Memorial, an urban cultural park that services the needs of El Paso's bilingual-bicultural constituency. Established to commemorate the peaceful resolution of the contentious boundary dispute, the park represents a monument to friendship and international goodwill along the U.S.-Mexico frontier. Each year thousands of visitors from both sides of the international border converge upon the national park to enjoy music, visual arts, stage performances, and outdoor activities that have during the past quarter-century formed a cultural bridge across the indomitable Rio Grande.

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*Art Gómez is the supervisory historian in the Intermountain Cultural Resource Center in Santa Fe, New Mexico. The above is an excerpt from his forthcoming administrative history of Chamizal National Monument.*

Sarah Dillard Pope

# Hispanic History in the National Register of Historic Places

Discover Our Shared Heritage *travel itinerary series relates the history of a variety of Hispanic cultural resources in South and West Texas, the American Southwest, and along the Florida, Georgia, and California coasts.*

One of the goals of the National Register of Historic Places program is to encourage and foster the identification, survey, registration, and interpretation of a wide variety of historic resources representing the cultural backgrounds of all Americans. Considering the enormous impact that Hispanic culture has had upon the United States, especially in the Southwest, West, and lower Southeast, it is surprising to learn that Hispanic cultural heritage is under represented in the National Register. The National Register Information System (NRIS) database indicates that only 73 of the 67,000 properties individually listed in the National Register were nominated for Hispanic ethnic heritage. Ten states (Arizona, California, Colorado, Florida, New Mexico, Nevada, Ohio, Oklahoma, Oregon, and Texas) and Puerto Rico have nominated Hispanic-related properties to the National Register, most of which are located in the Southwest. Though brief, the list of properties significant for Hispanic heritage includes a wide array of property types from various periods of significance. These cultural resources represent the Hispanic experience in America from the Spanish Colonial era up to the mid-20th-century with the influx of immigrants from such places as the Caribbean, Mexico, and the Basque region of Spain.

*Seven lesson plans produced by the Teaching with Historic Places program highlight Hispanic history. Shown here is the cover of* Ybor City: Cigar Capital of the World.

Teaching with Historic Places

Ybor City: Cigar Capital of the World

Objectives for the Students

Teaching Activities

Setting the Stage

The National Register has produced a number of publications that spotlight cultural resources associated with Hispanic heritage. *Discover Our Shared Heritage* is a series of travel itineraries that link a wide range of historic places from national parks, to National Historic Landmarks, to state and locally significant historic resources. Four National Register travel itineraries have been published, with a fifth on Puerto Rico and the U.S. Virgin Islands in development, that cover areas of the United States associated with early exploration and settlement. *South and West Texas, Along the Georgia/Florida Coast, American Southwest,* and *Early History of the California Coast* relate the history of a variety of Hispanic cultural resources from the San Diego Presidio in California to the St. Augustine Town Plan Historic District in Florida. Maps, color photographs, and a description of each historic property introduces the traveler to the world of early European explorers and settlers.

Another series of publications that feature Hispanic resources are the lesson plans produced by the Teaching with Historic Places program. Each lesson plan uses a place listed in the National Register to teach a topic usually included in history and social studies curricula and links a dramatic story to larger themes, issues, and events in history. Seven Teaching with Historic Places lesson plans that highlight Hispanic history are:

*Californio to American: A Study in Cultural Change*
*Castolon: A Meeting Place of Two Cultures*
*Forts of Old San Juan: Guardians of the Caribbean*
*Gran Quivira: A Blending of Cultures in a Pueblo Village*
*San Antonio Missions: Spanish Influence in Texas*
*Vieux Carre: A Creole Neighborhood in New Orleans*
*Ybor City: Cigar Capital of the World.*

Other lesson plan themes include African American History, American Indian History, and Women's History.

Here are a few of the historic properties associated with Hispanic heritage that students, teachers, and travelers will learn about in the National Register travel itineraries or the Teaching with Historic Places lesson plans.

- The St. Augustine Town Plan National Historic Landmark District, featured in *Along the Georgia/Florida Coast* travel itinerary, sur-

*Pilgrims climb El Cerro Tome in New Mexico on Good Friday toward the calvario on the summit. Photo by Miguel Gandert, courtesy New Mexico State Historic Preservation Office.*

rounds the site of the oldest occupied European settlement in the United States. The town grew from a Spanish military base established by Don Pedro Menendez de Aviles in 1565 and was part of Ponce de Leon's 1513 claim to *La Florida*. North of St. Augustine on the Georgia coast is the Cumberland Island National Seashore. In 1566, the Spanish established Fort San Pedro on Cumberland Island. Later, a Franciscan mission was established to convert the Timucuan Indians to Christianity. Cumberland Island and the other barrier islands off the coast of Georgia, claimed by the Spanish, were won by the British in 1742 at the Battle of Bloody Marsh on St. Simons Island.

- The San Antonio Missions National Historical Park, featured in the *South and West Texas* travel itinerary and a Teaching with Historic Places lesson plan, consists of a chain of 18th-century Spanish missions. Connected by the eight-mile Mission Trail, these missions form the basis of the original town of San Antonio and were meant to act as spiritual centers for spreading the Catholic faith among the Coahuiltecan Indians.
- Commemorating the expedition of Francisco Vasquez de Coronado in 1540–1542, the 5,000-acre Coronado National Memorial lies on the U.S.–Mexico border. Featured in the *American Southwest* travel itinerary, the Memorial lies within site of the San Pedro Valley, where the Spanish explorer first entered the United States, and offers spectacular views of the surrounding countryside at the Montezuma Pass overlook.
- The San Diego Presidio, which travelers are introduced to in the *Early History of the California Coast* itinerary, was the base of operations for the Spanish colonization of California. Established in 1769, the San Diego Presidio was the first permanent European settlement on the Pacific Coast.
- The San German Historic District in Puerto Rico is an early-19th-century residential district that is laid out in a classical Spanish plan with plazas and squares. Famous Puerto Ricans that lived in the San German Historic District include Lola Rodriguez de Tio (1843–1924), a poet and political leader who wrote the lyrics of the "La Borinquena," the unofficial national anthem of Puerto Rico; and Santiago R. Palmer Irizarry (1844–1887), a newspaper publisher and outspoken defender of Puerto Rican rights, who was jailed by the Spanish in 1887.
- A company town that grew up around a number of cigar factories, Ybor City Historic District in Tampa, Florida, was a vibrant neighborhood settled primarily by Cuban immigrants. In 1885, Vincent Martinez Ybor built a cigar factory and started constructing housing for his workers. Ybor City, featured in a Teaching with Historic Places lesson plan, soon out-produced Havana in cigar production, and by 1900, became known as the "Cigar Capital of the World."
- Another Hispanic-related property detailed in a Teaching with Historic Places lesson plan is the Castolon Historic District in Texas. Located in the southwest corner of Big Bend National Park, the Castalon Historic District is an example of how American settlers worked harmoniously with local Hispanic families to develop a prosperous border town during the late-19th century.

Other National Register properties, not discussed in the travel itineraries or lesson plans, also record the history of Hispanic people in the United States. What can be learned from the National Register documentation on these historic places? Find out about a refugee center in Miami that has come to symbolize freedom and democracy for Cuban immigrants; discover the history of Tucson's "Wishing Shrine"; read about the earliest permanent settlement in Colorado and a more contemporary farm worker's village in Texas; and learn about an urban neighborhood in Toledo, Ohio that has become the center of the Hispanic community in that city:

- Freedom Tower, built in 1925 as the headquarters for the *Miami Daily News and Metropolis*, functioned as the Cuban Refugee Emergency Center from 1962 to 1974. Originally called the Miami News Tower, the building was renamed "Freedom Tower" on June 29, 1962.
- El Tiradito or "The Wishing Shrine" is a traditional cultural property in Tucson, Arizona. Many local Mexican-Americans believe that those who light a candle on this site will have their prayers (or wishes) answered.

*A National Register property associated with Basque culture, the Pelota Fronton in Jordan Valley, Oregon, was constructed in 1915 and used up until the 1930s. The fronton, or court, was the gathering place for Basque immigrants to play the traditional handball game of pelota. Courtesy Oregon State Historic Preservation Office.*

- El Cerro Tome in New Mexico, another traditional cultural property, is the site of historic and modern day religious pilgrimages. Residents of nearby El Cerro have created a shrine and erected four crosses or *calvario* on the summit of the hill where traditional passion plays take place on Good Friday.
- Plaza de San Luis de La Culebra, established in 1851, is the oldest permanent settlement in Colorado. The town still owns the *vega*, a grassland area used for pasturing livestock, given to the town by Mexican-born landowner Don Carlos Beubien in 1863.
- A more contemporary settlement is the La Mesa Farm Workers Community, which was built by the Farm Security Administration (FSA) between 1941–1944 in an effort to improve housing and living standards for migrant workers in the cotton producing area of West Texas.
- The central focus of the Hispanic community in Toledo, Ohio, the Saints Peter and Paul Historic District was first developed by German and Swiss immigrants in the 1860s. Spanish-speaking Texans and immigrants from Mexico first came to the area in the 1920s to work for railroad companies and industrial plants. By 1929, the Hispanic population had banded together to form the Our Lady of Guadalupe Mission, which was later merged with the Saints Peter and Paul parish.
- During the late-19th- and early-20th-centuries, immigrants from the Basque region of Spain settled in the western United States and were employed primarily in sheepherding and agriculture. The Santa Fe Hotel in Fresno, California, was the base of operation for nomadic Basque sheep herders working in the San Joaquin Valley. The hotel served as hospital, post office, and boarding house. An unusual National Register property associated with Basque culture is the Pelota Fronton in Jordan Valley, Oregon. Constructed in 1915 and used up until the 1930s, the *fronton* or court was a gathering place for Basque immigrants to play the traditional handball game of *pelota*.
- McAlester, Oklahoma was the site of a tragic gas explosion that killed 32 Hispanic miners in 1929. After a national appeal by Will Rogers, more than $70,000 was donated to the victims' survivors. Hispanic miners played an important role in the Oklahoma coal mining industry. Between 1910–1930, over 1,200 Mexican immigrants worked in the mines in the southeastern part of the state.
- Each spring before planting time, the residents of La Cienega, New Mexico, join together with tools and shovels to clean out the Acequia System of El Rancho de las Golondrinas. The acequia system, which has been used for over 200 years to water fields of corn, beans, and alfalfa, serves as a powerful cohesive force in the life of the village.

The history of these fascinating places and many more are housed in the National Register archives and are available to the public.

These historic places illustrate the rich variety of National Register properties listed for their significance in Hispanic cultural heritage. However, more buildings, sites, objects, districts, and structures associated with Hispanic heritage need to be nominated and listed. Listing additional cultural resources would further encourage the preservation and interpretation of the places that document the important role Hispanic Americans have played in our nation's history.

For information on ordering the *Discover Our Shared Heritage* travel itineraries, contact the National Register, National Park Service, 1849 C St., NW, Washington, DC 20240, 202-343-9536. To order Teaching with Historic Places lesson plans, call Jackdaw Publications at 800-789-0022. Access to the NRIS database is available through the National Register Web site at <www.cr.nps.gov/nr>.

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*Sarah Dillard Pope is a historian with the National Conference of State Historic Preservation Officers working in the National Register of Historic Places program.*

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Mario L. Sanchez and Kitty A. Henderson

# Los Caminos Del Rio
## A Bi-national Heritage Project Along the Lower Rio Grande

In Texas we are fortunate to have significant examples of the Hispanic built environment. We can still journey along trails traveled by the Spanish colonists that take us across rivers, mountains, and lands which they named centuries ago. We can attend church services in missions located in cities they planned according to strict regulations. We can partake in a round-up at a working ranch founded in the 18th century. And we can still marvel at the stone constructions and the irrigation technology which enabled Hispanic settlers to sustain their fragile outposts in our Texas borderlands.

In the Lower Rio Grande region of Texas, Los Caminos del Rio Heritage Project focuses on the preservation of Hispanic cultural resources. Begun in 1990, the project links cultural and natural resources from Laredo to Brownsville, Texas, and from Colombia to Matamoros, Mexico, into a bi-national heritage corridor. The corridor concept unifies border communities that have shared a common heritage for two-and-a-half centuries. Los Caminos del Rio uses this shared heritage to foster tourism, education, bi-national cooperation, and community involvement activities as a way to preserve our border culture, stimulate economic activity and strengthen pride of place.

Los Caminos del Rio is supported by a partnership of bi-national public and private sector organizations interested in cultural, educational, and tourism development. The partnership was officially initiated through the creation of a Texas State Interagency Task Force in 1991.

The partnership provides a large pool of experts that undertake an interdisciplinary planning approach, provide technical assistance, and leverage funds from a variety of sources. U.S. project partners include the Texas Historical Commission, Texas Departments of Transportation, Commerce and Parks and Wildlife, the National Park Service, and U.S. Fish and Wildlife Service. Mexico partners include Secretaria de Turismo, Instituto Nacional de Antropologia e Historia (INAH), and the State of Tamaulipas. Los Caminos del Rio Inc. of Texas and A.C. de Mexico acts as the bi-national, regional grass roots advocate for the project, providing coordination and leadership. This non-profit organization is incorporated on both sides of the border.

On October 30, 1992, these entities demonstrated their commitment by signing a collaborative agreement in Roma, Texas, which declared Los Caminos del Rio as a bi-national endeavor.

First-year activities of the project resulted in *A Shared Experience*, a survey of the cultural resources of the Lower Rio Grande region. This publication, completed in collaboration with the Secretaria de Turismo and INAH, has received numerous state and national awards. Now in its seventh year, Los Caminos del Rio continues activities to make the project tangible to corridor residents and visitors' accomplishments include:

- assistance in the rehabilitation of the Capitol of the Republic of the Rio Grande in Laredo and Our Lady of Refuge Church in San Ygnacio,
- designation of Palmito Ranch Battlefield and the Roma Historic District as National Historic Landmarks,
- initiation of the restoration of the Historic District in Roma, the Old River Pumphouse in Hidalgo, and the Point Isabel Lighthouse,
- completion of the second edition of *A Shared Experience*, its companion teacher's guide, and a series of traveling history trunks which are being incorporated into the social studies curriculum of border schools, and
- production of "Rio Grande: La Frontera," a PBS documentary that highlights the historical and architectural significance of the border region.

Recently, US/Mexico partners published an interpretive guide for visitors and held the first bi-national conference on preserving the heritage of the Lower Rio Grande. Mexico continues to collaborate on the project by sponsoring "Citizens Clean-up and Awareness Days" in Guerrero Viejo and Villanueva; by the start-up of a public/private and for tourism development; by the designation of historic districts in Camargo, Mier and Guerrero; by implementing an urban re-forestation program for the area; and by designating the historic Roma-Miguel Aleman Suspension Bridge as a joint US/Mexico landmark.

Los Caminos del Rio has raised awareness of border citizens, private philanthropy, and federal and state agencies of both countries to see the Lower Rio Grande region as a distinct heritage corridor. This awareness has increased attention and funding by a variety of organizations for the preservation and economic benefit of a unique region shared by the U.S. and Mexico.

For more information, contact Los Caminos del Rio Inc., P.O. Box 415, Laredo, Texas 78042, <caminos@ICSI.net>.

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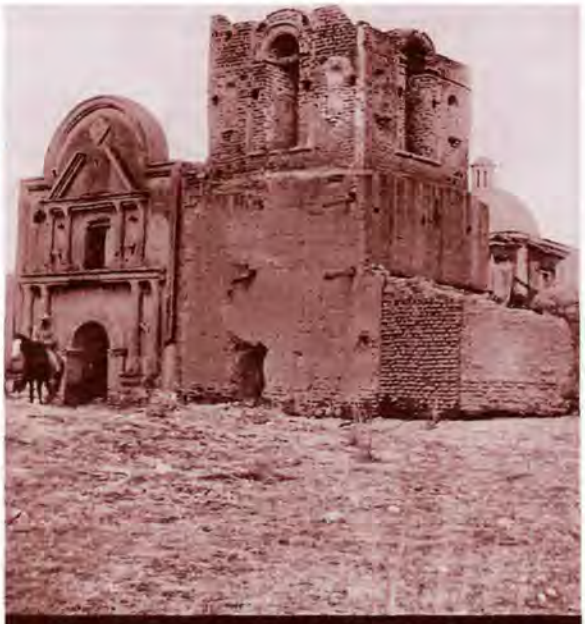
*Mario L. Sanchez is Director of Regional Heritage Programs, Texas Historical Commission, Austin.*

*Kitty A. Henderson is Heritage Education Coordinator, Regional Heritage Programs.*

David Yubeta

# Patrimonios Culturales Kino Missions in Sonora Mexico and United States



Tumacacori Mission

A frantic plea by Sonoran Bishop Quintero Arce in 1994 to save mission San Ignacio de Cabórica from years of neglect is what first brought preservation specialists and volunteers from the National Park Service into the Sonoran preservation scene. Roof failure and moisture wicking up into the walls of the 1687 Kino mission were placing valuable 16th-century statuary and original wall fabric in jeopardy. Through a donation funded by the Southwestern Mission Research Center (SMRC) in Tucson, Arizona, materials were purchased and volunteer labor patched and repaired the faulty roof and effected preservation strategies to stabilize the deteriorating walls and mitigate the majority of the damaging moisture from penetrating the walls. Once the immediate danger was remedied, the next step was the important task of training interested individuals, from the village of San Ignacio, on the care and maintenance of their precious cultural resource. Thus, was formed a Patrimonio Cultural or cultural partnership with the "Patronato" in the village of San Ignacio. A workshop was held to discuss the most effective preservation treatments for the mission church that would not alter or harm the original fabric in any way. Funding for materials and equipment came from fund-raising efforts of the Patronato de San Ignacio and from the National Park Service's Mexico Affairs Office in Las Cruces, New Mexico. The Mexico Affairs Office continues to assist in funding separate phases of work in the ever continuing preservation and conservation of mission San Ignacio de Cabórica.

San Ignacio de Cabórica, Nuestra Señora de Pilar y Santiago de Cocospera, and San Antonio de Padua de Oquitoa are a handful of mission systems founded by Jesuit Eusebio Francisco Kino from 1687–1692 that are near or have reached a state of accelerated deterioration. The Kino mission chain extends from northern Mexico to southern Arizona and includes the mission system of San José de Tumacácori, Los Santos Angeles de Guevavi, and the northernmost mission system of San Francisco Xavier del Bac. The preservation needs of this chain of missions and the securing of viable partnerships to ensure future preservation interventions is one goal of Tumacácori National Historical Park. Tumacácori NHP has made significant in-roads into creating working partnerships with the Instituto Nacional de Antropologia e Historia (INAH) in Sonora, Mexico. INAH, Mexico's cultural resource arm, and Tumacácori NHP are working together in sharing resources and cross training preservation specialists and historic architects on one another's resources. A grant from the Cultural Resources Training Initiative (CRTI) has made it possible for Tumacácori National Historical Park and Centro INAH-Sonora to host an international symposium on the restoration and conservation of earthen architecture sites. This symposium brings together INAH preservationists from the five Mexican states of Sonora, Coahuila, Durango, Chihuahua and Nuevo Leon and preservation specialists from the National Park Service, Bureau of Land Management, U.S. Forest Service, Arizona SHPO, and various other agencies into one forum to discuss the future of earthen architecture mission sites in Mexico and the United States. Only through the combined efforts of preservation specialists from both countries can we best stem the deterioration of our shared legacies.

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*David Yubeta is Facility Manager for historic preservation at Tumacácori National Historical Park, Arizona.*

Michael Romero Taylor

# Earthen Architecture Preservation Along the Borderlands—Symposia Between Mexico and the United States

It is estimated that over one-third of the world's population lives in some type of earthen dwelling. Earth has been a building material of choice in the Americas for thousands of years, whether it be in pisé, coarsed earth, jacal, or adobe brick. Adobe (sun-dried brick) is the predominant earthen material medium used along the Borderlands. A large number of historic adobe structures still exist along the border shared by the southwestern part of the United States and northern Mexico. In fact, there is still a very active building tradition in adobe throughout this region, one that is gaining more and more international attention because of its ease in construction, affordability, living comfort, and sustainability.

*Borderlands Symposia/workshops*

Recognizing the importance of preserving and perpetuating the tradition of building with earth, various organizations from Mexico and the United States have been collaborating in sharing expertise and information pertaining to maintaining structures built with this venerable building material. The Republic of Mexico, through the Instituto Nacional de Antropologia e Historia (INAH) in Mexico City and its Regional Centre in Chihuahua; and the United States of America, through the Mexico Affairs Office of the National Park Service and New Mexico State Monuments, Museum of New Mexico, have organized working symposia that bring together practitioners in the field of adobe.

*Our Lady of Refuge, Guerrero Viejo, 1992, Tamaulipas, Mexico.*

*Recent Symposia in Mexico*

The venue for the symposia/workshops has been the large prehistoric archeological site of Paquime in Casas Grandes. Paquime is a 2,000-room town built out of earth and occupied from 700AD to 1400AD. The site fell into ruin and became mounded over until large portions of it were excavated in the 1960s and 1970s, exposing earthen walls up to 20' tall. Today, the site is an important focus for heritage tourism in the Republic of Mexico, having been earmarked by the President of Mexico as one of the top 10 historic sites in the country to interpret. A large museum and interpretive center has just been constructed at the site.

These ruins of Paquime have been the backdrop for two Mexican symposia at which adobe practitioners and site managers from the United States and from Mexico have shared insights and suggestions on ways to better protect and use our shared earthen architecture patrimony. Subjects presented included preservation methodologies that are being used at Paquime, rehabilitation projects in the historic center of the City of Chihuahua, and examples of other adobe conservation projects throughout the northern Mexican states of Coahuila Sonora Baja California, Zacatecas, and Durango.

*Recent Symposia in the United States*

Reciprocally, a group of practitioners and managers participated in a traveling symposium/workshop that began in Las Cruces, New Mexico to observe and critique various earthen architectural preservation projects at a number of sites in New Mexico and west Texas.

The traveling workshop started at Doña Ana in southern New Mexico where a 19th-century

*Jesus Treviño Fort, (1830–1871) San Ygnacio, Texas.*

adobe church is being stabilized and restored by youth from the community under the direction of Cornerstones, a New Mexico community-based partnership program. The next stop was the nearby site of Fort Selden State Monument which comprises the ruins of an abandoned military fort occupied from the 1860s through the 1890s. The fort served as an offensive post from which cavalry units pursued Apaches. Fort Selden State Monument is the site of an extensive adobe test wall experiment intended to address the preservation issues at the site that was begun in 1985 and continues to be monitored, and new tests implemented, today. The test wall experiments have been a collaborative effort between New Mexico State Monuments and the Getty Conservation Institute and has received wide international attention.

The group also traveled to the mission sites in lower El Paso, Fort Davis National Historic Site, then up to northern New Mexico to visit the sites of Pecos National Historical Park, Jemez state Monument and Coronado State Monument. At many of the sites visited, the need for comprehensive archeological site management plans was a recurring theme.

*Upcoming Symposia/workshops*

In early September 1997, a workshop on traditional lime plasters was held in San Elizario below El Paso, Texas that will center on the preparation, use, and application of lime based plasters on adobe walls. The use of traditional lime has for the most part been lost in the United States. Actual lime practitioners and architectural conservation personnel from INAH in Mexico and Cornerstones in the United States conversant in its use will conduct the workshop.

Also in the fall will be a symposium held in southern Arizona and northern Sonora, Mexico. This traveling symposium/workshop will visit such sites as San Xavier del Bac, Casa Grande, and San José de Tumacácori in southern Arizona and various missions in northern Sonora.

*Objectives*

The objectives of the symposia and workshops are;

- To provide the opportunities for the exchange of information regarding adobe preservation techniques between practitioners from the states along the Mexico/United States border.
- To illustrate adobe preservation issues and ongoing projects along the Borderlands by visiting various earthen architecture sites and assessing their preservation and management
- To encourage candid and constructive critiques and recommend methods to improve upon current adobe preservation practices on both sides of the border.
- To enable the establishment of a tight network of adobe practitioners and managers along the Borderlands that can continue the exchange of techniques and methods pertaining to the conservation of our earthen architecture heritage.
- Prepare a bi-lingual publication of the symposia/workshop proceedings will also be produced for distribution to others in the field throughout the world.

*Adobe masons from the Cornerstones youth program stabilizing the facade of Nuestra Señora de Candelaria Church in Doña Ana, New Mexico, 1996. Courtesy the author.*

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*Michael Romero Taylor is Deputy Director, New Mexico State Monuments, Museum of New Mexico.*

Jon Hunner

# Preservation in the Mesilla Valley

Several projects in southern New Mexico are energizing the historic and cultural preservation of the region. The restoration of Nuestra Senora de Candelaria, one of the oldest adobe churches in the area, is near completion. This historic preservation of the church in Doña Ana, a village just north of Las Cruces, funded by New Mexico's Department of Labor and the Cornerstones Community Foundation, employs local young men and women (some who are considered at-risk) to rebuild the exterior walls with 17,000 new abode bricks. The restored church will serve as a community center once it is finished, and the youths will have acquired valuable job skills in construction, historic preservation, and community preservation.

Also in Las Cruces, the New Mexico Farm and Ranch Heritage Museum is recording, preserving, and exhibiting the agriculture heritage of the area. Agricultural practices from pre-contact Native Americans to Spanish colonial times to recent innovations in growing and producing the food we eat and the clothes we wear are focused on by the museum, the newest addition to the state's museum system. One of the first exhibits of the museum, slated to open in December 1997, will be on the cultivation and consumption of chile. It should be a "hot" exhibit.

*Mesilla Plaza, New Mexico before restoration. Courtesy NPS.*

The Public History Program at New Mexico State University (NMSU) in Las Cruces is active in cultural and community preservation. Under a contract from the NPS, the program is surveying the historic district of Columbus, New Mexico and registering significant structures not on the National Register that were involved in Pancho Villa's raid in 1916. For another project, several graduate students in the program are researching the Onate Expedition into New Mexico in 1598 and writing a weekly summary to help publicize the 400th anniversary of Spanish settlement of the Southwest. The Public History Program in conjunction with the Language and Linguistics Department at NMSU have begun teaching local high school instructors about oral history. The high school instructors in turn will teach their students who will interview the elders of their community, in Spanish if possible. This project, funded by the New Mexico Juvenile Justice Division, will target teens at-risk and help in preserving the community, language, and culture of the mainly Hispanic towns in southern New Mexico. Finally, the Rio Grande Historical Collection (the archives at NMSU) is finishing the microfilming of the records of the Archdiocese in Durango, Mexico. These records provide an important account of Spanish colonial period in New Mexico and will be available to researchers.

Despite southern New Mexico often being in the shadow of the arts and culture of northern New Mexico, preservation of the many Hispanic communities continues to be a vital part of the cultural fabric of the state.

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*Jon Hunner is the Director of the Public History Program at New Mexico State University.*

Joseph P. Sánchez

# The Spanish Borderlands As a Field of Historical Study

## The View from the Spanish Colonial Research Center

The Spanish Borderlands as a field of study has many dimensions. Aside from chronological and geographical considerations, there are historiographical issues and ethnic and cultural considerations. Chronologically, the period 1513 to 1821 dictates the core periodization of a geographic area that covers the north Mexican States and Southwestern United States as well as areas beyond the Mississippi River running from St. Louis, Missouri to New Orleans and eastward of there, particularly along the Gulf Coast to Florida. More recently, the chronology has been stretched to include the Mexican and early Anglo-American periods between 1821 and 1850. Similarly, ethnicity and culture transcend time and one can take the present society within the referenced geographic areas and work backward to the colonial period to examine change and continuity of a given people and their relations with others. One binding historical element within the societal structures of the Borderlands is their common history within the context of colonialism and the vestigial colonialism that pervades modern attitudes. Lore, language, religion, music, food are outward signs pointing to historical relationships within the geographic area typed as the Borderlands. As a field of study, the Borderlands encompasses all of the above elements and more.

*Changing Nature of the Historical Literature*

In some ways, father of Borderlands history Herbert Eugene Bolton himself would be surprised about the development and continuity of the Borderlands as a field of study. Bolton's works are sources for factual information regarding the interpretation of the Borderland's history, but also archival guides, for his footnotes are invaluable for locating documents in Spain and Mexico. Some of his conclusions, particularly in regard to the locations of places such as rivers and routes can be challenged, but his work paved the historiographical pathway for scholarly debate on such issues. One major change in the literature, particularly in the last 20 years, is the proliferation of studies accomplished by Hispanic historians, some of whom do not subscribe to the style or sentiments expressed by Bolton, but who nevertheless write about Borderlands history and society. These writers are not so much interested in the broader story that Bolton painted, they are interested in topics that relate to society, race, gender, and ethnicity. They write about town founding, and legal, political and social processes within the context of a Spanish colonial world. They move in and out of the Borderlands approach by sometimes taking an imperial approach, that is, they set their topics within a Colonial Latin American perspective. These writers tend to see the Borderlands society against the larger Spanish colonial culture that evolved throughout Spanish America. The literature has changed largely along the lines of more detailed concerned with social processes compared to topics related to exploration, missionization, and the establishment of broad claims to territory. One such work is Gerald E. Poyo and Gilberto M. Hinojosa, *Tejano Origins in Eighteenth-Century San Antonio* is a work that explores the relationship between soldiers, settlers, missionaries, and Indians in Texas.

It is also interesting to note the inclusion, more and more, of Mexican Period topics in Borderlands historiography. One book that covers both Spanish and Mexican periods in terms of continuity is the author's *Explorers, Traders and Slavers: Forging the Old Spanish Trail, 1678–1850.* The book covers the Spanish Period efforts to establish routes between Santa Fe and Los Angeles by way of Utah, the Great Basin, and Northern Arizona. The continuity of the effort cuts across both Spanish and Mexican periods culminating in an immigrant route with later variations that had been pioneered by Antonio Armijo in 1829. Jim Officer, *Hispanic Arizona,* is another study that blends both Spanish and Mexican periods. As a regional study, Officer's work is destined

The Spanish Colonial Research Center, located on the campus of the University of New Mexico, is a National Park Service office dedicated to the study and identification of sites important in Hispanic history.

to be the standard work for Arizona. Richard Griswold del Castillo, *The Treaty of Guadalupe-Hidalgo,* is one that cannot be ignored in the context of Borderlands history as it is a study that begins the long epilogue to the history of the Spanish and Mexican periods.

*New Directions for Study*

Relatively recent studies would include publications by William Foster, *Spanish Explorations in Texas,* which aims to identify with some precision the routes taken by explorers, missionaries, and settlers along the colonial roads of Texas leading to and beyond San Antonio. Frank de la Teja, *San Antonio de Bexar,* Gilberto R. Cruz, *Let there be Towns,* and Gilberto M. Hinojosa, *A Borderlands Town in Transition: Laredo, 1755–1870,* represent a new direction in Borderlands historiography, for they focus on the significant settlement of the Southwest, particularly Texas. Donald Cutter and Iris Engstrand, eds. *Quest for Empire: Spanish Settlement in the Southwest,* Okah L. Jones, Jr. *Los Paisanos: Spanish Settlers on the Northern Frontier of New Spain,* and Elizabeth John, *Storms Brewed in Other Men's Worlds,* set the pattern for telling a broad story with excellent analysis. One other book worthy of mention is David Weber's, *The Spanish Empire in North America,* which serves as a synthesis of the old Boltonian thesis dealing with the epic of greater North America. That theme was also expounded upon by one of Bolton's disciples, John Francis Bannon in *The Spanish Borderlands Frontier, 1513–1821.*

*The Best Research in Historical Literature*

The Borderlanders of the Bolton School have performed their best work on themes related to exploration, missionization, and Spanish-Indian relations. They have predominantly looked at the Spanish presence in North America. The neo-Borderlanders have gone beyond the Bolton School to examine ethnic, social, and cultural relations in Spanish North America.

*Factors That Have Influenced Research*

In the early years of the Spanish Colonial Research Center (SPCO), some of the Center's researchers were influenced by Bolton's writings. Narrative history, moreover, had been emphasized in their graduate training. Similarly, archival research had been the basis of their attraction to the work they had dedicated themselves to doing. Ironically, it was archival research in Spain, Mexico, and England that opened an intellectual path to seek more knowledge about the values of the period studied in the SPCO. With that, the SPCO staff sought to define the Spanish Colonial culture and society in all of its manifestations to better understand those values. They learned that in order to understand the 18th century, one had to first understand the 17th and 16th centuries that came before it. Change and continuity had to be bridged chronologically to understand the depth of an evolving frontier culture that was being defined internally within its socio-geographic context and externally by the imperial mandates that governed local and regional concerns. It was through continuous research in the archives that one could at least begin to grasp a multi-faceted understanding of the colonial frontier culture that came to be defined historiographically as the Borderlands. In order to encourage this view, the SPCO founded and edits the *Colonial Latin American Historical Review* (CLAHR) with the idea that the definition of the Spanish Borderlands frontier culture could be explored at least operatively within the context of the greater Colonial Latin American experience.

Perhaps it would be limiting to suggest a topic or theme in greatest need of examination. The open-ended approach is, in many ways, best. Everything is in need of examination and re-examination. The historiography always needs to be looked at since it is there that we learn what has been done and what needs to be done. It is there that we identify the gaps. It is not suggested that we should slice baloney thinner, but oftentimes research done 30 years ago should be re-examined in light of new research that has or may yield new information.

Archival research is another area that sometimes reveals new insights, topics, or themes on given subjects. Sometimes the subject is right there in front of us. In that way, we should look at subjects that tell us the "how" of history. How did things work for our colonial forefathers? For example, travel on colonial roads. How did they get from point A to point B, and how long did it take them to do it? What problems did they face in their travels that are different or similar to ours? We often identify points A and B, but we never really study the route taken so that we can with precision mark it on a map. We refer generally to *caminos reales,* but do we really know where they were. Borderlanders tend to narrate the lives of important people, but what about the not-so-important people. How did they live? What did they do for a living? How did they interact with other village folks? What kinds of imperial policies guided or controlled their lives? As settlers who founded towns, ranches, and farms, what legal processes did they need to follow to succeed? How did they interact with the important people, if at all? Land grant, inquisition, and military service records, legal correspondence, reports, diaries, decrees, etc., often supply some of the answers to these kinds of questions.

Additionally, Borderlanders tend to forget about colonialism and colonial values as well as

the colonial cultural context that shaped behavioral responses to particular problems. Colonial-native relationships are often viewed through the lens of bureaucratic responses, but how much of given relationships were owing to ethnic, racial, or colonial mentalities? Models and methodologies for answering such questions have been worked by Colonial Latin Americanists, and they may point to new approaches by historians of the Borderlands.

### *Sources Useful to Borderlands Historians*

The great Archivo General de Indias in Sevilla, Spain, is a major depository of manuscript sources for Spanish America. The Archivo General de Simancas near Valladolid is another important archive for those seeking new information about Spanish North America. The Archivo General de la Nación in Mexico City is equally important. Provincial archives such as those found throughout Mexico similarly are significant fonts for documentary sources. Depositories like the Huntington Library, the Berkeley Library, the collections at the Newberry Library are also significant. There are other important smaller archives that contain a depth of documentation, but they are too many to list in this review. Suffice it to say, that while the major archives referenced above are the best known, it is likely that new discoveries can be made in smaller, lesser-known collections.

Obviously, the new technology, that is, computers, offer new capabilities regarding the storage of information and the assemblage of it for interpretive purposes. They will be part of the methodologies used for future works.

### *SPCO Contributions to the Field of History*

The work of the Spanish Colonial Research Center complements that of other research collections and, thus, is part of an historiographical continuity that has evolved in such a way that the new growth or offshoots assures the viability of the Borderlands as an area of study and research.

It is hoped that the SPCO has made a contribution to that effort. Aside from books produced in the SPCO which are listed below, other of the SPCO's literary contributions including the *Colonial Latin American Historical Review (CLAHR)* should complement the efforts of others to fill out the Spanish Colonial story in North America in such a way that we might learn more about the rich heritage left by our Spanish/Mexican predecessors.

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**Publications**

*Monographs*

*Colonial Latin American Historical Review (CLAHR)*, a quarterly publication of the Spanish Colonial Research Center, Volume I:1992; Volume II:1993, Volume III:1994, Volume IV:1995, Volume V, 1996, Volume VI, 1997.

*Books*

*Don Fernando's Legacy: A History of the Atrisco Land Grant, 1692–1968*, Department of the Interior, 145 pp. (Forthcoming 1997).

*Explorers, Traders and Slavers: Forging the Old Spanish Trail, 1678–1850*, University of Utah Press, 1997, 289 pages.

*The Aztec Chronicles—The True History of Christopher Columbus as narrated by Quilatzli of Texcoco: A Novella*, Berkeley: Tonatiuh-Quinto Sol International—TQS Publications, 1995, 140 pages.

*Gaspar Pérez de Villagrá's Historia de la Nueva México, 1610: A Critical and Annotated Spanish-English Edition* with Alfredo Rodríguez, Miguel Encinias, co-editors, University of New Mexico Press, December 1992, 367 pages.

*Spanish Bluecoats in Northwestern New Spain, 1767–1815: A History of the Catalonian Volunteers*, Joseph P. Sánchez, University of New Mexico Press, May 1990, 196 pages.

*Pecos: Gateway to Pueblos and Plains*, Joseph P. Sánchez and John Bezy, coeditors, Southwest Parks and Monuments, Tucson, Arizona, 1988, 142 pages.

*The Río Abajo Frontier, 1540–1692: A History of Early Colonial New Mexico*, Albuquerque Museum Monograph Series, Albuquerque, New Mexico, 1987, 159 pages. Second edition, 1996.

*Book Length Bibliographies and Archival Indices*

*Guide to the Spanish Colonial Research Center's Map Collection of North America*, SPCO staff compilers, Government Printing Office, Denver, 1994, 7 volumes, 2,000 pages.

*Spanish Colonial Research Center Computerized Index of Spanish Colonial Documents*, SPCO staff compilers, Government Printing Office, Denver, 1991, 3 Volumes, 1,007 pages.

*A Selected Bibliography of the Florida-Louisiana Frontier with References to the Caribbean, 1492–1819*, SPCO staff compilers, U.S. Government Printing Office, Denver, 1991, 159 pages.

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*Joseph P. Sánchez is Superintendent of the Spanish Colonial Research Center.*

Aaron Mahr Yáñez

# Rancho Carricitos
## Battlefield on the Rio Grande

The National Register sites thematically related to the War between Mexico and the U.S. in and around Brownsville, Texas, attest to the area's pivotal importance in the evolution of relations between the two countries. Remarkably free of development or improvements and significant as the site of the first major battle in the war, Palo Alto became a National Historic Site in 1992. It is the only battlefield from the war between Mexico and the U.S. in the national park system. The nearby National Historic Landmark boundary of Resaca de la Palma protects about one third of that battlefield's core area. Urban development has carved away the rest of the site. Taylor's river fort, which sustained a Mexican bombardment for seven days, was named Fort Brown for its fallen commander. This NHL property encompasses about one third of the fort grounds and includes visible traces of the fort's curtains and bastions. At Port Isabel and Brazos Santiago were important depots for Taylor's army during the war. Both are on the National Register.

Noteworthy for its absence among the collection of war-related protected sites is Rancho Carricitos. Despite its significance as the catalyst for war and for galvanizing international attention on the Rio Grande in the Spring of 1846, Carricitos remains an unprotected and uninterpreted site. Indeed, with the exception of a road marker placed on Highway 281 in 1936, the site remains unidentified a century and a half after the skirmish.

This situation is attributed to several causes. In addition to the small size of the conflict, there

Mid-morning on April 25, 1846, militia lieutenant Roman Falcón led his four mounted scouts along the narrow, crooked trail that cut through the flood forest of the Rio Grande delta country. Waiting about a mile behind the scouts was a 1,600-man brigade led by General Anastasio Torrejón. The Mexican force had just crossed the Rio Grande to the left, or north, bank, for the first time since the U.S. Army under General Zachary Taylor had arrived to claim that side of the river for the U.S. a month before.

Falcón's men were not alone on the road. About to come in sight was a party of 63 mounted U.S. soldiers, dragoons Taylor had sent up the river from his fort opposite Matamoros. The dragoons under Captain Seth Thornton were themselves reconnoitering, searching for signs of Mexican soldiers in the area. Earlier that morning, Thornton had decided to ignore his guide, Chipito Sandoval, who refused to go any further because he was certain Mexican troops had crossed the river and were nearby.

When Thornton's party appeared, Falcón immediately reported to Torrejón, who hurried his men forward. They came upon the Americans at a large plantation-like field known as Rancho Carricitos that sat on the riverbank. Surrounded by a dense, impenetrable chaparral fence with one small entrance on the western side, the field was a natural trap. Inside, the U.S. detail had gathered near a small cluster of huts, or jacales. While Thornton and his officers questioned a man they found in one jacal, the troops relaxed on the riverbank without posting a guard. Torrejón had the field quickly surrounded and then ordered his infantry through the gate and onto the field.

The Americans were caught by surprise. In the melee that followed, nine dragoons were killed and the rest wounded or taken prisoner. Torrejón reported no casualties among his ranks. Later that afternoon, when Taylor was apprised of the fate of Thornton's party, he notified President James Polk in Washington by steamer that hostilities had commenced.

The news of the attack on Thornton's small force reached Washington on May 9. By provoking the Mexicans to cross the river and attack U.S. forces on the left bank, an anxious President Polk could make the dubious claim that "American blood has been shed on American soil." On May 13, he pushed a controversial declaration of war through the reluctant Senate. In Mexico, news of Torrejón's victory at Carricitos sparked hopes that the Mexican division gathering at Matamoros under General Mariano Arista would quickly expel Taylor's army from the area south of the Nueces River, and perhaps force the Americans to rethink their bold annexation of Texas.

Events accelerated on the Rio Grande after the skirmish at Carricitos. Determined to follow up on the easy win, Arista ordered a siege of Taylor's fort on May 3, which continued until May 9. This attack provoked battles between Arista's forces and Taylor's north of the Rio Grande at Palo Alto on May 8 and Resaca de la Palma on May 9. These clashes dashed all hopes for a quick Mexican victory as the American army pushed Arista's forces back across the Rio Grande. On May 18, the U.S. Army occupied Matamoros. Thus began a war that ended nearly two years later with U.S. forces occupying Mexico City, after already capturing the critical route between the capital and the port of Veracruz, and most of northern Mexico.

*Highway marker in general vicinity of Carricitos skirmish site.*

was no U.S. victory at Carricitos. The diminutive site didn't elicit the reverence that was shown Palo Alto or Resaca de la Palma. Travelers frequently took note as they passed those battlefields along the Brownsville-Point Isabel Road, which carried traffic until 1853. Carricitos, upriver and off the main thoroughfare, was ignored. Neither Taylor's nor Arista's engineers mapped the skirmish site, and both U.S. and Mexican sources are ambiguous in describing the location. Further difficulties are encountered in the field. Over 150 years of intensive agriculture, combined with the roving nature of the Rio Grande over the flat prairie, have obliterated any obvious features of the skirmish site.

In Autumn 1994, a National Park Service and Texas Historical Commission survey team, with support from the NPS American Battlefield Protection Program (ABPP), began to identify, document, assess the condition, and map battlefields from the War between Mexico and the U.S. in southern Texas. Carricitos quickly became a high priority during the surveys because of the site's elusive nature. Extensive investigations in U.S. and Mexican archives combined with archeological surveys yielded no conclusive evidence, but focused attention on Galveston Ranch, an early-20th-century farmstead since razed by levee construction that is popularly believed to be the skirmish site. It lies in the middle of large plowed fields between Highway 281 and the Rio Grande, about 25 miles west of Brownsville, and within a mile of the highway commemorative marker.

*NPS Americorps archeologist Rolando Garza (right) poses with Alfredo Cantu (left), a third-generation Carricitos farmer. Like many old-timers in the delta, Mr. Cantu had no lore or recollections of the 1846 skirmish, but he told of a rich farming history along the river bank.*

Further surface pedestrian archeological surveys sponsored by the ABPP in 1996–1997 at Galveston Ranch failed to uncover munitions, armaments, or accoutrements to distinguish the skirmish site. However, during the course of the survey work, attention shifted to the cultural features of the battlefield—the jacales described in battle accounts. Eight discreet artifact clusters in a square-mile area among the plowed fields along the river were recorded on State of Texas site forms. Artifacts typical of historic farmsteads of the 1840–1860 era were identified. These included a dark green wine glass, decorated whitewares, yellowware, salt-glazed stonewares, lead-glazed earthenwares, coarse hand-made earthenwares, 19th-century Mexican majolica, and blade gunflints for muskets.

Identifying these settlement clusters raised important topical concerns within the broader thematic context of the war between the U.S. and Mexico. To identify the Carricitos skirmish site, the challenge is to determine how common ranches and farmsteads were along the Rio Grande on this far southern extension of the Tejano ranching frontier in the mid-19th century. If they were uncommon, this site could have been the isolated cluster of jacales in the Carricitos plantation.

In 1846, both the U.S. and Mexico claimed the land between the Nueces River and Rio Grande, yet neither claim was strongly based on occupation by their respective citizens. In fact, since the Texas rebellion in 1836, the land between the two rivers was generally considered unsettled, with the noteworthy urban exceptions of Laredo and Point Isabel. The results of the Carricitos survey and other survey work conducted in the surrounding area, suggest that Mexican families lived and worked on the left bank of the river. Although their numbers were never great, they were probably more numerous than previously thought. In any case, agricultural exploitation of the rich delta soils on the left bank preceded the arrival of Anglo-American culture after the war. Further investigations could yield rich information on the ranching and farming lifestyles of the sparse population on this river frontier.

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*Aaron Mahr Yáñez is the supervisory historian at Palo Alto Battlefield National Historic Site in Brownsville, Texas.*

Photos courtesy National Park Service.

Vicki L. Ruiz

# From Out of the Shadows
## Mexican Women in the United States

Beginning with the Coronado expedition of 1540, Spanish-speaking women migrated north decades, even centuries before their EuroAmerican counterparts ventured west. The Spanish colonial government, in efforts to secure its territorial claims, offered a number of inducements to those willing to undertake such an arduous journey. Subsidies given to a band of settlers headed for Texas included not only food and livestock, but also petticoats and stockings. Although some settlers would claim "Spanish" blood, the majority of people were mestizo (Spanish/Indian) and many colonists were of African descent.

Few women ventured to the Mexican north as widows or orphans; most arrived as the wives or daughters of soldiers, farmers, and artisans. Over the course of three centuries, they raised families on the frontier and worked alongside their fathers or husbands, herding cattle and tending crops. Furthermore, the Franciscans did not act alone in the acculturation and decimation of indigenous peoples, but recruited women into their service as teachers, midwives, doctors, cooks, seamstresses, and supply managers.

Women's networks based on ties of blood and fictive kinship proved central to the settlement of the Spanish/Mexican frontier. At times, women settlers acted as midwives to mission Indians and they baptized sickly or still-born babies. As godmothers for these infants, they established the bonds of commadrazgo between Native American and Spanish/Mexican women. However, exploitation took place among women. For those in domestic service, racial and class hierarchies undermined any pretense of sisterhood. In San Antonio, in 1735, Anttonla Lusgardia Ernandes, a mulatta, sued her former employer for custody of their son. Admitting paternity, the man claimed that his former servant had relinquished the child to his wife since his wife had baptized the child. The court, however, granted Ernandes custody. While the godparent relationship could foster ties between colonists and Native Americans, elites used baptism as a venue of social control. Indentured servitude was prevalent on the colonial frontier persisting well into the 19th century.

Spanish/Mexican settlement has been shrouded by myth. Walt Disney's Zorro, for example, epitomized the notion of romantic California controlled by fun-loving, swashbuckling rancheros. As only 3% of California's Spanish/Mexican population could be considered rancheros in 1850, most women did not preside over large estates, but helped manage small family farms. In addition to traditional tasks, Mexican women were accomplished vaqueras or cowgirls. Spanish-speaking women, like their EuroAmerican counterparts, encountered a duality in frontier expectations. While placed on a pedestal as delicate "ladies," women were responsible for a variety of strenuous chores.

Married women on the Spanish/Mexican frontier had certain legal advantages not afforded their EuroAmerican peers. Under English common law, women, when they married, became feme covert (or dead in the eyes of the legal system) and thus, they could not own property separate from their husbands. Conversely, Spanish/Mexican women retained control of their land after marriage and held one-half interest in the community property they shared with their spouses. Interestingly, Rancho Rodeo de las Aguas, which Marla Rita Valdez operated until the 1880s, is now better known as Beverly Hills.

*Mexican women outside their tent house c. 1910, Superior, AZ. Courtesy William R. Ridgway Collection, Chicano Research Collection, Arizona State University. This is the signature photo for the Chicano Research Collection, see page 26.*

Life for Mexican settlers changed dramatically in 1848 with the conclusion of the U.S.-Mexican War, the discovery of gold in California, and the Treaty of Guadalupe Hidalgo. Mexicans on the U.S. side of the border became second-class citizens, divested of their property and political power. Their world turned upside down. Segregated from the EuroAmerican population, Mexican Americans in the barrios of the Southwest sustained their sense of identity and cherished their traditions. With little opportunity for advancement, Mexicans were concentrated in lower echelon industrial, service, and agricultural jobs. This period of conquest and marginalization, both physical and ideological, did not occur in a dispassionate environment. Stereotypes affected rich and poor alike with Mexicans commonly described as lazy, sneaky, and greasy. In EuroAmerican journals, novels, and travelogues, Spanish-speaking women were frequently depicted as flashy, morally deficient sirens.

At times, these images had tragic results. On July 5, 1851, a Mexican woman swung from the gallows, the only woman lynched during the California Gold Rush. Josefa Segovia (also known as Juanita of Downieville) was tried, convicted, and hung the same day she had killed an Anglo miner and popular prize fighter, a man who the day before had assaulted her. Remembering his Texas youth, Gilbert Onderdonk recounted that in proposing to his sweetheart he listed the qualities he felt set him apart from other suitors. "I told her... I did not use profane language, never drank whisky, never gambled, and never killed Mexicans."

Some historians have asserted that elite families believed they had a greater chance of retaining their land if they acquired an Anglo son-in-law. Intermarriage, however, was no insurance policy. In 1849, Marla Amparo Ruiz married Lieutenant Colonel Henry S. Burton and five years later the couple purchased Rancho Jamul, a sprawling property of over 500,000 acres. When Henry Burton died in 1869, the ownership of Rancho Jamul came into question. After seven years of litigation, the court awarded his widow only 8,926 acres. Even this amount was challenged by squatters and she would continue to lose acreage in the years ahead. Chronicling her experiences, Ruiz de Burton wrote *The Squatter and the Don* (1885), a fictionalized account of the decline of the ranching class.

Providing insight into community life, 19th-century Spanish language newspapers reveal ample information on social mores. Newspaper editors upheld the double standard. Women were to be cloistered and protected to the extent that some residents of New Mexico protested the establishment of co-educational public schools. In 1877, Father Gasparri of *La Revista Catolica* editorialized that women's suffrage would destroy the family. Despite prevailing conventions, Mexican women, due to economic circumstances wrought by political and social disenfranchisement, sought employment for wages. Whether in cities or on farms, family members pooled their earnings to put food on the table. Women worked at home taking in laundry, boarders, and sewing while others worked in the fields, in restaurants and hotels, and in canneries and laundries.

In 1900, over 375,000 to 500,000 Mexicans lived in the Southwest. By 1930, this figure would increase ten-fold as over one million Mexicanos, pushed out by revolution and lured in by prospective jobs, came to the United States. They settled into existing barrios and forged new communities both in the Southwest and the Midwest. Like their foremothers, women usually journeyed north as wives and daughters. Some, however, crossed the border alone and as single mothers. As in the past, women's wage earnings proved essential to family survival. Urban daughters (less frequently mothers) worked in canneries and garment plants as well as in the service sector. Entire families labored in the fields and received their wages in a single check made out to the head of household. Grace Luna related how women would scale ladders with 100 pounds of cotton on their backs and some had to "carry their kids on top of their picking sacks!"

Exploitation in pay and conditions prompted attempts at unionization. Through Mexican mutual aid societies and progressive trade unions, Mexican women proved tenacious activists. In 1933 alone, 37 major agricultural strikes occurred in California. The Los Angeles Dressmakers' Strike (1933), the San Antonio Pecan Shellers Strike (1938), and the California Sanitary Canning Company Strike (1939) provide examples of urban activism.

Like the daughters of European immigrants, young Mexican women experienced the lure of consumer culture. Considerable intergenerational conflict emerged as adolescents wanted to dress and perhaps behave like their EuroAmerican peers at work or like the heroines they encountered in movies and magazines. Evading traditional chaperonage became a major pre-occupation for youth. However, they and their kin faced the specter of deportation. From 1931 to 1934, over one-third of the Mexican population in the United States (over 500,000 people) were deported or repatriated. Discrimination and segregation in housing, employment, schools, and public recreation further served to remind youth of their second-class citizenship. In Marla Arredondo's words, "I remember...signs all over that read 'no Mexicans allowed.'"

Operating small barrio businesses, the Mexican middle-class at times allied themselves with their working-class customers and at times strived for social distance. The League of United Latin American Citizens (LULAC) represented a group that did both simultaneously. An important civil rights organization, with women's active participation, LULAC confronted segregation through the courts; however, only U.S. citizens could join. Conversely, El Congreso de Pueblos de Hablan Española (Spanish-speaking People's Congress) stressed immigrant rights. Indeed, this 1939 civil rights convention drafted a comprehensive platform which called for an end to segregation in public facilities, housing, education, and employment.

After World War II, Mexican women were involved in a gamut of political organizations from the American G.I. Forum to the Community Service Organization (CSO). An Alinsky-style group, CSO stressed local issues and voter registration. Two CSO leaders, Cesar Chavez and Dolores Huerta, would forge the United Farm Workers (UFW) during the early 1960s, he as president, she as vice-president. A principal negotiator, lobbyist, and strategist, Huerta relied on extended kin and women friends in the union to care for her 11 children during her absences. Although criticized for putting the union first, Dolores Huerta has had few regrets. As she told historian Margaret Rose, "But now that I've seen how good they [my children] turned out, I don't feel so guilty." Family activism has characterized UFW organizing.

As part of global student movements of the late 1960s, Mexican American youth joined together to address continuing problems of discrimination, particularly in education and political representation. Embracing the mantle of cultural nationalism, they transformed a pejorative barrio term "Chicano" into a symbol of pride. "Chicano/a" implies a commitment to social justice and to social change. A graduate student in history at UCLA, Magdalena Mora not only wrote about trade union struggles but participated in them as well. She organized cannery workers in Richmond, California and participated in CASA, a national immigrant rights group. An activist since high school, she died in 1981 of a brain tumor at the age of 29. The informal credo of the Chicano student movement was to return to your community after your college education to help your people. Magdalena Mora never left.

A layering of generations exist among Mexicans in the United States from seventh generation New Mexicans to recent immigrants. This layering provides a vibrant cultural dynamic. Artists Mesa Bains, Judy Baca, and Yolanda López and writers Sandra Cisneros, Pat Mora, and Cherrie Moraga (to name a few) articulate the multiple identities inhabiting the borderlands of Chicano culture. Across generations, women have come together for collective action. Communities Organized for Public Service (San Antonio) and Mothers of East LA exemplify how parish networks become channels for social change. Former student activists Marla Varela and Marla Elena Durazo remain committed to issues of economic justice—Varela through a New Mexico rural cooperative and Durazo as a union president in Los Angeles. Whether they live in Chicago or El Paso, Mexican women share legacies of resistance. As Varela related, "I learned...that it is not enough to pray over an injustice or protest it or research it to death, but that you have to take concrete action to solve it."

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**For Further Reading**:


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*Vicki L. Ruiz is Professor of History and Women's Studies at Arizona State University.*



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Christine Marin

# The Chicano Research Collection

The Chicano Research Collection has been an integral part of the University Libraries at Arizona State University since 1970. The Collection began as a small circulating book collection; and it was called the Chicano Studies Collection in its early growth period. Mexican American, or Chicano, faculty and students who were active in the so-called Chicano Movement were very much involved in the development of a Chicano Studies Collection during its infancy.

It was the Chicano Movement, a civil rights movement in the Southwest, that brought attention to the educational, political, and socio-economic issues of importance to Mexican Americans in the Southwest. The Chicano Movement also gave expression and voice to those writers, scholars, researchers, and educators who wanted recognition of Mexican American history, culture, language, tradition, heritage, and ethnicity. The Chicano Studies Collection reflected that voice.

Within 10 years, the Chicano Studies Collection became a unique, distinct, and growing collection of books, newspapers, periodicals, microforms, and ephemera, with strengths in Chicano literature, 20th-century Chicano history, bilingual education, immigration, and Chicana-feminist expression. The University Library at ASU has since distinguished itself from its sister university libraries in Arizona in establishing and maintaining a unique collection development program with a goal and a mission to build an archival repository of Mexican American/Chicano materials.

In 1985, the focus of the collection shifted to primary and archival materials in all formats, and it became part of the newly-created Department of Archives and Manuscripts. Since 1985, the collection has been known as the Chicano Research Collection so that it would more accurately reflect its records: manuscripts, photographs, negatives, ephemera, correspondence, historical documents, video recordings, broadsides, personal papers, oral histories, microforms, and book collection.

As a research repository containing primary and secondary source materials covering Mexican Americans in the southwest, and in particular, Arizona, the Chicano Research Collection has sources relevant to studies of Mexican Americans from 1848 to the present.

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*Christine Marin is the curator/archivist at the Chicano Research Collection at Arizona State University in Tempe.*

## Manuscript Collections

*The backbone of the **Chicano Research Collection** lies in its manuscript collections.*

**Ocampo Family Papers**, 1863 to the present, describe the contributions of the Ocampo-Quesada families to the history and development of Wickenburg, Arizona. Combined with the Ocampo-Quesada Photograph Collection, the materials provide a detailed and rich account of the lives of a pioneering ranch family.

**Rose Marie and Joe Eddie López Papers** document the socio-political activism of a husband-and-wife team involved in the Chicano community in Phoenix throughout the turbulent Chicano movement era of the 1960s and early 1970s. The collection serves as an important record of the López' civic and political efforts in providing greater recognition for Chicano culture, language, and tradition as demonstrated by the couple's political efforts.

**Ed Pastor Papers** contain information on Arizona's first Mexican American Congressman. These papers contain a record of Pastor's efforts to provide a voice for the Mexican American community in Arizona. Documenting his years as a member of the Maricopa County Board of Supervisors, the Pastor papers are examples of his efforts to represent his constituency.

**Cecilia Teyechea Denogean de Esquer Papers** reveal the work of a lawyer and educator, appointed to the Legal Services Committee in 1978 by President Jimmy Carter. Esquer has worked extensively in civil service throughout Arizona and the collection reflects her contributions to various statewide committees. Aside from her work in politics and the law, Esquer has worked extensively as an educator at Arizona State University and Phoenix College.

## Photographic Collections

*The **Chicano Research Collection** possesses one of the finest collections of Mexican American images in the Southwest and Arizona.*

**Graciela Gil Olivarez Collection**, a photographic record of Mrs. Olivarez's accomplishments as a Phoenix radio announcer in the early 1950s; the first female graduate of Notre Dame law school in 1970; and as head of the Community Services Administration as appointed by President Jimmy Carter.

**Los Mineros Collection** details the working conditions and labor struggles of Mexican and Mexican American laborers in the copper mines of Arizona and New Mexico. Included in the collection are images which were used in the 1991 documentary, "Los Mineros," produced by Hector Galan for the American Experience series on PBS.

**Ocampo Family Collection** chronicles the life of the Ocampo-Quesada families of Wickenburg, Arizona. The collection provides a visual and compelling history of a pioneering ranch family in Arizona.

**The Luhrs Reading Room** provides indexes, guides, catalogs, computer databases, information retrieval services and personal reference assistance to our researchers. Consult with the Reference Archivist concerning the use of these materials.

# National Parks Associated With Hispanic Heritage

**Cabrillo National Monument**, 1899 Cabrillo Memorial Drive, San Diego, CA 92106-3601, 619-557-5450. The Cabrillo National Monument commemorates Portuguese explorer Juan Rodriguez Cabrillo's voyage along the California coast in 1542. It was during this voyage that he claimed the west coast of the present-day United States for Spain. Cabrillo National Monument marks the site of Cabrillo's first landing.

**Castillo de San Marcos National Monument**, 1 South Castillo Drive, St. Augustine, FL 32084-3699, 904-829-6506. Construction of the Castillo de San Marcos National Monument—the oldest masonry fort in the continental United States—was begun in 1672 by Spanish soldiers to protect St. Augustine, the first permanent settlement by Europeans in the continental United States.

**Chamizal National Memorial**, 800 South San Marcial Avenue, El Paso, TX 79905-4123, 915-532-7273. The Chamizal National Monument commemorates the signing in 1963 of the Chamizal Treaty, which ended a 99-year boundary dispute between the United States and Mexico.

*Mission Nuestra Señora de la Purisma Concepcion de Acuña, San Antonio Missions National Historical Park. The best preserved of all the Texas mission units, with a massive Mexican Baroque style church and adjacent convent, now a National Historic Landmark.*

**Coronado National Memorial**, 4101 East Montezuma Canyon Road, Hereford, AZ 85615-9376, 520-366-5515. The Coronado National Memorial commemorates the first European exploration of the Southwest, in 1540–42. The Memorial is located near the point at which Francisco Vasquez de Coronado's expedition entered what is now the United States.

**De Soto National Memorial**, P.O. Box 15390, Bradenton, FL 34280-5390, 941-792-0458. The De Soto National Memorial commemorates the landing of Spanish explorer Hernando de Soto in Florida in 1539. De Soto's expedition was the first organized extensive European exploration of what is now the southeastern United States.

**Dry Tortugas National Park**, P. O. Box 6208, Key West, FL 33041-6208. 305-242-7700. In 1513, Spanish explorer Ponce de Leon gave the area now known as the Dry Tortugas National Park its name—"Las Tortugas"—for the large sea turtle population. "Dry" was added soon after to warn mariners of the lack of fresh water. The area offered a haven for seafarers, including the Spanish. During the Spanish-American War, the Navy Department constructed a coaling station there. It was the last port of call for the USS *Maine* before her fateful trip to Havana, Cuba.

**El Morro National Monument**, Route 2, Box 43, Ramah, NM 87321-9603, 505-783-4226. The El Morro National Monument—named for 17th-century Spanish conquistadors who explored the area—features "Inscription Rock," a soft sandstone monolith. On Inscription Rock are carved hundreds of inscriptions, including pre-Columbian petroglyphs and graffiti from both 17th-century Spanish explorers and 19th-century American settlers.

**Fort Caroline National Memorial**, 12713 Fort Caroline Road, Jacksonville, FL 32225-1299, 904-641-7155. The Fort Caroline National Memorial overlooks the site of a French Huguenot colony of 1564–65, only the second French attempt at settlement in the present-day United States. Here, the French and Spanish began what was to become two centuries of colonial rivalry in North America.

**Fort Matanzas National Monument**, 8635 A1A South, St. Augustine, FL 32086-8400, 904-471-0116. The Fort Matanzas National Monument marks the site of a Spanish fort built between 1740 and 1742 to defend St. Augustine. It is called Fort Matanzas—in English, the Slaughters—after the 1565 battle during which between 200 and

300 soldiers from the French Ft. Caroline were killed in battle.

**Golden Gate National Recreation Area**, Fort Mason, Building 201, San Francisco, CA 94123-1308, 415-556-0560. Within the Golden Gate National Recreation Area is El Presidio de San Francisco, established in 1776 as the northernmost outpost of the Spanish empire in North America.

**Juan Bautista de Anza National Historic Trail***, National Park Service Western Regional Office, Division of Planning, Grants, and Environmental Quality, 600 Harrison Street, Suite 600. San Francisco, CA 94107-1372, 415-744-3932. The Juan Bautista de Anza National Historic Trail follows the route taken by a party of Spanish colonists in 1775, establishing an overland route from Mexico to California. The 1,200 mile trail took them through the southwest and up the California coast to present day San Francisco.

**Palo Alto Battlefield National Historic Site**, P.O. Drawer 1832, Brownsville, TX 78522-1832, 210-548-2788. The Palo Alto Battlefield National Historic Site is the location of the first two important Mexican War battles fought on American soil. The first of these battles—the Battle of Palo Alto, fought on May 8, 1846—was won by Gen. Zachary Taylor's United States soldiers against a much larger army led by Gen. Marino Arista. This victory made the U.S. invasion of Mexico possible.

**Pecos National Historical Park**, P.O. Box 418, Pecos, NM 87552-0418, 505-757-6032. The Pecos National Historical Park contains the ruins of the 15th-century Pueblo of the Pecos and the remains of two Spanish missions, one built in the 17th century, the other in the 18th century. The ruins later became an important landmark on the Santa Fe Trail.

**Salinas Pueblo Missions National Monument**, Broadway & Ripley, P. O. Box 517, Mountainair, NM 87036, 505-847-2585. The Salinas Pueblo Missions National Monument incorporates three major pueblos built in the 17th century, as well as four large churches built by the Franciscans. This was one of the most populous parts of the Pueblo world by the 17th century.

**Salt River Bay National Historical Park and Ecological Preserve**, P.O. Box 160, Christiansted, St. Croix, USVI 00821-0160, 809-773-1460. In November 1493, Christopher Columbus dropped anchor in the Salt River inlet in the present-day Salt River Bay National Historical Park and Ecological Preserve in search of sources of fresh water. This location is the first and only positively documented of two sites associated with Columbus on what is now U.S. territory. During the following two centuries, Spain dispatched military expeditions to the area to dislodge foreign encroachments.

**San Antonio Missions National Historical Park**, 2202 Roosevelt Avenue, San Antonio, TX 78210-4919, 210-534-8833. The San Antonio Missions National Historical Park contains four Spanish missions, the greatest concentration of Roman Catholic missions in North America. The missions were built from the 17th through the 19th centuries, and served as the foundation of the present-day city of San Antonio.

**San Juan National Historic Site**, Fort San Cristobal, Norzagaray Street, Old San Juan, PR 00901-2094, 809-729-6777. The San Juan National Historic Site contains the massive fortifications begun by the Spanish in the 16th century to protect this strategic harbor guarding the sea lanes to the New World. These are the oldest fortifications in the territorial United States.

**Tumacácori National Historical Park**, P.O. Box 67, Tumacácori, AZ 85640-0067, 602-398-2341. The Tumacácori National Historic Park contains the ruins of a Roman Catholic mission near the site visited in 1691 by Father Eusebio Francisco Kino, a German-educated Jesuit priest. Later, the building became the northernmost outpost of a chain of Spanish missions established by Franciscan priests in the late 18th century.

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**Note**

* Affiliated and national trails system areas.

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*Compiled by Bryan Clark Green, a NCSHPO historian with Heritage Preservation Services, NPS.*

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**Barry Mackintosh**, Bureau Historian, National Register, History & Education;
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**Deb Nordeen**, Assistant, Public Affairs, Everglades National Park.

Timothy K. Perttula, Thomas R. Hester, and Sergio A. Iruegas

# Preservation of Spanish Colonial and Tejano Archeological Sites

*Northwest corner of Leal Juarez House at Rancho Tepezan.*

The Hispanic settlement of the lower Rio Grande area began in 1750 with Escandon's colonization efforts in what was then Nuevo Santander. Colonial Hispanic ranching and agrarian communities prospered, and the lower Rio Grande became one of' the centers of Spanish Colonial cattle ranching in North America. By the mid-1830s, there were more than 350 Tejano (formerly citizens of Tamaulipas and northern Mexico, but after 1836, Texas Mexican) ranches along the lower Rio Grande.

Record low water levels in the 1990s at Falcon Reservoir along the lower Rio Grande in South Texas and Tamaulipas, Mexico, have exposed hundreds of significant prehistoric and historic archeological sites, including a dozen or more cemeteries with unmarked graves and numerous Spanish Colonial and Tejano ranches. Untold numbers of sites and burials have since been damaged and/or destroyed by looters and commercial artifact collectors.

The International Boundary and Water Commission (IBWC), the federal agency charged with the management and protection of the archeological sites at Falcon Reservoir, has been unsuccessful in their attempts to develop any historic preservation management or site protection programs. This led to the development of a cooperative effort in the summer of 1996 to independently assess the problems of archeological site looting and erosion at Falcon Reservoir, and recommend treatment, planning, and mitigation measures that, if implemented, would lead to the development of an effective IBWC program of site protection at Falcon Reservoir. The effort was led by the Division of Antiquities Protection at the Texas Historical Commission (THC; the State Historic Preservation Office in Texas), the National Park Service (particularly the Branch of Mapping & Information Technologies), and the Texas Archeological Research Laboratory of the University of Texas at Austin (TARL), with the volunteer assistance of members of the Southern Texas Archaeological Association and the Texas Archeological Stewards Network.

The Hispanic and Tejano ranches and communities in the Falcon Reservoir area were established on porciones grants adjacent to low water crossings or fords of the Rio Grande, and on good alluvial terrace soils with available firewood and fresh water. Late-18th to mid-19th-century ranching sites that once had well-built stone-walled structures, along with wood jacales, corrals, and stone baking ovens or hornos, have been reduced to mounds of stone rubble after 40 years or more of inundation. Found in association with the stone ruins and the hornos on the Spanish Colonial and Tejano sites are well-preserved archeological deposits with trash and bone-filled pits, along with Mexican majolica and earthenwares, British and European ceramics, liquor and medicine bottles, and other household goods and tools.

The cooperative efforts of the NPS, THC, and TARL, at Falcon Reservoir led to the identification of about 40 Spanish Colonial and Tejano sites, including two cemeteries and a number of historic ranches. Twenty-one of these sites are considered eligible for inclusion in the National Register of Historic Places because of their association with the 18th-century Hispanic colonization of Texas and the lower Rio Grande, as well as their association with the development of the cattle ranching industry in Texas and elsewhere in North America. With rising waters at Falcon Reservoir, this tangible evidence of the Hispanic heritage along the lower Rio Grande has been inundated once again.

### Recommended Reading

George, Eugene
1975 *Historic Architecture of Texas: The Falcon Reservoir.* Texas Historical Commission and Texas Historical Foundation, Austin.

Perttula, T. K., S. A. Iruegas, and G. L. Ellis
1996 "An Assessment of the Threatened Prehistoric and Historic Archeological Resources at Falcon Reservoir, Zapata and Starr Counties, Texas." *Cultural Resource Management Report 9.* Division of Antiquities Protection, Texas Historical Commission, Austin.

Sanchez, M. L. (editor)
1994 *A Shared Experience: The History, Architecture, and Historic Designations of the Lower Rio Grande Heritage Corridor.* 2nd Edition. Los Caminos de Rio Heritage Project and the Texas Historical Commission, Austin.

*Timothy K. Perttula and Sergio A. Iruegas are principals in Frontera Archaeology, Austin, Texas.*

*Thomas R. Hester is with the Texas Archeological Research Laboratory at the University of Texas at Austin, Texas.*

Bernard L. Fontana

# Mission San Xavier Del Bac
## A Model for Conservation

Located nine miles south of downtown Tucson, Arizona, stands the church of Mission San Xavier del Bac, arguably the finest example of Mexican Ultra Baroque architecture and decoration in the United States. A National Historic Landmark since 1966, in 1940 it was the object of an intensive project by the Historic American Buildings Survey, one that resulted in some 200 black-and-white photographs and 41 sheets of detailed plans, elevations, and drawings of individual elements of the church and immediately adjoining structures of the mission complex.

*San Xavier del Bac. Photos courtesy NPS.*

The church at San Xavier del Bac was built between 1783 and 1797 when today's southern Arizona was a part of New Spain's Province of Sonora. It was the inspiration of Franciscan missionaries who raised the money for its construction and who supervised the overall effort. Its architect was a master mason, Ignacio Gaona, who, like the so far anonymous painter(s) and sculptor(s), undoubtedly came from Mexico, possibly from the city of Querétaro where these particular Franciscans then had their headquarters.

The O'odham (Piman Indians) in whose village of Wa:ak (Bac) the church was built were the paid laborers who dug the clay for the bricks, shaped them, fired them, and laid them in lime mortar to form the walls and multi-domed ceiling. They excavated, burned, and slaked the lime. They hauled rocks to the site for use in foundations and in the cores of walls. And when the job was finished in 1797, they worshiped in the building even as their descendants do to the present.

In the aftermath of its successful War of Independence in 1821, Mexico's government began secularizing as many of its missions as possible (i.e., turning churches over to secular priests). Franciscans, however, managed to remain at San Xavier until 1837, when the last missionary departed leaving the church abandoned except for an occasional visit by a secular priest and whatever caretaking it might receive from the O'odham villagers. After June 1854, when the Gadsden Purchase was ratified, San Xavier became part of the United States. In 1859, it also became the responsibility of the Santa Fe Diocese in New Mexico, and that year a diocesan priest made a few emergency repairs on the deteriorating structure. It was not, however, until 1873 when Sisters of Saint Joseph of Carondelet moved into San Xavier to open a school for the Indians that anyone was again in permanent residence. In 1912, the church was turned back to Franciscan administration and the mission has had resident occupants ever since.

Henry Granjon, the Bishop of Tucson, made extensive repairs and renovations at Mission San Xavier—which had suffered damage from an earthquake in 1887—between 1905 and 1908. The Franciscans carried out another campaign of repair and conservation in the 1950s. By the late 1980s, however, moisture was making its way into the walls of the building and the 200-year-old painted and sculptured interior was in danger of being badly damaged if not altogether destroyed. Studies of the problem indicated that more than a million dollars would be needed to effect necessary repairs and provide for long-term conservation.

Mission San Xavier del Bac is owned by the Roman Catholic diocese of Tucson and is administered as the parish church of the San Xavier Indian Reservation by Franciscans of the Saint Barbara Province of the Order of Friars Minor whose headquarters are in Oakland, California. With both groups confronted by more pressing social needs, the projected cost of repairs on the 200-year-old church was far beyond the capacity of Franciscan or diocesan clergy to handle. The potential solution lay in a not-for-profit organization of volunteers, the Patronato San Xavier, that had been incorporated in 1978—somewhat in anticipation of events that lay ahead—"to be used solely and exclusively for historical, research, and scientific and educational purposes concerned with the restoration, maintenance and preservation of Mission San Xavier del Bac near Tucson, Arizona ...."

The Patronato's board members, then as now, are volunteers drawn from a wide social and economic spectrum of the greater Tucson and southern Arizona community. The Patronato is nonsectarian, and its members include representatives of the San Xavier parish as well as persons off-reservation who are anxious to maintain a church that for all practical purposes has become the symbol of Tucson and southern Arizona community identity. The image of the church has become the region's logo regardless of one's race, religion, gender, ethnic background, or economic standing. It is a symbol all residents share and that outsiders have come to recognize.

The Bishop of Tucson, who controls title to the mission, and the Franciscan Father Guardian who is in charge of its daily administration are ex-officio members of the Patronato's board as is the chairperson of the San Xavier District of the Tohono O'odham Nation. Although none has a vote in Patronato affairs, each—especially the Bishop and Father Guardian—has veto power over any decision the Patronato might reach. It is only through consensus among the Patronato, religious officials, and community governmental authorities that efforts toward conservation of the mission can go forward. The Patronato has only the power of persuasion and an ability to raise and allocate money.

It has been the Patronato's role to raise funds for repair and conservation from private sources: individuals, corporations, and foundations. The Patronato also makes decisions concerning what work needs to be done at what times and by whom. It has chosen a Tucson architect, a specialist in historic structures, to oversee ongoing work by a local construction company on repairs and rehabilitation of the physical structure of the church. Since 1992, it has brought to the mission for three months each year a team of international restorers, principally Italians, who are among the world's best conservators of painting and sculpture on plaster surfaces. These conservators have been training four Tohono O'odham (Papago Indian) residents of the San Xavier community in conservation techniques so that when efforts on the church's interior painting and sculpture are concluded in 1997, there will be people who live in the parish who will be qualified professional caretakers. The Patronato is engaged in raising an endowment whose interest can be used in perpetuity for upkeep—something the mission has lacked in the past.

This undertaking has been enormously successful in part because there has been honest and unrestricted communication among all participants each step of the way. The Patronato has posed no threat to either the Bishop of Tucson or to the mission's Franciscan administrators, always acknowledging their ultimate authority and keeping them informed in advance what plans or steps are being proposed. Hidden agendas are taboo and surprises are ruled out. Without the cooperation of all parties, the expert conservation of Mission San Xavier would have been most unlikely.

Success of San Xavier's conservation must also be attributed to the affection residents of southern Arizona—Indian, Hispanic, and Anglo—have for this unique place. It has helped that there has been one organization, the Patronato San Xavier, to whom their tax-deductible donations can be made for its preservation. And so has it been helpful, if not essential, that the energies of the board members of the Patronato San Xavier are focused entirely on one building rather than on a number of buildings that may need similar attention. This kind of one-on-one relationship between a knowledgeable and devoted group of enthusiasts and a particular structure provides the ideal circumstance for eventual success.

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*Bernard L. Fontana is an anthropologist retired from the University of Arizona and is secretary of the Patronato San Xavier.*

Rosalind Z. Rock

# Rancho De Las Cabras

## A Spanish Colonial Mission Ranch Offers Partnership Opportunities

It isn't every day that the staff of an established park has the opportunity to develop a site literally from the ground up. This exciting prospect presented itself to us at San Antonio Missions National Historical Park (SAAN) on September 15, 1995, when then Superintendent Robert Amdor and incoming Superintendent Steve Whitesell, along with Congressional delegation members and other dignitaries, witnessed the recording of the original deed to Rancho de las Cabras in the County Clerk's Office, Wilson County Courthouse.[1] With that event, Rancho de las Cabras, literally translated "The Goat Ranch," came full circle, once again being affiliated with an entity which includes its original grantee, Mission San Francisco de la Espada, one of the mission sites in the park.

About 30 miles southeast of San Antonio, in what is now Wilson County on the outskirts of the city of Floresville, Texas, this Spanish colonial ranch site has endured a history of changing use and ownership since it was first designated as grazing lands for Mission Espada by royal authorities. Each mission on the San Antonio River had a ranch located within a radius of 25–30 miles which supplied cattle, sheep, and goats for their inhabitants.[2]

Mission Espada was one of three missions moved from what is now eastern Texas and re-established on the San Antonio River in March 1731. Permission was granted to use tracts of land for grazing beyond that on which the mission itself was located. All of the Texas missions were allowed use of such tracts in order to provide for their increasing herds of livestock. At first, animals were few in number and could be kept on the lands beyond the farmlands (labores). However, as the herds increased, the competition for limited fields nearby led to incursions of livestock on farmlands of the town, the Villa de San Fernando. By the 1750s and 1760s, efforts to acquire full legal title to the distant ranchlands designated earlier for the use of each mission began in earnest.[3]

In 1772, all the Querétaran missions in Texas were turned over to the administration of the missionary College of Zacatecas. As part of the transfer, a complete and detailed inventory of each mission was compiled. The inventory for Espada described the ranch as follows:

> The mission has on this river at a distance of eight leagues [about 21 miles] a ranch for the protection of the herdsmen from the hostile Indians. It is enclosed by a wall of stone of a vara [about 3 feet] in width and three varas [about 9 feet] in height. The said wall has a length, or circumference, of one hundred fifty-eight varas [about 474 feet]. Item: It has two entrances with their gateways and gates, one towards the river and the other towards the plain. Item: It has on the inside four jacales of wood and thatch...[4]

Beginning in the 1770s, the residents of San Fernando increased pressure on the missions, which they believed took up too much of the river valley, leaving insufficient pastureland for their livestock. Therefore, local residents strongly opposed the missions' efforts to gain legal title to the lands that had been allocated for their use in 1731. These efforts led to a judgment which permitted mission lands to be leased by local residents. The remainder of Espada ranchlands, including the las Cabras buildings, continued in use by the mission at least through 1787 and probably until the secularization of the mission's property in 1794.[5]

Gradually, from the 1760s to 1773, Rancho de las Cabras grazing lands began to be acquired by neighboring civilian ranchers from the town who had lands abutting that of the mission ranch. In about 1773, Ignacio Calvillo, one such rancher, bought the northern portion of grazing lands bordering on his Rancho del Paso de las Mujeres. Gradually the rest of the rancho was acquired by private citizens.[6]

In 1845, María Calvillo, who inherited the property from her father, Ignacio, sold her segment of the ranch, including the buildings, to Edward Dwyer. Upon his death, his son Joseph sold this parcel and thus began the chain of sales of the property until parcels passed from private ownership to the State of Texas.[7]

From 1981 to 1985, a team of archeologists and archeology students from the Center for

Archeological Research, the University of Texas at San Antonio, spent five seasons excavating the area within what had been the compound at the site of the ranch buildings at Rancho de las Cabras. At the completion of this series of digs the structure remains were covered in sand and the 1936 State of Texas historical marker was returned to its place in the center. The site was fenced and remained a restricted entry area bounded by farmlands, pasturage, and a State of Texas Parks and Wildlife preserve area.[8] After much negotiation, the combined parcels totaling 99.5 acres were transferred in 1995 to the National Park Service, to be managed by San Antonio Missions National Historical Park.[9]

The park's General Management Plan (GMP), authorized in 1982, permits for fee simple interest by donation to be obtained where "historic resources are presently owned by state or local governments or by private interests."[10] In that manner, a portion of Mission Espada's historic Rancho de las Cabras, including the ruins of ranch structures, was acquired by the park.

This remnant of a vital aspect of mission history became the focus almost immediately of park staff for planning and development. By the spring of 1996, several meetings had taken place with Don Goldman of the Support Office in Santa Fe. He traveled to San Antonio, viewed the site, reviewed the GMP and Concept Plan and began working with the park in project planning for development of the Las Cabras site, integrating it into the park.

A series of meetings was held, first with park staff, interested parties within the Park Service, and Don Goldman. The outcome of these meetings was the development of a park strategy for achieving a General Management Plan Amendment and Environmental Assessment, including alternatives for development and use of the Las Cabras unit.

The site's proximity to the community of Floresville led to many residents' interest in this, to the point of generating local political support in the Texas legislature for the acquisition of the site by the National Park Service. School groups (Junior Historians) and a living history/web site project (Texas Through Time) were deeply interested in the positive implications for the community stemming from this acquisition of the ranch site. Therefore, part of the process in developing this project was to involve the people of Floresville in the planning aspect. Alternatives for development and use were an outgrowth of the planning meetings with Don Goldman and subsequent community meetings with the citizens of Floresville.

Input from all these sources resulted in the following alternatives:

- no action;
- partial exposure of ruins; outdoor visitor facility;
- full exposure of ruins, indoor visitor facility;
- full exposure of ruins, outdoor visitor facility (the proposed plan).[11]

In keeping with this commitment to involvement of the interested public in the development of the park site, Andrew Perez, a professor of architecture in the Master of Architecture Program at the University of Texas at San Antonio and a group of students visited the site, studied the alternatives, and each developed a plan for a parking lot and visitors' center for the rancho.[12] These concepts were innovative and creative, combining a sense of the historical significance of the site, visitor safety and enjoyment, and a sensitivity to the environment, both cultural and natural. Further refinement of such planning by the park in close partnership with the community hopefully in the near future will result in the development of a site rich in history of mission life, origins of western cattle ranching as we know it, and the further enhancement of the heritage of native and hispanic peoples.

Rancho de las Cabras serves as a glowing addition to this park, a unique Spanish Colonial Heritage Site. Further historical research in conjunction with the development of wayside exhibits and interpretive programs as well as additional archeological investigation will aid in revealing the life led by those at Rancho de las Cabras and its ties to the rest of the mission community. Such information will provide for informed development and preservation efforts at the site. Acquisition of such a significant element of Spanish Colonial history serves as a challenge to us as historians, preservationists, and interpreters on the cutting edge of the future of such sites in the National Park Service.

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**Notes**

1 Program, Transfer of Deed of Rancho de las Cabras from the State of Texas to the National Park Service, San Antonio Missions National Historical Park, September 15, 1995, Floresville, Texas.

2 Courtenay J. Jones and Anne A. Fox, "Archeological Testing at Rancho de las Cabras, Wilson County, Texas, Third Season," Center for Archaeological Research, the University of Texas at San Antonio, 1983, 3; Rosalind Z. Rock, "Rancho de las Cabras—Historical Background Information for Interpreters at San Antonio Missions National Historical Park," September 29, 1995: 2.

3 Rock,"Rancho de las Cabras", 2-3; James Ivey, Marlys Bush Thurber, Santiago Escobedo, *Of Various Magnificence—The Architectural History of the San Antonio Missions in the Colonial Period and*

*the Nineteenth Century*, Vol. I. Santa Fe, New Mexico: National Park Service, Southwest Regional Office, Southwest Cultural Resources Center, Professional Papers, No. 11, 1990, 70.

4 Rock, "Rancho de las Cabras", 4; 1772, Gumiel, Inventory of Mission San Francisco de la Espada, Archives of the College of Zacatecas, collection at Our Lady of the Lake University, Old Spanish Missions Research Library, Microfilm Roll 15, Frames, 1371-1373, Roll 10, Frames 4224-4226; Fox, "Archeological Testing, Second Season", 1981, 27; Ivey, et al., *Of Various Magnificence*, 87-88.

5 Rock, "Rancho de las Cabras", 4-5; Fox, "Archeological Testing, Second Season," 30.

6 Rock, "Rancho de las Cabras", 4-6; San Antonio Missions National Historical Park, "Rancho de las Cabras—Progression of Ownership from the Mission Era to the Present", 1.

7 "Progression of Ownership", 1.

8 Anne Fox, et. al., "Archeological survey and Testing at Rancho de las Cabras", San Antonio: Center for Archaeological Research, the University of Texas at San Antonio. A series of reports beginning in 1981 and ending in 1985 for each of five seasons of excavation at Rancho de las Cabras. Season four report has not been published.

9 "Progress of Ownership", 2-3.

10 National Park Service, Southwest Regional Office, *General Management Plan/Development Concept Plan*, San Antonio Missions National Historical Park, July, 1982, 15.

11 National Park Service, "San Antonio Missions National Historical Park, Amendment to the General Management Plan and Environmental Assessment—A Plan for the Rancho de las Cabras Unit, Floresville, Texas", September, 1996, 8–11.

12 Steven Lin, "Rancho de las Cabras & Mission Espada—Exhibition and Information Center Concept, September, 1996; Mercedes Martinez Guerric, "Rancho de las Cabras: Proposed Visitor Information Center—A Pre-Project Analysis, September, 1996; Richard Speer, "Rancho de las Cabras National Historic Park Visitors' Center," October, 1996.

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*Rosalind Z. Rock is park historian with San Antonio Missions National Historical Park.*

## *Post and Park: A Brief History of the Presidio of San Francisco*

By nearly any measure, the Presidio of San Francisco is a military post of exceptional national significance. Its association with a wide spectrum of historical events helps educate us about the development of California and the American West. The importance of the Presidio comes not only from the resources within its boundaries but also from its location guarding one of the world's finest harbors and surrounded by the city of San Francisco.

Stephen Haller's treatment of the Presidio in *Post and Park* explains to the reader the history of this remarkable site from the year 1776, when Lieutenant Colonel Juan Bautista de Anza trekked northward from Sonora, Mexico, to the present day. Haller discusses the strategic importance of the great harbor named for St. Francis, its history as a fort during the Spanish, Mexican, and American periods, and the evolution of the Presidio into a unit of the Golden Gate National Recreation Area. Haller's book is illustrated with period photographs, maps, and drawings and provides a concise, readable history of this important park.

Stephen A. Haller. *Post and Park: A Brief Illustrated History of the Presidio of San Francisco.* San Francisco, Golden Gate National Parks Association, 1997, 42pp. Illustrations, paperback.

*—Harry Butowsky*

Janet R. Fireman

# The Trained Eye
## Taking a Look at El Rancho in South Texas

You don't have to be a high-end portfolio manager or trust banker when you take a look at New York to know that the city is a center of finance. And you don't have to be a movie mogul in Los Angeles to see why it is the capital of the film industry. No, and you don't have to be a lumberjack to see that the Pacific Northwest is a major producer of lumber.

In each case, the trained eye can discern the general drift. It doesn't take a detailed knowledge of the past—or the even the present—to determine these things. What it takes is a general kind of knowledge and a consciousness alerted to looking for the signs on the land. With this much basic comprehension, all the learning that may follow—all the details catalogued and all the facts filed—fit into the big picture like the proverbial pieces of a puzzle. Yes, it all fits: like magic, the light seeps forth from the dawn of understanding; you get a grip on how things are.

Does it follow, then, that if you fly into Corpus Christi, and then drive 35 miles southwest to Kingsville, and from there south or west across South Texas to the Rio Grande, that you can see what surrounds you? If you take a look, can you see that you are in the land that gave birth to the greatest of American icons—the cowboy?

Can you see that a good deal of the reality and the mythology associated with the cattle industry in the American West started here? Can you see this is actually the home of the range? Well, yes, it does follow—if you have the basically trained eye, a general kind of knowledge, and if you are looking for the signs on the land. Of course, most people don't have those prerequisites, but those fortunate enough to view the John E. Conner Museum's exhibition, *El Rancho in South Texas: Continuity and Change from 1750,* or its accompanying catalogue, will have a very well-trained eye indeed.

And even with a general kind of knowledge and a museum curator's visual consciousness, both of my eyes were opened to a fresh and stimulating view of Texas while serving as a consultant in the planning and implementation processes of the exhibition. The combination of a valid beginning concept; multi-disciplinary expertise; astonishing material culture sources; and oral history, secondary and original documentation; provided the essential, rich elements for the project. All of those were assembled, manipulated, and managed with outstanding diligence and remarkable excellence by the staff of the Conner Museum, most particularly by the exhibition curator and author of the accompanying interpretive catalogue, Dr. Joe S. Graham.

From the beginning, when University of Texas-trained folklorist and anthropologist Graham conceived *El Rancho in South Texas,* the project was ambitious. Teaching at Texas A&I University in Kingsville, and as a Research Associate at the Conner Museum on the campus, Graham came to the exhibition with a West Texas ranching background and academic credentials and museum experience to amplify his enthusiasm for and dedication to broadening peoples' vision of the importance of two and one-half centuries of ranching in South Texas. His contributions constituted not only the starting point, but throughout, the guiding force of an extraordinarily valuable endeavor undertaken by a small museum in the far southern reaches of the nation. *El Rancho in South Texas* represents nothing less than a whole new way of looking at Texas—absent the Alamo, absent the missions, absent the Rangers—a new way that was predicated on going back to the beginning, and bringing the origins of Texas—and much of the Southwest—right up to the present.

The beginning in Texas was the private cattle ranch, and as *El Rancho* showed, it was "the basis for civilization and culture in the region... a way of life for the majority of people living there, and its importance continues today, not only with famous spreads like the King Ranch but with the hundreds of smaller ones on which many communities... continue to rely for their identity and survival."* Material culture and exhibit environments in the exhibition were meant to demonstrate for local audiences the history and significance of the ranch, and to inform those viewers how the ranch as a social and cultural—as well as economic—institution based on Spanish and Mexican tradition, began in Texas in the mid-18th century and was transformed to its current modernized and diversified counterpart. To do this, a number of subjects had to be explored: the background of Spanish exploration and settlement in Texas, the

ranch as a Spanish institution and the ranch in Mexico—including the emergence of the vaquero. A chronology of the ranch in Texas is the centerpiece of the exhibition, with sections on vaquero equipment (lariats, ropes, chaps, saddles, spurs, branding irons, and such; as well as prickly pear burners, posthole crowbars, and barbed wired staples). Also treated are less expected but telling and extremely informative sections on local dwelling types (the jacal de lena, or mesquite and thatch huts) and materials (local sillar or caliche block), land and water control, and corral types, many dating from the early-19th century and still to be seen on the land by the trained eye. Modification of land use—from cattle to agriculture—and the combining of Hispanic and Anglo cultures, along with 20th-century modifications such as oil and gas ranching, and modern cattle ranching technology, complete the chronology.

These are only some of the many subjects in *El Rancho's* telescopic viewfinder of South Texas, but this selection is chosen to illustrate the diversity of themes, artifacts, and knowledge that were brought together by the staff and consulting exhibition team to create a highly textured, historically valuable, and innovative learning experience.

At the Conner Museum, one of the principal goals is to document and preserve the history and culture of Hispanics in South Texas, which is the majority population in the region. But recognizing that only the most general knowledge of Hispanic contributions to ranching was prevalent, Graham and museum director Jimmie Piquet set out to make a thorough study and to gather documentation on the social, economic, and cultural implications of Tejano ranching in South Texas. In an exhibition goal that was more than achieved, the Conner endeavored to use the perspectives of history, folklore, visual and cultural anthropology, and ethnic studies. Limited staff did not restrict ambitions. David Garrison, exhibit designer and production manager from the University of Texas Institute of Texas Cultures was brought on board for the project. An imaginative selection netted consultants from other Texas institutions and from across the nation, who were invited to lend their particular expertise: exhibit designer David Haynes (Institute of Texas Cultures); architectural historian Dr. Eugene George, Jr. (University of Texas at Austin); university historians Dr. Arnoldo de Leon (Angelo State University), Dr. David Montejano (UTA), Dr. José Roberto Juárez (St. Edwards University), and Dr. George A. Coalson and Dr. Andres Tijerina (Texas A&I University); and museum historians Richard E. Ahlborn and Lonn Taylor (National Museum of American History), William Charles Bennett, Jr. (Museum of New Mexico), and yours truly.

Besides supplying commentary and response to written materials by mail, some of the consultants participated in a symposium held in conjunction with the exhibition opening, and most of them had already traveled to Kingsville two times for joint meetings with staff, and for unforgettable road trips from Kleberg County on the Gulf of Mexico across South Texas to the Rio Grande, visiting post-modern ranches as well as non-operating, former ranches. We walked the ground and examined chapels, ranch buildings, residences, fences, and water tank; asked a lot of questions—and answered a few ourselves. Besides research in a number of repositories, Joe Graham interviewed more than a score of Tejanos, all of whom are ranchers or descendants of the ranchers who began the traditions and evolution described by the project. The result of all this work—and who knows how many staff hours racked up in planning, loan arrangements, text writing, brochure and other exhibition element production—seems well worth the effort and the cost.

Support from the National Endowment for the Humanities, the Meadows Foundation, and the John E. Conner Museum at Texas A&I University made it possible for an ambitious project to be realized at a highly successful level. *El Rancho in South Texas* is proof that meaningful, innovative, and quality contributions to interpreting the Southwest can be undertaken by on-site, hard-working institutions. And personal experience urges me to declare that it is also proof that there's always room for improving the vision of even an already trained eye.

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**Note**

* Joe S. Graham, *El Rancho in South Texas; Continuity and Change from 1750* (Denton: University of North Texas Press, 1994), ix. This informative and heavily-illustrated catalogue is available from the John E. Conner Museum at Texas A&I University.

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*Janet R. Fireman is curator and Chief of History at the Natural History Museum of Los Angeles County.*

Meredith Kaplan

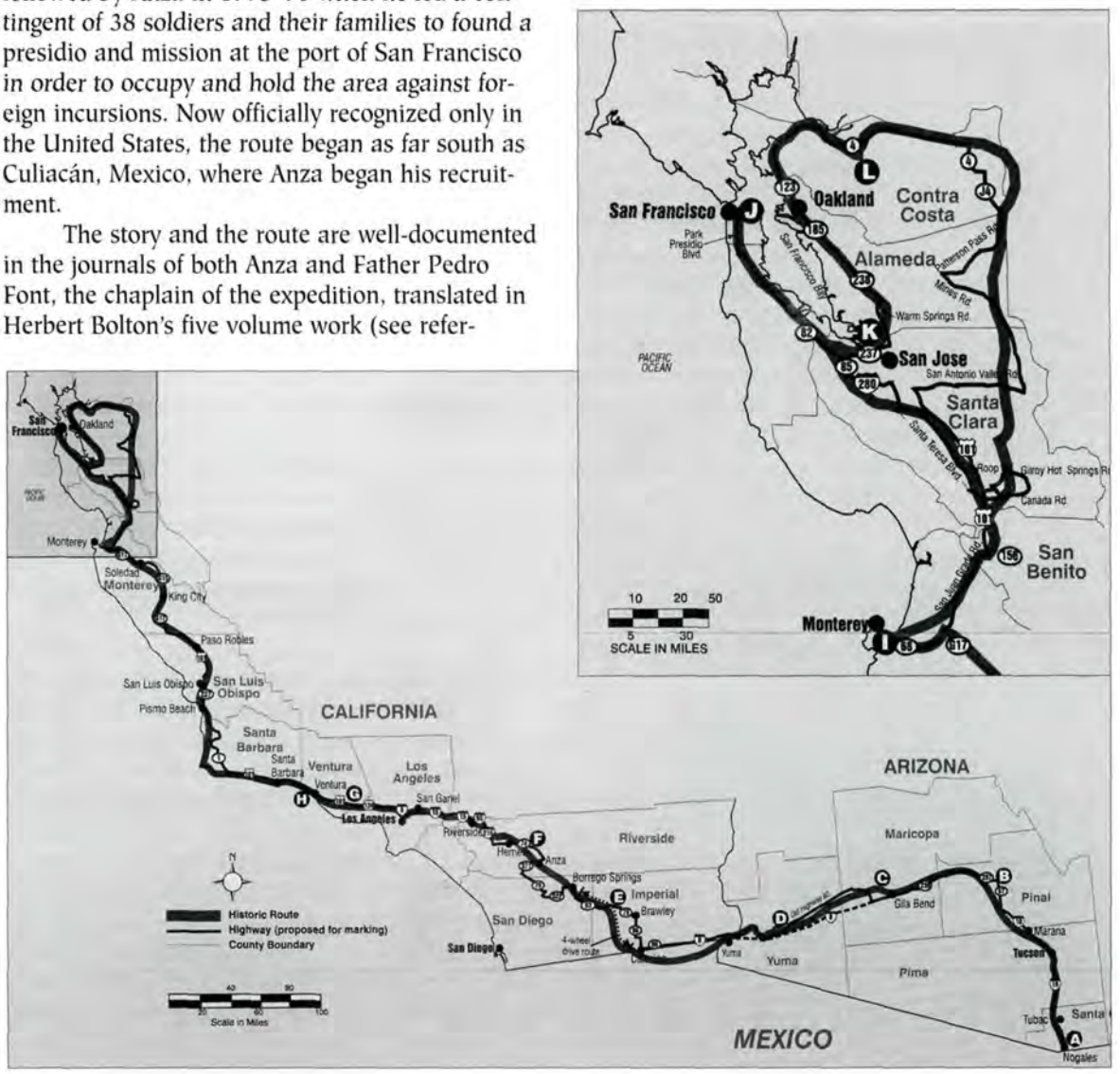
# New World Hispanic Heritage Along the Anza Trail

By linking together significant sites along a historic route, long distance trails offer the opportunity to tell more complete stories than a single site can. Along the 1,200-mile Juan Bautista de Anza National Historic Trail from Nogales, Arizona, to San Francisco, California, the National Park Service, in cooperation with its many partners, can tell the story of Spanish colonization and the imprint that its quest for empire left on Arizona and California.

*History of the Anza Route*

The national trail commemorates the route followed by Anza in 1775–76 when he led a contingent of 38 soldiers and their families to found a presidio and mission at the port of San Francisco in order to occupy and hold the area against foreign incursions. Now officially recognized only in the United States, the route began as far south as Culiacán, Mexico, where Anza began his recruitment.

The story and the route are well-documented in the journals of both Anza and Father Pedro Font, the chaplain of the expedition, translated in Herbert Bolton's five volume work (see references). Juan Bautista de Anza, a second generation frontier soldier, gained permission from the viceroy of New Spain to lead settlers to California after proving the overland route was feasible by financing his own exploratory expedition in 1774. In October 1775, Anza left from his presidio at Tubac, the final staging area, with a group of over 240 people and 1,000 head of livestock, most intended to start the mission herds in California. The group suffered one death due to complications after childbirth and added three new babies during its nearly five-month journey from Tubac to Monterey, then the northernmost outpost of Spain.




*Maps from NPS brochure.*

The most daunting part of the journey was crossing the Colorado desert in California, which took nearly the entire month of December. There they encountered snow and lost many of the livestock to cold, starvation, exhaustion, and lack of water. They were rewarded at the Santa Ana River in Riverside County today by finding an area "entirely distinct from the rest of America which I have seen; and in the grasses and the flowers of the fields, and also in the fact that the rainy season is in winter, it is very similar to Spain" (Font, January 1, 1776).

Of the travelers, 198 stayed as settlers; over half of those were children under 12. Nearly all the settlers were born in the New World, which Spain already had occupied for over 200 years, and were of mixed European, African, and Indian parentage. These settlers and their offspring, along with others who traveled the Anza route until 1781, when the Yuma Indians effectively closed the route, formed the majority of inhabitants of European or mixed race population in California.

*Elements of Spanish Colonial Empire*

Anza's identification of an overland route to Alta California and use of it to carry settlers and livestock to populate the area was an integral part of Spanish foreign and colonial policy in the New World, whose goal was to contain England and Russia and extend Spain's hold upon her territories.

Along the route today can be found vestiges of the three elements of Spanish colonial conquest and occupation: the military, the religious, the civilian. The military, although small in numbers, provided exploration and conquest. Once a region was occupied, a presidial force of 40 to 50 men (even smaller in California) provided a sufficient garrison for a wide area. Because soldiers' families were present, presidial towns sprang up, and the presidios became the social and political centers of Alta California. Along the Anza Trail, the military is exemplified in Anza's Tubac Presidio, an Arizona State Historic Park today; the Presidio of San Francisco, a national park; and the presidios of Santa Barbara and Monterey, California state historic parks.

*Sketch by J. Cisneros, El Paso from* Juan Bautista de Anza National Historic Trail *by Don Garate, 1994.*

The religious, in the form of missionaries, either preceded or were escorted by the military into new territory. Like the military, the church in the Americas was subordinate to the king of Spain. The missionary was a direct royal agent. The institution of the Spanish mission was intended to convert the Indians of a region to Christianity and to keep them in subjection to secure and protect the royal domain from other Indians or foreigners. No Spaniards other than the missionaries, the mission guard of four or five, and an occasional civilian official could stop at the mission or reside there. The missions had the best lands, and with Indian labor, cultivated crops, raised large herds of cattle, and carried on various economic enterprises. Mission land was coveted by the military and civilians.

Along the Anza Trail, one can experience the extent of the Spanish mission plan. In Arizona are the missions of Tumacácori, now a national park, and San Xavier del Bac, a National Historic Landmark, now an active parish. Originally built by Jesuits, they passed to Franciscan hands in 1767 when the Jesuit order was expelled from Spain. In California, the expedition stopped at the missions of the Franciscan chain built at the time: San Gabriel, San Luis Obispo, San Antonio, and San Carlos de Borromeo del Carmelo (Carmel). Others were later built along the route: San Buenaventura, Santa Barbara, Soledad, San Juan Bautista, San Francisco de Asis (Mission Dolores) located by Anza, Santa Clara de Asis, and San José. All are active parish churches today. La Purisima, now a California state park, is along the auto tour route for the Anza Trail.

The third element of Spanish conquest, the civilian, is represented along the trail by the pueblos of San José (1777) and Los Angeles (1781). The comisionados, governor's military representative and the chief authority, of these two civil settlements were Anza expedition members, as were nearly the entire group to first settle San José. The pueblo plazas of these two large cities are still vital centers, and the cities take increasing pride in their Hispanic heritage. Some buildings related to the Spanish period are preserved on the plazas in both cities.

Another type of settlement, the private ranch, was unusual in the Spanish period. Of the 600 or so "Spanish land grants" only 20 were actually made in the Spanish period, usually to retired presidial officers. Several went to Anza expedition members or their descendants. From the missions to the ranches, cattle raising was a major occupation along the Anza route from the arrival of the cattle his expedition brought well into this century and, in some areas, to the present day.

*The National Park Service Role*

The Comprehensive Management and Use Plan for the Anza Trail, approved in October 1996, identifies 119 potential historic or interpretive sites

along a designated auto tour route that are related to the Anza expedition, its descendants, and Spanish colonial history. These sites can become official components of the Juan Bautista de Anza National Historic Trail through certification, a voluntary process in which a site owner or manager agrees to adhere to National Park Service standards for resource preservation, protection, and public enjoyment. The official Anza Trail marker will be used only at certified trail locations.

Thirteen percent of the Anza Trail crosses federal lands which, according to the National Trails System Act, automatically become components of the trail. Only two national park units along the route are directly related to the Anza expedition—Tumacácori National Historical Park at the southern end of the trail and the Presidio of San Francisco at the northern end. Therefore, nearly all protection, marking, and interpretation of sites will be accomplished through certification agreements and memoranda of understanding (MOU) with myriad state and local agencies, organizations, and individuals along the route. The National Park Service (NPS) can offer technical and limited financial assistance to certified sites.

The NPS is currently preparing an MOU with the State of California Department of Parks and Recreation to certify 23 park sites associated with the Anza Trail. These sites include some of the most pristine and historic trail segments as well as missions, presidios, adobes, and other vestiges of Spanish colonial rule. Another MOU with the California Department of Transportation (Caltrans) will provide for marking the auto tour route with the official marker. The agreement will include Caltrans sharing its cultural resource inventories along highways that are part of the auto route. The NPS will seek similar agreements with the State of Arizona.

Many resource protection measures originate with nonprofit groups or local agencies. For example, in Cupertino, California, local activists led by the county chairperson for the Amigos de Anza, a support organization for the trail, rallied to save from housing construction the knoll from which Anza and Font first viewed the bay of San Francisco. The developer agreed to preserve the knoll as public open space and to interpret the site as part of the Anza Trail.

In Atascadero, a city in San Luis Obispo County, California, the Amigos de Anza chairperson encouraged the city, the county, the mutual water company, and a nonprofit organization to work together to mark and protect for public use about three miles of the Anza Trail along the Salinas River.

In Riverside County, California, the Anza Trail was a key element in a resource agency receiving funds to acquire for conservation and public use Mystic Lake, originally named "Bucareli" by Anza for the viceroy who authorized his expedition. Protection of an associated habitat corridor will preserve the historic viewshed.

In Arizona, Pima County, where Tucson is located, has recognized the Anza Trail on its county plans and regularly acquires easements from developers along the Santa Cruz River, the Anza route. Last May, the county passed a bond issue which includes funds for the development of the four Anza expedition campsites in the county. The county archeologist has been involved in all these projects and ensures that proper surveys are conducted and protection measures incorporated.

In Santa Cruz County, the Anza Trail Coalition of Arizona has been active in constructing and maintaining 4.5 miles of the Anza Trail made available to the public by a local developer. Recently, the county board of supervisors agreed to pay liability insurance for the Coalition so that it can take over the easement for that section of trail and 10 more miles of trail offered by another developer.

The National Park Service supports the many efforts on behalf of the Anza Trail with letters and technical assistance, as appropriate. When owners and managers request it, the NPS will certify and mark sites and trail segments and work cooperatively to see the Anza expeditions, the Spanish colonial period, and the New World Hispanic culture interpreted for public education and enjoyment.

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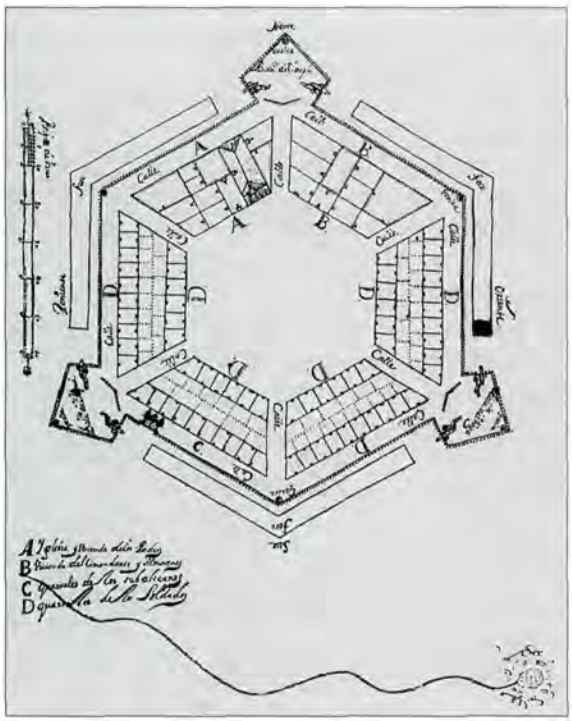
*Meredith Kaplan is Long Distance Trail Administrator, Pacific Great Basin Support Office, National Park Service.*

George Avery

# Los Adaes
## An 18th-Century Capital of Texas in Northwestern Louisiana

Los Adaes is the site of an 18th-century Spanish presidio and mission established in 1721 which served as the capital of the province of Texas until 1773. The presidio—Nuestra Senora del Pilar de los Adaes, and the mission—San Miguel de Cuellar de los Adaes, are named after the Adaes Indians, a group of Caddo Indians. Archeologists follow the shorthand found in historical documents and refer to the site containing both the site and mission as "Los Adaes" (Bolton 1962; Gregory 1983; McCorkle 1981).

Los Adaes is located in northwestern Louisiana, near Robeline, and was initially established in response to a French trading post established in 1713 by Louis Juchereau de St. Denis some 18 miles away among the Natchitoches Indians, another Caddoan group. In 1714, St. Denis traveled to the northernmost Spanish presidio on the Rio Grande, San Juan Bautista, in order to trade with the Spanish. Such trade was not allowed by the Spanish government and St. Denis was arrested. Within two years, St. Denis had married the granddaughter of the commandant who had arrested him, and in 1716, St. Denis was hired as a guide for the Spanish expedition which would establish in modern-day East Texas the presidios and missions which were the response to his trading post among the Natchitoches. St. Denis' trading post later became Fort St. Jean Baptiste, and the settlement around it took the Indian name of Natchitoches. Herbert Bolton, the father of the Spanish Borderlands concept, has described the relation between the Spanish at Los Adaes and French at Fort St. Jean Baptiste as one of "kinfolk diplomacy" (Webb and Gregory 1990; Gregory and McCorkle 1980–1981; Gregory 1973).



*Architect's Plan of Los Adaes Presidio. Courtesy Old Spanish Missions Historical Research Library, Our Lady of the Lake University, San Antonio, Texas.*

The interaction among the Spanish, French, and Caddoan groups in what is now northwest Louisiana was characterized more by accommodation and mutual support, than by domination and resistance. This cooperative relationship was evident in the spiritual, social, political, economic activities at Los Adaes. Spanish priests from Los Adaes would say mass at Fort St. Jean Baptiste, there was intermarriage among the Spanish, French, and Caddoan groups, and Los Adaes soldiers were sent to help the French fight the Natchez Indians in 1731 (Gregory and McCorkle 1980–1981:39). The composition of the garrison at Los Adaes reflects the intermarriage of ethnic groups in New Spain as a 1731 roster indicates that 29 *Españoles*, 14 *Mestizos*, 8 *Mulattoes*, 7 *Coyotes*, 1 *Lobo*, and 1 *Indio* were stationed at Los Adaes (McDonald and Perzynska 1994, Catholic Archives of Texas, 53.2a:32-34). The terms *Mestizo*, *Mulatto*, *Coyote*, and *Lobo* were descriptions of *casta* or ethnicity and represented designations for the offspring of persons of parents of differing ethnicity (see Esteva-Fabregat 1995). For example, the offspring of a Spaniard or *Español* and Indian was referred to as a Mestizo, the offspring of an *Español* and African was a *Mulatto*, and the offspring of an Indian and *Mestizo* was a *Coyote*.

Even though it was prohibited by both governments, there was commercial activity between Los Adaes and Fort St. Jean Baptiste. Archeological investigations conducted at Los Adaes over a 30-year period by Dr. H. F. "Pete" Gregory (1985, 1984, 1982, 1980,1973) of Northwestern State University of Louisiana at

(adapted from Naylor and Polzer 1988:70)

*Map of 18th century New Spain showing location of presidios, missions, and recruiting areas mentioned in text. Route of 1727 military inspection of presidios is shown. Adapted from Naylor and Polzer, 1988.*

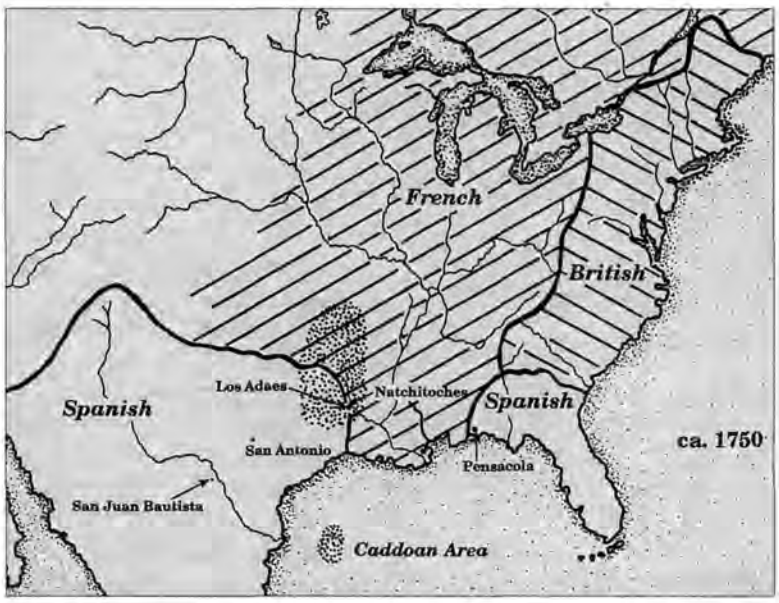
Natchitoches have recovered a wide variety of French trade goods, including fragments of French wine bottles, brass kettles, firearms, knives, and lead cloth seals. Identification and conservation of all metal artifacts recovered from Los Adaes over the past 30 years was conducted through the volunteered services of Jay C. Blaine, Texas Volunteer Archaeological Steward. Blaine (1993) has suggested that the observation of substantially greater deterioration of metal artifacts collected within the past 10 years compared to metal artifacts collected 30 years ago at Los Adaes might be the result of acid rain.

Like the other 18th-century missions of East Texas in the Caddoan area (see Carter 1995), the mission at Los Adaes had no Indian converts living around, but the Los Adaes pottery assemblage is dominated by Caddoan pottery (90%), and some of the Caddoan pottery forms recovered include brimmed bowls and handled pitchers, which suggests that Caddo potters were meeting the Spanish demand for pottery, in part, with European pottery forms. The Caddoan storage jar appears to have replaced European pottery storage containers, which are very rare at Los Adaes. Roughly equal amounts of Spanish tin-enameled wares made in Puebla and French tin-enameled wares are represented in the archeological assemblage of Los Adaes. The Spanish at Los Adaes clearly maintained their horse tradition as the horse gear recovered from Los Adaes is distinctly Spanish.

Los Adaes was closed in 1773 when roughly 500 people left for San Antonio. Many of the Adaesaños left San Antonio and eventually formed a settlement which became Nacogdoches, Texas. Many Adaesaños returned to what is now northwest Louisiana, and it appears that some may have never left as there exist today communities with Spanish, Native American, and French heritage in northwest Louisiana.

Much of the Los Adaes site is now owned by the Louisiana Office of State Parks as the Los Adaes State Commemorative Area (SCA). The Louisiana Office of State Parks, in cooperation with Northwestern State University of Louisiana, and with funding from the National Park Service and the Louisiana Division of Archaeology, initiated the Los Adaes Station Archaeology program in 1995 to assist in the development of an interpretive prospectus and a master plan for Los Adaes SCA (Avery 1995,1996). The Los Adaes Station Archaeology Program is now fully funded by the Louisiana Division of Archaeology, and so far, the cooperation between the various organizations has mirrored the historic cooperation among the Spanish, French, and Caddoan groups.

Recently, a workshop to identify themes relevant to Los Adaes and to recommend how to interpret these themes was held in conjunction with the Natchitoches/Northwestern State University Folk Festival. The theme of this year's folk festival was Spanish Heritage in Louisiana and the workshop participants gave public presentations at the folk festival in addition to their contributions during the workshop. The participants included representatives of the Caddo Indian Tribe of Oklahoma, the Caddo Adais Indian Tribe, the Choctaw, Apache and Affiliated Tribes, Louisiana Office of State Parks, Jean Lafitte National Park, and Los Adaes Advisory Committee; a linguist from Northeastern Louisiana University and two genealogists from Texas; as well as archeologists from the Texas Dept. of Transportation, Stephen F. Austin University, University of Texas Archaeological Research Laboratory, and Northwestern State University. The two-day affair was funded, in part, by the Louisiana Endowment




*The Caddoan area and territories under the control of the Spanish, French and British, c. 1750. Los Adaes and Natchitoches are roughly 15 miles apart, on either side of the Spanish-French border. The Caddoan area of habitation covers a large portion of the Spanish-French borderland. The Caddoan peoples were able to maintain generally peaceful relations with the Spanish and the French, at times playing one off the other, and therefore neither the Spanish or French were able to dominate the Caddo. From Smith, 1995.*

for the Humanities, the Louisiana Office of State Parks, the Louisiana Division of Archaeology, Northwestern State University, and the Cane River Creole National Historical Park. Los Adaes SCA is in the Cane River National Heritage Area, and funding from the Cane River Creole National Historical Park was intended to charge the workshop participants to identify interpretive themes which were also relevant to the Cane River National Heritage Area.

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*George Avery is Los Adaes Station Archaeologist and a member of the Department of Social Sciences at Northwestern State University of Louisiana in Natchitoches, Louisiana.*

# Hispanics and Mining

Spanish traditions and Hispanic workers played an important role and continue to play important roles in the mining industry of the Far West, from before the placer gold discoveries of California in 1848, to modern copper workings at Santa Rita, New Mexico. Spanish tools, techniques, and legal systems were imported to the New World and influenced mining throughout the U.S.; names alone recognize their contributions—for example at Sonora, California, Terlingua, Texas, and Mines of Spain State Recreation Area near Dubuque, Iowa.

Preservation of historic mining sites related to Hispanic influence and settlement are problematic. Too often earlier settlements have been obliterated by modern workings, or the sites have become ghost towns with only archeological evidence (a recent Historic American Engineering Record project at the Mariscal Mine, Big Bend National Park, for example, included documentation of the vanished workers' village below the furnace works). Fortunately, members of the Hispanic communities in many 20th-century mining towns such as Globe-Miami, Arizona, respect and recognize their past contributions and are working to preserve them.

*—Robert L. Spude*

*Hispanic mine workers join with other miners and a few politicians in front of the Miami Miners Union office, Miami, Arizona, ca. 1940. Early in the century, the union won an unprecedented wage scale for its workers.*

*Turn-of-the-century Hispanic mine workers pose in an unidentified Southwestern mine. With candle holders in hand—their sole source of light underground—they pose for a visiting photographer. Hispanic miners were often the majority or entire work force at many mines located in southern California, Arizona, New Mexico, and west Texas.*

*These two panoramic views of the mining town of Ray, Arizona show the more pleasant company houses at upper right and the neighborhood of "Sonora" in the lower view tucked in a notch in the mountain at center. Like many historic mining locations related to Hispanics, all evidence of "Sonora" has disappeared under the Ray open pit mine.*

*Photos courtesy Bob Spude collection.*

Susan Shearer and Michel R. Lefevre

# Latinos In Historic Districts
## Whose History? Whose Neighborhood?

From the mid-20th century to the present, Latino immigration in central and southeastern Pennsylvania has had both an economic and social impact on such cities as Lancaster, York, Harrisburg, Reading, Allentown, and Philadelphia. Latinos coming to this region, mainly from Puerto Rico, have settled in inner city neighborhoods that often encompass some of the most historic areas of these cities. While each of these cities has established historic preservation planning and programs in the revitalization of its neighborhoods, communication about what these programs can offer to Latino residents has often been absent, as has an understanding by the preservation community of the Latino community's heritage, culture, or circumstances.

Some cities, such as Lancaster whose Latino population was recorded in the 1990 census as 20.6%, have had success in creating new housing rehabilitation and home ownership opportunities within Latino neighborhoods. Much, however, still needs to be done to enhance mutual understanding and cooperation to prevent the loss of historic inner city building fabric and to make historic neighborhoods adaptable to the cultural needs of their new residents. Bringing together leaders from the Latino and preservation communities with city officials responsible for implementing historic designation and related programs is critical to increasing communication, furthering preservation efforts, expanding housing rehabilitation and home ownership programs within these historic districts.

With these goals in mind, Preservation Pennsylvania, the statewide nonprofit historic preservation organization for the Commonwealth, and the Pennsylvania Historical and Museum Commission's Bureau for Historic Preservation proposed conducting workshops in Lancaster and Philadelphia, in the fall of 1997. With program and planning assistance from the Mid-Atlantic Regional Office of the National Trust for Historic Preservation and local organizations in the two cities, the framework for the workshops was developed, and a proposal submitted to the National Park Service for funding through the 1997 Cultural Resources Training Initiative grant program. National Park Service funding, which is supplemented by a grant from Mellon Bank, will support the implementation of the workshops as models for the development of similar programs in other cities with significant Latino or other immigrant populations.

The format for the day-long program begins with a look at cultural diversity and its role in our society today. The heritage of the Latino culture and the built environment is explored by an architect who grew up in a Latino neighborhood of North Philadelphia and whose Philadelphia architectural practice has experience in historic rehabilitations. The architectural heritage of Latinos also will be addressed by the keynote speaker, Arleen Pabon, the former State Historic Preservation Officer for Puerto Rico. From these introductions to both our shared and our differing architectural and cultural roots, panel discussions will bring representatives from the Latino community, city officials, and historic preservationists together to discuss a number of key issues. Panels will focus on the perception of historic preservation in the Latino community and the role that historic preservation can play in Latino neighborhoods; on funding for rehabilitation; and on neighborhood

*The Spanish American Civic Association (SACA) Development Corporation "Latin Quarter" Scattered Site Housing Project in Lancaster, Pennsylvania, received a 1996 Historic Preservation Construction Project Outstanding Achievement Award for Rehabilitation of Single Residential Buildings from the Pennsylvania Historical and Museum Commission. Northeast streetscape shown. Courtesy Preservation PA.*

revitalization efforts and enhancing community character.

The goal of the workshop is to increase understanding and sensitivity of preservationists to the culture and history of the Latino community; and of the Latino community to the benefits and advantages of historic designation to their neighborhoods. The issue for discussion pose questions that challenge preservation thinking about the impact a new immigrant culture may have on historic buildings. Should these buildings evolve and change and reflect the continuum of history and the people who have inhabited them? Must, or can, the 19th-century neighborhoods of our inner cities be restored as historically accurate monuments to the early immigrant populations who first inhabited them? The questions we pose—Whose History? Whose Neighborhood?—are questions that will continue to push our thinking about our heritage and how we, as preservationists, respond to changing demographics and to the needs of our neighbors.

For information on the conferences, contact Susan Shearer, Preservation Pennsylvania, 257 North Street, Harrisburg, PA 17101, 717-234-2310.

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*Susan Shearer is assistant executive director, Preservation Pennsylvania.*

*Michel R. Lefevre is community preservation coordinator, Pennsylvania Bureau for Historic Preservation, Pennsylvania Historical & Museum Commission.*

# The Hispanic Challenge

The Timucuan Ecological and Historic Preserve, located in the northeast quadrant of Jacksonville, Florida, will dedicate its new museum exhibits on October 11. The new exhibits are designed to make visitors aware of the significance in their lives of the major cultural and natural resources found within the Preserve's 47,000-acre authorized boundary. The exhibit change is directly tied to legislation passed by Congress in 1988 which specifically stated that the existing museum building at Fort Caroline National Memorial—established in 1953 and incorporated into the Preserve—will become the interpretive center for the Preserve. This designation effectively extends the interpretive theme to include not only natural history of the region but also the entire 246 years of Florida's First and Second Spanish Periods! Visitors will be exposed to a history for the most part not previously known.

For 40 years, interpreters at Fort Caroline concentrated on the significance of the French colony of La Caroline. As per the enabling legislation, only scant attention was given to the Hispanic presence in Florida during the years 1562–1569. Indeed, for the Memorial interpretive staff, the Huguenot (Protestant) French represented the "good guys" and the Catholic Spanish represented the "enemy" both historically and interpretively! An occasional reference was made to Pedro Menendez's invading force but usually visitors interested in the Spanish presence were directed southward to St. Augustine (San Augustin) with its Castillo de San Marcos and Fort Matanzas National Monuments.

Two major events within the last 10 years have changed our "interpretive tune"—the Timucuan Preserve legislation and the Columbus Quincentennial. The latter has caused much reexamination of the Hispanic presence here in Florida, both historically and in modern times. A plethora of new books have been written and published, others long out of print republished and "rediscovered," and a whole new generation of armchair historians, anthropologists, and archeologists created. Combine this with what the U. S. Census demographics have been stating for several years and all of a sudden the Pilgrims are history!

Previously non-interpreted historic sites associated with the Hispanic presence in La Florida and included within the boundaries of the Preserve are:

- Fuerte de San Gabriel, Fuerte de San Esteban, and Fuerte de San Mateo—each associated with the Spanish occupation of this area after the French were expelled in 1565;
- Catholic Franciscan Mission San Juan del Puerto de Mocama, 1585–1702;
- Fuerte Piribirriba, San Vicente Ferrer, and Dos Hermanas, mid 1700s.

Unfortunately for the interpreter and park visitor, nothing remains of any structures associated with any of these historic sites and only the location of San Juan del Puerto is known.

One of the biggest challenges that many non-Hispanic historic sites have today is the difficulty in interpreting the significance of their site to recent immigrants to whom the site's history has little relevance. With the tremendous influx of Hispanic immigrants to this country, the interpretive staff at the Timucuan Preserve will not have this particular problem. Our challenge will be the assimilation of 250 years of Spanish occupation of the peninsula.

How many people realize that not until the year 2052 will the United States have "owned" Florida longer than the Spanish?

*Paul Ghiotto*
*Park Ranger*
*Fort Caroline National Memorial*

Mark Barnes

# Hispanic Studies by the National Park Service in the Southeast and Caribbean

The National Park Service has traditionally had a strong program of interpretation of the Spanish colonial period in the Southeast, through the 1935 Historic Sites Act. This Act allowed the Park Service to undertake theme studies to identify and designate nationally significant properties as National Historic Landmarks (NHLs). This Act provided for the incorporation of NHLs into the park system to interpret the history of the United States, and also gave the service the opportunity to assist in the preservation of NHLs through cooperative agreements.

*The plantation house of Hacienda Buena Vista, a mid-19th-century coffee plantation. Restored with aid of HAER research, the property is being studied for NHL status.*

Starting in the 1930s a number of nationally significant historic sites associated with the theme of Spanish colonial Exploration and Settlement were identified for possible inclusion in the national park system. The first cultural properties incorporated as a park unit by transfer from the War Department, was the late-17th-century masonry Castillo de San Marcos, obtained in 1933; and the 18th-century masonry Fort Matanzas, which had protected Spanish colonial St. Augustine, Florida. This was followed up the next year with the creation of Fort Frederica National Monument, in Georgia, a significant early-18th-century English town and fort complex that figured prominently in the Anglo-Spanish struggle for control of the Southeast.

Following World War II, the National Park Service continued to add areas to the system which interpreted the early Spanish exploration and settlement of the Southeast and Caribbean by the acquisition of De Soto National Memorial, Florida (1948), and San Juan National Historic Site, Puerto Rico (1949). The service also acquired significant French colonial areas in the Southeast which interpreted the colonial dynastic struggles of Spain and France for this area, such as Fort Carolina National Memorial, Florida (1950), and Arkansas Post National Monument (1960).

At the same time as these last properties were being added as park units, the Historic Sites Survey program of the National Park Service was undertaking a series of Spanish colonial nationwide theme studies to identify nationally significant properties for designation as National Historic Landmarks (NHLs) as their contribution to the Mission 66 Program.* This work identified and designated the following Spanish colonial or associated southeastern properties as NHLs—Apalachicola Fort Site, Alabama; Parkin Indian Mound, Arkansas; British Fort, Cathedral of St. Augustine, Fort San Carlos de Barrancas, Fort San Marcos de Apalache, Gonzalez-Alvarez House, Llambias House, Plaza Ferdinand VII, Safety Harbor Site, St. Augustine Town Plan Historic District, and San Luis de Apalachee, Florida; St.

*Mission 66 was a 10-year program to upgrade facilities, staffing, and resource management throughout the System by the 50th anniversary of the NPS in 1966. Dozens of park visitor centers, hundreds of employee residences, and the Mather and Albright employee training centers at Harpers Ferry and the Grand Canyon are among the program's enduring legacies.

*Casa Cautiño, in Guayama, Puerto Rico. This building was the headquarters for General Fred Grant during the occupation of the island in the Spanish American War in August of 1898. Casa Cautiño is part of a proposed NHL. Photo by the author.*

Catherine's Island, Georgia; The Cabildo, Fort St. Philip, Homeplace Plantation House, Jackson Square, Lafitte's Blacksmith Shop, Madame John's Legacy, and The Presbytere, Louisiana; La Fortalez, Puerto Rico; and the Columbus Landing Site in the United States Virgin Islands.

Only two of the NHL properties noted above (Fort San Carlos de Barrancas and the Columbus Landing Site) have become park units since their designation in the early 1960s. The rest are owned by state and local government agencies, private preservation groups, and individuals involved in the preservation of these properties, and many are open to the public. However, throughout the 1960s and 1970s, the NHL programs went into a decline and many deserving nationally significant properties were not recognized.

In the mid-1980s, the National Register Programs Division of the Southeast Region, in Atlanta, revived the NHL program in the southeastern and Caribbean area by undertaking special studies of Los Adaes, an 18th-century Spanish colonial town and presidio site, in northwest Louisiana, and the Menard-Hodges Site, a 17th-century French colonial trading post, in southeast Arkansas. These were designated by the Secretary of the Interior as NHLs in 1986 and 1989, respectively. The site of Los Adaes has recently been acquired by the State Parks of Louisiana for future interpretation and the Menard-Hodges Site was acquired for preservation by the Archaeological Conservancy.

The Atlanta National Register Programs Division, as the only field office then actively researching and designating properties as NHLs, was requested by the Chief Historian of the NPS to study two southwestern Arizona Spanish colonial mission sites—Guevavi and Calabazas—as potential NHLs. Both sites were designated as NHLs in 1990 and by 1997 both mission sites were added to Tumacácori National Monument as outliers.

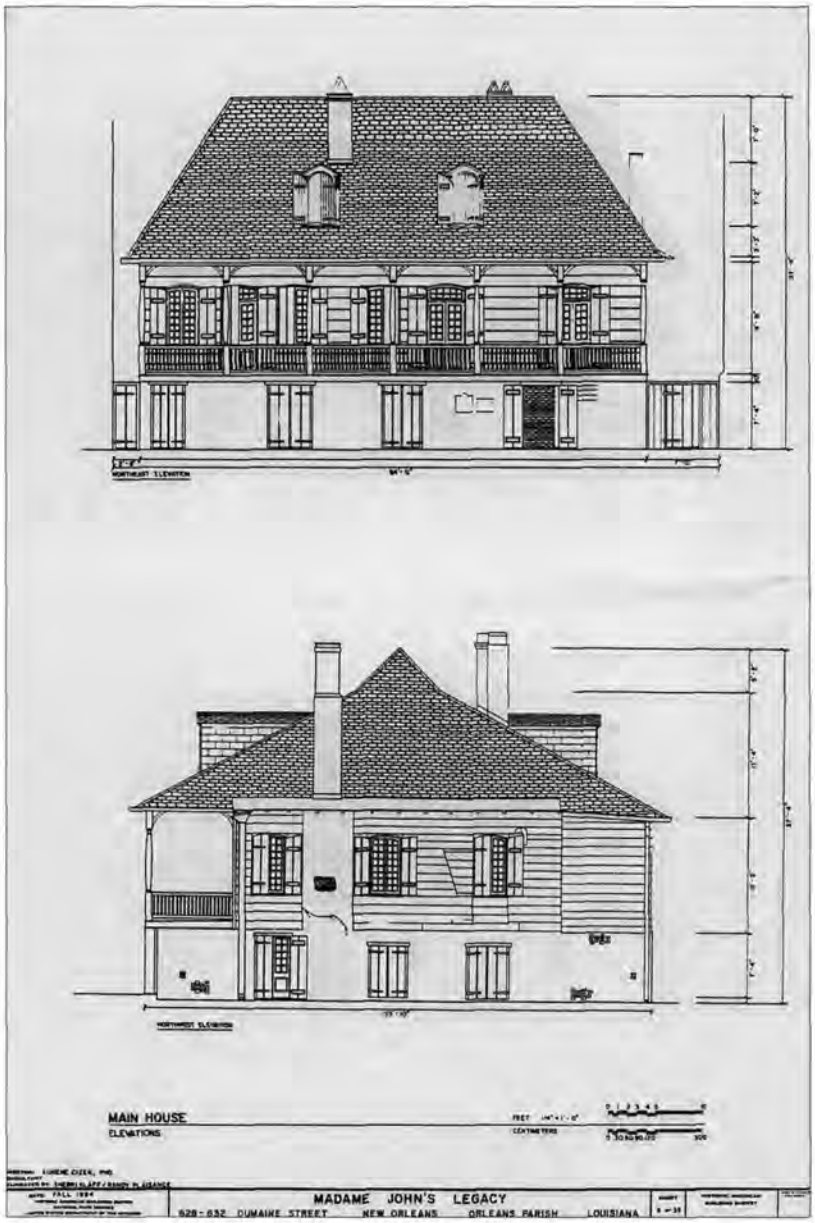
At this point it was decided to develop a sound comparative approach to the development of future NHLs in the Southeast. The National Register Programs Division decided to undertake a Historic Sites Thematic NHL Study for historic Native American and colonial properties in the southeastern states and Caribbean possessions. The time frame was set at c. A.D. 1500 to 1830. Although for Puerto Rico and the Virgin Islands, the end time frame was the end of the colonial period, or 1898 and 1917, respectively.

As of 1997, a number of Native American sites with historical associations with the Spanish have been designated, such as Yuchi Town Site, Alabama (1996); Eaker Site, Arkansas (1996); Dancing Rabbit Creek Treaty Site, Mississippi (1996); the Caguana Site, Puerto Rico (1994); and the Chucalissa Site, Tennessee (1994). Similarly, a number of historic Spanish colonial sites, such as the Fort Mose Site—the first free Black town in the United States—in Florida (1994); the Caparra Site—the 1508–1521 town site of Juan Ponce de Leon—in Puerto Rico (1994) were designated as NHLs through this historic sites theme study.

Future plans of the National Register Programs call for the revision of older

*Bombardment of San Juan, Puerto Rico by Admiral Sampson. May 12, 1898.*

*Two HABS drawings of Madame John's Legacy, a colonial building in New Orleans, LA.*




NHLs, such as the Columbus Landing Site, in the Virgin Islands, to include more detail on the effect of the Columbian encounter on Native Americans in the Caribbean. It is envisioned that this document can be used as an interpretive plan by the National Park Service on St. Croix. This office has also completed a field re-survey of St. Augustine Historic District NHL. This work to be incorporated into a revision of the nomination has identified a number of new Spanish colonial buildings and sites not noted in the original nomination.

New studies currently under development are a Multiple Property nomination for cultural resources associated with the theme of Spanish-American War Sites in Puerto Rico; the 16th-century Spanish colonial town site of Santa Elena, South Carolina; a Multiple Property nomination for Spanish colonial mission sites in Florida; a 19th-century Spanish colonial coffee plantation—Hacienda Buena Vista—in Puerto Rico; a Multiple Property nomination for 16th-century Calusa Indian mound sites in Florida; and a study of the First Lines of Defense of San Juan, Puerto Rico, where the Spanish defeat a British force in 1797 in one of the few Napoleonic battles to take place on American soil.

The identification, application of NHL criteria, and nomination of new NHLs or the revision of existing NHLs, should not, however, be seen as the end product. This documentation is assembled by the National Register Programs Division in conjunction with State Historic Preservation Officers, graduate students from preservation departments, professional historians, archeologists, architectural historians, and private individuals, and federal, state, and local agencies with one ultimate goal—preservation.

National Historic Landmark designation allows the National Park Service—through the 1935 Historic Sites Act—to get actively involved in working with diverse owners to achieve preservation solutions for these nationally significant properties. As noted above, the Service has preserved a number of these Hispanic NHLs in the Southeast and Caribbean by adding them to the national park system. It is, however, not practical to assume that the Service will do this for all NHLs.

Using private foundations and other government agencies, the National Register Programs Division have been instrumental in the cooperative preservation of a number of these NHLs, either through acquisition and restoration for interpretation, or setting the historic areas aside as research areas for the future. It is this goal that the Atlanta office hopes to foster for the future.

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*Mark Barnes is Senior Archeologist, National Register Programs Division, NPS, Atlanta.*

Milagros Flores Román

# The Spanish-American War Centennial and the San Juan National Historic Site

During the Quincentennial celebrations in May 1992, San Juan National Historic Site was shown to be the oldest Spanish Colonial site administrated by the National Park Service. For almost four centuries, after Christopher Columbus landed in Puerto Rico on November 19, 1493, the Island was one of the most important points for the Spanish government. The significance was recognized in the early-16th century by Charles V as the "Key of the West Indies." The port of San Juan served as the principal element within the Spanish master plan for the commercial exploitation of the Americas. As a result of this, the city of San Juan slowly developed into a Royal Presidio and a defense of the first order. These fortifications show the significant role played by Spain in the exploration, settlement, and exploitation of the Americas, as well as representing the best of military engineering of the period.

Today, San Juan National Historic Site is preparing to play another major role in modern history—the centennial celebration of the event that marked the end of the Spanish Empire in the Americas: the Spanish-American War. On May 12, 1898, Admiral William Sampson's bombarded the city of San Juan for three hours. From this event the United States emerged as a New World leader and commanded the island of Puerto Rico. The War Department became responsible for maintenance and preservation of the historic fortifications that for 400 years let Spain retain her colonial and maritime domains in the Caribbean.

*General Nelson A. Miles, leader of the expedition against Spanish forces on Puerto Rico. He had won the Medal of Honor for bravery at Chancelorsville, and fought in the Indian Wars against Chief Joseph and Geronimo before becoming the Commanding General of the Army.*

On July 25, 1898, under the command of General Nelson Miles, the American troops landed at Guánica, a small town on the south side of the island 15 miles west of Ponce. After a brief, bloodless skirmish, the few Spanish defenders fled the town and surrendered to the Americans. A second skirmish followed the next day, again without American casualties. This skirmish gave Mile's troops possession of the main road to Ponce. On July 27, the first of Miles' reinforcements, the brigade from Charleston, under the command of Maj. Gen. James H. Wilson, arrived off Guánica. Miles left his brigade on their transports and sent them on July 28, steaming into Ponce harbor with the battleship Massachusetts in support. Simultaneously, the troops from Guánica attacked the city by land. Outmaneuvered and hopelessly outnumbered, the Spanish garrison retreated toward San Juan. "After only a token resistance, Puerto Rico's largest city had fallen to the Americans."

On October 18, 1898, the United States Forces, under General John F. Brooke, took formal possession of the Island of Puerto Rico. These actions started 100 years of history of the American Presence in Puerto Rico (1898–1998).

The year 1998 will mark the 100th anniversary of the Spanish-American War, an admittedly little known chapter of United States history to most citizens, but nevertheless an important historic watershed which marks the emergence of the United States as a global power. The fate of the last four generations of the citizens of Puerto Rico, Guam, Philippines, Cuba, and Hawaii were forever and irrevocably changed by the events of 1898. Particularly for those 3.6 million American citizens who today live in the Commonwealth of Puerto Rico, and their more than 3 million fellow Puerto Ricans who live in the US mainland states, the Spanish-American War is a crucial pivot point in their history, as important to their understanding of themselves and their culture as the Revolution or Civil War might be considered for mainland citizens.

The San Juan National Historic Site, which is also a UNESCO World Heritage Site, is the only unit of the National Park Service whose history includes any battle of the Spanish-American War. A US Navy flotilla shelled forts El Morro and San Cristobal on May 12, 1898, the last combat to be experienced by the venerable fortifications of Old San Juan.

As 1998 comes closer, more and more visitors, both English-speaking and Spanish-speaking, will want to know more about what happened in 1898 than just a few mental footnotes about the battleship Maine, Teddy Roosevelt, and San Juan Hill, in Cuba. In Puerto Rico, there will be an

*The Black officers of Company L of the 6th Massachusetts Volunteer Infantry Regiment. Company L was sent to Puerto Rico and was the only Black volunteer unit to engage in combat. 1st Lt. W.H. Jackson, Capt. W.J. Williams, and 2nd Lt. G.W. Braxton (l-r).*

intensifying introspection about the Spanish-American War and the US era.

The San Juan National Historic Site has been designated as the Official National Park Service representative for events surrounding the Spanish-American War Centennial in Puerto Rico by the Southeast Area Field Director (NPS).

Some of the projects that are being developed at San Juan in preparation of this major event are the inauguration in February 1998 of the exhibit San Juan 100 years ago, and the publication "1898 Spanish-American War Bibliographical Sources available at the San Juan National Historic Site Military Archive Collection." The park is also working on its WWW Home Page which will include a section on the Spanish-American War.

Also, the park has been working and very active collaborating within local and international organizations on this centennial commemoration. We would like to share with the NPS community some of the activities that will be taking place through the centennial year:

**Conference: "1898: The Treaty of Paris. Origins and Consequences for Cuba."**
Sponsor: Florida International University/University of Miami, Miami, Fl.
Dates: May 14–16, 1998
Tel. 305-348-1991. Fax: 305-348-3593
Contact person: Uva de Aragón, Subdirector Cuban Research Institute, Florida International University Latin American and Caribbean Center, University Park, Miami, Florida 33199.

**Conference: "1898 and the World: Context and Actors"**
Sponsor and place: University of the Phillipines, Quezon City, Phillipines.
Dates: June 9–12, 1998
Tel. 632-924-2966
Contact person: Dra. Maria Luisa Camagay

**Conference: "1898 Hispanic America,Saxon America"**
Sponsor: University of Puerto Rico, Rio Piedras, Puerto Rico.
Dates: Sept. 9–11, 1998
Tel. 787-764-0000 ext. 2026, Fax: 787-763-4811
Contact person: Dr. Luis Agrait, Director History Department, University of Puerto Rico

**Conference: "The Treaty Guadalupe-Hidalgo: End of the Hispanic expansion for North America and the beginning of the Chicano experience in the United States"**
Sponsor: University of Berkeley, California
Dates: October 16–17, 1998
Tel. 510-643-5996
Contact Person: Dr.Ignacio Navarrete

**Conference: "1848 and 1898: the two Grand Facing Events of the Hispanic and Anglo-Saxon Civilizations in North America and their effects in the relations with Spain"**
Place: Madrid, Univerisidad de Alcalá de Henares, Spain.
Dates: December 10–12, 1998
Tel. 305-348-1991, Fax: 305-348-3593
Contact Person: Uva de Aragón, Sub-Director Florida International University Latin American and Caribbean Center, University of Miami, Florida 33199

**Conference and Exhibition: "Army and Navy on the 98: Cuba, Puerto Rico and Phillipines"**
Sponsor: Ministry of Defense, Army Headquarters, Historic Military Service and Army Museum, Madrid-Avila, Spain
Dates: March 23-27, 1998
Contact Person: Coronel, Longinos Criado Martinez.
C/O Martires de Alcalá, 9, 28015, Madrid, España
Tel. (91) 547.03.00, 547.03.08, 547.03.09, Fax: (91) 559.43.71

**Congress: "The 1898 Conflict: Origins and Consequences"**
Sponsors: National Commission for the Commemoration of the 1898 Centennial, Interamerican University of Puerto Rico, National Park Service-San Juan National Historic Site
Dates: August 22-30, 1998, San Juan. Puerto Rico
Tel. 787-250-1912 exts. 2177/2178. Fax: 265-6965
Contact persons: Luis Mayo-Interamerican University of Puerto Rico
Milagros Flores-National Park Service, San Juan National Historic Site, phone: 787-729-6777, 729-6653

TVE, from Spain (Televisión Española), is producing a Documental Series entitled "Maine 98." Production will include filming on site in Spain, Cuba, Phillipines, the U.S.A. (continental) and Puerto Rico. Contact person: Angel Pelaez Poyán, Program Director Maine 98.
Tel. (91)346 90 45/346 93 03, Fax: (91) 346 30 88.

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*Milagros Flores Román is a historian at the San Juan National Historic Site, Fort San Cristóbal, San Juan Puerto Rico.*

Julia C. Walker

# Preservation Internship—
## or How I Learned to Love the Spanish-American War

For over 10 years there has existed a cooperative training relationship between the Heritage Preservation Masters Degree program at Georgia State University (GSU) and the National Register Programs Division of the Southeast Regional Office of the National Park Service (SE NPS). As a student of GSU's Heritage Preservation program, I was first exposed to this relationship by taking the Public Archeology course, taught by Dr. Mark Barnes, Senior Archeologist for the SE NPS. The Public Archeology course is specifically designed to expose the student to "real world" federal involvement in historic preservation. I had left a career to start over in another field and Dr. Timothy Crimmins, head of the Heritage Preservation program at GSU, strongly recommended this course to provide me with a solid background in the federal side of preservation. Following Dr. Crimmin's recommendation led me to a priceless intern experience with the NPS.

Dr. Barnes referred me to Mr. Cecil McKithan who is the Chief of the National Register Programs Division. Both Dr. Barnes and Mr. McKithan were from the start very enthusiastic about developing an internship program with GSU.

Surprisingly, there had never been an intern from GSU with the SE NPS. There is a tendency for preservation students to view the NPS as a rich source for contract work upon graduation and little else. Too often the NPS is not considered a resource for students to tap for their course work. The NPS is viewed by many students to be too large and impersonal to bother with a mere student. Even though most GSU Heritage Preservation students knew Dr. Barnes, and were aware of his successful preservation work with the SE NPS, knowing this did not lessen the preconceived notion that the NPS was too large and bureaucratic to welcome student interns. As I quickly discovered, this is a misconception that not only does a gross injustice to the NPS but severely curtails the internship options of the student. As an NPS intern, I found the preservation student is given the opportunity to not only see the dedicated preservation efforts of NPS personnel but also the processes that makes preservation by the NPS possible.

*The Landing at Guainica, Puerto Rico, July 25, 1898.*

Another consideration in pursuing an internship with the NPS is the fact that most students are loath to work for free. However, due to the number of NPS units throughout the country, almost any preservation student interested in pursuing internships for credit can find an internship opportunity close to home. This means the student is not subject to moving costs or a change in lifestyle—big pluses in the age of rising college costs and almost mandatory student loans. I found it was also possible to arrange an NPS internship on a part-time basis over several quarters or semesters so that the student can be employed somewhere else for wages. However, working purely for credit does allow the student to become truly immersed in the organizational process and goals of the job at hand.

I was put under the direction of Dr. Barnes and given a choice of assignments. Dr. Barnes was very concerned that the internship provide "real world" experience. I was not the only guinea pig for this internship experiment. Dr. Barnes was also being charged with the active role of providing guidance and worthwhile experience to a student outside of the traditional classroom. This type of arrangement was new to both of us and we both learned as we went.

By mutual agreement, it was decided that a beneficial project for the internship would be the development of a draft of a National Register multiple property nomination for the 1998 Centennial of the Spanish-American War in Puerto Rico. The State Historic Preservation Office of Puerto Rico (SHPO PR) was very interested in having a completed multiple property nomination finished in time for the Centennial of the Spanish-American War. This project is timely on several fronts. The most obvious being an accurate record of the war

## Spanish-American War Web Sites

**Spanish American War Centennial Website**
http://www.powerscourt.com/war/

**Spanish-American War 1898**
http://www.history.navy.mil/faqs/stream/faq45-11.htm

**The Spanish-American War**
http://www.smplanet.com/imperialism/remember.html

**10th Infantry Regiment**
http://www.wood.army.mil/3BDE/10_span.htm

**The War from a Parlor**
http://www.rochester.ican.net/~fjzwick/stereo/index.html

**The Spanish-American War**
http://www.dca.net/combinedbooks/TITLES/nspanam.htm

on Puerto Rico and an inventory of historically relevant resources which still exist on the island. It is planned the best remaining sites will be considered for Landmark status after the National Register nomination is completed.

The first order of business was to determine a starting point. Dr. Barnes had already compiled several secondary source books to begin a working outline. Once the information in these sources was integrated into the outline, it was time to search for primary reference materials. The GSU Pullen Library was the logical starting point. Aside from being handy, only three city blocks away from the SE NPS office, the library is very active in the interlibrary loan program in the State of Georgia. Through the interlibrary loan program we were able to locate first person accounts by the likes of the newspaperman Richard Harding Davis, the author Stephen Crane (who both reported on the war in Puerto Rico), President William McKinley, the commanders of the army and naval forces, and even the common soldiers—including one private with the 6th Illinois Volunteer Infantry by the name of Carl Sandburg.

As the draft developed into a true working document, new information was discovered at an exponential rate. Another important resource for information was the Internet. I was able to find bibliographies, lists of state volunteer and regular army units sent to Puerto Rico for the war, and articles about the war using the Internet at the SE NPS office. During one of the Internet searches, I accessed the United States Army History Division web page and got a listing of not only the state volunteer units sent to Puerto Rico, but also the number of wounded, dead, and courts-martialed in each unit. States that sent troops to the war were contacted through the appropriate SHPO office as the activities of the units were often recorded and published within five years of the war. All of these sources uncovered gave depth and richness to the scope of the project.

Dr. Barnes had already compiled a preliminary list of significant properties related to the Spanish-American War in Puerto Rico. New sites in Puerto Rico were identified from the literature search I conducted and will be subjected to field checks by Dr. Barnes and members of the SHPO PR office to study their integrity and importance to the war. But Puerto Rico is not the only area that provided relevant properties relating to the war. During our research we were amazed to discover that there are pivotal historic properties relating to the war that are not located on Puerto Rico, one of the most important being Chickamauga National Battlefield in Georgia, where many state volunteer troops received training before they were shipped out through Tampa, Florida, Charleston, South Carolina, or Newport News, Virginia, to the Caribbean. Needless to say, we were pleasantly surprised to be able to relate the war to sites on the mainland United States.

The true challenge of consolidating the various sources to produce a draft nomination was the pure technical writing that was required. The facts and just the facts, ma'am. Dr. Barnes, veteran of innumerable National Register and Landmarks nominations, provided important guidance on the subject of technical writing. The draft went through extensive editing to present a true account of the Spanish-American War in Puerto Rico. The editing and re-editing were tedious but a valuable learning experience in the art of technical writing and its importance to presenting an unbiased report.

Dr. Barnes is now working closely with the State Historic Preservation Office in Puerto Rico to implement programs to capitalize on the cultural resources attached to the Spanish-American War in Puerto Rico. Dr. Frank Miele, a historian with the SE NPS, is pursuing a possible computerized presentation of historic photographs, illustrations, and artifacts, to be shown during the centennial celebration. The State Historic Preservation Office in Puerto Rico is considering creating a bilingual publication from the finished nomination. It is also anticipated that there will be conferences and lectures, and exhibits of historical artifacts, based on the information derived from my internship. I feel fortunate to have been involved in such an ambitious and formidable project.

While my part in the multiple property National Register nomination process was

restricted to outlining and co-authoring the draft with Dr. Barnes, the opportunity to do meaningful work for credit was incredible. In every sense it was a situation that benefitted everyone involved. I received credit toward graduation. Dr. Barnes had an assistant for four months. The SE NPS and the SHPO PR is the recipient of a draft National Register nomination which could not otherwise have been accomplished by these offices. There is now precedent for future internships for GSU students. The personal benefits are almost too numerous to list: I was able to make valuable contacts within the SE NPS, I was allowed to coauthor a major multiple property National Register draft nomination, and I found out how truly dedicated NPS is to preserving our cultural resources.

Postscript: The staff of the NPS SE and SHPO PR have completed the field work to identify significant Spanish-American War sites on the island for the Multiple Property nomination, due to be completed in the early part of 1998. The internships with NPS SE have been expanded to include other students from GSU and the Historic Preservation Department of the Savannah College of Art and Design to acquire information for new National Register and NHL nominations, revised older NHL studies, and undertake field survey work.

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*Julia C. Walker received her MA from GSU in 1997 and is currently employed with a private EIS consulting firm.*

## Web Sites

Tina Bucuvalas

# Little Havana

## The Cubanization of Miami's Cultural Heritage

Florida's settlement history and natural resources have fostered a wide variety of distinct folk architectural forms and environments—Seminole *chickees*, Cracker houses, Bahamian style buildings, and ethnic districts such as Miami's Little Havana, to name a few. To folklorists, folk architecture associated with Cubans is of great ethnographic interest. Folk architecture, including Cuban, has recently become a topic of research interest at the Florida State Historic Preservation Office.

In 1995, the Florida Folklife Program was incorporated into the State Historic Preservation Office. The first two years of this marriage have been happy ones, as program staff have discovered a variety of ways in which folklife and historic preservation concerns overlap. Among the most obvious common ground is traditional architecture and its relationship to communities. While folklorists and historic preservationists have historically viewed traditional architecture somewhat differently, in recent years, the gap has been closing. Folklorists have been able to contribute an ethnographic viewpoint on traditional architecture and traditional cultural properties. On a practical level, this has resulted in the incorporation of a traditional cultural properties perspective in a recent National Register nomination for an African American community.

In folk architecture, there are no blueprints. Instead, builders rely upon traditional forms and techniques that are part of their cultural heritage. Folk architecture addresses the specific needs of an environment through the use of available resources and application of builders' traditional knowledge to residences, outbuildings, and other structures. It also deals with materials, techniques, built environments (e.g., communities with consistent decorative and spatial architectural features), communal areas, landscaping, and decorative or utilitarian elements added to buildings. While some traditional buildings or districts that incorporate traditional architectural elements may be less than 50 years old, both the longevity of traditions to which they belong and the historical importance of the folk groups that built them would argue for their recognition by historic preservationists.

Florida and Cuba have a long, intertwined history. From the early period of European contact to the present day, their peoples have moved back and forth across the narrow passage as the tides of history have turned—profoundly changing and influencing each other in the process. The earliest Cuban architectural influences came to Florida during the colonial period, when Cuba was served as the Spanish administrative center for Florida. Although that heritage was lost, the 1920s Mediterranean Revival style favored by South Florida developers utilized such Cuban architectural elements as tiles and certain landscape plants.

In the last 40 years, Miami's demographic balance has shifted radically due to an unprecedented influx of immigrants from the Caribbean and Latin America. Between 1959 and 1980, over 625,000 Cubans fled into exile in Miami. In the 1980s, hundreds of thousands of Haitians, Nicaraguans, Jamaicans, Columbians, and others from Caribbean and Latin American nations streamed into the area. The 1990 census revealed that, of the 2 million persons residing in Dade County, 21% were black, 30% were non-Hispanic white, and 49% Hispanic.

These figures add up to a remarkable sum. Forty years ago, Miami was a small, relaxed resort city with a blend of residents primarily from the Northeast, South, and the Midwest. Today, it has been transformed into one of the most cosmopolitan and multilingual cities in the hemisphere. With more than 800,000 residents from the Caribbean, Miami must be considered the area's capital. And with a Spanish-speaking majority, Miami is one of the most influential Latin American cities.

Today, the majority of Miami's Hispanic population is Cuban and Cuban American. Cubans have established new homes and businesses, and in doing so, they created powerful commercial institutions with links to Latin American and Caribbean countries. Although integrated in the American economic mainstream, they have not abandoned many of the traditions that make their folklife unique. Many elements of Cuban architectural construction, materials, styles, and environments are now common in Miami, due both to the

environmental similarities and to the dominant Cuban community. Moreover, a wide variety of other traditional cultural elements are integrated into Cuban districts.

The Cubanization of the Miami environment did not truly get underway until the mid-1960s, when Cuban immigrants gradually transformed the Riverside area near Flagler and SW Eighth Streets into a markedly Cuban residential and commercial area. The transformation of Riverside started with applied ornamentation such as murals, signs, and decoration. Signs displayed numerous references to national heroes or other famous people, places in Havana, landscape traits such as royal poinciana trees or rural scenes with bohios, and religious trappings. As they became more economically stable, Cubans started to purchase ornamentation that was typical of or made reference to Cuba. For example, they planted tropical fruits trees such as the guava, anon, or caimito in yards. They expanded porches to allow enough space for two Cuban-style rocking chairs and for increased social interaction.

The commercial areas, in particular, were profoundly transformed. In addition to applying architectural details such as imitation tiled roofs and eaves, small businesses employed Cuban advertising techniques. For example, many businesses featured large, bright signs painted directly on the wall, and the sidewalk became an integral extension of many commercial establishments. Open-air markets stocked tropical fruits and vegetables in bins facing the sidewalk, and cafes placed tables and chairs outside. Markets frequently opened counters to the sidewalk to offer *cafe cubano, pastelitos,* cigars, and other sundries to passersby. Small-scale street vendors also utilized sidewalk and parking spaces to sell from brightly painted trucks or carts piled with tropical fruits or sweets.

Finally, the immigrants established a wide variety of larger establishments named or modeled after places and things in Cuba: La Floridita Restaurant, Mi Bohio Restaurant, Veradero Supermarket, and others. The transformation was remarkable—Riverside became Little Havana. As Cubans have gradually become more affluent and moved to newer areas in western Dade County, they have created places that combine Latin American and American traits from their inception.

Although construction techniques and styles may differ from those in Cuba, an assortment of traditional architectural crafts still flourishes. For example, iron grillwork has become a common feature on houses and commercial establishments. Grillwork has both decorative and utilitarian functions: it provides an aesthetic dimension at the same time that it prevents burglaries. Due to the high cost of handmade wrought iron, most grillwork is assembled from pre-fabricated pieces to match the needs of the homeowner and the proportions of the house. However, a few traditional Cuban ironworkers continue to create distinctive gates, doors, fences, and window guards for customers who appreciate fine craftsmanship.

*This small Cuban market with counter open to sidewalk customers on Calle Ocho (SW 8th Street) illustrates the transformation of Little Havana, Miami, by the many Cuban immigrants and Cuban Americans. Photo by Michele Edelson, courtesy the Historical Museum of Southern Florida.*

In Cuba, most houses have clay tile roof and floors. Cubans have brought tile making skills to Miami, where they have adapted them to the local environment. Since South Florida has no native clays, roofs and floor tiles are made from cement. This development is highly functional because cement tiles last longer in the hot, moist climate. Roof tiles are molded by hand from cement that is left a natural gray or tinted red with iron oxide.

Cuban style floor tiles provide coolness and freshness in houses during the hot tropical days. Craftsmen create the floor tiles in variety of sizes, shapes, and textures. Surfaces can be made irregular, smooth, natural, or precise. Tiles may be gray, colored with pigments, or sometimes stenciled with designs after they dry. Colors vary from vivid to subtle and delicate. Shapes range from the simple square to hexagons, octagons, elongated hexagons, *fleur de lis,* and other shapes up to 24 square inches.

The hundreds of religious shrines in Cuban American neighborhood are distinctive features of

the Miami landscape. The statue of a saint is visible through a glass door or glass walls. While the statues are always of Catholic saints, they may actually represent either a Catholic saint or a Santeria deity. The difference may be discernible only through the type of offerings in and around the shrine. The shrines appear in a wide range of sizes, from 2' to 10' in height and 2' to 6' in width, and may be set directly on the ground or atop a pedestal. Craftspeople make shrines of many different materials in rectangular, circular, or octagonal shapes, while some garden shops in Hispanic areas offer commercially mass produced yardshrines without statues. Yardshrines seem to have become popular among Cubans after exile, and they may be erected in fulfillment of a vow or to express the owner's devotion to a particular saint or deity.

Although Cubans and Cuban Americans now make their homes in all parts of Miami, Little Havana has maintained a decidedly Cuban character. There are furniture stores that sell distinctive Cuban-style rocking chairs, food vendors offering tropical drinks and Cuban cuisine, and small cigar-making establishments. Then, of course, there is Domino Park—where older Cuban men gather daily to play passionate games of dominoes while they share cups of Cuban coffee and commentary on politics, passersby, and the world in general. At the Bay of Pigs Memorial, you can often glimpse teary-eyed family members as they cross themselves and reflects on their loss of both loved ones and county. Little Havana also hosts many widely attended annual community events, such as the Calle Ocho Festival, the Three Kings Day parade, and a Jose Martí birthday parade.

When I walk the streets of Little Havana, I am frequently reminded of the words of exiled Cuban poet Nestor Diaz Devillegas, *"A veces me pregunto donde temina la verdad y donde comienza el folclor en esas Habanas imaginarias que nos inventarnos en las esquinas de Miami."* [Sometimes I ask myself where the truth ends and where the folklore begins in these imaginary Havanas that we invent on the corners of Miami.]* Cuban Miami is now a part of Florida's cultural reality.

**Note**

* "Un portal fuera del tiempo," *El Nuevo Herald*, June 4, 1993, page 23D.

*Tina Bucuvalas is a folklorist with the Bureau of Historic Preservation, Division of Historical Resources, Florida Department of State.*

## Hispanic Privateers and Ancestral Metallurgists in Hopewell Exhibit

In anticipation of National Hispanic Heritage Month from September 15 to October 15, the National Park Service has opened a temporary exhibit at the Hopewell Furnace National Historic Site visitor center called "Peruvians and Hidalgos—Potters and Privateers." This presentation deals with Spanish and Pre-Columbian metal smelting and metal working as well as the unusual story of a supposed pirate who was very likely the first Hispanic iron worker in Pennsylvania. The exhibit will be on display through the end of October.

"As it turns out, I'm not the first Fernandez related to the iron industry of Pennsylvania," said Hopewell Furnace Superintendent Josie Fernandez, who immigrated to the United States from Cuba in 1969. "I was particularly delighted to learn that another Fernandez may have made the same trip, if for different and somewhat dubious reasons, some 250 years ago."

"His role as both an iron worker and adventurer provides a focus for our exhibit," she said. "The exhibit explores the little publicized, yet extensive history of metal working in both Spain and Pre-Columbian America."

Hopewell Furnace is located five miles south of Birdsboro, Pennsylvania, on Route 345. For more information, call 610-582-8773 (Voice); 610-582-2093 (TDD).

*—Jeffrey Collins*

Doris E. Andino

# Not Just Another Island...

Sitting in the middle of the Atlantic Ocean and the Caribbean Sea is located a "box" of surprises 100 miles long by 35 miles wide. Rediscovered by Christopher Columbus on November 19, 1493, Puerto Rico was called by the Taino Indians Borinquen or Boriquen, which means the land of the Almighty God. When the Spaniards reached its shores, little did they know they had arrived at a well-established community where the chief or cacique was in charge of a small town or yucayeque. The men would fish and hunt and the women and children cultivated the crops. When somebody was sick they called the witchdoctor or bohique. Whenever battles or disagreements occurred between other tribes, the warriors or nitainos would come to the rescue. It might be logical to ask why they did not rebel against the Spaniards. The answer is, simply, because at the beginning the Tainos thought of them as immortals. During the next decades, Indians dug for gold, cultivated their land for the Spaniards, built ways and houses, intermixed, and were sick because of diseases brought from Europe. It seems to be an unfair way to treat aborigines, yet the intentions were to Christianize the New World. Since Tainos did not live long and the development of the island needed workmanship, Africans were brought to the island to cultivate and build.

*Castillo San Felipe del Morro, entrance sign; sentry box along the wall. Photos by the author.*

After the Spanish-American War in 1898, Puerto Rico, Guam, and the Philippines were ceded to the United States. Then by the Jones Act in 1917, Puerto Ricans became U.S. citizens. It was in 1952 that the Commonwealth was created, a free association with the United States; with common defense, currency, postal service, federal programs, and laws. This brief historical background gives an idea of how this Caribbean island is protected by the same regulations as other cultural, historical, and architectural landmarks.

"Sanjuaneros" are enamored of their city and with good reason. No other place under the U.S. flag has historical monuments dating back to the time of Columbus. During the 15th and up to the 19th century, constructions were done for different reasons; some for defense or military protection, others for urban purposes, not to mention churches and plazas as well as government buildings. Most of these structures are located in what is known as Old San Juan, the capital of Puerto Rico. Many historians agree that this area is like a huge museum. It covers seven square blocks. It is the second oldest European settlement in the New World. When Juan Ponce de Leon, first Spanish governor, established his first settlement it was in Caparra. After that it was decided to move to San Juan Bay where Casa Blanca (1521) was built for his family. Ponce de Leon never lived here but his descendants did for over a period of 250 years. Afterward, it was used by the U.S. Army Corps of Engineers. Nowadays, it is a museum which portrays the way "sanjuaneros" lived during the 16th and 17th centuries. The grounds on which the second oldest church, Igesia San José (1532) sits were donated by Ponce de Leon's family. Its architecture resembles the Isabelean gothic style in a way to honor Queen Isabel, the main patron who made possible Christopher Columbus' trips to the New World. Its vaulted ceilings are quite impressive. When a restoration project was done in the 1970s a fresco painting of St. Telmo was found as well as a confessional built on the wall which priests had access to the Dominican Convent or Convento de los Dominicos (1523). Considered one of the first higher education centers, it also served as refuge for women and children during Carib Indian attacks. The interior patio served as a garden and later on it was used for activities sponsored by the Institute of Puerto Rican Culture. In the same area where the church and

*Ruins of the house of the first Spanish Governor of Puerto Rico, Juan Ponce de Leon. This is on the site of Caparra, the first capital of the island (1508–1521).*

convent are located you can visit San José Plaza and a statue of Juan Ponce de Leon in the center. It was built of cannons left by Ralph Abercromby back in 1797. An identical statue is located in St. Augustine, Florida, the oldest Spanish settlement in the U.S.

San Juan Cathedral was started in 1540 with just two small rooms both with vaulted ceilings and a spiral staircase which led to the belfry. For many years it had no roof and that is called *en alberca* which means swimming pool. It must have been quite an experience! Later on, additions and restorations were done. Facing the Cathedral, a small plaza named after the convent in front, Convento de las Monjas Carmelitas, is now a hotel. Close to the same area is one of the few remaining gates which were part of the defense system that surrounded the capital. According to city plans there were six in total. Each was dedicated to a saint, in this case, St. John the Baptist, the name given by the Spaniards, first to the island and later to the capital. The inscription reads "Benedictus Qui Vieni In Nomini Patri" (Blessed is he who comes in the name of the Lord). Part of the traditions among sailors was to walk to the Cathedral singing a "Te Deum" and giving thanks for a safe journey, as they walk through la Puerta de San Juan.

*Castillo San Felipe del Morro. Photo by the author.*

Among all the defense systems built during the following centuries, it is difficult to imagine that the governor's mansion was considered at some point a possible fortress. Spanish historian Oviedo said that not even a blind man could have such an idea. The mistake in the long run was beneficial. Today, it is the oldest executive mansion in continuous use in the New World. During the 18th century it went through changes under Conde Mirasol and became a palace. Public figures like President Kennedy, Charles Lindbergh, and others have been guests. It is a World Heritage Site. A year before, another true defense system was started, San Felipe del Morro; El Morro meaning headland or promontory. Originally consisting of a square and a range of cannons called "bateria flotante," it was expanded later into a self sufficient force complemented by the city walls. A six-level compact unit which rises 140' above sea level, El Morro was considered a defense station of the first order. Its construction was tested by British and Dutch attacks. Marshall Alejandro O'Reilly and Chief Engineer Thomas O'Dally transformed it into one of the most powerful strongholds in the Americas.

When El Morro was built it was done mainly to protect the bay from ship attacks. In the case of San Cristobal It was to protect the island from land attacks. Started in 1631, it is a massive structure that rises 150' above sea level. It features five independent units connected by moat and tunnel; each fully self sufficient should the others fall. When visited, it seems to be smaller than El Morro but it is not, it covers 27 acres. Both are World Heritage and National Historic Sites administered by National Park Service. Other places of historical, cultural, military, or religious relevance in Old San Juan include La Rogativa, La Capilla del Cristo, La Casa del Libro, La Alcaldia, La Plaza de Armas, El Teatro Tapia, La Plaza Colon. So as we have gone on this imaginary journey it is the author's hope to have shown those amazing tangible structures to help you conclude that Puerto Rico is "not just another island."

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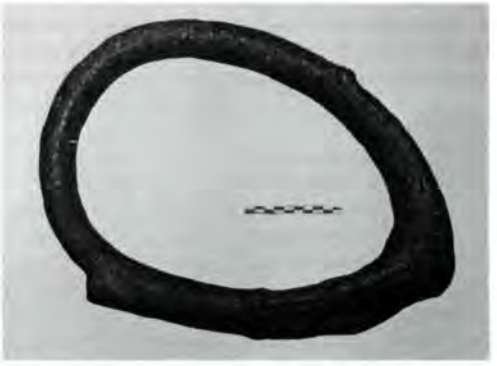
*Doris E. Andino is a park ranger, NPS Mall Operations, Washington, DC.*

Miguel A. Bonini

# A Cooperative Ball Court Study in Puerto Rico



*Stone collar apparently worn around the wrist by ball players in order to enhance their ability to strike the rubber ball. Found near the Salt River ball court in the 19th century. Courtesy Birgit Faber-Morse.*

Since 1993, the Puerto Rico State Historic Preservation Office (PR SHPO) and the National Park Service's National Register Programs Division in Atlanta, Georgia (Atlanta NPS office) have cooperated in the preparation of a National Register Multiple Property nomination of prehistoric and contact period ball court (batey) sites in Puerto Rico and the United States Virgin Islands. Though not as well known as the ball courts found in Mesoamerica or the American Southwest, the Caribbean ball courts and associated ball game was the first evidence of this activity encountered by the Spanish, in the 1490s.

Early 16th-century chroniclers, including Bartolomé de Las Casas and Gonzalo Fernández de Oviedo, provided first hand descriptions of the game which consisted of two opposing teams trying to advance a solid rubber ball through the air using any part of the bodies save their hands or feet. It appears to be similar to our modern day soccer game. Wagers were placed on the outcome of the batey games, and the chronicles note slaves were sometimes sacrificed by the losers. The game appears to have been introduced to the Caribbean islands from Mesoamerica as suggested by the archeological discovery of stone "collars" and "elbow stones" common to both areas. However, it is interesting to note that conclusive evidence of ball courts in the intervening areas, such as western Cuba, Jamaica, and, for that matter, the lesser Antilles (with the exception of the U.S. Virgin Islands) have yet to be found.

Current archeological evidence in the Antilles limits the range of bateys to eastern Cuba, Hispañola (current day Haiti and Dominican Republic), the Turks and Caicos Islands of the Bahamas, Puerto Rico and St. Croix, in the U.S. Virgin Islands—with the majority of the ball courts being located in the last two island areas—both United States possessions. In general, ball courts are rectangular in shape with two long sides usually lines with stones, some of these containing petroglyphs. Dr. Mark Barnes, Senior Archeologist with the National Park Service, suggested and developed a National Register Multiple Property nomination which will be submitted to the Keeper of the National Register this fall incorporating recommendations suggested by the Puerto Rico SHPO staff and Dr. Irving Rouse of Yale University.

Though ball courts are found in most of the Greater Antilles islands and the Virgin Islands, its greatest manifestation, in terms of quantity and complexity, is found in the western mountainous interior of Puerto during the late prehistoric (A.D. 1200 to 1500) period (locally known as the Ostionoid). The two largest known ball court complexes in the Antilles are located in Puerto Rico—the Caguana and Tibes Sites—are already included in the National Register of Historic Places, with the former designated as a National Historic Landmark (NHL). It is believed that Tibes was occupied prior

*View of ball court at Caguana Site, near Utuado, Puerto Rico. Caguana is the largest ceremonial complex in the West Indies. Photo by Mark Barnes, 1992.*

*View of one of the stone lined ball courts at the Tibes Site, north of Ponce, Puerto Rico. Photo by Mark Barnes.*

*Photo of the 1920s excavations of the ball court site at Salt River Bay, St. Croix, USVI. Note boundary stones with petroglyphs in foreground. Courtesy Birgit Faber-Morse.*

to the development of Caguana. Both sites are currently managed as publically interpreted parks, receiving thousands of visitors a year.

Recently, the PR SHPO and the Atlanta NPS office completed a National Register nomination for Mona Island, which was listed in the Register in 1994. This 15,000-acre nature preserve, located in the Mona Passage between Puerto Rico and the Dominican Republic, contains detailed archeological evidence of the last 5,000 years of human occupation and at least two known prehistoric ball court sites, located by Irving Rouse in the 1930s.

Additionally, an important ball court site located within the Columbus Landing Site NHL at the entrance to Salt River Bay, on the northern coast of St. Croix Island, in the U.S. Virgin Islands, is owned by the Territorial government. This late prehistoric ball court site and its associated sites around Salt River Bay represents the eastern most Taino chiefdom complex in the West Indies. The National Park Service is currently working with the Territorial government on the preservation and interpretation of this ball court site, while the Atlanta NPS office has revised the NHL nomination to note the national significance of this ball court.

Finally, the U.S. Navy, which owns the western and eastern thirds of Vieques Island, located off the southeastern coast of Puerto Rico, is resurveying its landholdings for cultural resources. It appears the consultants hired by the Navy have located at least one definite ball court site which may prove to be eligible for the National Register and could later be included in the National Register Multiple Property nomination being developed by the Atlanta NPS office and the PR SHPO.

Over 70 ball court sites have been identified in Puerto Rico and the Virgin Islands to date. The earliest scientific studies of these sites was conducted in the 19th century by Agustín Stahl of Puerto Rico. Subsequent investigations were carried out by J.W. Fewkes, Samuel K. Lothrop, J. Alden Mason, Irving Rouse, and Ricardo Alegría, among others. The most comprehensive publication on this topic is Ricardo Alegría's Ball Courts and Ceremonial Plazas in the West Indies (1983). Though an indispensable monograph for anyone interested in the ball game in the Antilles, the field data information contained in this publication was obtained primarily from field investigations undertaken in the beginning of the 20th century (ca. 1915) by J. Alden Mason and Robert T. Aiken, and in the 1930s by Irving Rouse. As such, the present condition of the majority of the known ball court sites in Puerto Rico is unknown.

Throughout the 20th century, Puerto Rico experienced a large population increase and industrialization with the consequent by-products of urban sprawl and an increase in the island's infrastructure, such as roads, reservoirs, and utilities. This dramatic growth has probably destroyed some of these sites, so the PR SHPO considers it a high priority to re-identify these ball court sites, assess their eligibility to the National Register of Historic Places, and initiate formal listing to provide them with a level of recognition that will assist in protecting them from the negative consequences of progress.

The future preservation of these ball courts is fundamental for addressing important research questions on prehistoric settlement patterns. How do these ball court sites compare to sites without bateys? Why do ball courts appear to be more heavily concentrated in the western mountainous interior of Puerto Rico? Research can answer questions concerning chronology. Archeological evidence of ball courts does not appear until the Early Ostionoid (ca. A.D. 600), during which evidence of social stratification and population increase in the mountainous interior begins to appear in the archeological record. Finally, questions concerning social and political organization. What roles did the ball game play in the rise of cultural complexity, political organization, and trade networks?

In conjunction with Dr. Mark Barnes of the Atlanta NPS office, Geraldine Toste, Grisel Rosa, and this author—all of the PR SHPO—have conducted site visits to relocate known ball courts and evaluate their integrity and eligibility for the National Register. The initial results are encouraging and, overall, the landowners so far contacted have been receptive in having their properties included in the National Register.

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*Miguel A. Bonini is a Puerto Rico State Archeologist.*

Harry A. Butowsky

# Touro Synagogue
## Newport, RI

In his prefatory article, Dwight Pitcaithley reflects on the geographical and temporal range of historic sites that illustrates the Hispanic heritage of our common past. One such site that illustrates this heritage is Touro Synagogue, in Newport, Rhode Island, an affiliated unit* of the national park system, designated as a National Historic Site in 1946.

*Touro Synagogue, Newport, Rhode Island, and interior below. NHL Survey file photos.*

Touro Synagogue, dedicated in 1763, is the oldest synagogue in the United States. It is the only one which survives from the colonial era. The congregation was founded in 1658 by descendants of Sephardic Jews from Spain and Portugal seeking a haven from religious persecution. Designed by noted colonial architect Peter Harrison, the Touro Synagogue is considered one of finest examples of 18th-century architecture in America.

Peter Harrison was born in England and came to Newport in 1740 and became a successful merchant. Proficient in 10 fields, from agriculture to woodcarving, Harrison is best known for his architectural achievements. Adopting the Georgian style of England, Harrison became the most notable architect in mid-18th-century America. Examples of his work include King's Chapel, Boston; Christ Church, Cambridge; and the Redwood Library, the Brick Market and Touro Synagogue in Newport. Georgian architecture—so called because of its popularity in England during the reigns of the first three Georges—uses classical motifs as formalized by the ancient Romans. Symmetry, balance, ordered rhythm—these are terms descriptive of the style. In designing Touro Synagogue—often called his masterpiece—Harrison used the Georgian style, but modified it to accommodate the Sephardic ritual. As was the custom of Sephardic Jews, the synagogue was inconspicuously located on a quiet street. It stands diagonally on its small plot so that worshippers standing in prayer before the Holy Ark face eastward toward Jerusalem. This symbolic placement gives an air of individuality to the synagogue and subtly insulates it from its surroundings. To the side, and somewhat affecting the symmetry of the synagogue, is the ell. It was designed primarily as a religious school for the children. The rigorously plain brick exterior gives no hint of the richness to be found within the building. Though abundantly furnished, the synagogue chamber is so well proportioned that an airy, even lofty, impression is given. Twelve ionic columns, representing the tribes of ancient Israel, support a gallery. Above these rise 12 Corinthian columns supporting the domed ceiling.

In the Orthodox tradition, women sit in the gallery and men sit below. The wainscoted seat running along the sides of the hall provided the only seating for men at the time of the synagogue's dedication. A raised section of this seat at the center of the north wall is used by the president and vice president of the congregation. Five massive brass candelabra hang from the ceiling. Two were the gift of Jacob Rodriques Rivera in the name of his son Abraham; they bear the date 1765. Another dated 1760 was presented by Napthali Hart Myers; and the fourth, the gift of Aaron López, is dated 1770. The inscription on the large center candelabrum identifies it as a gift of Jacob Pollock in 1769.

In front of the Holy Ark hangs the Eternal Light, a symbol of the Divine Presence. It was presented to the congregation in 1765 by Samuel Judah of New York. The Holy Ark at the east end of the room contains the Scrolls of the Law, or Torah. Hand-lettered with special ink by scribes of great skill, these scrolls are the most sacred of Jewish objects. On them are recorded the Five Books of Moses, the source of Jewish faith. The

scrolls are mounted on wood rollers, two of which are decorated with exquisite colonial silver bell-tops. Above the Ark is a representation of the Ten Commandments in Hebrew, painted by the Newport artist, Benjamin Howland. In the center of the room is the Bimah, an elevated platform where the cantor intones the liturgy and reads the Torah. These holy objects, all rich in symbolism, give to the synagogue a profoundly religious atmosphere.

Touro Synagogue reflects the wide diversity represented within the continuity of our Hispanic heritage. By visiting Touro Synagogue, Americans are reminded of the diversity of this heritage.

Additional information on Touro Synagogue can be found on the World Wide Web at <http://www.tourosynagogue.org/>.

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*Affiliated units of the national park system are historic sites that are closely linked in importance and purpose to existing units of the national park system but they are not counted as units of the national park system. They are generally owned by state and local authorities or by private entities. Affiliated areas of the national park system are similar to our national parks in that they preserve and interpret important segments of our nation's heritage.

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*Harry A. Butowsky is a historian with the NPS and a frequent contributor to* CRM.

# Hispanics in the Civil War

America's Civil War touched the lives and divided the loyalties of the nation's Hispanic population as it did everyone during that tumultuous time. From the first shots at Fort Sumter, South Carolina, in 1861, to the last action at Palmito Ranch, Texas, in 1865, Hispanics were involved in every aspect of the war and made notable contributions on behalf of their chosen sides.

People of Spanish heritage lived in all parts of the country. Some traced their ancestry to explorers and pioneers who had settled in the United States several generations ahead of the English; others were recent immigrants, born in Cuba or other Latin American countries and drawn to America for education, employment, or land. Those who joined the war effort represented all economic and social levels—from wealthy aristocrats fighting to preserve their way of life, to impoverished laborers seeking to change their lives. Like other Americans, Hispanics entered the war for reasons of patriotism, private beliefs, or personal gain. And, like other Americans, they were divided by the conflict: names such as Gonzales, Garcia, Perez, and Sanchez appeared on the rosters of both Union and Confederate armies.

### *Spanish Roots*

Spain once laid claim to much of the land that stretches from Florida to California. Its campaign of exploration and conquest began with Christopher Columbus and continued for three centuries. As early as 1526 settlers from Hispaniola arrived at what is present-day South Carolina, and through the 1500s and 1600s the Spanish pushed westward and northward, establishing missions, trading posts, colonies, and presidios. By the mid-19th century and the approach of the Civil War, Spanish roots ran especially deep in two diverse parts of America: in the Gulf states, particularly Louisiana, and in the Southwest.

Hispanic soldiers supported Louisiana's war effort both at home and in the field. The City of New Orleans mustered nearly 800 Spanish soldiers as part of the "European Brigade," a home guard of 4,500 that was to keep order and defend the city. Other Louisiana regiments also recruited Hispanics. Harry T. Hays' Brigade, popularly called the "Louisiana Tigers," and William E. Starke's Brigade included native Louisianans of Anglo and Creole descent, plus men from Spain, Cuba, Mexico, and other Latin American countries. Both brigades campaigned with Robert E. Lee's Army of Northern Virginia in the eastern theater of the war and saw action at the major battles of Antietam and Gettysburg.

Other Gulf Coast states also mustered Hispanics into the military. One Alabama company, the Spanish Guards, was made up exclusively of men with Spanish surnames and served as a home guard for Mobile. Two regiments—Alabama's 55th Infantry which served in the Vicksburg, Atlanta, and Nashville campaigns, and Florida's 2d Infantry which fought at Antietam and Gettysburg—included a number of Hispanic soldiers.

Hispanic participation was greatest in Texas and the territories of the Southwest: Arizona, California, and New Mexico. As elsewhere, Hispanics in the Southwest had divided loyalties when the Civil War began. In Texas and New Mexico, where bitter feelings lingered from the Mexican War, some Hispanics sided with the Union. Others, tied politically and economically to the fortunes of the South, sided with the Confederacy.

*On the Battlefields*

Recognizing the importance of the Southwest for shipping routes to the West Coast and rich gold fields, the Confederacy launched a campaign to secure New Mexico and Colorado.

The United States, on the other hand, was determined to keep New Mexico in the Union and to prevent Confederate expansion. This meant the Union needed to gain the trust and support of local populations that had been forced into the United States only 15 years earlier in the war with Mexico. Federal authorities sent influential Hispanics to towns and villages to encourage enlistments. Of the 10,000 Hispanics estimated to have joined the military in the Southwest alone, more than half were in Union armies.

Many New Mexico Volunteers were valued soldiers and scouts. Descendants of pioneers, they knew the terrain well and had experience in combat against the Apaches and Comanches. Capt. Rafael Chacon, a graduate of the Mexican Military Academy of Chihuahua, Mexico, led one Union company. Chacon was praised as "an accomplished gentleman and a general favorite." A traveler being escorted by his troops in 1863 recalled: "Our escort for the present is the company of Captain Chacon, 1st New Mexico Volunteers.... These Mexican soldiers ... are most thoroughly disciplined and seem possessed of all the requisites of fine soldiers." These men served well and were praised for their valor at such battlefields as Glorieta Pass, now a part of Pecos National Historical Park.

Some of the bitterest fighting in the Southwest occurred in Texas where Hispanics served in the armies of both sides. The Union supported the raiding operations of Antonio Ochoa, Octaviano Zapata, Celario Balerio, and Juan Cortina who preyed upon Confederate interests along the Mexico-Texas border. Their attacks on military and economic targets disrupted operations and kept Confederate troops occupied. Confederate forces under Hispanic officers like Col. Santos Benavides and his brothers Refugio and Cristobal retaliated. Benavides's regiment of cavalry was one of the largest and most effective units keeping Union forces from interrupting Confederate cotton trade into Mexico.

Not all Hispanic soldiers came from the Deep South or the Southwest. Others enlisted from northern states, especially urban centers that had large mixed ethnic populations. Pedro H. Alvarez, for example, enlisted in the Union army at New York City in 1861 where he mustered into the famous 5th New York Zouaves. Joseph C. Rodrigues served as a captain in the 9th New York Infantry which fought at South Mountain, Antietam, and Fredericksburg. Mexican-born cabinet maker Calistro Castro enlisted in 1861. Promoted to corporal, he saw considerable service with the 5th New Jersey Volunteer Infantry. At the Second Battle of Manassas, a bullet smashed his canteen after striking a fellow soldier.

Spanish and Portuguese soldiers made up one company of the "Garibaldi Guard," the 39th New York Infantry known for its distinctive Italian-style uniforms. The company was captured at Harpers Ferry in 1862, but returned to action in time for the battle of Gettysburg and the rest of the major campaigns of the Army of the Potomac.

Joseph Augustin Quintero is an example of a northern-educated Hispanic who threw his lot with the Confederacy. Born in La Habana, Cuba, he was educated at Harvard College and taught Spanish in Massachusetts in the 1840s. He practiced as an attorney in Texas but later moved to New York City. At the outbreak of war, Quintero returned south and enlisted in the Confederate army as a private. He served in Virginia with the Quitman Rifles until transferring to the Confederate Diplomatic Service where he was appointed Confidential Agent to Mexico.

*On the Seas*

Some of the most dramatic fighting of the Civil War occurred on the high seas where Hispanics served with valor in the navies of both sides.

Two Hispanic Union sailors earned Medals of Honor for their actions in battle. Philip Bazaar was a seaman on board U.S.S. *Santiago de Cuba* in 1865. He was one of six men from the fleet to enter the enemy works during the assault on Fort Fisher, North Carolina. He carried dispatches during the battle while under heavy fire from the Confederates, and for these actions, Seaman Bazaar was awarded the Medal of Honor. John Ortega enlisted in Pennsylvania and served as a seaman on U.S.S. *Saratoga*. Conspicuous gallantry in two actions gained Ortega the Medal of Honor and a promotion to acting master's mate.

For his exploits during the Civil War, Adm. David G. Farragut became one of the most famous naval commanders in American history. Born to a Spanish father and an American mother, Farragut was raised in Tennessee and began his naval career when only nine years old. He served in the War of 1812 and the War with Mexico and was 60 when the Civil War broke out. He lived in Virginia at the time but sided with the Union. Promoted to rear admiral for success in an expedition that he commanded to New Orleans, and later appointed vice admiral, Farragut became famous for his capture of Mobile Bay and his command, "Damn the Torpedoes, Full Speed Ahead!" In 1866, Farragut was promoted to full admiral, a rank in the U.S. Navy created especially for this national hero.

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Dozens of Hispanic sailors have been identified on Confederate warships as well, such as Seamen A.P. Garcia aboard C.S.S. *Huntsville,* brothers Peter and Domingo Francisco aboard C.S.S. *Morgan,* and Seaman Antonio Silva on C.S.S. *Sea Bird.* W.D. Oliveira served as master's mate on the Confederate tender *Resolute.* One of the most daring Hispanics in the Confederate navy was Michael Usina, a captain on blockade runners, vessels that smuggled supplies past Union ships blockading Southern ports. Usina had many narrow escapes but avoided capture and after the war returned to his work as a river pilot.

In the fields and on the seas, Hispanics fought alongside or against friends and family, as was the nature of civil war. They shared the hardships of military life with other soldiers—poor food, boredom, homesickness, danger—yet they performed their duties well and contributed significantly to the war efforts of their chosen sides. Few first-person accounts have been found to tell about the daily lives and feelings of Hispanic soldiers, but national battlefield parks from Gettysburg, Pennsylvania, to Glorieta Pass, New Mexico, give silent testimony to their valor.

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*Text adapted from interpretive brochure produced by Parks and History Association, Washington, DC, 1991, in cooperation with the NPS.*

## *Hispanics in the Civil War* Conference

On May 2–3, 1997, Pecos National Historical Park hosted a conference on "Hispanics in the Civil War," an event which explored how the Civil War impacted the Hispanics of the Southwest. It also offered an opportunity for the local community to share some of their stories about the battle of Glorieta Pass. Key note speaker Alvin Josephy, author of the *The Civil War in the American West,* set the stage with an overview of the Confederate campaign to take the Southwest and the defense by Union forces, New Mexico recruits and reinforcements from Colorado and California.

Marc Simmons, biographer of Lt. Col. Manuel Chavez, a hero of Glorieta Pass, described the cultural changes brought by the Civil War to the Hispanic community, from changes in fashion, dress and hair cuts, songs and community events, to social-economic changes within the broader community. NPS historians Frank Torres and Joseph Sanchez helped participants understand the significance of the Hispanic's role in being part of the process of change brought by the war, especially as soldiers in the New Mexico volunteers. Neil Mangum led the group on a forced march tour of the Glorieta Pass battlefield. Re-enactors set up a field camp and showed the audience the Hispanic soldier's daily life.

Superintendent Duane Alire saw the success of the conference as many fold, but especially in that it facilitated discussion with the Hispanic neighbors to the park, who were too often absent from earlier events. An added positive spin-off of the conference was revealed in a Santa Fe newspaper headline that would not have been seen before the NPS conference. The newspaper covered the story of a nearby, unrelated re-enactors event two weeks after the conference and printed: "Hispanic role finally recognized."

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