

HISTORIC SANTA FE

MONTHLY E-MAGAZINE OF THE HISTORIC SANTA FE FOUNDATION JAN. 2016



INSIDE HISTORIC SANTA FE

We welcome the winter weather as El Niño's snowy effects cover the grounds around El Zaguán and promise a luscious and colorful garden during the spring and summer months. HSFF is abuzz with new staff, board members, projects and ideas for 2016 including development of a new website and a full calendar of exhibitions and talks that promise to make membership in HSFF fun and beneficial for all. We are excited to share the events and projects in the upcoming months.

For this issue of the eZine, HSFF supporters Debbie and John Lawrence interview William Mee, resident and local chronicler of Agua Fria Traditional Historic Community about land grants, archaeological discoveries and historic structures of this ancient and living village. We provide a book review of Malcolm Ebricht's *Advocates for the Oppressed: Hispanos, Indians, Genízaros, and Their Land in New*



Mexico published by University of New Mexico Press and, finally, HSFF Board Director and Chair of the Research Committee Conci Bokum discovered an interesting snippet from the 1985 HSFF Bulletin on the Salmon-Greer House for a new eZine feature From the HSFF Archives. Please enjoy.

As always, we look forward to hearing from you.

—Melanie McWorter, Historic Santa Fe Foundation Development Associate

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The Historic Santa Fe Foundation sincerely thanks **Safety+Success Communities** for its support in making this month's edition of *Historic Santa Fe* eZine possible.





PHOTO: AGUA FRIA VILLAGE HOMES, NUSBAUM, 1912

THE HISTORY OF AGUA FRÍA: AN INTERVIEW WITH WILLIAM MEE

Interviewed, transcribed and edited
by Deborah Lawrence and Jon Lawrence

We continue our look at the Traditional Village of Agua Fria, started with our oral history intern Hana Crawford this past autumn, and continuing as a focus and collaboration between HSFF and the Agua Fria Village Association in 2016.

Here, Deborah and Jon Lawrence, friends of HSFF who do significant research and interviews in and with subjects important to the history of Santa Fe, interview William Mee of Agua Fria. William has been instrumental in fostering research on the history of the Village and in being awarded a grant for oral history research currently underway with residents of the Village. This interview is an excerpt of a much longer piece that will be published elsewhere in its entirety by Deborah and Jon later in the year.
—Pete Warzel

William Mee is a resident of the Agua Fria Village Traditional Historic Community. He grew up in Cerrillos, New Mexico. He is a member of the Agua Fria Village Association and the Acequia Agua Fría Association. We interviewed Mee on November 17, 2015, at our house in Santa Fe.

DJL (Deborah and Jon Lawrence): Agua Fría is located on two abandoned pueblos. Can you tell us something about their history? What archaeological digs have been performed there?

WM (William Mee): Pueblo Quemado, which in English means “burnt town,” is

on the north side of the Santa Fe River. It was burnt, possibly during a raid, hence the name. None of today’s New Mexican pueblos claim a patrimony back to Quemado. The ruins run for a mile along the river. As houses got older, they added new ones and let the old ones fall in. That’s how it became such a big structure. Much of the ruin has eroded, and sand and gravel extraction has destroyed some of the ruins that would otherwise have been there. [note: This is the ruin that the archaeologists call Pindi Pueblo.]

DJL: Where is it located in relation to the village of Agua Fría?

WM: You can reach it most easily from the north side of the river where there is a road called “Pueblo Quemado” that runs off West Alameda.

DJL: Where is the Agua Fría Schoolhouse ruin – the pueblo on the south side of the river – located?

WM: It is where the tan community water tank is. Every time the community waterline would break, they would get a backhoe in there. Sometimes they found a skull and then they would have to stop and get the N.M. Historic Preservation Division out there. The archaeologists would look at it and determine whether it

was pertinent to the site. Since this pueblo is associated with Tesuque Pueblo, they would also bring a medicine man down from Tesuque to do a prayer and do a reburial.

DJL: Can you tell us about the recent archaeology there?

WM: In 2009, the community put in a sewer line. In order to achieve the proper gravity flow, they had to dig down 12 feet into the roadbed. The archaeologists excavated and found that the pueblo started up around 800 years ago

and was abandoned a hundred years later.

The abandonment may have coincided with a region-wide drought in the Southwest. Although they abandoned the pueblo at that time, they returned later around 1400 A.D. and stayed until about 1450 A.D. So, when the Spanish came, it had been abandoned for over 150 years. The excavations in the road were very interesting. For example, they found a fairly intact robe made out of turkey feathers. It would have been a ceremonial garment for the chieftain or medicine



man. The Pindi Pueblo was named after the Tewa word for turkey. The domestication of turkeys enabled them to go from hunter-gatherers to a pueblo life.

The archaeologists Eric Blinman and Stephen Post wrote an article for the 2013 El Palacio Magazine about the turkeys. They pulled the photos from the 1930s excavation, when the archaeologists actually found turkey pens. They were made of juniper and once they were buried, they were preserved.

During the excavations in 2009, they found an adobe horno, or mud oven. On top of it was a pot. As they worked with small brushes to remove the dirt in the pot, they found a turkey carcass. Additionally, they found eight intact skeletons of men two were from the Spanish period and European and six were from the Pueblo.

Any time skeletal remains are found, the findings are covered by NAGPRA, the Repatriation Act. So Tesuque Pueblo came on site to review and rebury the remains. They had a County Commission meeting at which the results of the excavation were presented. It was closed to the public due to the concerns of Tesuque Pueblo, so we don't know exactly what happened.

DJL: Have people in the community helped with the excavation?

WM: The excavations, which have been in progress since November 2014 and are scheduled to end soon, are being performed by Cherie Scheick and Southwest Archaeological Consultants. One of the conditions of the grant from the Historic Preservation Division is that the archaeologists are required to have Agua Fría people working for a certain number of hours. I myself have done volunteer work for the project.

DJL: It must have been really interesting for people in the community like you to be involved.

WM: Oh, it was! I found a very small axe head, less than three inches long and two inches wide. When I got it out of the ground, I thought that it was jade because it had a greenish tint to it. One of the archaeologists washed it and found that it was actually obsidian. It was so jet-black that it had a greenish hue to it. I had never seen any axe that small. They thought that it was probably ceremonial. We also found turkey bones all over the place. We have found turkey flutes and turkey awls. The turkey bone was a tool that they used in a variety of ways.

DJL: Where will these artifacts go after they are analyzed?

WM: To the Museum of New Mexico. Some of the artifacts that don't have any provenance – for example, because they were on the top of ground that had been disturbed by a gopher or by someone digging there – that weren't found in their natural strata, have been donated to the community and will be displayed at our Nancy Rodriguez Community Center.

DJL: Will the center be open to visitors?

WM: We hold our Agua Fría Village Association meeting at 6 p.m. on the first Monday of the month. We get there a little after 5 p.m.; the center is open for visitors at that time.

DJL: Let's turn next to the Spanish settlement of the area. When was the Agua Fría area first settled by the Spaniards and what were some of the earliest land grants in the area? Who were some of the families associated with the early settlement?



WM: We don't know that much about the early Spanish settlement. We do know that there were people in the area. For example, we know there were a lot of people farming in La Cienega. People dropped off the Camino Real, picked out choice spots, and started homesteading. They probably did that without any type of formal permission, so there aren't a lot of records.

What we do know about are the land grants. Some of the people associated with General Diego de Vargas' "Reconquest" of 1692 asked for land grants. There were three land grants in the area of Agua Fría. The westernmost was to Andrés Montoya, who held land in La Cieneguilla and in La Cienega. The land grant to the east belonged to Cristóbal Nieto. His land grant eventually became rejected and but later his heirs were able to get it back. There was a lot of controversy around that one.

The grant in the middle was to Roque Madrid. Madrid was a prolific Indian fighter, and he was called out many times in expeditions, mainly against the Navajo. He was a captain at that time; he later became a major. His position was maestro de campo. Often this is translated as "field marshal," which in today's terms would be a very high

ranking position. However, at that time a maestro de campo was the master of the camp. He did the provisioning. They would select a place for camp, and he would have people take horses out for water or forage. They would stake out the cattle or the goats. It was a big production to get everyone settled for the night, so the maestro de campo was an important person.

But the area was possibly settled even earlier than after the Reconquest. In the text of Roque Madrid's land grant, he states, "I asked for this land grant for my service to the crown, and because my parents and grandparents had farmed the area previously." So there were two generations of his family there before 1680. This means that Agua Fría was probably a place of settlement since at least 1640.

DJL: What are some of the oldest surviving structures in Agua Fría?

WM: Well, the church was built in 1835. The third house east of Lopez Lane is supposed to date back to the 1700s. It has a big adobe wall around it. The house has been added on to, so it's not all original. You have to step down to get into it. The original structure, the part that dates to the 1700s, is lower than the later sections that were added on. Jane

Whitmore's study (a study from 1987 on the historical background of the Village of Agua Fría) suggests that most of the structures in Agua Fría are not very old – less than one hundred years old. One of the reasons is that the people in Agua Fría were great recyclers. If they were going to make adobes, they went to the pueblo to get their dirt or they took parts from older buildings.

When we were first married, we lived in the Emeterio Romero house, which dates back to about 1880. It is one of the older houses in the village. When we remod-

eled we took down the muslin sheets and some cardboard. We found that the vigas were off a burnt building. They were notched in a way that you could see where they must have sat on the house that burned. It makes sense that they re-used vigas. One of the problems for the people in Agua Fría was that there were no large trees; there are no ponderosas like up in the mountains.

DJL: Was there a mill in Agua Fría?



WM: No, they cut the vigas by hand. Each of the corbels in the San Isidro Church is different. They say that each family did two corbels, and if you look carefully you can find two that match each other. Some are really crude, as if someone had never worked with a saw before; others are well done. It would be great if we knew which families carved which.

DJL: So they would dismantle the older houses to build new houses?

WM: Yes. They might have had a barn raising for a newly married couple and then built them a new house. Or the couple might have some grandparents who died, so they would dismantle the old house and use the materials for their new home. By the community water tank there are rocks on top of the pueblo that were part of the foundation for Lucy Narvaiz's grandmother's house. That is all that remains.



BOOK REVIEW **ADVOCATES FOR THE OPPRESSED: HISPANOS, INDIANS, GENÍZAROS, AND THEIR LAND IN NEW MEXICO**

Advocates for the Oppressed: Hispanos, Indians, Genízaros, and Their Land in New Mexico

Malcolm Ebright

Albuquerque: University of New Mexico Press, 2014.

ISBN-978-0-8263-5197-5.

430 pages. Paperback, \$34.95.

During the Spanish (1598-1821) and Mexican (1821-1846) periods the government in New Mexico issued both community and individual land grants to encourage settlement, to reward loyal subjects, and to create a buffer zone between nomadic Indian tribes (i.e. the Navajo, Ute, Comanche, Apache, and Kiowa) and populated areas. From the 1740s to the 1790s, towns such as Abiquiú, Las Trampas, San Miguel del Vado, Belen, Ojo Caliente, and San Miguel de Carnué were established as genízaro buffer settlements (Plains Indians or Navajos who were sold to Spaniards to become servants) along

mountain passes used by nomadic tribes as routes of attack. Communal land grants were also made to Pueblo Indians. Unfortunately, the judicial climate in New Spain was not favorable to Pueblo Indians or genízaros, and the history of these grants is filled with tales of tragic loss, greed, and corruption. *Advocates for the Oppressed* is an in-depth study of the advocates who represented the Hispanos, Indians, and genízaros in New Mexico land and water disputes.

Malcolm Ebright is an historian, attorney, and the director of the Center for Land Grant Studies. He has written separately about Hispano and Pueblo Indian land grants in the past. In *Advocates for the Oppressed*, he brings these histories together. Chapter one provides an overview of the Spanish office of Protector de Indios, which operated in New Mexico from the mid-1600s. Early protectors provided legal representation in court to Indians, and they helped Pueblos buy land at fair prices.

They contributed to the establishment of the Four Square League law, which required that the land surrounding an Indian pueblo be allotted to that pueblo for one league in each direction from the pueblo. This law set up political boundaries for the Pueblo Indians and helped sustain Pueblo cultures.

Although the office of Protector de Indios was vacant during the later part of the 18th century, during his tenure as Spanish governor of colonial New Mexico (from 1749 to 1767), Tomás Vélez Cachupín fought for the rights of the Indians in their attempts to protect their land and water and oversaw the establishment and protection of Hispano, Pueblo, and genízaro community land grants.

The rest of the book focuses on case studies of particular land grants and lawsuits, beginning with a discussion of two mythical Santa Fe land grants that were created by 19th-century lawyers: the Santa Fe grant and the Cristóbal Nieto grant. Ebricht draws on intricate legal records to document the shenanigans of 19th-century attorneys and civic boosters who engaged in land grant fraud and forgery in their attempt to claim valuable property in Santa Fe. This is followed by chapters concerning grants given to Pueblos to protect

traditional grazing lands from Spanish encroachment and to provide pasture for the Pueblos' animals: the little known history of the Ojo Caliente grant, the Zia, Santa Ana, and Jemez grazing grant (also known as the Ojo del Espíritu Santo grant), and the Cochiti Pueblo pasture grant.

Ebricht concludes his history with a discussion of the Zuni Pueblo's 20th-century fight to recover their sacred land and artifacts. Using lawyers only as a last resort, the Zunis relied on the advocacy of historians, archaeologists, anthropologists, and Pueblo leaders. Ebricht's purpose here is not to simply provide his readers with the history of New Mexico land grants. He is a 20th-century advocate for justice for rightful heirs in property disputes.

Advocates for the Oppressed is meticulously researched. It has an extensive bibliography and almost 88 pages of endnotes, as well as excellent maps and illustrations by Glen Strock. Anyone interested in the history of New Mexico's land grants and land and water rights will want to read this book.

—Alan Peters

FROM THE SANTA FE HISTORIC FOUNDATION ARCHIVES

By Conci Bokum

Among the Historic Santa Fe Foundation's important historic records in its archives are the Bulletins published from 1974 to 2003. Many of the Bulletins feature properties on the Foundation's Register of Properties Worthy of Preservation.

The July 1985 Bulletin begins "Just picture Zsa Zsa peacocking down those stairs in her bridal finery – and imagine gala parties drifting back and forth over the garden lawn behind the Chapultepec wall." This wall surrounds the Mission Revival Style Salmon-Greer House on the corner of Don Gaspar and Paseo de Peralta. The design of the house was inspired by the Alvarado Hotel built only a few years earlier and the wall was inspired by a house in Mexico City.

The house was built by Nathan Salmon, who arrived in the United States in 1887 and spent several years in the Southwest selling dry goods out of a wagon. He moved to Santa Fe in 1909, prospered and bought a dry goods store on San Francisco Street. Nathan Salmon and his son-in-law E. John Greer built the Lensic Theater in the early 1930's.

"I made all my money here and I wanted to give the people something to show my appreciation." – Nathan Salmon on building the Lensic Theater

The Salmon-Greer families were friends with Conrad Hilton who was born in San Antonio, Texas, worked in his father's general store in Socorro, New Mexico, became a banker, and was a representative in New Mexico's first state legislature. He bought his first hotel in Texas in 1919 and its success led to his hotel empire. He celebrated his marriage to Zsa Zsa Gabor here in Santa Fe.

The Salmon-Greer House was added to the Foundation's Register in 1985.

JAN/FEB 2016 EVENTS CALENDAR

January 30, 2016, 12:00 to 2:30 PM.

The Food Depot's Souper Bowl. At the Santa Fe Community Center, a benefit for The Food Depot where the community's finest restaurants compete for the honor of best soup

February 5, 2016, 5:00-7:00pm.

St. John's/La Fonda Plaque Exhibition at El Zaguán Gallery: Opening of an exhibition of historic photographs and ephemera from our two new significant additions to the HSFF Register of Properties Worthy of Preservation - La Fonda on the Plaza and St. John's College, Santa Fe. 4:00 PM lecture on each of the Plaques Properties.

February 5, 2016, 5:30–7:30 pm,

Opening of First Folio! *The Book that Gave Us Shakespeare*, part of a national tour of Original edition of one of the world's most famous and treasured books, *Mr. William Shakespeare's Comedies, Histories, & Tragedies* New Mexico Museum of Art.

February 9, 2016, 5:30-7:30, The State of the City by Santa Fe Mayor Javier Gonzalez, Santa Fe Convention Center

Please send calendar updates to us at: info@historicsantafe.org.

HSFF MISSION

Our mission is to preserve, protect, and promote the historic properties and diverse cultural heritage of the Santa Fe area, and to educate the public about Santa Fe's history and the importance of preservation.

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