

# Chimayó Preservation Plan

**Chimayó, New Mexico**

*Chimayó Cultural Preservation Association*

By

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# Chimayó Preservation Plan

## SUMMARY

Chimayó's renown for flavorful chiles, fine weavers and artists, and the healing spirit at the Santuario gives it a prominent place among the many magical valleys of Northern New Mexico. The cultural roots of these traditions reach deep, but very few people have taken time to learn about and preserve Chimayó's rich historical legacy. The Chimayó Cultural Preservation Association is working to change that by building an archive of historical photographs and documents, gathering oral histories, maintaining historic buildings, and increasing community awareness of local history and culture.

The purpose of the Chimayó Cultural Preservation Association is to work with the community to pull together the historic and cultural treasures and keep them intact. That way, present and future generations of Chimayosos will remember where they came from.

In assessing its accomplishments and the community's increasing preservation needs, CCPA recognized the need to develop a historic preservation plan, to guide its future efforts. CCPA has supported past attempts to create a community plan and believed that a Preservation Plan could help foster one for the future. A preservation "road map" is essential for making the most thoughtful, meaningful, and economically wise preservation choices for Chimayó.

The Chimayó Preservation Plan is a guide to preserving the communities historic and cultural resources. The Plan's four-fold purpose includes addressing the following elements of historic preservation:

- **Physical Preservation** – protecting historic buildings and landscapes to prevent the loss of important historic resources and preserve those resources for the future;
- **Documentation** – completing, improving, maintaining, and increasing public access to the Chimayó's inventory of historic resources;
- **Regulation** – amending and improving Santa Fe County development regulations, and permitting procedures to protect and enhance historic resources during the development process; and
- **Outreach and Advocacy** – increasing the community's knowledge of and access to these resources.

The planning process, undertaken by Santa Fe County and CCCP, with assistance from a team of preservation consultants, spanned over a year. The consultants began by compiling a history of Chimayó and identifying the buildings, landscapes, and other historic and cultural features that speak to this history today. Archaeologists provided information about Chimayó's prehistoric and historic archaeological resources. This compilation, found in Section 2, provided an important context for making many of the preservation planning decisions. It reveals the array of historic and cultural resources from its earliest

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Native American settlements, to the 17<sup>th</sup> and 18<sup>th</sup> centuries as a Spanish Colonial farming community, 19<sup>th</sup> and 20<sup>th</sup> century as a spiritual center, arts and crafts and tourism hub.

The consultants also reviewed and assessed Chimayó's previous preservation efforts. Summarized in Section 3 and detailed in Appendix A, this assessment allowed CCPA to understand which type of preservation efforts had been accomplished in the past and the successes and failures of each effort, the better to inform continued, revised and new efforts for the future.

The consultants devoted a large portion of their time to gauging public perception about the Chimayó's historic resources, character, and the past work in preserving them. The consultants attended numerous community meetings conducted interviews and coordinated with The University of New Mexico in conducting a cultural landscape survey. Many Chimayó residents participated in the overall planning process by providing the Santa Fe County with an array of concerns. Salient among these was the perception that Chimayó's historic character – a series of communities separated by agricultural lands, within the overall planning area – was seriously threatened by future residential and commercial growth. Citizens greatly value this character, and view the Chimayó's lack of current rules and regulations as ineffective at exercising control. The review of public perception appears in Section 4, with additional details in Appendix B.

The consultants also assessed the County's existing rules and regulations that affect historic and cultural resources. Summarized in Section 5 and detailed in Appendix C, this assessment included multiple jurisdictions and legislation that impacts the community of Chimayó as well as designations and zoning regulations.

The Preservation Plan's final Section (6) recommends a series of action steps to be taken by the Community to preserve and protect the historic character and resources. Those actions are organized into three time brackets – immediate, mid-range, and long-range – and according to the four organizing elements of the plan – physical preservation, documentation, regulation, and education.

**Immediate** efforts (1 to 3 years) include:

- *Physical Preservation* - Improving the local community centers, small businesses, Cemeteries, historic buildings, acequias and landscape features.
- *Documentation* - Upgrading and expanding the existing inventory of historic resources, and completing National Register work for several individual properties and historic districts;

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- *Regulation* – Establishing a Historic Overlay District to encourage preservation, restoration and rehabilitation of buildings and other resources within proposed National Register districts; and
- *Outreach and Advocacy* - Establishing of a core group of volunteers, enhancing the CCPA web page, participating and developing a system of signs to mark historic sites.

## **Mid Range** efforts (4 to 6 years) include:

- *Physical Preservation* - establishing a revolving loan fund for homeowners wanting to upgrade historic properties;
- *Documentation* – Continuing work on the inventory of historic resources, and preparing additional National Register districts;
- *Regulation* – Reviewing design guidelines, establishing a façade improvement program to upgrade the fronts of Potrero commercial properties, continuing work on the Historic Overlay District, and creating an historic trust;
- *Outreach and Advocacy* - Creating walking tours through historic districts, and completing a historic landscape series for the local newspaper(s).

## **Long Range** efforts (7 to 10 years) include:

- *Documentation* - Establishing a historic plaque program, completing additional National Register nominations, and completing an inventory of Chimayó's pre-historic and historic archaeological resources;
- *Regulation* - Continuing work on the Historic Overlay District and historic trust;
- *Outreach and Advocacy* - Creating a yearly tour of Chimayó landscapes, workshops addressing building and landscape styles and restoration techniques, and collaborating with the schools to create a comprehensive history of education in the community.

This Preservation Plan – Chimayó's first – provides the historic preservation component for the Chimayó Community Plan and identifies specific priorities for community preservation funding. Most importantly, it identifies what Chimayó's residents see as the defining historic character of their community, and provides a guide for protection of that character. It is with this Plan that the CCPA intends to better fulfill its mission to preserve, interpret and advocate for historic and cultural resources of the community.

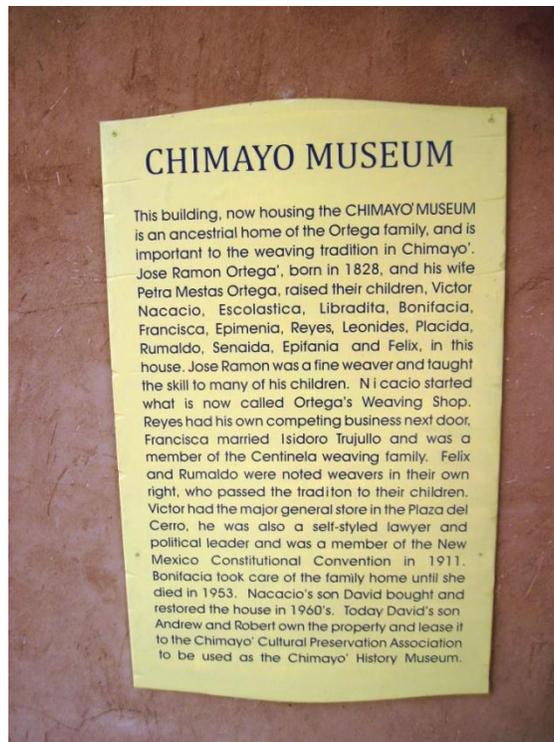
## SECTION 1

### INTRODUCTION

#### CCPA and Chimayó Preservation Planning

In the past years, the Chimayó Cultural Preservation Association (CCPA) has sought to preserve, interpret, and advocate for the historic and cultural resources of Chimayó. In 1995, in its effort to sustain and promote the culture and traditions of this historic Northern New Mexico community, CCPA established the Chimayó Museum.

The museum is located on Plaza del Cerró, center of a Spanish Colonial settlement established in 1740. Plaza del Cerró is enclosed by contiguous adobe buildings. Its three entrances are only wide enough to admit people on foot and animals, making it easy to defend. It is one of the last fortified plazas in New Mexico.



The museum building is a classic adobe with viga ceilings and dirt floors--the traditional style that is the foundation of contemporary Southwestern architecture. It was originally home to Jose Ramon Ortega and Petra Mestas Ortega, ancestors of the world-renowned Ortega family of Rio Grandé weavers. The couple raised fourteen children in the building that is now home to exhibits honoring Chimayó's past and present.

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The museum is dedicated to educating the public, particularly young New Mexicans, about the history and culture of Chimayó and its surrounding communities, and to supporting the work of established and emerging local artists. Photographs on display now date back to the late 1800s and early 1900s and present images of the everyday lives, work, and faith of the people of Chimayó one hundred years ago.

The museum provides a venue for the display of contemporary work, including the Española Student Art Show and Los Maestros. It sponsors community celebrations focusing on local art, crafts, and music, and programs for children in area schools. In 2001, over 300 students visited the museum and toured the historic plaza.



CCPA's efforts have helped shape the historic look and feel of Chimayó prized by residents and enjoyed by visitors. Today, Chimayó operates without a community plan. While CCCP and its committees collaborate regularly, they do so through Santa Fe County's rules, regulations, procedures, and sporadic efforts, not under the direction of an official, approved plan. For several years, the citizens of Chimayó have been considering a community plan to

establish overall community goals and detail the tasks for achieving them. CCPA and CCCP favors developing such a plan, as a way of ensuring that consideration of the Chimayó's preservation needs is embedded in the community plan.

Despite the lack of a community plan, Chimayó has and will continue to have some resources for preservation, due largely to its interest and enthusiasm of a core of residents. CCPA has developed this Preservation Plan to help ensure that the Chimayó considers historic and cultural resource preservation in future planning and development efforts. The Plan identifies priorities for community preservation, helping to make the most meaningful use of any available sources of funds. Through the Preservation Plan, the CCPA hopes to foster a greater interest in the Chimayó historic resources, and take one of the first steps toward developing a community-wide plan.

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## Purpose

The Preservation Plan provides a road map for preserving Chimayó's historic and cultural resources centered around the four basic organizing elements of preservation:

- *Physical Preservation* - Treating historic buildings and landscapes as a means of forestalling and preventing the loss of important historic resources, and preserving those resources for the future;
- *Documentation* - Completing, improving, maintaining, and increasing public access to the Town's inventory of historic resources;
- *Regulation* – Creating regulations, and permitting procedures to protect and enhance historic resources during the development process; and
- *Outreach and Advocacy* - Increasing the community's knowledge of and access to its historic resources.

In pursuit of these elements, the Plan specifically includes:

- An overview of the history of Chimayó and identification of the historical and cultural resources remaining;
- A review of past preservation efforts in Chimayó, including the inventory of historic resources and National Register of Historic Places activities, National Historic Landmarks, and an assessment of the impact of these efforts;
- An assessment of the way preservation is perceived within Chimayó, both by members of the community, government and the greater preservation community;
- An assessment of Chimayó proposed rules and regulations affecting the preservation of these resources; and
- A set of preservation action steps and a schedule for implementing them.

## **SECTION 2 CHIMAYÓ in HISTORY**

The cultural landscape of Chimayó represents a layering of environmental processes and changes, three distinct historical time periods, and a diversity of local culture resulting in myriad of historic and cultural resources. This section begins with a description of the physical environment created by the watershed and its relation to the topography of the landscape. The acequia irrigation system is the life blood of traditional northern New Mexico communities. Chimayó settlements were created from the flowing water that gave rise to subsistence agricultural practices that continue today. David Snow an archaeologist and researcher of acequias presents an overview of the “Waterscape” or acequia landscape followed by UNM Graduates Rick Juliani’s and Elroy Keetso’s essay on Native American history of Chimayó. The remaining section on Spanish Colonial Landscapes is authored by David Snow.

### **The Natural Environment: ‘Water-scape’ By David Snow**

Chimayó ranges in elevation from about 5900 to 6300 feet above sea level, and lies at the base of the Sangre de Cristo foothills which rise steeply from 7000 feet immediately east of the community, to the 12,000 plus Chimayó and Truchas peaks of the Sangre de Cristo mountains. The ‘greater’ Chimayó settlement occupies two distinct physiographic sectors: the broad floodplain of Cañada Ancha north of NM 76, and the pinyon-juniper woodland and narrow riparian paths of the Rio Quemado and Santa Cruz River south of NM 76. The 12 named plazas that make up Chimayó stretch from east to west some four miles, and in width, approximately two miles.

The majority of the plazas occupy the wide Cañada Ancha north of NM 76, from east to west, these are: Rincon de los Trujillos, La Cuchilla, Los Pachecos, Los Ajuelos, Plaza del Carmen, and El Llano. South of the highway are those of La Centinela, Ranchito, Plaza del Cerro, Potrero, and Los Ranchos. Just when most of these small plazas were formed and identified as ‘separate’ places on the landscape is unknown, but several date, at least, from the latter decades of the 18<sup>th</sup> and early years of the 19<sup>th</sup> centuries (Chimayó, Potrero, Los Pachecos). Earlier names for individual plazas, reflecting the dedication of saints’ names no longer extant or, perhaps, recalled, are found in the census and sacramental records for the district.

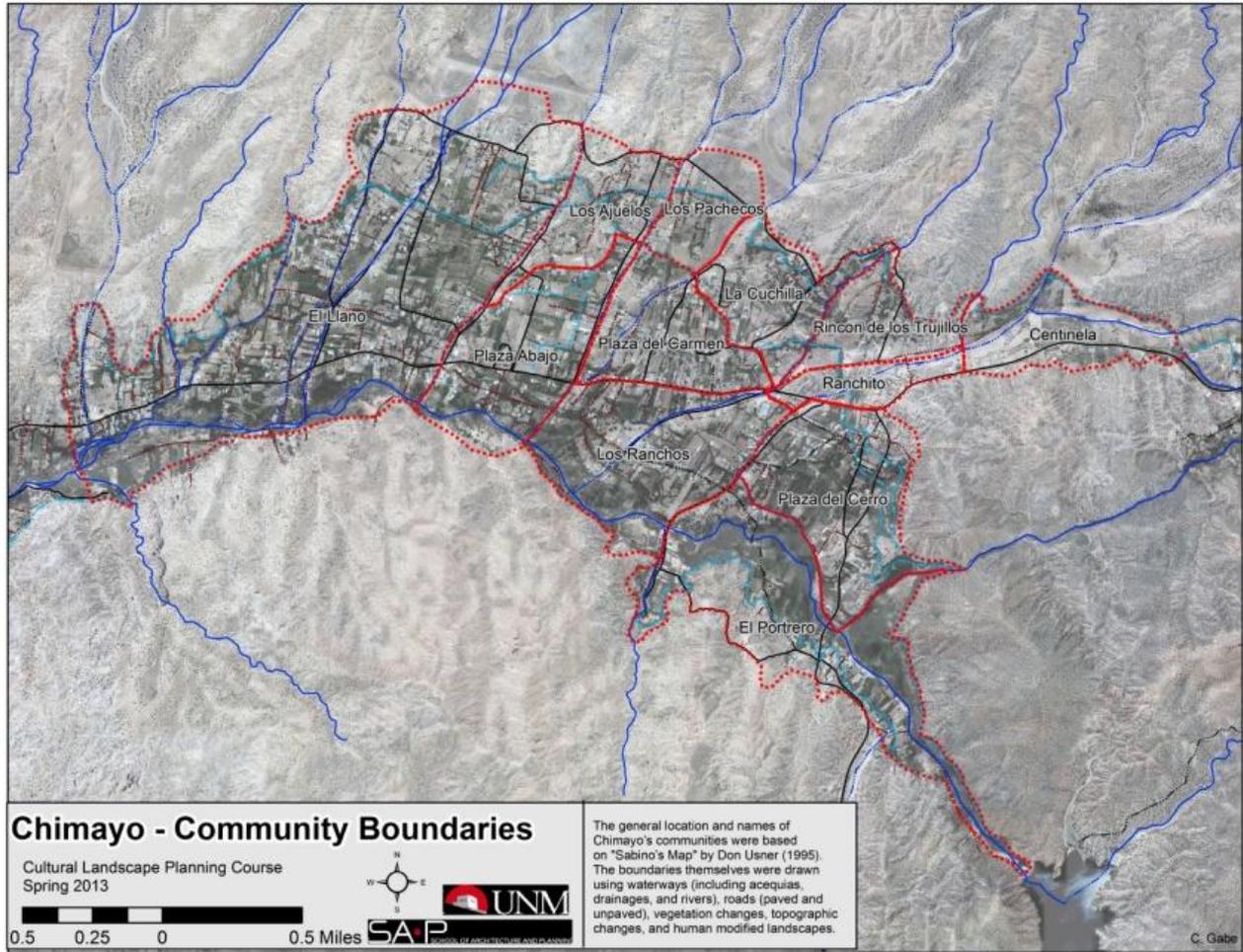


Figure 1 Chimayó Community Boundaries

Less than a mile south of the highway the Rio Quemado (locally, Rio Chiquito) joins the Santa Cruz River a short distance west of Santa Cruz Reservoir. The Santa Cruz River is formed by the confluence of the Rio Médio and Rio Frijoles, just above the reservoir, whose waters formerly flowed through a relatively narrow canyon, now inundated by Santa Cruz lake. The neighboring community of Cundiyo was formed at the junction of the two smaller streams that give rise to the Santa Cruz River. Construction of the dam in 1926 was a financial disaster and, according to the 1935 WPA Tewa Basin report, “the only land that has been profitably cultivated has been the land that did not come into the irrigation district....” (Weigle 1975:94; and see Usner 1991).



Figure 2 Santa Cruz Dam

Construction of Santa Cruz Dam and reservoir, the result of formation of the Santa Cruz Irrigation District in the 1920s, was perceived as a means of increasing crop production by bringing irrigation water to *tierras eriasas* (fallow, or unbroken lands) in the Valley below. The cost of construction far exceeded original estimates, necessitating a tax base which many land-owners were unable to pay; the consequence was bankruptcy and the loss of much property, thus, vindicating those Chimayó sos who had opposed construction of the dam (Usner 1991:79). Several new acequias were taken from the Rio Santa Cruz immediately below the dam, but what are believed to be among the oldest community ditches were taken from the Rio Quemado (or Rio Chiquito), augmented by springs below the community of Rio Chiquito to the east of the Plaza del Cerro. According to a local resident in 1991, those springs insured running water even in the driest of years (Usner 1991:120).

Average precipitation at the Alcalde weather station in the Rio Grande Valley (5000 feet), some 7 or so miles from Chimayó, is 9.36 inches/year (1953-70). Usner (1991:18-19) reports a range in annual precipitation from 10.1 inches at Española, to over 40 inches (and as much as 60 inches by some reports) in the mountains above Chimayó. Both annual precipitation and elevation for the greater Chimayó area are within the upper limits for successful maize cultivation without long-ditch irrigation (Snow 1991), that is, for dry-farming in years with normal rainfall. Usner cites a 'growing season', presumably for maize, of from 120 to 192 days in Chimayó. But rainfall and the annual frost-free periods above about 6000 feet are seldom 'normal'. Crops are at risk from too little precipitation, as well, from extreme variations in spring-to-fall frost-free periods (e.g. Snow 1991). Irrigation offsets precipitation deficits, but the last spring and first fall freeze dates might vary by as many as 15 or more days at this elevation. This

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is particularly critical for crops sown in the valley floor where late spring and fall night-time cold air settles, endangering spring planting or late maturing crops.

The Cañada Ancha drainage contains the more favorable soils for agriculture, consisting principally of loam and sandy-to-clayey loams (Usner *ibid.* p. 18). Arable soils south of NM 76, in the vicinity of Plaza del Cerro and adjacent Potrero lie primarily within the floodplains of the Rio Chiquito and Rio Santa Cruz. Other soils capable of supporting crops are found on the level ridge tops and gentle slopes that border the valleys of these streams, areas that were utilized by pre-Spanish Native American farmers (e.g. Marshall and Walt 2007). Most of these north-to-south coursing arroyos have springs at their source, and may have been a source of irrigation water for residents of Chimayó. It is likely, however, that these springs were utilized by Native American farmers prior to the advent of Spanish Colonial occupation of the area. Until recent years (ca. 1970s), the Cañada Ancha was subject to severe flooding from 16 major arroyos entering from the north, events that must frequently have damaged acequias and fields (and, likely, habitations as well). As a result, the Soil Conservation Service constructed a series of seven earthen dams at the mouths of the larger arroyos.

The Rio Quemado and Rio Santa Cruz provide the water for the 17 named acequias upon which the 12 plazas that comprise ‘greater’ Chimayó have depended for irrigation since the 17<sup>th</sup> century (reference to 31 acequias in one of the CCCP meetings undoubtedly includes the many laterals from the *acequias madres*). Canal, or long-ditch irrigation within Chimayó is documented as early as 1701, and will be argued to have existed for Spanish Colonial residents prior to the Pueblo Revolt of 1680 (John Baxter pers comm. to the writer, March, 2013; Jenkins 1986). The named ditches utilized now and in the past are as follows: Cañada Ancha, Lower Cañada Ancha, del Distrito (aka, Reservoir Ditch), de los Ortigas, Martínez Arriba, Jaramillo, de los Ranchos, de Agüero, del Potrero, Espinosa, del Molino, “Chili Mill,” “de los Tanos” (1701), de José Antonio, las Cuevas, Manuel Vigíl, and Teodoro.

The acequia system of the community is an essential part of its infrastructure, and its role beyond delivery of irrigation waters is great, as it influences the decision of where to construct homes, configures the boundaries of fields, properties and, residential districts. The course of an acequia creates walk-ways and paths and, as urban complexes develop, often dictates the routes and placement of streets, as in Santa Fe (e.g. Snow 1988, 2013). Particularly in small northern New Mexican Hispanic communities, like Chimayó, the acequia system provides both an economic, as well as a moral compass for its inhabitants.

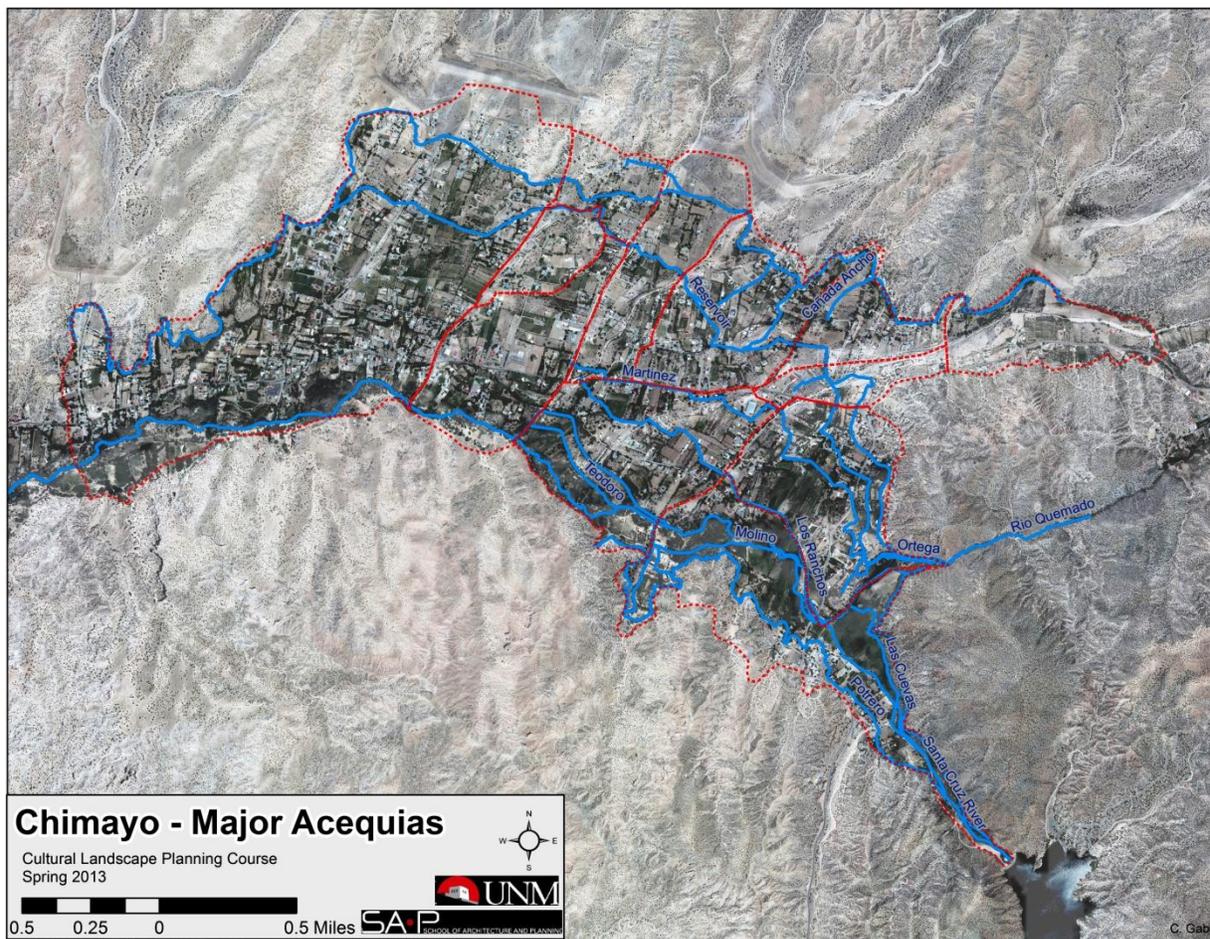


Figure 3 Major Acequias of Chimayó

The 1935 WPA Tewa Basin report stated that chili was the most important cash crop in Chimayó, with fully one-third of the cultivated land given over to this crop, and notes that wheat was a traditional crop, in spite of what the report perceived as a “misuse of the land” for wheat production. Corn, vegetables (especially onions and cabbage), as well as a variety of fruit trees are also mentioned in the WPA report. Selected 18<sup>th</sup> century deeds of sale in the vicinity mention land for growing corn (SANM I:501, 490, 442, 260, 592) and wheat (SANM I:496), and occasionally an orchard (SANM I:442, 536) and a garden (SANM I:353) are mentioned. Wheat is a staple among Northern New Mexico’s Hispanic communities, and must be irrigated. The dependence of New Mexico’s 17<sup>th</sup> and 18<sup>th</sup> century colonists on wheat is well documented (e.g. Snow 2012) and, presumably, spring varieties were those utilized (Dunmire 2004:168-169). The estimated growing season at Chimayó, according to Usner (*ibid.*, p. 19), is between 140-160 days, with a range in variation between 120-193 days, but for which crops is not specified, although generally such figures are provided for maize (e.g. Snow 1991).

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What best is termed ‘short-ditch’ irrigation from shallow streams, such as the Rio Santa Cruz, Rio Quemado, springs and seeps, and other ephemeral water courses (from run-off and arroyos), undoubtedly were tapped for short distances to nearby fields. In some cases it has been proposed that shallow channels were excavated by prehistoric farmers upslope of mulch- and similar field gardens. Both rainfall and winter snow runoff provided sources of late spring soil moisture. ‘Hand-watering’ (‘pot-irrigation’), however, might have been the most common method of providing needed moisture to the variety of constructed ‘garden’ features frequently encountered in Northern New Mexico. The extent of any of these various agricultural features in the Chimayó area remains to be adequately determined through archeological survey.



Figure 4 Remains of grid Garden near Centinela

## Native American Landscape

By Rick Juliani & Elroy Keetso

Chimayó has long figured prominently in the history and culture of the local Pueblo people, but perhaps most profoundly in the worldview embedded in Tewa oral tradition.<sup>1</sup> Indeed, the word, “Chimayó,” is not Spanish in genesis. Rather, it represents an Hispanization of the Tewa place name, *Tsi May Oh* (referring to the large hill bordering the northeastern side of the “potrero”). Alternately recorded as *tzimmayo* and *tsimajo* (defined, respectively, as “place where big stones stand” and “flaking stone of superior quality”) the area in and around Chimayó holds much significance in Tewa oral tradition. Noted anthropologist, Alfonso Ortiz (from Ohkay Owingeh), in a detailed description of Tewa cosmology and spiritual landscape, labeled the hill known as *Tsi May Oh* as one of the sacred *tsin*, or flat-topped hills containing otherworldly powers made manifest in the network of caves and underground tunnels running beneath them.<sup>2</sup> Another belief asserts that the killing of a giant by the Tewa war gods brought about a fire, causing the healing geysers of hot water in the area to dry up, turning them into pools of desiccated mud. Stories persist of subsequent local Pueblo people using this mud that was believed to still retain its curative powers. Consequently, Chimayó, particularly the area now commonly known as the “potrero,” has represented a place of great spiritual power, significance, and healing to the Tewa people of both past and present (Ortiz, 1967 & 1969; DeLoach, 1999).

Physical testimony of the Tewa people’s long presence in the area, as documented through the archaeological record, is in fact widely extant—so much so that it is potentially home to a pre-contact Pueblo presence of great duration, breadth, and import, in some ways an indigenous palimpsest—both physical and spiritual—for latter Hispanic settlement of Chimayó itself. While the commonly accepted

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<sup>1</sup> The Tewa-speaking people who currently reside closest to the Chimayo area and trace their ancestry to the ancient inhabitants of the greater valley are members of the contemporary Pueblos of Santa Clara (K’apo Owingeh in Tewa) and San Juan (or Ohkay Owingeh). In the interest of clarity, the terms “Pueblo” and “Tewa” (and sometimes “Native”) will be used interchangeably to refer to the indigenous inhabitants of the northern Rio Grande region, and Pueblo-specific names utilized when such specificity is appropriate. Further, in light of the obvious ethnocentricity inherent in the use of such commonly-employed archaeological monikers as “pre-historic” and “historic,” these terms, while serving as potentially useful heuristic devices marking the passage of time, should be rejected as misleading and conceptually vacuous, in favor of more accurate adjectives such as “pre” or “post-contact.”

<sup>2</sup> The place now commonly known as “La Cueva del Chivato” (or the Cave of the Goat) is believed to represent one such sacred place, purported to be connected by a series of underground tunnels that run under the valley toward a nearby pueblo.

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archaeological narrative affirms the existence of only thinly scattered structural remains of early Pueblo occupancy restricted largely to the surrounding mesas and hilltops, this interpretation should be approached cautiously as very little data has been gathered to provide comprehensive reliable conclusions. In fact, the percentage of land that has been surveyed archaeologically amounts to a mere 7% of the Chimayó area (McKintosh, 2013). In other words, the vast majority of land available to the area's pre-contact indigenous past currently lies unknown beyond the gaze of archaeologists.

Though a divergence of opinion exists among archaeologists on some of the details regarding the nature and extent of this pre-contact Native presence, the scholarship generally is strikingly consensual on the overarching narrative it advances regarding the area's pre-Hispanic past—generally seen to span a period from 600 to 1500+ AD. Examining a pre-contact Native presence in the Chimayó area, archaeologists have documented a number of ancient settlements along the Santa Cruz River drainage from the Cuarteles area eastward past Chimayó proper toward the turn-off to the village of Cordova (Snow, 2013). The former location houses both pre-historic and historic sites of artifact scatters dated from 1100 to 1600 AD. In addition, just west of Cordova is a very intriguing site, known as Pueblo Quemado (or *Wiyó*, in Tewa). Recorded in the NMCRIS database as a large village that possibly included multiple room blocks, a kiva, and a plaza, dates for this site are contested—some estimate a range of 1325-1540 AD, while others argue for an extended period of occupation into the historic period. Indeed, according to the NMCRIS notes, collective memory embedded in local lore has suggested occupation of this large Pueblo village as late as 1730 when it may have burned. Archaeologists have offered primarily two competing interpretations over time for the locations of these sites (and others similarly situated along drainage systems in the northern Rio Grande region)—one commonly stressing defensive considerations (Mera, 1934), another recently more popular derived from ecologically-informed economic distance models emphasizing access to water and arable land as the critical factors in site placement (Snead, 1995; Snead, Creamer, & Van Zandt, 2004; Snow, 2013).

Further outside Chimayó to the southeast near the modern day village of Cundiyo in the foothills of the Sangre de Cristo mountains lies a cluster of five sites dating from 1100-1600 AD (believed to be mostly occupied in overlapping time periods rather than contemporaneously).<sup>3</sup> At least three of these sites consisted of moderately sized villages containing kivas, plazas, multiple room blocks, and agricultural features such as fields and water control devices. In addition, two of the sites that were contemporaneous (K'ate Ouinge and Nambe Bugge) stood in direct sight of each other, leading some to propose a degree of

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<sup>3</sup> It is believed that the large sites in this area were mostly abandoned by 1425 AD with most inhabitants moving to Nambe Pueblo approximately 5 miles to the southwest.

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integration between these settlements—a design element that archaeologists, noting its existence elsewhere in the Southwest, have referred to as “intervisibility” (Snead, Creamer, & Van Zandt, 2004).

Not surprisingly, archaeologists more recently have also begun to unearth further evidence of extensive farming activity by the area’s pre-Hispanic indigenous inhabitants. Marshall and Walt (2007) cited the existence of ancient Puebloan agricultural features in the foothills surrounding modern day Chimayó . Dominguez (2002) also documented numerous such features on the sloping sides of a small mesa, La Mesita, abutting the Arroyo Canada de la Ancha). This site (in the Los Ranchitos part of Chimayó ) lies between 6500-6600 feet, and includes terraces, burned rock plots, artifact scatters, and a series of elaborate gridded gardens consisting of thirty-two cobble-bordered, gravel-mulched plots (dated between 1300 and 1500+ AD) that were designed to retain higher levels of moisture and macronutrients. Clearly, the area’s pre-Hispanic indigenous farmers, early practitioners of what today would be called “sustainable farming,” left behind evidence of profound agricultural knowledge.

A comprehensive review of all the documented sites in the NMCRIS archaeological database in modern day Chimayó yields a picture suggestive of a more extensive and lengthy Native presence in the area. Eleven sites have been documented from relatively large settlement sites to smaller campsites and artifact scatters throughout the area of Chimayó proper dating from 900 through roughly 1450 AD. While three sites lack detailed information on their catalogued site forms, the other eight sites represent a range of compelling physical evidence of a Puebloan past underlying modern day Chimayó . To the west lies a multi component site identified in the NMCRIS database as “Tsawari” (near the community of La Puebla), petroglyphs, an ancient campsite, two artifact scatters (one on each side of the Santa Cruz River), and two early room blocks (1000-1100) with possible pit house and kiva in the foothills south of the river. To the east in the “Potrero” lie two artifact scatters near the Santuario (dated 900-1300). In addition there are three known sites in the foothills west of the “Potrero’s” northern boundary, for which no information has been documented, however.

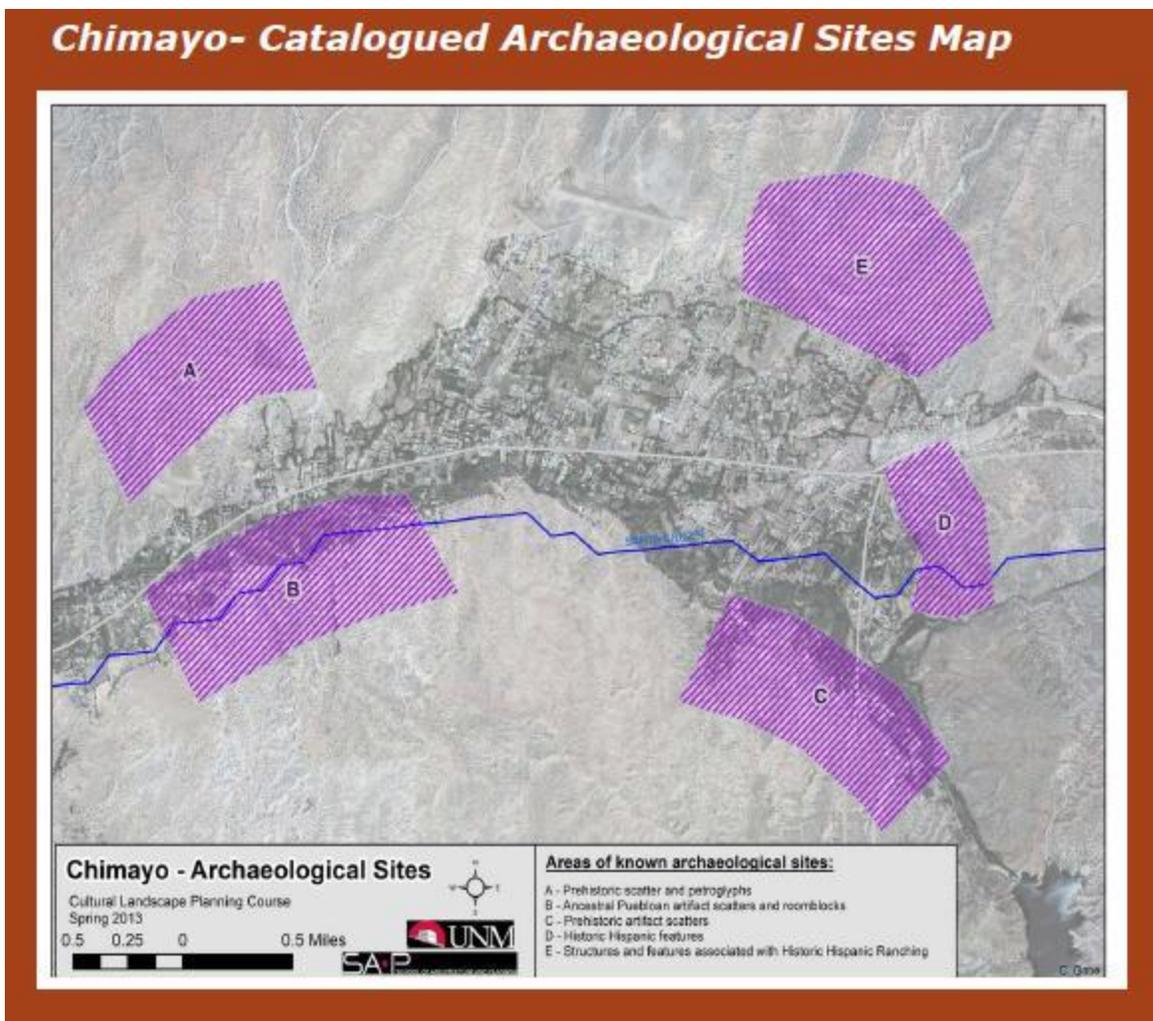


Figure 5 Chimayó Archaeological Sites

The current estimate that no more than 5-7% of the greater Chimayó area has been surveyed, understandably, has archaeologists urging the timely completion of an “intensive, systematic field survey” (Snow, 2013). In addition to this admitted dearth of knowledge, it is useful to recall that archaeology, itself, represents a relatively youthful field of inquiry with less than a century and a half of applied theory and practice behind it (and even less time in application to understanding ancient Native America). In light of these facts, it is perhaps critical to bear in mind the following intellectual caveat offered by a group of respected Southwestern archaeologists: “our understanding of exactly what we are looking at when viewing a large pueblo (ruin)...remains surprisingly weak.” (Snead, Creamer & Van Zandt, 2004: 34). Given this sobering reminder, a great need clearly exists not only for greater knowledge of this indigenous past, but for acceptance of broader means to access this knowledge as well. Thus, while expanding the scope of archaeological research (with the partnership and involvement of area tribes) would be an important step, it would behoove all involved to bear in mind that perhaps the resources to

provide additional insights reside elsewhere. Nonetheless, it is clear that a fuller portrait of Chimayó’s pre-Hispanic past is greatly needed, and requires recourse to additional perspectives. We may find in the end that we know more than has been commonly conveyed.

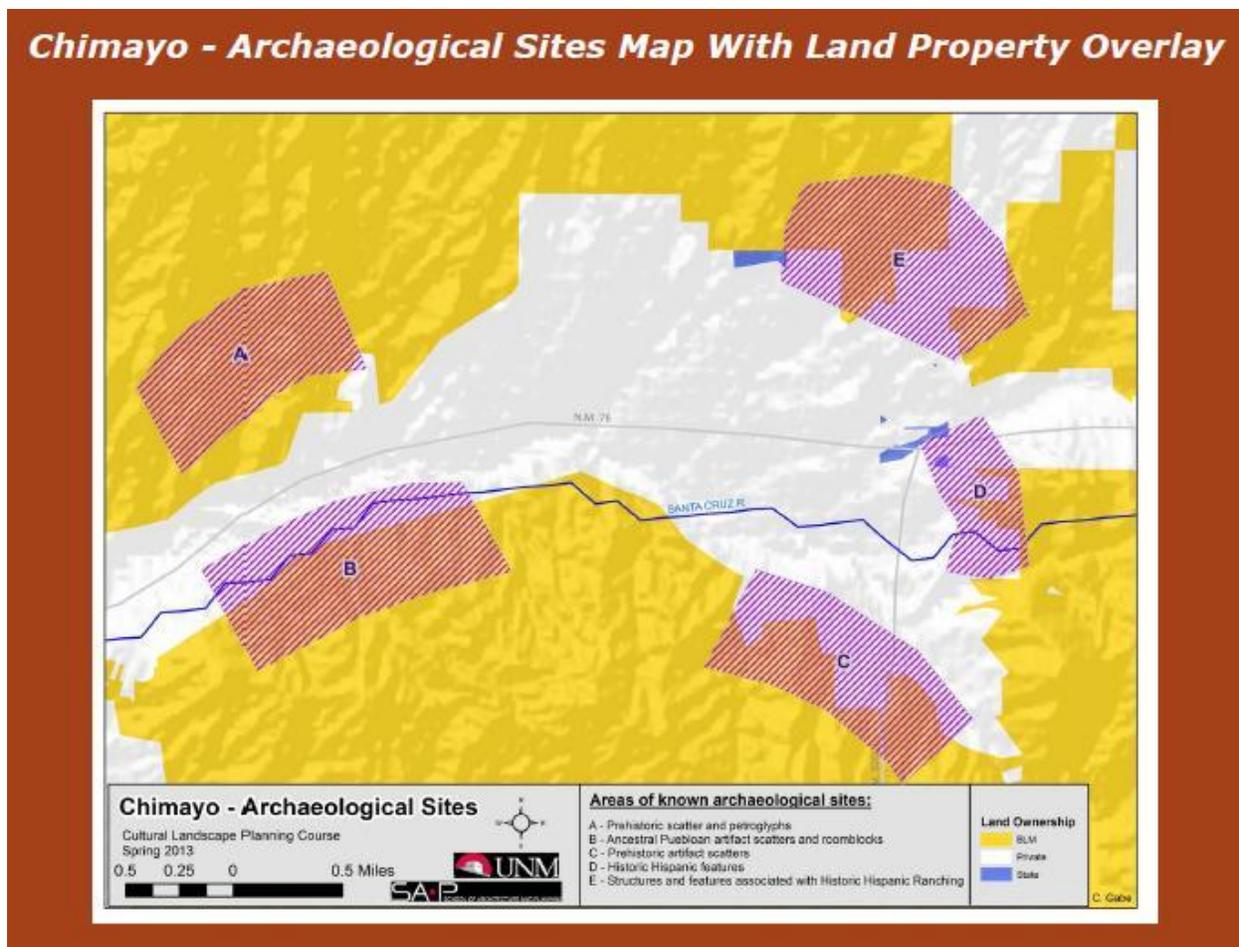


Figure 6 Chimayó Archaeological Sites W/Land Ownership Overlay

While much remains unknown or awaits acceptance by the existing archaeological canon, the potential for a deeper and longer-standing historical presence of Pueblo peoples in the area of modern day Chimayó is strong enough that it is treated as *established* by a number of scholars, both Native and non-Native, in a variety of fields, including archaeology, linguistics, and ethno-geography. In addition, when we turn to consider other sources, notions of a more enduring and profound Native American presence in pre-Hispanic Chimayó emerge. For example, the site identified in the archaeological scholarship as “Tsawari” has minimal information documented in NMCRIS database, yet holds a prominent place in the consciousness of the local Pueblo people. Tewa oral tradition calls this site *Tsae Wadeh* (or *Ts’awadi*), where the Hopi-Tewa people (commonly mislabeled the “Tano” in some of the literature) lived before moving west to their current home on Hopi First Mesa in northeastern Arizona (Martinez, 2013; Valdez,

# Chimayó Preservation Plan

2013). Consistent with this interpretation is the recent work of ethno-archaeologist Scott Ortman (2012) who dates *Tsae Wadeh* from 1100 to 1696, an occupancy stretching into the post-Pueblo Revolt period.

The possibility of the deepest indigenous roots of pre-Hispanic Chimayó, however, resides beneath two of the most cherished sites within the old village itself—the venerable Plaza del Cerro and the venerated Santuario de Chimayó. While some archaeologists do not believe there is enough data to affirm the presence of indigenous structures in these two areas (Snow, 2013), these roots are fully recognized by contemporary Tewa people from Ohkay Owingeh and K’apo Owingeh, as well as by scholars from different fields. For example, Ortman, citing the work of Marshall and Walt among others, argues enough evidence exists that has “established...an Early Classic village beneath the modern town of Chimayó, based on the presence of a kiva beneath the Santuario, and the presence of agricultural features...surrounding the present town” (2012: 412). Utilizing ceramic and lithic analyses, Ortman himself dates this pueblo town of *Tsimayo* from 1350 to 1680. These archaeologists, in part informed by linguistic studies and knowledge of Tewa oral tradition, have also made similar claims pointing to ancient Puebloan structures beneath the Plaza del Cerro, the cultural heart of Hispanic Chimayó (see Harrington, 1916 for earlier historical references to the existence of this ancient village). In the context of this unresolved debate, it is interesting to note a recurring historical pattern of Spanish colonists not only establishing settlements, planting their Hispanicized town forms atop a pre-existing Native site (i.e., Mexico City and Santa Fe, New Mexico), but also taking sacred ground previously used by indigenous inhabitants, re-consecrating it for Christian use. Despite the possible relevance of such a pattern to Chimayó’s history, however, without recourse to an in-depth physical survey it would be equally careless to unquestioningly accept it as proof as it would be to summarily reject it. While such debates are ongoing and are not likely to gain resolution through this limited study, it is critical to take seriously such claims, and not to dismiss them without pursuing a more intensive examination that takes into account other analytical perspectives.

And therein lies the challenge in telling the story of this place known as Chimayó, New Mexico. A village that has become so thoroughly associated with Hispano Nuevo Mexicano, at once of centuries-old agricultural traditions as well as the social ills of modernity, has its oldest roots deep in an indigenous past that has yet to be heard in its fullest articulation—a past that in many ways lies muted beneath the earth, yet very much audible in the consciousness of the surrounding Pueblos. Any full accounting of the history and culture of Chimayó must reflect not only the remaining physical vestiges of its indigenous past, but the recorded memory of the Pueblo people whose ancestors called the area home for centuries and whose descendants remain as a silent, yet very real, segment of the otherwise Hispano Chimayó.

# Chimayó Preservation Plan

Moreover, there is an underlying, latent political dimension to this issue that frames any meaningful examination of the history of Chimayó, potentially limiting the scope or otherwise coloring the nature of the story told. Certainly, in a region filled with a visible legacy of the myriad forms of colonialism and contention, any efforts to relate a full and accurate historical accounting takes on political implications involving a number of interest groups perceived to be in opposition—an opposition likely damagingly divisive on issues where consensus and a shared collective vision are paramount regarding community planning and preservation and the attendant concerns of power and identity. However, perhaps division is not the theme, but something stronger and more profound. A final thought has struck the authors, upon reflecting on the potential implications of this one small part of the overall CCCP project: as this work is intended neither to advance an alternative local history or political agenda, nor to undermine the important and lasting legacy of Chimayó’s early Hispanic settlers and their contemporary descendants, it carries an ability to reveal. For, an acknowledgement of the area’s deep physical and spiritual indigenous roots serves to enrich and amplify, rather than contest, the unique power and strength embodied in the cultural landscape of Chimayó, New Mexico.



Figure 7 Chimayó Cultural Landscape

## The Colonial Landscape

By David Snow

The earliest Spanish settler in “La Cañada,” presumably the same area later known as La Cañada de Santa Cruz, was Juan Luxan, one of Oñate’s colonists who, in 1601, testified that, “ he was told by the Indians of La Cañada where he had settled...” of other pueblos in the interior (of the land? Hammond and Rey 1953:734). Whether Luxan was, as Chavez (1991:62-63) surmised, one of three probably related Lujan-Ruiz Caceres-Rodriguez individuals with Oñate, is not clear; although the three were natives of Isla La Palma in the Canaries (e.g. Snow 1998). That Juan Lujan later identified himself as “Juan Luis (or Ruiz) Lujan,” seemingly strengthens the possible relationship, and this group might well have been among the original settlers of the Santa Cruz valley as far as the area of Rio Chiquito or perhaps Córdoba.

Some settlers, at least, had returned to their properties in the Cañada de Chimayó shortly after the Tano rebels abandoned the area. By October of 1696, the majority of the surviving Tanos had taken refuge on Hopi’s First Mesa, although reports of some still wandering in the mountains as late as 1705 were reported by Governor Cuervo y Valdes, who re-settled them at Tesuque Pueblo. Prior to this, in April of 1699, Governor Rodriguez Cubero re-granted to Antonia de Moraga lands that had been validated to her in 1695 by Vargas. The boundaries cited in the 1699 document are: “...on the north by the camino real to Picuris, on the south by the old acequia madre, on the east as far as some caves [?], and on the west by an arroyo” (Jenkins 1986:58) [note, the question mark is inserted by Jenkins in her translation of the document].

Whether Vargas, or later, Rodriguez Cubero, re-granted their ancestral lands to the Martin and Ruiz Lujan families is unknown. Aside from the references to the lands of the Ruiz Lujan and of Luis Martin in 1695, we have no firm evidence for who else among the 17<sup>th</sup> century colonists might also have occupied what is today greater Chimayó prior to the 1680 Revolt. Francisco Martin, in the spring of 1703, petitioned for a grant to land “covered with cactus beyond the acequias, which were never opened, and I obligate myself to open acequias upon it at my own cost” (SANM I:501; my emphasis). Unfortunately, few surviving documents deal with subsequent re-settlement and events in the area, and the names of those who ultimately settled Chimayó are merely hinted in the few surviving documents, some of which are included in Jenkin’s (1968) account of irrigation in Chimayó.

In 1706, Luis Lopez petitioned for a grant to land, vacant and unsettled “above the Canada de Chimayó,” that he claimed never had been occupied or planted. The boundaries he cited as “an arroyo which separated the lands from Francisco Martin, and with an acequia which the Tano Indians took out when

# Chimayó Preservation Plan

they were living in San Cristobal....” (Borrego-Ortega Papers, NMSRSCA; cited in Jenkins 1986:66-67; my emphasis). As noted above, Martin claimed in his 1703 petition that there had been no acequias opened and, since his land abutted the grant to Lopez on the western side, the presumed “Tano” ditch - almost certainly a pre-Revolt colonial ditch – clearly was taken out above today’s Chimayó , most likely near today’s Rio Chiquito community.

Many of the written accounts of Chimayó’s ‘history’ have focused on the Potrero with its Santuario, and on the Plaza del Cerro (de Borhegi 1956; E Boyd 1974; Larcombe 1983; Usner 1991,1995). Little has been written about (or collected from) other localities and plazas in the larger community, particularly, those settlements that lie north of NM 76 (Rincon de los Trujillos, Los Aguelos, Los Pachecos, Plaza del Carmen, Los Ranchos, etc), or *La Centinela* and portions lying westerly along the Santa Cruz River.

An excellent summary of the Colonial beginnings of settlement and acequia history of Chimayó was prepared by the late Dr. Myra Ellen Jenkins, for the Office of the State Engineer, as part of a report on Santa Cruz River acequia history (Jenkins and Baxter 1986). The sources used are the Spanish Archives of New Mexico, vol. 1, the Borrego-Ortega, and Ortega Family Papers (State Records Center and Archives; Twitchell 1914); Espinosa 1942; and various documents at the SRCA. The Espinosa volume – Crusaders of the Rio Grande – has been augmented by Espinosa’s (1988) translation of Vargas’s missionaries immediately prior to the 1696 Rebellion (see also, Kessell, Hendricks, and Dodge, editors of the journals of Diego de Vargas 1995-2000). Reference to Chimayó, inhabited by Spaniards in 1701, is from Archives of the Archdiocese of Santa Fe (Chavez 1957:7, Loose Documents, No. 3). I find an early use of the name “Potrero” as a boundary of lands requested, in 1725, at Cundiyo (SANM I:1047; additional citations to SANM I documents are noted above).

Fray Atanasio Dominguez, in 1776, remarked that Chimayó boasted two mills (Adams and Chavez 1956:83). These may (or might not) have been situated on acequias, as was customary in northern New Mexico of the period, rather on an active stream. One such structure was located on the “Acequia del Molino,” no longer extant (see Usner 1991:130 for then current *molinos*). No remnants of mill structures were noted by the Taschek Environmental Consulting survey (Penner et al 2004); nor were any *canoas* (flumes) identified by the field crew. A *canoas* is mentioned in a document (SANM I:490, 1713) in the irrigation system.

References to acequias and/or a river as boundaries (or mentioned) in the area are identified in the following SANM I documents: #260 [1736], 353 [1752], 490 [1711, 1713], 496 [1714], 515 [1731], 523 [1738], 534 [1748], 592 [1771-72], 1047 [1751], and 1048 [1751]; and see Jenkins n.d. The *torreon* now property of Jody Apple, located on the south outside of the Plaza del Cerro, is an important structure

architecturally, and is a symbol of other times in Northern New Mexican colonial existence. A *torreon* is mentioned in SANM I:1048 on the north boundary of property sold by Santiago Martin to Feliz Valerio in 1751. It is likely that others once existed (possibly at La Centinela?), and review of 18<sup>th</sup> century documents might provide evidence of others whose remains might yet be located through surface inspection and/or oral history.



Figure 8 Torreon south of Plaza del Cerro

Within the past 20 yrs, more or less, I observed segments of the former wagon road from the valley up to the Cordova turnoff, along the north side of NM 76. That road almost certainly followed the former ‘trail’ or *camino* to Picuris mentioned in the 1696 up-rising. As such, it is surely an historical feature that should be protected in some fashion. No doubt the road to Picuris was one of several (including the lower Rio Truchas valley) that recalls the Tewa legend of ‘wiyo’, the ‘great gap’ leading to the Mora Valley and the Plains beyond. LA 158, above Córdoba, bears the Tewa designation, ‘Wiyo’ village.

There is, as yet, a curious absence of Colonial and Mexican Period Hispano sites recorded by archeologists in the study area. Survey should address this lack, as 17<sup>th</sup> and 18<sup>th</sup> century use and occupation of the study area is well documented. The *camino real a Picuris* figured as a boundary in the following SANM 1 documents: #501 – 1703, “on the banks of the public road on the left as one goes up into the mountains;” as the apparent north boundary of land from Maria Rosa Martin, widow of Nicolas

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Lopez, to Salvador de Espinosa (1736, SANM 1:260); as the apparent north boundary of land contested in 1738 by Cristobal and Francisco Martin; lands that extended 32 varas from the Camino Real to the Acequia Madre, in 1752 (SANM 1:353); and *el camino que va al Potrero*, in 1751 (SANM !:1047).

Just when the initial rancho(s) were established in today's Potrero is unclear, but the word denotes pasturage for horses. That it might also have served for sheep pasture is hinted at by the Picuris account of the discovery of San Esquipulas (or Santo Niño?) by a shepherd from that Pueblo (de Borhegi 1956:19). In this account, the *santo* was found "near a big rock," one that might well be commemorated in a property deed from Luis Lopez, of San Buenaventura (de Chimayó) to Grabiél Ortega, dated 1758. The east boundary of the property was cited as [*una piedra grada*"]. In a note concerning this description, Dr. Jenkins wrote:

Josie Espinosa de Lujan of Chimayó pointed out to the writer on March 2, 1984 this landmark, a large bluish-colored stone located near the foot of the cerro across a small arroyo which was revered by early local residents (Jenkins 1986)



Figure 9 *La Piedra Azul*

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That this [sacred?] stone might also have been referred to by Maria Martinez, in the early 1920s regarding the translation of ‘Tzimayo’ – “place where the big stones stand” – may be merely coincidental (de Borhegi 1956:8, note 12). Having seen this “*peña azul*” now, seemingly, it does not jibe with Spanish, *grada* [altar steps], or with the stone that figures in the account of the discovery of San Esquipula by the Picuris shepherd. Perhaps, it was merely a shortened term, as supposed by Jenkins, for [‘sa-’]*grada* (sacred)?

Chimayó figured in accusations of sorcery in 1764, and it was claimed that 20 sorcerers were resident there. One Juan Mascareñas of Chimayó, for example, is said to have relayed the information that he “knew how to devour priests” (Ebright and Hendricks 2006:210). The following is from the work just cited:

The accused sorcerers from Chimayó consisted of 20 Genízaros and 35 Spaniards. Most Spaniards were members of the Martín family, particularly Panchito Martín’s family (two sons and 2 daughters), and the Genízaros were from the Cruz family. In some cases there were three generations of sorcerers, such as José Martín (the musician), a son of Panchito Martín, and Jose’s son Manuel Ramos (Ebright and Hendricks 2006:225; and see Brown for local witchcraft accounts).

(one citizen of Santa Fe was banished to Chimayó for three years as a result of slander comments! SANM II:587).

## **Place and family names.**

Baptismal entries from Santa Cruz and San Juan Pueblo parishes include: Chimayó, 1780 (Crespín family), 1790 (Martín family); Potrero 1792 (Martín family); El Cerro 1827 (Aguero family), 1831 (Sena family); Buenaventura de el Cerro 1842 (Trujillo family), and Buenaventura 1843. A 1781 census of plazas served from Santa Cruz (AASF, “Loose Documents,” cited in Chavez 1957:42) has: Nuestra Señora de los Dolores de Chimayó, 43 persons; San Buenaventura, 22 persons; San Antonio Abad del Potrero, 47 persons: total = 112 persons. That San Antonio de Abad was named at the Potrero in 1781, suggests that the miraculous appearance of the santo described in Picuris and Isleta stories suggest that the Santo Niño de Atocha appeared after that date.

The following *plazas/placitas* are identified in baptismal entries from the parishes cited above and might be earlier names for settlements within the greater Chimayó area: Martín (1766); Los Pachecos (1834, 1868); Plaza de los Sisneros (1784); San Antonio de Gutierrez (1828); and Cañada (1785, 1792, 1845); Los Pachecos, presumably, is the same as today’s plaza of that name. An 1822 census of Dolores (42

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families, 156 pers), Cuchilla (28 families, 129 pers), San Buenaventura (22 families, 96 pers), and Potrero (31 families, 168 pers) are in Olmsted 1981:210-213; and a census of Plaza de Dolores (35 families), and del Zerro (incomplete) for 1823, also in Olmsted, *ibid.*, pp. 238-40 and 241. Sangre de Cristo (1790-93), a name that no longer identifies an extant settlement, was included in the general Chimayó area; and it is interesting to speculate whether the current designation of the mountain chain derives from that settlement's name, or vice versa? Proceedings in the settlement of the estate of José Antonio Martín of San Buenaventura de Chimayó (1836), is found in the Sender Collection of documents at the State Records Center and Archives (No. 165, frames 45-47).

## **Concluding Thoughts and Comments**

Of primary concern, perhaps, are efforts to identify pre-Pueblo Revolt Hispanic remains (most likely evidenced only by ceramic assemblages) that might represent former Colonial residences and landscape uses (Moraga, Martinez, Ruiz Caceres, and others identified in various accounts and documents). It is not clear where those early home-sites might have been established, but most likely, west of the Potrero and/or north of NM 76 in the Cañada Ancha district (see especially Kessell et al 1998:612). If the earliest settlements, in fact, were north of NM 76, then it is likely that the earliest acequias also will be found there, taken either (or both) from the Rio Quemado and Rio Chimayó (Santa Cruz; see acequia map).

One important aspect of archeological survey in the community is to ask residents whether they (or people they know) are aware of the locations of any pottery fragments observed or collected over the years. Such observations will assist in determining no longer visible architectural sites or prehistoric field structures. Perhaps of related interest are photographs of the Santa Cruz River canyon prior to construction of the dam in order to assess the extent to which the area was utilized by residents (orchards are believed to formerly existed where now is Santa Cruz Lake). Reference to “an old abandoned Pueblo” is said lie in “western Potrero” (CCCPNewsletter # 13, 1/19/13).

It likely will be worth the effort to review copies from the State Records Center and Archives originals of the Surveyor General's file pertaining to the Santa Cruz Grant (SRCA No. 245, 54 microfilm frames), and the Court of Private Land Claims case (No. 181, 17 microfilm frames). In one or the other of these is a map prepared by Sharrod Coleman (1896 SRCA; for what reason, I am unaware), as it is said to contain place-names easterly of Santa Cruz. There most likely will be additional information from residents testifying to boundary calls, and other place names, buildings, ranchos, roads, persons, etc. relevant to the study area.

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The manipulation of Chimayó's water-scape preceded European colonization by at least six or seven, perhaps, more centuries, and provided generations of Pueblo farmers with the wherewithal for an agricultural way of life. The long-ditch irrigation systems constructed by the early Spanish colonists provided the very life-blood of Northern New Mexico's communities. Without a source of permanent live water for crop irrigation, principally, wheat; for the operation of *molinos* to grind wheat, corn, and chile, the traditional ranching-subsistence strategies of New Mexico's colonists and their descendents might not have survived. The current Chimayó ditch systems derive entirely from streams, but the possible former use of springs by either or both Pueblo and colonial farmers should be investigated through archeological survey. Springs in Santa Fe were clearly a source of irrigation ditches during the colonial period (Snow 1988).

Population growth and break of large holdings through inheritance were factors in the expansion and extension of the acequia systems. Violent precipitation events and subsequent flooding, on the other hand, may result in construction of an alternate course; and the demise of mills also renders some ditches no longer useful. A medium-sized acequia might easily be turned into a deep barranca or gulch, rendering it useless for irrigation. It would be useful to survey the abandoned 'molino ditch' to its former take-out from the Santa Cruz River.

Features of the acequia systems include canoas/flumes, contrapuertas, desagues, culverts, bridges, and molinos. The only *canoas* referred to in extant documents is mentioned in 1713 (SANM I:490). Usner (1991:130) illustrates six (former?) *molinos*, two on the Sta Cruz (Francesquito Chavez, Eulogio Martinez); 2 on the Rio Quemado (Perfecto Trujillo, Concepcion Trujillo), one on or adjacent to the Plaza del Cerro (mielero, Nicolas Mtz); and one on what may have been that which served the "chile mill" ? (Isidoro Trujillo).



Figure 10 Old Molino Site at Rio Quemado



Figure 11 Old Molino Ditch site

Finally, recent analysis of the Santa Cruz watershed, including specifically, the Canada Ancha and Chimayó , have estimated on the order of some 3000 acre-feet of waters might be claimed by San Juan Pueblo under New Mexico vs. Abbott (Daniel B. Stephens and Associates 2007). Both their estimates, and the on-the-ground archeological data from which prehistoric aboriginal features and villages derive, should be carefully examined within the greater Chimayó area.

## **SECTION 3 PRESERVATION PLANNING in CHIMAYÓ**

This Plan is by no means the first effort to preserve Chimayó's historic and cultural resources. The community is beginning to plan for and preserving historic buildings, acequias, landscapes, objects, structures, burying grounds, and other resources. These efforts have been carried out at the public level by SHPO, The National Park Service and the Archdiocese of Santa Fe. There have been very few efforts from the private sector in the preservation of structures and other historic sites.

This section identifies Chimayó's past efforts and assesses their impact on preserving the communities historic and cultural resources. This assessment is critical in order to (1) avoid duplication of past efforts, (2) determine what, if any, past efforts need revisiting, and (3) determine what efforts are possible for the future.

### **PRIVATE PRESERVATION EFFORTS**

One of the first organizations to express interest in preserving Chimayó's historic resources was The Spanish Colonial Arts Society founded in 1929 by author Mary Austin and artist and author Frank G. Applegate. On October 15, 1929, the Society purchased the privately owned chapel in the village of Chimayó. The purchase price of \$6000 was raised by Mary Austin and others from a private donor in the East who set the condition that he remain anonymous. The chapel was immediately given to the Archdiocese of Santa Fe and, for almost 20 years, the Society provided basic maintenance. Later, the chapel was totally refurbished and became known throughout the world as *El Santuario de Chimayó*, the Lourdes of America.

Post World War II era brought about a renewed interest in Plaza del Cerro with geographer Stephen F. de Borhegyi publishing a historical study of Chimayó in 1954. The study included oral interviews, a sketch map of the plaza and 37 houses within the plaza (Usner). Nearly half of the houses were vacant as a result of residents relocating for work elsewhere and an aging population that left many building in disrepair.

In 1958 the Chimayó Community Development Association (CCDA) was formed with David Ortega acting as the chairman. The purpose of the organization was to help in "modernizing Chimayó with regard to the creation of infrastructure such the paving of roads, getting natural gas and starting a fire department. Although the preservation of historic and cultural resources was not a focus of CCDA there was still an interest in the ownership of the *oratorio*. Santa Fe County records had failed to identify the

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owner since it was probably considered a community resource. Ortega who was in charge of the *oratorio* arranged for the property to be transferred to the Archdiocese of Santa Fe in 1963. The *oratorio* has remained under the Archdiocese ownership although they have taken little interest in the upkeep and maintenance. Today it is cared for by the Ortega family and thus remains known as the Ortega family chapel (Usner).

Around 1970 residents of Chimayó formed the Chimayó Historical Sites Committee for the purpose of planning for the restoration of the Plaza del Cerro and associated buildings. The committee teamed up with Robert McKinney owner of the *Santa Fe New Mexican*. McKinney proposed to assist the property owners with resources to restore the buildings. The residents were unsure of McKinney's motives and opted not to participate. The same occurred when the Ford Foundation also approached the community about restoration of the plaza (Usner).

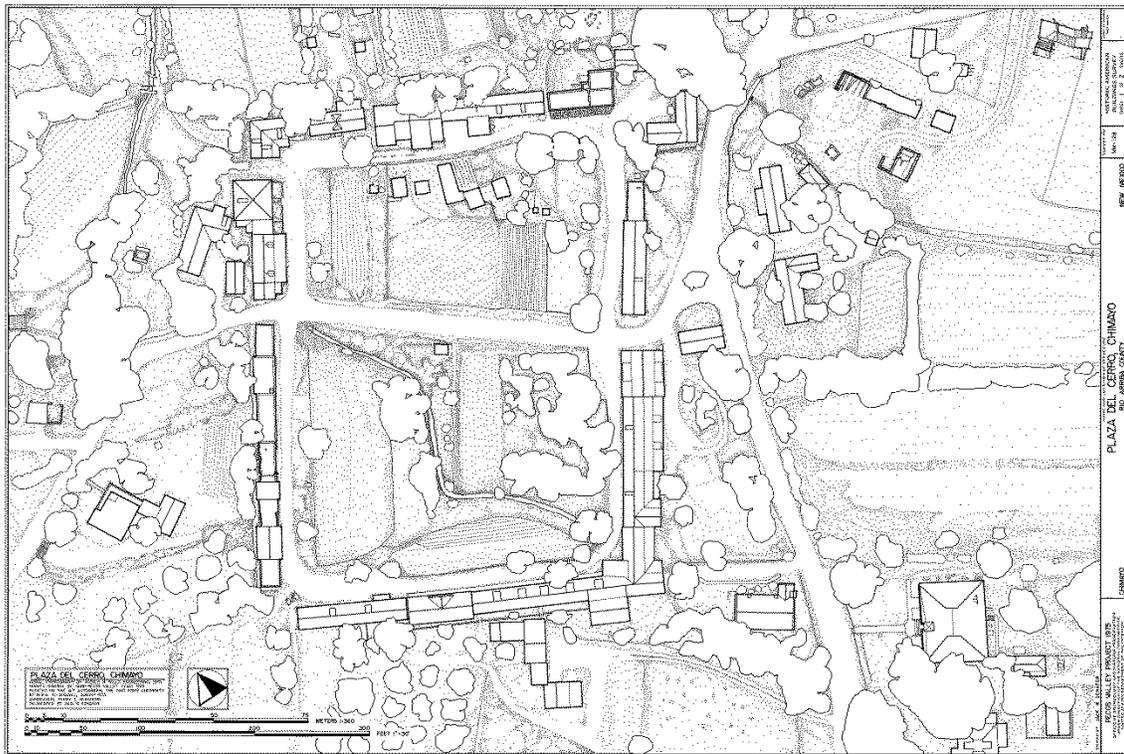


Figure 12 Plaza del Cerro (HABS Drawing, 1975)

## PUBLIC PRESERVATION EFFORTS

The documentation of key historic resources in Chimayó has led to greater public awareness about their historical and spiritual value and the need to preserve them. The State Historic Preservation Office began documenting historic resources in Chimayó in the 1960's. The two major landmarks and most vulnerable to land use development were the Santuario and Plaza del Cerro. Each of these properties has been documented with detailed drawings by the Historic American Building Survey (HABS). The Santuario and Plaza del Cerro were listed on the National Register of Historic Places in 1970-72. The Santuario became a National Historic Landmark in 1970.



Figure 13 Santuario de Chimayó National Historic Landmark Boundaries

The only properties listed on the State Register are the Oratorio de San Buenaventura (1969), and Santa Cruz Dam (1978).

## Santa Fe County Open Space

In 1996 several parcels of land from the Potrero area were placed on the real estate market. This prompted CCPA under the direction of Don Usner to evaluate the options for protecting the land from development that might occur near the Santuario. The parcels of land known locally as the Potreros include open land adjacent to the Rio Quemado and encompass prime pasture and three acequias.

CCPA board members, agreed that the reasons for protecting and preserving the Potreros with regard their relative importance included the following as measures:

1. Protection of the scenic/aesthetic ambiance of the Santuario as a historic site
2. Perpetuation of traditional agricultural practices and continuance of the operation of historic acequias
3. Preservation of open space
4. Protection of critical access points to public land adjacent to Chimayó
5. Protection of critical environmental elements (cottonwood bosque, wetlands, etc.)

The fear of development coincided with the potential for splitting up the land into  $\frac{3}{4}$  acre parcels based on Santa Fe County Traditional Community Zoning designation. Eventually approximately 32 acres of the Potrero were purchased by Santa Fe County via an approved voter bond.



Figure 14 Los Potreros

## **University of New Mexico Cultural Landscape Study**

This report documents the results of a cultural landscape reconnaissance of the Traditional Community of Chimayó, located in Santa Fe County, New Mexico. The purpose of the study was to evaluate the historical context, cultural traditions, physical characteristics and significance of the community. The Report is included in Appendix A

## **PUBLIC UTILITY DOCUMENTATION EFFORTS**

As Chimayó moves forward into the future to improve its infrastructure, studies were conducted in an effort to document historic and cultural resources that may be impacted by the proposed developments. The first study for a water supply system was initiated in 2004. A second study or view shed analysis occurred in 2008. Following is a brief summary of the findings. The list of surveyed resources is included in Appendix A.

### **A Cultural Resource Survey of Proposed Locations for a Water Supply System in Chimayó , Santa Fe And Rio Arriba Counties, New Mexico**

Tashek Environmental Consulting, TEC Report No. 600-163 May 2004

The cultural resource survey identified five isolated occurrences, five historic period archaeological sites, 81 historic buildings, and 31 historic irrigation ditches and laterals within the project APE. All five of the sites are eligible for nomination to NRHP, as are 23 of the historic buildings and 22 of the ditches. One ditch is recommended as undetermined; the remainder of the cultural resources recorded are recommended as ineligible.

### **T-Mobile Chimayó Viewshed Analysis**

URS Corporation 31 January 2008

T-Mobile West Corporation (T-Mobile) requested that URS Corporation (URS) establish a 0.5-mile area of potential effect (APE) for visual and direct effects due to an established 70-foot monopole located in Chimayó, New Mexico (the Chimayó monopole), in accordance with Federal Communication Commission programmatic standards. To determine impacts, URS visited the monopole site and conducted a viewshed impact analysis of all potentially affected cultural and historic properties within a 0.5-mile vicinity from all cardinal directions of the subject property on 14 and 15 May 2007.

URS also observed additional culturally sensitive properties and areas outside the established APE that had been brought into question by local residents and the New Mexico State Historic Preservation Office (NMSHPO). T-Mobile requested the viewshed analysis to address community concerns raised about the

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Chimayó monopole and previous Federal Communications Commission Form 620 submittals.

URS performed the viewshed analysis to determine whether known cultural resource sites and buildings listed in or eligible for the National Register of Historic Places (NRHP) located within the accessible viewshed surrounding the 70-foot monopole have been impacted.

In the interests of completely investigating the full visual impact of the established monopole on the entire community, and at the request of the NMSHPO, URS expanded its observation to all listed properties and other cultural sites within the Chimayó community. Those observed were 1 NRHP-listed district (Plaza del Cerro), 2 New Mexico State Register of Cultural Places-listed resources (Oratorio de San Buenaventura and High Road to Taos), 24 previously recorded NRHP-eligible buildings, 5 previously recorded archaeological sites, 2 acequias, and 2 culturally sensitive visual vantages (El Santuario de Chimayó National Historic Landmark and the Pilgrims' Trail). URS also observed four buildings that were locally identified as historically significant. Two of these properties have been previously evaluated for NRHP eligibility and were determined to be ineligible; the other two properties are unevaluated but were considered as potentially eligible for the purposes of this study. Table 1 in Appendix A shows the complete listing of properties as per SHPO data base.



Figure 15 Existing T-Mobile Tower from Santa Fe County Road 98

## SECTION 4 PUBLIC PERCEPTION OF PRESERVATION

Most of the discussions regarding historic preservation and public perceptions occurred via a series of public meetings that were held in Chimayó during 2012-13. These meetings were coordinated with Santa Fe County and CCCP. The first meeting held on June 13, 2012 focused on the history and culture of Chimayó : Plaza del Cerro, El Potrero and greater Chimayó east and west. A series of maps of the different areas in Chimayó were reviewed for the purpose of ways to preserve the cultural and historical heritage as well as identifying places that are important to the community. The meetings for 2013 included Historic Placitas, Neighborhoods and Landmarks held on January 9<sup>th</sup> and 23<sup>rd</sup>. Agriculture and Acequias were covered on February 13<sup>th</sup> & 27<sup>th</sup>. All of these meetings involved mapping and dialogue on the history and culture of Chimayó. The community along with guests from the Santa Fe area were actively engaged in the discussions. In addition to the public meetings a series of oral interviews were conducted by Peter Malmgren and are included in Appendix B.



Figure 16 Community Planning Meeting

What follows is a summary of findings from the public meetings. Together with past preservation efforts outlined in Section 3, these findings helped to shape many of the action steps found in the final section of this Plan.

## **Pre-history of Chimayó**

1. Important to understand Tewa's Peoples' historical attachment to Chimayó
2. Pot shards & artifacts are dispersed throughout community
3. Native American landmarks abound
4. Small percentage of archaeological sites have been documented
5. Recognition of native American sacred sites

## **Plaza del Cerro**

1. What is the status of the Plaza? Is it protected? Citizens want to make sure it's history is known and how to address its disrepair. There is a need to acknowledge its diverse ownership.
2. A historic spring was noted and needs to be mapped.
3. It is important to recognize that the plaza is a registered historical site but also it is dynamic in that local people still live there. Tourist behavior is sometimes intrusive and annoying to the plaza residents.

## **Potrero**

1. Pastoral space is important to preserve, defines community
2. Concentration of buildings need to be documented
3. El Potrero Plaza needs to be delineated
4. Congestion activity around Santuario creates pressure for parking, infrastructure
5. Shrine north of Santa Cruz Dam is important
6. Preserve view of Potrero Hill behind Tsi Mayo Hill
7. Visual relationship between Tsi Mayo and pasture lands defines Potrero

## **Placitas**

1. Some placitas are known and have been preserved along with the churches or chapels, many others need to be explored and documented.
2. The structures and buildings should be preserved for safety and community memory but not necessarily for the tourists

## **Historical land use patterns and acequias**

1. The long lots together with the acequias are part of the community identity.
2. Acequias are essential for agriculture and community identity
3. Displacement of irrigated land has had significant impact on the community and has led to the loss of historic foot paths associated with the acequia corridors.

# Chimayó Preservation Plan

4. Historical communal uses of land include pasture and community gardens
5. It is important to learn more about the harvesting of crops. This instills pride, is health and fun. Opportunities to learn about harvest are scarce and need to be revitalized.
6. Orchards are important to acknowledge as part of the agricultural economy.
7. Historic trees are significant not only for their size but also because they are heirloom varieties. The care and maintenance of orchards is not as common today as it used to be.
8. Lining acequias with concrete is a concern both ecologically and historically. Vegetation is altered and changes the historic landscape corridor such as portions of the Ortega Acequia near the Rio Quemado.
9. Fear that “acequia culture”- one of respect of your neighbor, need for communal effort and actual knowledge in the art and engineering of irrigating individual properties is eroding.
10. Many of the older acequias no longer in operation such as the old Molino ditch at Potrero should be mapped and documented.
11. Buffer zones around acequias should be maintained for its historical value as wildlife and vegetation corridor. The buffer zone or easement is essential for routine maintenance.

## **Historical Place Names**

1. There is a need to preserve historic place names. Many traditional names of arroyos, streams, communities, roads, etc. have been lost. Some have been substituted with county names. Part of understanding the local history in understanding why the names were given.
2. Historical Names should be reflected in the signage. However, historical markers should be as accurate as possible and acknowledge historical changes through different eras. For instance, the Morega settlement isn't recognized as a potential origin of the community in the markers that describe origins. That history should be investigated.
3. Recognition of the Santa Cruz Land grant is important to the history of land use and early agriculture. What is the current status as a quasi political/jurisdictional entity, expectations, community benefit, property owners/history. How have land grants been treated in previous planning efforts?
4. Translate place names and consider how they relate to historic and present land uses-how to carry significance or actual historic land uses into the future.

## **Religious Spaces: Churches, Chapels & Moradas**

1. Capilla de Santa Rita: Status of old family chapel & cemetery in Rio Arriba County

# Chimayó Preservation Plan

2. Neglected and unused sacred spaces
3. Churches/chapels are valuable connection to history of family & community, should be protected and preserved
4. Nuestra Senora de Dolores Chapel: neglected historic property
5. Carmelite Chapel is undocumented
6. Oral histories on the history of capillas and placitas need to be conducted
7. Religious spaces are key to the identity of communities and define placitas

## **Communities within planning area**

1. Rincon de los Trujillos- Rio Arriba, strong ties to family history/ good case study for historic development patterns, trending into present-future
2. Centinella- entry point to Chimayó , guard spot, needs historical research
3. Plaza Arriba lacks documentation
4. Historical information on place name communities is lacking
5. Oratorio in Plaza del Cerro is deserving of special protection from commercialism

## **Roadways/trails**

1. Historic road to Picaris needs to be documented.
2. Trails/pathways to chile mill not documented
3. Map historic roadways
4. Pilgrimage routes need documentation
5. Bring back historic roadway names
6. Map Descanos & roadside shrines

## **Lowrider culture**

1. Contemporary history is important to community, needs more documentation, promotion.

## **University of New Mexico Cultural Landscape Study**

This report documents the results of a cultural landscape reconnaissance of the Traditional Community of Chimayó, located in Santa Fe County, New Mexico. The purpose of the study was to evaluate the historical context, cultural traditions, physical characteristics and significance of the community.

The opportunity for students to participate in the Chimayó Cultural Preservation Project provided a real life experience in a community based historic preservation planning program. It engaged residents from

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Chimayó, Santa Fe and Rio Arriba County staff, New Mexico State Historic Preservation Office and the greater preservation community and professionals in a historic preservation effort resulting in planning documents that can be incorporated in the Chimayó Preservation Plan.



Figure 17 UNM Planning students meet with CCCP members

## **Summary of Chimayó's Public Perceptions of Historic Preservation**

The community of Chimayó via the public meetings and other dialogues in the course of the community planning project has expressed strong views regarding the cultural landscape, its present state and concerns over the future of its historic cultural resources. In addition to the list of topics presented the consultants generated a list of historic landscape characteristics that were useful in the UNM Cultural Landscape field work. Also, a list of historic place names was compiled. Both of these are presented in Appendix A. As a result of these exercises CCCP was able to formulate its vision statement that reflects a strong historic preservation and environmental ethic that lies within the control of the community

## **Chimayó Vision Statement**

“In the year 2038 Chimayó is made up of families and individuals who know their neighbors and care for each other. The ancient acequia system is still operating, maintained and cared for by local people who live next to it or use the water for irrigating. A central market and community center provides a place for farmers to sell or barter their produce and for artists to sell their work. Chimayó residents can buy groceries, see a nurse, do their laundry, and visit the post office in their community. Children and seniors are cared for and nurtured by education and health oriented facilities that sometime overlap. Chimayó fosters and supports learning opportunities; Chimayó children are cared for after school. Crime and drug use are low.

Historical structures are in good repair and reflect the style and practices of their day. Historic placitas, national landmarks and neighborhoods are recognized and preserved. Orchards are pruned, farmland planted, bosque cleared of invasive species. The arroyos are free of trash to respect the natural beauty and spiritual soul of Chimayó. There is good water for everyone, and effective solutions for solid waste management. Chimayó is a safe place to live and walk. We have excellent fire protection and well-maintained roads. The infrastructure is evolving and well maintained. Through community events, children learn to respect their environment and understand the history of their home.

The residents and landowners of Chimayó value the valley’s rural life style. We seek to preserve our unique environment for future generations, while at the same time respecting the right of the individual. We value our sense of community, honor our history and heritage of the community, respect diversity and desire to have a low impact on the environment and cultural resources. We identify with the peacefulness and tranquility of our open spaces. We enjoy the opportunities for solitude, prayer and pilgrimage. Chimayó continues to have a strong voice in what happens in the community” .

## **SECTION 5 CHIMAYÓ 'S PUBLIC POLICIES & PROCEDURES**

What are Chimayó's current preservation tools? How effective are they? How can they be improved to better conserve the communities historic resources? Appendix C contains a list of Federal, State and County public policies and regulations that apply to the Chimayó planning area. The section below begins with Santa Fe County's designation of Chimayó as a traditional community then a summary of the growth management plan and zoning regulations followed by Rio Arriba's Comprehensive Plan policies. Both counties are adjacent to BLM lands so excerpts from the Taos Resource Management Plan are also included.

### **Traditional Community**

Santa Fe County designated 19 communities in the 1980 general Plan as Traditional Communities. Chimayó was included in as one of the communities. Unfortunately the Rio Arriba portion of Chimayó was not include since the Rio Arriba does not have the same designation. In order for a place to receive a traditional community status in Santa Fe County it was required to meet the following criteria:

- Continuous settlement since 1925;
- A historic pattern of diverse and mixed community land uses which carried through to the present;
- Presence of historic structures;
- Existence of a village center.

This designation would recognize traditional settlements where their social and cultural importance far exceeded their combined population size. These unique historic and cultural landscapes encompassed irrigated fields, orchards and houses, however due to their geographic setting many of the traditional communities were limited in their growth capacity.

A warning was issued that if growth would continue beyond their natural setting capacity they could lose their identity and lifestyle. Small communities located in irrigated valleys are mostly subject to change from increased growth. The loss of agricultural soils having water rights is most subject to the conversion of valuable farm land to home sites and other development. Along with the increase in housing density comes greater traffic volumes beyond the capacity of local roads, potential contamination to shallow water tables from septic tanks. These changes will ultimately lead to the erosion of the physical form, character and definition of a traditional community.

# Chimayó Preservation Plan

As unincorporated communities throughout Santa Fe County experienced growth community members realized that planning would be a necessity to address the issues in a proactive, not reactive manner. Therefore, in 1996, the Board of County Commissioners requested that the Land Use Department and Planning Division begin working to help Traditional Communities and Contemporary Communities develop community plans. Ordinance 1998-5 was drafted to officially establish the community planning process. Of utmost importance to the planning process was to recognize the character of each individual community. The definition for *Community Character* was described in the 1999 General Plan as: Specific, articulated attributes of a place, particularly as they relate to design elements, public and private spaces and social interactions. Thus, the Community Planning process would then be used as a mechanism to design zoning plans based on local land use planning conditions and needs.

Santa Fe County Ordinance 2002-3 known as the Community Planning Ordinance described the process for conducting community plans and provided County staff to assist communities in developing plans. Article XIII-Community Planning became an amendment to the Santa Fe County Growth Management Plan, Resolution 1999-137. Currently the Community Planning Ordinance is being revised to be included in the Sustainable Land Development Code.

Most Traditional Communities were designated in Community Plan zoning districts set the minimum density to one dwelling unit (du) per .75 acres based on presence of water systems, limitations to lot size for septic tanks and existing development patterns and densities.

Boundaries were set for each of the Traditional Communities to convey that resources were limited, especially water. To date there have been nineteen Traditional Communities designated for zoning purposes. Several of these communities have adopted Community Plans, Zoning Districts and Ordinances. Chimayó is in the process of adopting a community plan as of the drafting of this plan.

Traditional Community Districts are intended to accommodate a mixture of uses such as agriculture, residential, large scale residential, community services, institutional, non-residential or recreational uses. The scale and location should be taken into consideration and be appropriate to the community size and historic pattern.

# Chimayó Preservation Plan

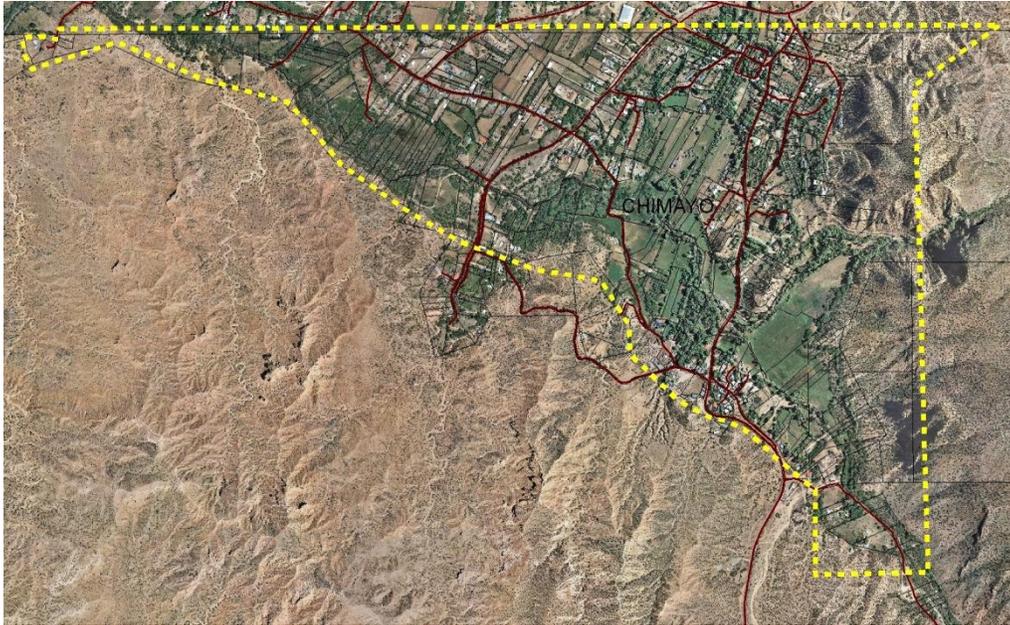
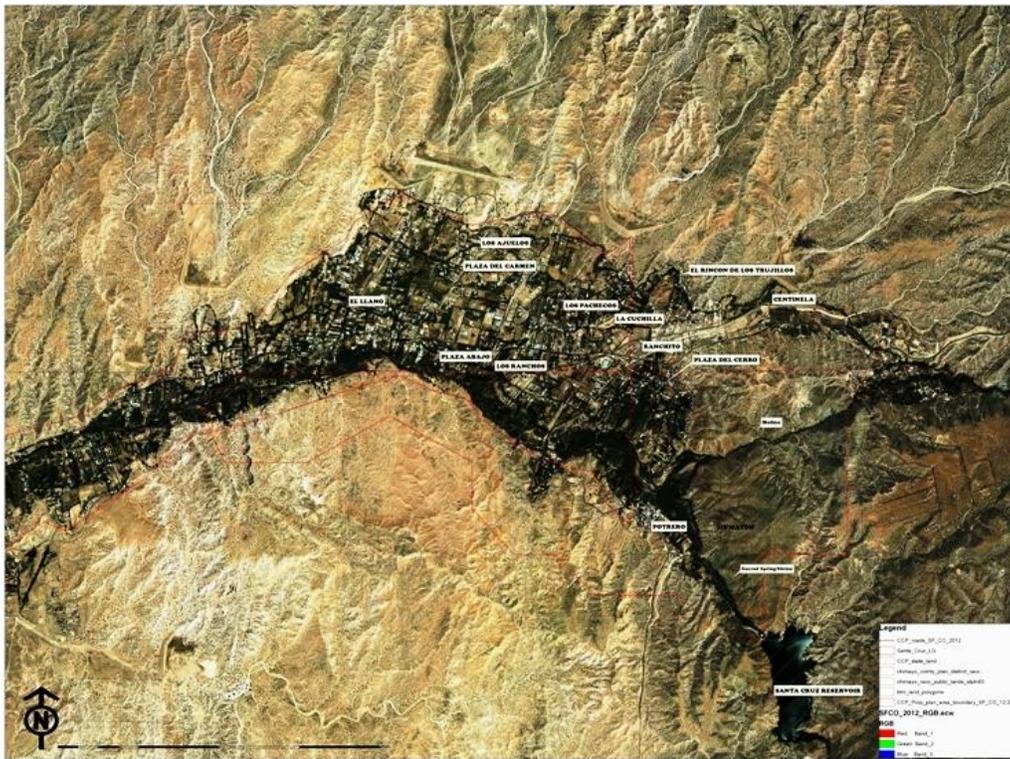


Figure 18 Chimayó Traditional Community Boundaries(Santa Fe County)



**CHIMAYO PLANNING BOUNDARIES MAP**

Figure 19 Chimayó Planning Area Boundaries

## Summary Review of Existing Regulations

The Chimayó Community area is contained within two counties: Santa Fe and Rio Arriba. Each county has their own comprehensive plan and land use regulations. A summary of each counties policies is included in this section. Also, the same two county area is surrounding by BLM land. The section on cultural resources from the Taos Resource Management Plan and Final Environmental Impact Statement also is included.



Figure 20 Santa Fe and Rio Arriba County Meeting

## Santa Fe County

Santa Fe County adopted a new general plan in 2010; The Sustainable Growth Management Plan is a comprehensive land use plan for the County and an update of the 1999 Growth Management Plan. The SGMP is a vision of the future for the County shaped by local community values, to guide the future direction over environmental, social and economic sustainability planning through the year 2030. One of the most important features of the plan is community planning. Over the course of three decades community planning has firmly rooted itself in all geographic areas of Santa Fe County resulting in the adoption of numerous plans and ordinances. The majority of the plans are inclusive of environmental,

social and economic components that strive to create sustainable communities. The SGMP now includes a revised framework for community planning that will streamline the planning and implementation process.

## Santa Fe County Sustainable Growth Management Plan (SGMP)



Santa Fe County General Plan Adopted by the Board of County Commissioners by Resolution 2010-210 on November 9<sup>th</sup>, 2010

Figure 21 Sustainable Growth Management Plan

**Chapter 5 Resource Conservation Element** includes the following directives:

### **5.3 Archaeological, Historic, Cultural and Community Resources**

#### **5.3.1 .1 Archaeological and Historic Resources**

Historic and archeological sites, landmarks and districts include, but are not limited to, structures which either are designated by the official register of cultural properties maintained by the New Mexico Cultural Properties Review Committee, or are properties which may contain historic or pre-historic structures, ruins, sites or objects.

## 5. 5 Goals, Policies and Strategies

**Goal 17:** Protect and preserve the County’s archaeological, historic, cultural, community and scenic resources.

**Policy 17.1** Promote coordination with local, tribal, State and Federal agencies, including the Office of Cultural Affairs, New Mexico Historic Preservation Division, and State Historic Preservation Officer to preserve and manage archaeological, historic and cultural resources.

**Policy 17.3** Support local, state and federal designation of historic districts to protect historic neighborhoods, communities, villages, irrigated acreage and acequias.

**Strategy 17.3.1** Create rural historic district overlay zones for historic and cultural landscapes

**Policy 17.6** Promote preservation of the County’s communities, including the unique histories and artifacts associated with the communities.

**Goal 18** Preserve, support and enhance the character and function of communities, neighborhoods and rural areas.

**Policy 18.2** The character of rural and scenic highway corridors, historic bridges and historic routes should be preserved through the use of context sensitive solutions, design and improvement standards.

**Goal 21** Scenic viewsheds should be preserved and protected as an important resource.

**Policy 21.1** Create standards for sensitive siting, design and screening of new development to minimize visual and physical impacts to the land where other more appropriate building sites exist.

**Policy 21.2** Limit development on steep slopes, visible ridges and peaks.

**Policy 21.3** Limit development near prominent natural features such as distinctive rock and land forms, vegetative patterns, river crossings or other landmarks.

**Policy 21.4** Preserve distinctive natural features.

## **Community Planning**

Goal 50 of the SGMP states that the County should “Evolve the role of community planning and public participation” This evolution will continue to engage the public in an expansion of past planning approaches to include the creation of new community plans, area plans and District plans for central and southern Santa Fe County (Policy 50.1, Strategy 50.1.1)

## **Santa Fe County Land Development Code adopted via Resolution 96-10**

[The Santa Fe County Land Development Code is in the process of being revised and will be replaced with the Sustainable Land Development Code. Pending the adoption of the new code the current version and all amendments to date are currently valid ]

The purposes of the Code are to implement the policies of the Santa Fe County General Plan and to combine the regulation of various aspects of land development and use of natural resources in to a common system of administration and appeals, in order to simplify the application process for the public and conserve personnel resources of County government.

There are two code sections from Article VI Special Review Districts that apply to the Chimayó Planning Area. The first is Section 3 Historical and Cultural Sites, Landmarks and Archaeological Districts and second is Section 4 Traditional Community Districts:

### **SECTION 3 - HISTORIC AND CULTURAL SITES, LANDMARKS AND ARCHAEOLOGICAL DISTRICTS**

#### 3.1 Purpose and Intent

3.1.1 In order to preserve and enhance the unique heritage of the County of Santa Fe, special review requirements are established for historic and cultural sites, landmarks and archaeological districts. Such sites, landmarks and districts include, but are not limited to, structures which either are designated by the official register of cultural properties maintained by the New Mexico Cultural Properties Review Committee or are properties which may contain historic or pre-historic structures, ruins, sites or objects, desecration or destruction of which would result in an irreplaceable loss to the public of their scientific, educational, informational, or economic interest or value.

3.1.2 Preservation of historic and cultural sites, landmarks and archaeological sites shall be achieved by establishing a procedure for discovering, evaluating, reporting and treating such

resources at the planning stage of development proposals. 3.1.3 This ordinance is adopted pursuant to the Zoning Act, Section 3-21-1, et. seq., N.M.S.A., 1978, the Historic Districts and Landmarks Act, Section 3-22-1, et. seq., N.M.S.A., 1978, and the Cultural Properties Act, Section 18-6-1, et. seq., N.M.S.A., 1978 as amended.

## **Section 4 Traditional Community Districts**

4.1 Boundaries of Traditional Community Districts La Puebla, **Chimayó**, Rio Chiquito, Cundiyo, the Pojoaque Valley (including Pojoaque, Nambe, Jacona, Jaconita, El Rancho and San Ildefonso), Chupadero, Rio en Medio, Tesuque, Cuyamungue, La Cienega, Canada de Los Alamos, Glorieta, Lamy, Galisteo, Los Cerrillos, Golden, Madrid, Stanley and Edgewood are established as Traditional Community Districts.

### **Santa Fe County Ordinance 2002-3 Community Planning Ordinance revised Ordinance 1998-5**

This ordinance describes the process for conducting community plans and provided County staff to assist communities in developing plans.

Most Traditional Communities that were designated in Community Plan zoning districts set the minimum density to one dwelling unit (du) per .75 acres based on presence of water systems, limitations to lot size for septic tanks and existing development patterns and densities.

The Santa Fe County Community planning process allows Chimayó residents to address overall land use planning issues and land development patterns in the planning area encompassing the settled part of Chimayó and the open space surrounding the village. The Chimayó community planning process is an ongoing joint effort of the Chimayó Citizens for Community Planning and Santa Fe County. The process formally began in March, 2012 when the Santa Fe Board of County Commissioners passed Resolution 2012-48 authorizing county staff to collaborate with Chimayó Citizens for Community Planning Committee to develop a community-driven for Chimayó's future growth and development that addresses the following critical issues: history and culture; community health and safety; agriculture, acequias and open space; and economic development.

## **Rio Arriba County**

### **Resolution 2011-03 A Resolution Amending and Adopting The Rio Arriba Comprehensive Land Use Plan**

The Rio Arriba Comprehensive Plan identifies a County-wide community vision and six plan elements. Elements of the plan include land and Water, Economic Development, Housing, Infrastructure, Transportation, and Hazard Mitigation. Each element consists of a set of goals and implementation strategies.

### **Ordinance 2011-02 Rio Arriba County Design and Development Regulation System**

The ordinances compiled, amended, restated and supplemented by this ordinance establish a Land Use Development Regulation System for Rio Arriba County. This Land use Development Regulation System will provide a framework within which future growth, land use and development decisions within the County can take place.

### **Ordinance 2011-07 An Ordinance Amending the Provisions of the Rio Arriba Design and Development Regulation System, Ordinance No. 2011-02, regarding the Regulation and Use of Land within the Irrigated Agriculture Overlay District.**

This ordinance is designed to protect irrigated land and water rights. It requires a detailed application and review procedures for any proposed development within the designated agricultural lands in Rio Arriba County.

## **Bureau of Land Management(BLM)**

### **Taos Resource Management Plan/Draft Environmental Impact Statement Approved 2012**

The Chimayó Community Planning Area is adjacent to the Palacio Planning Unit which is treated as a Visual Resource Management Class II Area based on the community sensitivity and the importance of the recreational setting, the presence of the Old Spanish National Historic Trail, the high level of highway travel along NM-68, and the importance of the viewshed all the way to the Truchas Peaks.

The objective of Class II is to retain the existing character of the landscape. The level of change to the characteristic landscape should be low. Management activities may be seen, but should not attract the attention of the casual observer. Any changes must repeat the basic elements of form, line, color, and texture found in the predominant natural features of the characteristic landscape.

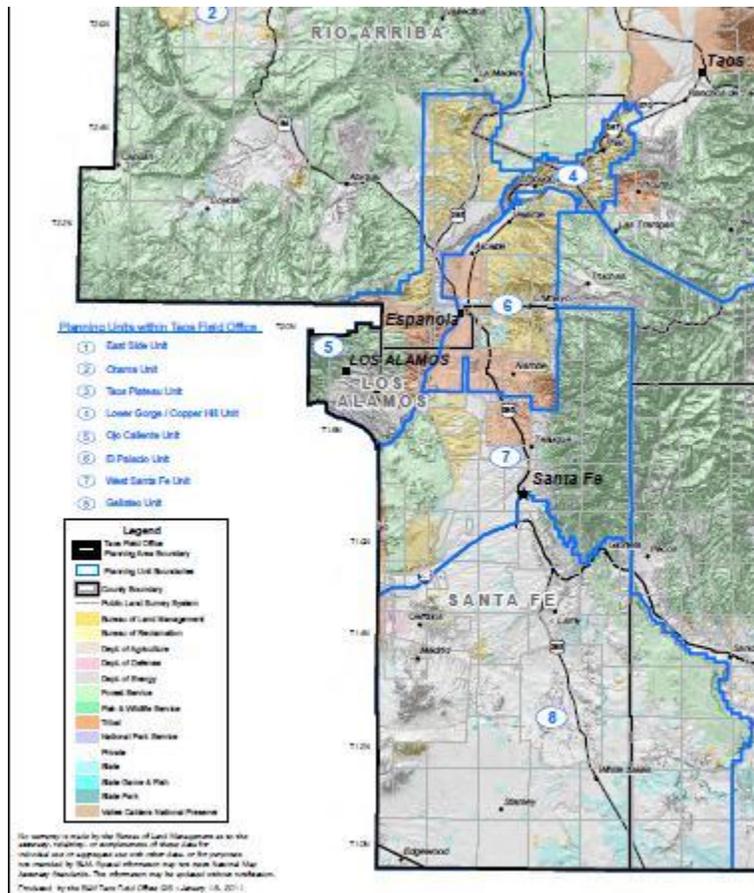


Figure 22 BLM Planning Units

## 2.4.1.2 Cultural

### Goals

- Identify, preserve, and protect significant cultural resources and ensure that they are available for appropriate uses by present and future generations.
- Seek to reduce imminent threats and resolve potential conflicts from natural or human-caused deterioration or potential conflict with other resource uses by ensuring that all authorizations for land and resource use will comply with NHPA section 106.
- Identify and protect national historic trail routes and historic settings, remnants, and artifacts for public use and enjoyment.
- Promote stewardship, conservation, and appreciation of cultural resources through education and public outreach programs.
- Consult with Native American Tribes to identify any cultural values or religious beliefs that may be affected by BLM authorizations or actions. Provisions would be made for Native American use of traditional cultural properties.

## Objectives

- Preserve and protect significant cultural resources through designation of ACECs with cultural management prescriptions.
- Support public awareness and interest in cultural resources through interpretive sites, archaeological tours, presentations, and literature.
- Encourage scientific research.
- Promote site stewardship.
- Identify traditional cultural properties and culturally significant resource sites through tribal consultation.
- National historic trails: Preserve the associated high-potential historic sites and high-potential historic route segments, physical remnants and contributing features; and interpret the historic aspects of the trails for the protection of the resource, and enhance understanding and enjoyment of these trails in cooperation with trail-administering agencies and nonprofit partners.

## Continuing Management Guidance

Management actions on public lands, and on private land projects which are federally funded, permitted, or assisted, would comply with sections 106 and 110 of the National Historic Preservation Act (NHPA), Executive Order 13287, and the Protocol Agreement between New Mexico BLM and State Historic Preservation Office. The inventory, survey, classification, and preservation of cultural resources would proceed as directed under NHPA for BLM public lands and on private land projects where applicable. Known archaeological sites, and sites identified in the future, would be evaluated for placement in one of six use categories. These categories and their management actions are shown in Table 2-1.

**Table 2-1. Cultural resource use allocation categories**

Category	Allowable Uses	Management Actions	Desired Future Condition
Scientific Use	Research	Permit appropriate research, including data recovery	Preserved until research potential is realized
Conservation for Future Use	Research or public interpretation	Propose protective measures/designations	Preserved until conditions for use are met
Traditional Use	Native American activities	Consult with tribes, determine limitations	Long-term preservation
Public Use	Recreation, public interpretation/education	Determine limitations and permitted uses	Long-term preservation and on-site interpretation
Experimental Use	Research, followed by interpretation	Determine nature of experiment	Protected until used
Discharged from Management	All uses allowed	Remove protective measures	No use after recordation; not preserved

American tribes would be consulted on proposed projects that may affect traditional cultural properties or significant areas, and tribal access to BLM-managed public lands. They would also be consulted concerning heritage tourism projects.

Special attention would be directed to protecting and preserving cultural resources as called for in the Galisteo Basin Archaeological Sites Protection Act (GBASPA). Cultural resources would also be protected and preserved within the Ojo Caliente and La Cienega ACECs, areas currently designated as cultural special management areas (SMAs), and El Camino Real de Tierra Adentro and the Old Spanish National Historic Trails.

The BLM would continue to carry out research through partnerships with students and professors from academic institutions. These projects add a great deal to our knowledge of cultural resources on public lands, and help the BLM to develop strategies for the management and interpretation of these resources.

The majority of the existing regulations include a wide variety of regulatory measures but very few incentives. The existing set of regulations provides a basic regulatory framework for the Chimayó community, but an expanded set of incentives would complete the County's regulatory tool kit and complement the existing and new regulations. The following is a list of recommended provisions that would encourage historic preservation in Chimayó:

## **Historic Overlay District**

An overlay district is a zone that is "laid over" an existing zoning district in a particular area. The overlay district provisions can either add or remove restrictions or incentives in the underlying district. The purpose of a "Historic Overlay District" would be to encourage the preservation, restoration and rehabilitation of buildings and other resources of archeological, historical, architectural or cultural value.

A Historic Overlay District would not alter the regulations or boundaries of the underlying districts except as provided within the specific regulations and incentives included in the overlay district.

A Historic Overlay District could include the existing National Register Historic Districts and other areas that have concentrations of important historical resources. Criteria to delineate these additional resource areas may include:

- Wetlands, flood plains and river/stream corridors
- Paleolithic/pre-contact Native American sites
- Older highways/roads/railroad corridors
- Historic landscapes
- Acequias
- Protected open space/farmland
- Important and scenic views

## **Historic Overlay District Incentives**

Incentives for guiding development that enhance the Chimayó's goals while preserving its historical resources would work with the community ordinances. These incentives could apply to a proposed Historic Overlay District and could take several forms:

- ❖ Financial incentives; and
- ❖ Professional resources from County staff, including the Planning Department and from other Organizations including:
  - guidance for homeowners and the development community (such as design guidelines),
  - information about funding programs,
  - zoning incentives such as density bonuses, waivers for certain dimensional regulations and filing requirements

### *Financial Incentives*

Financial incentives to rehabilitate and maintain historic resources help foster private investment in preservation. Such incentives are the answer to the property owner's question, what's in it for me?

Financial incentive programs for historic preservation have at least five purposes:

1. To provide a "contract" between the property owner and the public which says, "If you take care of this historic property, the public will help you with some public money;"
2. To balance certain government projects, actions, regulations, or land-use policies that inadvertently threaten historic resources;
3. To encourage more systematic private rehabilitation of historic buildings;
4. To make rehabilitation projects as financially attractive as abandonment; and

Just as communities have used financial incentives to attract desirable economic development, an incentive program can be an important element in a well-rounded program to protect historic resources.

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- *Tax Incentives.* New Mexico offers state income tax credit for qualifying, income-producing historic properties. A building must be a recognized historic structure or in a designated historic district to qualify for the State program. There is also a Federal income tax credit of 20% for qualifying, income producing historic properties (including rental housing).
- *Tax credits* The Historic Preservation Division through its state and federal partners offers financial incentives to survey, record and preserve historic and prehistoric resources throughout the state. Tax credits, historic preservation loans, Certified Local Government Funds and small grants programs are available to individuals, groups and communities.
- *Loan and Grant Programs.* Rehabilitation of historic structures and sites may qualify to participate in programs that credit a percentage of project costs against state and/or federal taxes. Using local lending institutions as a conduit, the Historic Preservation Revolving Loan fund lends money to approved preservation projects below the prime rate.
- *Historic Trust.* A revolving fund or work with a local non-profit “historic trust” that provides loans to assist owners who wish to rehabilitate their structures. Proceeds from loan repayments and private donations to the trust replenish the revolving fund pool.
- *Historic Preservation Easements.* In 1995, the New Mexico State Legislature approved the Cultural Properties Preservation Easement Act, which provides for donation, holding, and assignment of cultural properties preservation easements. A "cultural property" is defined as a structure, place, site, or object having historical, archaeological, scientific, architectural, or other cultural significance deemed potentially eligible for inclusion in the National Register of Historic Places (NRHP). In essence, this law allows a private landowner to give the historic aspect of real estate or other property to a non-profit organization to hold and maintain, while still keeping the right to use the other aspects of the property, including the right of sale. In some cases, the Internal Revenue Service sees this giving of the historic aspects of property as a charitable donation, which gains the landowner/honor a federal tax deduction.

Tax benefits for landowners willing to preserve cultural properties were enhanced in 2003 by the passage of the "Land Conservation Incentives Act," which strengthens the State's commitment to preservation of natural and cultural properties by providing additional financial incentives. Although this is not a program administered by the State, HPD welcomes this legislation and will work with private individuals and groups to provide information about the Act and to make referrals to non-profit groups that have decided to become easement holders.

- *Certified Local Governments (CLG)* Some New Mexico communities make historic preservation a priority in local planning and zoning. These communities may be certified by the Historic Preservation Division to participate in the national and state historic preservation programs. Certified Local Governments (CLGs) are qualified for earmarked grants from the federal Historic Preservation Fund (HPF) and for technical assistance from the Division. In each CLG, a historic preservation commission of local citizens conducts ordinance-mandated design review of projects in historic districts; annual grants fund surveys, preparation of National Register nominations, preservation plans, commission training, public information programs, and educational products.
- *Purchase and/or Sale of Development Rights.* Another potential to explore is the purchase/sale of development rights. A property owner could sell all or a portion of the remaining development rights for their property, without actually selling the property. This would allow a property owner to gain the financial benefits of unused development rights without compromising the historic character of

the property and allow a historic structure to remain on-site. A land appraiser would determine the market value of the unused development rights. Once purchased, the development rights would be conveyed to a historic preservation or conservation organization which could resell the rights to another property that would be more suitable for increased development. Again, a non-profit trust could raise private money, accept donations, and receive contributions in order to purchase development rights.

- *Waiver of Fees.* Some communities have provisions that waive certain fees for redevelopment and preservation of historic structures.

## **Professional Resources**

The County and other organizations may have resources to offer several forms of professional assistance to encourage historic rehabilitation and new development that complements the character of its villages. These resources could include additional design guidelines and information about other incentive programs.

- *Design Guidelines.* One of the most useful tools for the future work of the CCPA would be to develop design guidelines. Because of the distinctive character of Chimayó communities, design guidelines should be developed for each community who might desire them. They would provide guidelines for rehabilitation and adaptation of existing structures, additions, and infill. The community-based design guidelines would help guide redevelopment and new development in proposed Historic Overlay Districts. These guidelines could be developed in conjunction with the County Design Review Board and projects within the Historic Overlay District would be subject to the County Board review.
- *Information and Education.* CCPA and the Planning Department staff should be able to help homeowners and developers by providing information in the form of brochures, workshops, other educational materials, and individual advice. They should also be ready to help owners of historic properties in applying for financial incentives and obtain permits and Planning Board approvals.

## **Zoning and Other Incentives**

Santa Fe County is modifying its zoning regulations for sustainable new development to include Historic Overlay Districts. The following recommendations could apply to desirable projects within the Historic Overlay District. All of these recommendations would be subject to a special permit.

- *Chimayó's zoning* should be amended to more clearly reflect and reinforce the existing character of Chimayó as a Traditional Community
- *Mixed Use Provisions.* The Traditional Chimayó community had a mixture of uses, often within individual buildings.
- *Requirements for Community Projects.* Any project undertaken by Chimayó is currently subject to review by the County Design Review Board. Any project in the Historic Overlay District or in or near a known prehistoric or historic site should also trigger an archeological study and review.

# Chimayó Preservation Plan

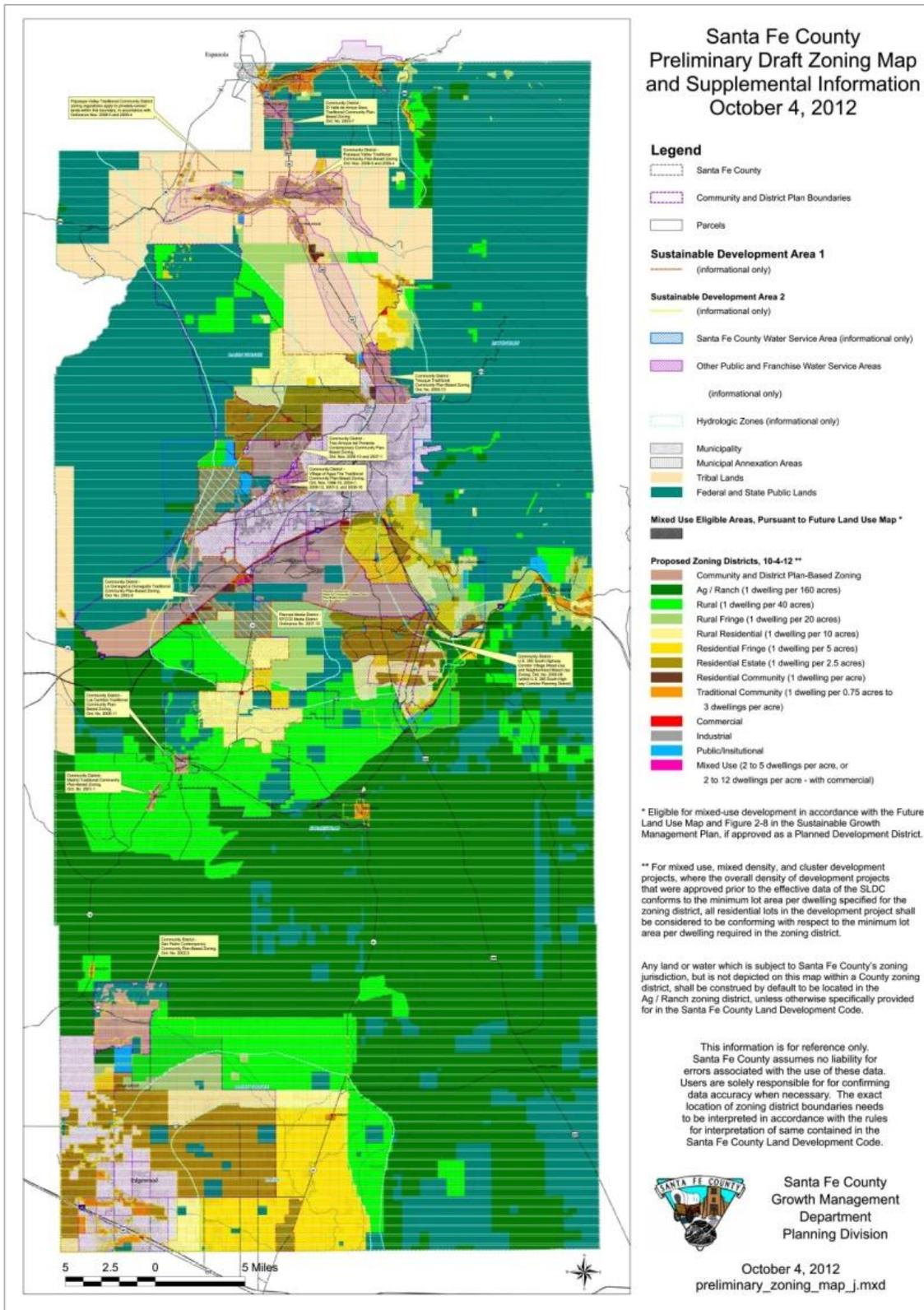


Figure 23 Santa Fe County Draft Proposed Zoning Map

## **SECTION 6 PRESERVATION ACTION PLAN**

This final Section outlines specific preservation action steps to be taken by CCPA over the next ten years. These steps include preservation measures that protect and interpret Chimayó's historic, historic archaeological, and pre-historic archaeological resources, sustain its character, and foster a greater knowledge of and appreciation for Chimayó's past.

In addition to defining the steps, the consultants grouped them by "type" and "timeframe." The plan's purpose, as stated in Section 1, defined four preservation approaches:

- *Physical Preservation Steps* - Treating of historic buildings and landscapes as a means of forestalling and preventing the loss of important historic resources, and preserving those resources for the future;
- *Documentation Steps* - Completing, improving, maintaining, and increasing public access to the Chimayó's inventory of historic resources;
- *Regulatory Steps* - Amending and improving Santa Fe County regulations, and permitting procedures to protect and enhance historic resources during the development process; and
- *Outreach and Advocacy Steps* - Increasing the community's knowledge of and access to its historic resources.

CPA recognizes that the following action steps will require more time and resources than currently available. The steps represent an goal – a "wishlist" - for long term preservation in Chimayó .

### **Immediate Preservation Efforts (One to Three Years)**

#### *Physical Preservation Actions*

- Preserve critical historic buildings such as Bernado Abeyta residence

#### *Documentation Actions*

- Conduct a building survey of the Potrero Plaza
- Document historic acequias as per SHPO requirements
- Document historic cultural landscapes and communities within planning area

#### *Regulatory Actions*

- Establish Historic Overlay District to encourage preservation, restoration and rehabilitation of buildings and other resources in existing and proposed National Register districts. Include in this effort work with the following entities:

# Chimayó Preservation Plan

- *Local banks* to establish a low-interest loan program for rehabilitation of historic buildings;
- *CCPA* or other non-profit to develop a revolving loan fund to provide a loan and grant program for approved work in the Historic Overlay District;
- *Santa Fe County* to:
  - develop flexible zoning incentives for the Historic Overlay District;
  - develop mixed-use provisions; and
  - simplify the review process for desirable projects within the Historic Overlay District.
- In the Historic Overlay District, explore the feasibility of:
  - developing a Tax Increment Financing (TIF) program;
  - accepting gifts of or purchase of historic preservation easements;
  - developing a program to buy and/or sell development rights; and
  - waiving certain fees for qualified historic rehabilitation projects.
- Include in the Historic Overlay District an archaeological review process for all projects within the District; and
- Work with CCPA to clarify the grant-making process and guidelines for historic preservation projects, making clear the goals and priorities.

## *Outreach & Advocacy Actions*

- Establish a core group of volunteers to assist with historic preservation efforts;
- Create a web page linked to CCPA's website, that includes but is not limited to links to the:
  - Historic building inventory,
  - GIS maps of historic community sites, and

## **Mid Range Preservation Efforts (Four to Six Years)**

### *Physical Preservation Actions*

- Establish a revolving loan fund and make it available to property owners for restoration/preservation efforts.

### *Documentation Actions*

- Continue updating and completing the inventory of historic resources;
- Complete National Register nominations for eligible buildings/districts
- Revise and update the Chimayó Preservation Plan.

### *Regulatory Actions*

# Chimayó Preservation Plan

- Review the design guidelines, looking for ways to clarify the decision-making criteria for the property owner;
- Using the updated inventory, identify priorities for buildings to save;
- Establish a façade improvement program to upgrade the fronts of community centers and commercial buildings;
- Continue work on the Historic Overlay District, as defined under the Immediate Term Efforts; and
- Explore the creation of a historic trust.

## *Outreach & Advocacy Actions*

- Continue developing and expanding a core group of volunteers to assist with historic preservation efforts;
- Work with SHPO on a historic landscape/archaeology series, featuring an array of landscapes and sites (mill sites, farms, acequias, cemeteries, etc.).

## **Long Range Preservation Efforts (Seven to 10 Years)**

### *Documentation Actions*

- Complete National Register work for eligible buildings
- Complete a comprehensive inventory of Chimayó 's pre-historic and historic archeological resources; and

### *Regulatory Actions*

- Continue work on the Historic Overlay District and historic trust, as defined under the Immediate Term Efforts.

### *Outreach & Actions*

- Continue developing and expanding a core group of volunteers to assist with historic preservation efforts;
- Create regular tours of Chimayó landscapes and historic sites;
- Organize workshops addressing building and landscape styles and restoration techniques;
- Create and promote a library of materials on historic buildings and landscapes; and
- Work with the Chimayó schools to create educational programs on historic preservation.

## APPENDIX A INVENTORY OF HISTORIC RESOURCES

There are numerous historic and cultural resources within the Chimayó Community. The following list itemizes the findings from the best available information sources:

**Acequias:** State Engineers Office Hydrological Survey Maps, NMCRIS Activity No: 87026 Report

2. Potero Ditch
3. Manuel Ditch
4. Las Cuevas ditch
5. Martinez Arriba & Reservoir Ditch (AKA District Ditch)
6. Acequia de Los Ranchos
7. Acequia de Srs Epitacio Deaguero
8. Acequia Jarmillo
9. Molino Ditch
10. Ortega Ditch
11. Espinoza Ditch
12. Tiadora Y Tiadora Ditch

**National Historic Landmarks:** State Historic Preservation Office

El Santuario de Chimayo

**National Register Sites:** State Historic Preservation Office

Plaza del Cerro

**State Register Sites:** State Historic Preservation Office

Oratorio de San Buenaventura

**Historic Buildings:** NMCRIS Activity No: 87026 Report by TEC Consulting cites numerous historic structures in the Traditional Community area. Exact number is illustrated in the attached survey maps.

### **Tashek Environmental Consulting, TEC Report No. 600-163 May 2004**

The cultural resource survey identified five isolated occurrences, five historic period archaeological sites, 81 historic buildings, and 31 historic irrigation ditches and laterals within the project APE. All five of the sites are eligible for nomination to NRHP, as are 23 of the historic buildings and 22 of the ditches. One ditch is recommended as undetermined; the remainder of the cultural resources recorded are recommended as ineligible.

### **T-Mobile Chimayó Viewshed Analysis**

URS Corporation 31 January 2008

In the interests of completely investigating the full visual impact of the established monopole on the entire community, and at the request of the NMSHPO, URS expanded its observation to all listed properties and

other cultural sites within the Chimayó community. Those observed were 1 NRHP-listed district (Plaza del Cerro), 2 New Mexico State Register of Cultural Places-listed resources (Oratorio de San Buenaventura and High Road to Taos), 24 previously recorded NRHP-eligible buildings, 5 previously recorded archaeological sites, 2 acequias, and 2 culturally sensitive visual vantages (El Santuario de Chimayó National Historic Landmark and the Pilgrims' Trail). URS also observed four buildings that were locally identified as historically significant. Two of these properties have been previously evaluated for NRHP eligibility and were determined to be ineligible; the other two properties are unevaluated but were considered as potentially eligible for the purposes of this study. Table 1 in Appendix A shows the complete listing of properties as per SHPO data base.

## **University of New Mexico Cultural Landscape Study**

This report documents the results of a cultural landscape reconnaissance of the Traditional Community of Chimayó, located in Santa Fe County, New Mexico. The purpose of the study was to evaluate the historical context, cultural traditions, physical characteristics and significance of the community.

## **ARCHAEOLOGICAL SITES IN THE CHIMAYO ARCHAEOLOGICAL RESEARCH AREA**

A survey of recorded archaeological sites on file at the New Mexico Department of Cultural Affairs (DCA) Historic Preservation Division (HPD) Archaeological Records Management Section (ARMS) on December 15, 2012, found a total of 35 recorded archaeological sites within the 30- square mile (78 square kilometers) research area of Chimayo, or 1.2 recorded sites per square mile (Figure 1, Table 1). Additionally, three State Register of Cultural Properties (SR) properties that lack LA numbers are included in the survey: the Oratorio de San Buenaventura (SR 71) on the Plaza del Cerro, el Santuario de Chimayo NHL (SR 188) on the Potrero, and Santa Cruz Dam (SR 576).

The Chimayo archaeological research area is located within the watershed of the Santa Cruz River between Cordova and Quatales, in northern New Mexico, and may be viewed on the USGS Chimayo (36105-A8), Cundiyo (35105-H8), and Espanola (35106-H1) quadrangles. Data from the research area is arranged by community with variables that include prehistoric (P), historic (H), undetermined (U), county (Santa Fe [S], Rio Arriba [R]), and location. The research area consists of at least 15 historic genealogical communities or sub-districts that remain vibrant in and near Chimayo: Plaza del Cerro, el Potrero, Centinela, El Rincon de las Trujillos, Ranchito, La Cuchilla, Los Pachecos, Los Ajuelos, Plaza Abajo, Plaza del Carmen, el Llano, Arroyo de Los Martinez, la Puebla, and Quatales.

Approximately 7% of the research area has been archaeologically surveyed. The low percentage of surveyed areas in the Chimayo archaeological research area strongly suggests the presence of additional unrecorded significant sites. Among the 38 total sites, four (11%) are listed on the State Register of Cultural Properties (SR) and one is a National Historic Landmark (NHL). Fourteen (37%) of the sites have a SHPO Determination of Eligibility (DOE) of "eligible," and 20 (53%) of the sites have a DOE of undetermined.

## 7 CHIMAYÓ CULTURAL RESOURCES

URS visited 1 district listed in the National Register of Historic Places (NRHP), 1 building and 1 structure listed in the New Mexico State Register of Cultural Places (NMSRCP), 24 previously recorded NRHP-eligible buildings, 5 previously recorded archaeological sites, 2 acequias, and 2 culturally sensitive visual vantages. URS also observed four buildings that were locally identified as historically significant. Two of these properties were previously evaluated for NRHP eligibility and were determined to be ineligible; the other two properties are unevaluated, but they were considered as potentially eligible for the purposes of this study (Table 1).

A records review of documents on file at the New Mexico Archaeological Records Management Systems was conducted on 14 May 2007, prior to beginning fieldwork. The improved field recording technology used by URS revealed some discrepancies with past documentation of the Plaza del Cerro Historic District's location. However, on the date of the viewshed analysis, most observed resources were within described ground conditions and the nature of the sites. The historical buildings and structures and archaeological sites were identified through research and/or observation to determine whether the cultural character of the historic or cultural viewshed of Chimayó would be impacted.

<b>TABLE 1 HISTORIC BUILDING AND HISTORICAL ARCHAEOLOGICAL SITE DESCRIPTIONS</b>					
	<b>Site Name/Number</b>	<b>Location</b>	<b>Description</b>	<b>NRHP Status</b>	<b>Reference</b>
<b>NRHP-Listed Historic District</b>					
1	Plaza del Cerro Historic District	southwest of the intersection of NM 76 and Santa Fe County Road 98	originally a fortified colonial plaza consisting of a square of contiguous adobe buildings; district also includes associated buildings adjacent to the plaza boundary	listed in the NRHP and NMSRCP	Larcombe 1971; Unser 1995
<b>NMSRCP-Listed Building and Structure</b>					
1	Oratorio de San Buenaventura	southwestern room block of Plaza del Cerro, second building south of Santa Fe County Road 92A	Spanish Colonial-style one-story adobe building used as the capilla for Plaza del Cerro from the 1800s, constructed circa 1740	individually listed in NMSRCP, and listed in NRHP and NMSRCP as part of Plaza del Cerro Historic District	Unser 1995
2	Old High Road to Taos (NM 76)	NM 76 from Chimayó to Peñasco	historical route that connected many Spanish Colonial- and Territorial-period villages of northern New Mexico	listed in NMSRCP	Clark 2006; CCWT 2006
<b>Previously Recorded NRHP-Eligible Buildings</b>					
1	Maxine Knoll House Building 7	6 Santa Fe County Road 94A	northern New Mexico vernacular-style L-shaped adobe residence, constructed in 1880s; addition completed in 1980s	eligible, Criterion C	Penner and others 2004

**TABLE 1  
HISTORIC BUILDING AND HISTORICAL ARCHAEOLOGICAL SITE DESCRIPTIONS**

	<b>Site Name/Number</b>	<b>Location</b>	<b>Description</b>	<b>NRHP Status</b>	<b>Reference</b>
2	Carlos Salazar House Building 9	119 Rio Arriba County Road 101	northern New Mexico vernacular-style adobe residence constructed between 1930 and 1940	eligible, Criterion C	Penner and others 2004
3	Nick Trujillo House Building 14	813 NM 76	Post-World War II Transitional Ranch-style adobe and stucco residence with northern New Mexico Vernacular-style characteristics, constructed between 1945 and 1948	eligible, Criteria A and C	Penner and others 2004
4	Ted Trujillo outbuilding Building 17	north of 234 Rio Arriba County Road 101	local vernacular-style 1-room adobe outbuilding constructed between 1880 and 1900	eligible, Criteria A and C	Penner and others 2004
5	Trujillo apple barn Building 20	east of 234 Rio Arriba County Road 101	northern New Mexico vernacular-style adobe and pine log barn constructed between 1900 and 1940	eligible, Criteria A and C	Penner and others 2004
6	Trujillo sheep barn Building 21	165 feet northwest of 256 Rio Arriba County Road 101	northern New Mexico vernacular-style log barn (horizontal peeled and notched) constructed between 1900 and 1940	eligible, Criteria A and C	Penner and others 2004
7	Montoya House Building 31	107 Santa Fe County Road 94B	northern New Mexico vernacular-style adobe residence constructed prior to 1900	eligible, Criterion C	Penner and others 2004
8	Building 32	6 Santa Fe County Road 92A	northern New Mexico vernacular-style log barn constructed between 1900 and 1950	eligible, Criterion C	Penner and others 2004
9	Building 35	east of 107 Santa Fe County Road 94B	northern New Mexico vernacular-style adobe and stucco garage constructed circa 1920 (associated with a northern New Mexico vernacular-style adobe and stucco residence constructed circa 1900)	eligible, Criterion C	Penner and others 2004

**TABLE 1  
HISTORIC BUILDING AND HISTORICAL ARCHAEOLOGICAL SITE DESCRIPTIONS**

	<b>Site Name/Number</b>	<b>Location</b>	<b>Description</b>	<b>NRHP Status</b>	<b>Reference</b>
10	Building 37	733 NM 76	2-story stucco residence with Prairie-style characteristics, constructed circa 1910 to 1930	eligible, Criterion C	Penner and others 2004
11	Building 47	south of 155 Rio Arriba County Road 93	northern New Mexico vernacular-style adobe residence constructed circa 1910	eligible, Criterion C	Penner and others 2004
12	La Capilla de los Espinosas Building 54	49 Rio Arriba County Road 101 (within placita of La Cuchilla)	northern New Mexico vernacular-style adobe capilla constructed in late 1800s to early 1900s	eligible, Criteria A and C	Penner and others 2004
13	Avila House Building 55	near the intersection of Santa Fe County Road 92D and Santa Fe County Road 94	northern New Mexico vernacular-style L-shaped adobe residence, constructed between 1900 and 1930	eligible, Criterion C	Penner and others 2004
14	Capilla Building 59	north of 27 Santa Fe County Road 92A	northern New Mexico Vernacular-style flat-roofed adobe capilla (abandoned) constructed prior to 1900	eligible, Criterion A	Penner and others 2004
15	La Capilla de Santo Niño de Atocha Building 64	3 Santo Niño Drive (within placita of Potrero)	northern New Mexico Vernacular-style capilla constructed of adobe and brown cement stucco in 1857, and attached Spanish Pueblo-style residential rooms constructed of adobe and white cement stucco circa 1905	eligible, Criteria A and C	Penner and others 2004
16	Martinez House Building 68	southwest of 15 Santa Fe County Road 92D	Transitional Ranch-style stucco and simulated-masonry residence constructed in 1946	eligible, Criteria A and C	Penner and others 2004
17	El Buen Pastor Presbyterian Church Building 70	Santa Fe County Road 94E, across from John Hyson Memorial School	Mission Revival-style church with stucco exterior, constructed in 1933	eligible, Criterion A; listed in NRHP and NMSRCP as part of Plaza del Cerro Historic District	Penner and others 2004
18	Building 78	southwest corner of Santa Fe County Road 92A and Santa Fe County Road 94E (east of Plaza del Cerro)	northern New Mexico vernacular-style adobe and stucco residence with Territorial-style characteristics, constructed between 1880 and 1920	eligible, Criterion C	Penner and others 2004

**TABLE 1  
HISTORIC BUILDING AND HISTORICAL ARCHAEOLOGICAL SITE DESCRIPTIONS**

	<b>Site Name/Number</b>	<b>Location</b>	<b>Description</b>	<b>NRHP Status</b>	<b>Reference</b>
19	Building 79	46AB Santa Fe County Road 92A and 19 San Buena Ventura Road (northernmost 48 feet of the southeastern room block of Plaza del Cerro, south of Santa Fe County Road 92A)	northern New Mexico vernacular-style, 2-story adobe residence with Territorial-style characteristics, possibly constructed circa 1740	individually eligible, Criterion C; listed in NRHP and NMSRCP as part of Plaza del Cerro Historic District	Penner and others 2004
20	Building 80	45 Santa Fe County Road 92A (east side of Plaza del Cerro, north of Santa Fe County Road 92A)	northern New Mexico vernacular-style 1.5-story adobe brick and brown stucco building possibly constructed circa 1740	individually eligible, Criterion C; listed in NRHP and NMSRCP as part of Plaza del Cerro Historic District	Penner and others 2004
21	Melquiades Ortega House Building 81	1 San Buena Ventura Road (west side of Plaza del Cerro, north of Santa Fe County Road 92A)	northern New Mexico vernacular-style, 2-story adobe brick residence, possibly constructed circa 1740	individually eligible, Criterion C; listed in NRHP and NMSRCP as part of Plaza del Cerro Historic District	Penner and others 2004
22	Building 82	41 Santa Fe County Road 92A (west side of Plaza del Cerro, south of Santa Fe County Road 92A, abutting the Oratorio de San Buena Ventura, northernmost 30 feet of southwestern room block)	Spanish Colonial-style 1-story, adobe residence possibly constructed circa 1740	individually eligible, Criterion C; listed in NRHP and NMSRCP as part of Plaza del Cerro Historic District	Penner and others 2004
23	Building 83	37 Santa Fe County Road 92A (west of Plaza del Cerro)	northern New Mexico vernacular-style 1.5-story adobe brick and earthen plaster residence with Territorial-style characteristics, possibly constructed circa 1740	eligible, Criterion C	Penner and others 2004
24	Reyes Ortega House	49 Santa Fe County Road 94E (northeast of Plaza del Cerro)	vernacular-style, 1-story adobe residence with Territorial-style characteristics, constructed circa 1890 to 1900	listed in NRHP and NMSRCP as part of Plaza del Cerro Historic District	Larcombe 1971; Penner and others 2004

**TABLE 1  
HISTORIC BUILDING AND HISTORICAL ARCHAEOLOGICAL SITE DESCRIPTIONS**

	Site Name/Number	Location	Description	NRHP Status	Reference
<b>Previously Recorded Archaeological Sites</b>					
1	LA142880	Rio Arriba County Road 101, Rincon de los Trujillos	3 adobe buildings, 3 standing log barns, 2 collapsed log barns with attached corrals, and 3 modern trash dumps, constructed between 1900 and 1930	eligible, Criteria A and D	Penner and others 2004
2	LA142881	Rio Arriba County Road 101, Rincon de los Trujillos	adobe ruin constructed circa 1900	eligible, Criterion D	Penner and others 2004
3	LA142882	southeast corner of Santa Fe County Road 98 and Santa Fe County Road 92A	2 adobe building and 1 wooden building, constructed between 1880 and 1930	eligible, Criterion D	Penner and others 2004
4	La Sagrada Familia de Nazaret Cemetery LA142883	south side of Santa Fe County Road 94A, west of the junction of Santa Fe County Road 98 within the community of El Potrero	Holy Family Catholic Parish cemetery, burials since circa 1900	eligible, Criterion D	Penner and others 2004
5	El Buen Pastor Presbyterian Cemetery LA 143554	north side of Santa Fe County Road 94A, east of Santa Fe County Road 98	burials since 1903	eligible, Criterion D	Penner and others 2004
<b>Acequias</b>					
1	unnamed acequia	refer to map in Appendix A	historical irrigation canal	eligible, Criterion A	Penner and others 2004
2	Ortega's Acequia	refer to map in Appendix A	historical irrigation canal	eligible, Criterion A	Penner and others 2004
<b>Culturally Sensitive Visual Vantages</b>					
1	El Santuario de Chimayó National Historic Landmark	Santa Fe County Road 98 and Santuario Drive	small adobe church with original decorations and paintings, constructed between 1814 and 1816	listed in the NRHP and NMSRCP and a National Historic Landmark	National Park Service 2007; Usner 1995
2	Pilgrims Trail	Santa Fe County Road 98 from its intersection with Santa Fe County Road 503	pilgrimage path to El Santuario de Chimayó	not evaluated	Usner 1995
<b>Locally Identified Historical Buildings</b>					
1	John Hyson Memorial School	Santa Fe County Road 94E across from El Buen Pastor Presbyterian Church (Building 70)	Mission Revival-style school	unevaluated, considered potentially eligible	Penner and others 2004

**TABLE 1  
HISTORIC BUILDING AND HISTORICAL ARCHAEOLOGICAL SITE DESCRIPTIONS**

	<b>Site Name/Number</b>	<b>Location</b>	<b>Description</b>	<b>NRHP Status</b>	<b>Reference</b>
2	Ortega's Weaving Shop	53 Santa Fe County Road 94E	northern New Mexico vernacular-style 1.5-story adobe commercial building; original building constructed in 1900 with commercial area added later; multiple renovations have affected the building's historical integrity	ineligible	Penner and others 2004
3	Benny Chavez Senior Center	Santa Fe County Road 94E, across from Ortega's Weaving Shop	1-story stucco building with Mission Revival characteristics, constructed in the 1930s by the Civilian Conservation Corps	unevaluated, considered potentially eligible	CCWT 2006
4	Trujillo Weaving Shop	State Route 76, 0.25 mile west of Santa Fe County Road 98	northern New Mexico vernacular-style 1-story commercial building constructed in 1948; additions in 1950 and 1988 have affected the building's historical integrity	ineligible	Penner and others 2004

NOTES: Santa Fe County Road 92A is also known as Camino de los Bacas  
 Santa Fe County Road 98 is also known as Juan Medina Drive  
 CCWT = Chimayó Council on Wireless Technology  
 NRHP = National Register of Historic Places  
 NMSRCP = New Mexico State Register of Cultural Properties  
 NM 76 = New Mexico State Route 76

## Chimayo Landscape Features & Place Names

### Acequias (various sources)

*Cañada Ancha*

*“Lower Cañada Ancha” (lateral?)*

*Del Distrito (aka, Reservoir ditch)*

*De los Ortegas (“Lopez-Ortega”)*

*Martinez Arriba (is there a Mtz Abajo?)*

*Jaramillo*

*De los Ranchos*

*De Senora Epitacia Deaguero (de Agüero)*

*Del Potrero*

*Espinosa*

*Del Molino*

*Chile Mill ditch*

*“de los Tanos”*

*Las Cuevas*

*Teodoro ditch*

### Altitos (foothills)

- *La Cuchilla*

### Arroyos

- *Arroyo de los Abuelos*
- *Arroyo de la Cuesta Colorado*
- *Arroyo de los Encinos*
- *Arroyo de los Alamos*
- *Arroyo de la Cueva*
- *Arroyo de los Vaqueros*
- *Arroyo La Questa del la Diadada*

### Barrancas (eroded landform)

# Chimayó Preservation Plan

## Caminos (roads)

- *Camino Real a Picuris*

## Canones (canyons)

- *La Cajita*

## Canada (passageway)

- *Canada del Mogote*
- *Canada de Chimayo*
- *Canada Ancha*
- *Canada de Don Diego*

## Capillas (chapels)

- *Capilla de San Antonio*
- *Capilla de Santa Rita*
- *La Capilla de Nuestra Senora de los Dolores*
- *La Capilla de Carmen*

## Cerros (hills)

- *Santa Cruz de La Canada Land Grant*

## Cuevas (caves)

La Cueva de Chivato

## Descansos (roadside crosses)

## Joyas (prime agricultural land)

## Lugares (places)

- Centinela
- El Llano
- Los Ranchos
- Los Pachecos
- El Rincon de los Trujillos
- Potrero
- Morrega /SIC – Moraga, for former “hacienda” de Moraga, 17<sup>th</sup> cent/
- Estancia de los Martinez (17<sup>th</sup> century)

## Mecerdes (land grants)

## Molinos (gristmills)

- *Molino del Acequia Molino*

# Chimayó Preservation Plan

- Chile mill, *Molino de Rio Quemado*

Ojos (springs)

Oratorios (community prayer spaces)

- *Oratorio de San Buenaventura*

Piedras (stones, rocks)

*La Piedra Azul*

Placitas (small plazas)

- *La Plaza Abajo*
- 

Plazas

- *Plaza de Cerro*
- *Plaza del Carmen*
- *Protrero*
- *Plaza de los Sisneros* (unlocated)
- *Sangre de Cristo* (unlocated)
- *Plaza de Martin* (unlocated)
- *San Antonio de Gutierrez* (unlocated)

Rios (rivers or streams)

- *Rio Chiquito*
- *Rio Quemado*
- *Rio Santa Cruz*

Torreón (defensive round adobe tower)

Associated with *Plaza del Cerro*

## Chimayo Rural Landscape Characteristics Checklist

Checklist is derived from National Register Bulletin: Guidelines for Evaluating and Documenting Rural Historic Landscapes

**A rural historic landscape is defined as a geographical area that historically has been used by people, or shaped or modified by human activity, occupancy, or intervention, and that possesses a significant concentration, linkage, or continuity of areas of land use, vegetation, buildings and structures, roads and waterways, and natural features.**

The evidence of human use or activity is examined through eleven landscape characteristics:

1. *land uses and activities*
2. *patterns of spatial organization*
3. *response to the natural environment*
4. *cultural traditions*
5. *circulation networks*
6. *boundary demarcations*
7. *vegetation related to land use*
8. *buildings, structures, and objects*
9. *clusters*
10. *archeological sites*
11. *small-scale elements.*

## Chimayo Rural Landscape Characteristics

### Processes:

#### 1. *Land use and Activities*

- Hispanic Vernacular Farmstead , fence line
- Roads, acequia road
- Creeks, irrigation diversion
- Canals-District Ditch
- Long lot farming, acequia system floods agriculture land

#### 2. *Patterns of Spatial Organization*

- Long lots
- Plazas & Placitas
- Community or common lands
- Los Protreos
- Acequia systems
- Rio Quemada, Santa Cruz River
- Roads
- Fence lines

#### 3. *Response to the Natural Environment*

- Creek adjacent to the property
- Historic Springs
- Agriculture land use
- Santa Cruz Reservoir

#### 4. *Cultural Traditions*

- Long lot
- Placitas
- Acequia
- Plaza del Cerro
- Gardens
- Orchards
- Corrals
- Historic place names
- Santa Cruz Land Grant
- Low Rider Culture
- Cemeteries
- View sheds
- Sheep herding
- Weaving

### **Components**

#### 5. *Circulation Networks*

- Highway, ditch banks,
- Footpaths in plazas, within community
- Pilgrimage routes/paths

#### 6. *Boundary Demarcations*

- Farmstead boundary, fence line
- Historic settlement communities
- Plazas & Placitas
- Public Lands
- Santa Cruz Land Grant
- Trees and shrubs
- Farmsteads: corrals, pig pens, chicken house, etc
- Acequia landscapes
- Creeks
- Roads
- Footpaths
- Gardens

- Orchards

## 7. *Vegetation Related to Land Use*

- Orchard trees and shrubs
- Garden crops
- Agriculture land
- Pasture lands-El Protero
- Natural grasses
- Herbs, medicinal plants

## 8. *Buildings, Structures, and Objects*

### Buildings

- Churches, Moradas, private chapels(Dolores Family Chapel, Santa Rita Chapel)
- Historic buildings on State & National Register
- National Historic Landmark-Santuario
- Houses-historic
- Schools
- Small business/stores, studios, restaurant
- Garages
- Community spaces
- Museum
- Farmstead buildings: outhouse, pig pens, chicken house, garage, saddle shop,

### Structures

- Corrals, grainery
- Grist mills
- Flood control dams

### Objects

- Hand dug wells
- Feeders
- Woodpiles
- Cold frames

## 9. *Clusters*

- Housing cluster
- Farming cluster
- Sacred spaces-Santuario, Plaza del Cerro

## 10. *Archeological Sites*

- Unknown/unsurveyed sites
- Mines
- Pot Shards

- Tsi Mayo
- Tewa Sites
- Shrines

## *11. Small-scale Elements*

- Fence posts
- Foot bridge
- Signs
- Abandoned machinery
- Individual fruit trees

# Chimayó Preservation Plan

## **Chimayó Traditional Community Cultural Landscape Reconnaissance Report Santa Fe County, New Mexico**



University of New Mexico  
School of Architecture & Planning

LA 512/CRP470: Cultural Landscape Planning  
Spring 2013

### **Project Purpose and Methodology**

This report documents the results of a cultural landscape reconnaissance of the Traditional Community of Chimayó, located in Santa Fe County, New Mexico. The purpose of the study was to evaluate the historical context, cultural traditions, physical characteristics and significance of the community. The project team consisted of Arnold Valdez, Adjunct Associate Professor and students Jillian Cowley, Rick Juliani, Madeleine Aguilar, Matthew Duguet from CRP 470 and Steven Bishop, Caroline Gabe, Emily Hunt, Marissa Joe, Sharon Karpinski, Elroy Keetso, Roman Lopez, Margret Merrigan, Victor Munoz from LA 512. Project methodology involved research at the Santa Fe County and Rio Arriba Land Use and Planning Departments; Santa Fe County Geographical Information Systems Division; New Mexico Office of the State Engineer; New Mexico State Historic Preservation Office; National Park Service, UNM Earth Data Analysis Center.

David Snow, archaeologist, Don Usner, author/photographer and Raymond Bal, President of Chimayó Chimayó Citizens for Community Planning provided technical assistance and local support.

Two site visits to the community were also made on April 6, 2013 and April 20, 2013, where a reconnaissance cultural landscape survey was undertaken..

The information provided here is based on limited time available for the students to collect, evaluate and summarize information. Statements contained in this document are those of the project team, and do not necessarily reflect the same opinions a professional study team might make. However, it is hoped that this work may serve as a basis for a more formal, comprehensive cultural landscape survey in the future.

### **Cultural Landscape Planning**

The Cultural Landscape Planning Course (LA512/CRP470) looks at cultural landscapes, in the broadest sense, as a complex matrix of natural and geographical features modified by human intervention. Cultural landscapes can be found most everywhere humans have lived -- from the rural countryside to the heart of the largest urban areas.

#### **Objectives of the Course:**

- provide an understanding of the spirit of place and its importance to regional identity and planning
- learn how to interpret the landscape and to interrelate the cultural and ecological aspects in the context of the study region
- review cultural landscape reports
- offer general principles and specific concepts of landscape ecology which can be utilized to understand and analyze any landscape
- explore basic technologies of Geographic Information Systems (GIS) and aerial photography applications in mapping land use patterns and ecological processes.
- interrelate key principles of cultural landscape analysis, to land use and preservation planning

The classroom sessions, and field trips laid a foundation for reading cultural landscapes -- an essential ability for anyone working professionally in the field of planning, landscape conservation and historic preservation. Emphasis was placed on deciphering the myriad physical and intangible clues found in a variety of everyday places, and the ability to communicate discoveries, questions raised, and conclusions reached by examination of this evidence in order to "stimulate community memory." Applications of cultural landscape planning focused on a rural community planning project in Chimayó, NM.



Figure 1 UNM students meeting with CCCP members

### Community Planning:

The opportunity for students to participate in the Chimayó Cultural Preservation Project provided a real life experience in a community based historic preservation planning program. It engaged residents from Chimayó, Santa Fe and Rio Arriba County staff, New Mexico State Historic Preservation Office and the greater preservation community and professionals in a historic preservation effort that will result in planning documents that can be incorporated in Santa Fe County's Traditional Community Plan for the Chimayó area.

### The Study Area

The community planning boundaries as established by Santa Fe County and the Chimayó Citizens for Community Planning (CCCP) served as the basic study area for the UNM course work. However, a regional view of the landscape is necessary in order to understand the community connections and relationship to the environment, the Pueblos, northern New Mexico Hispano settlements, the transportation system, land ownership, land use and economic systems.

A broad view of the landscape mosaic provides a pattern that can reveal the foundation and structure of the cultural landscape from a landscape ecology perspective. The use of Geographic Information Systems (GIS) greatly assisted in the analysis of high resolution aerial photographs and overlay maps.

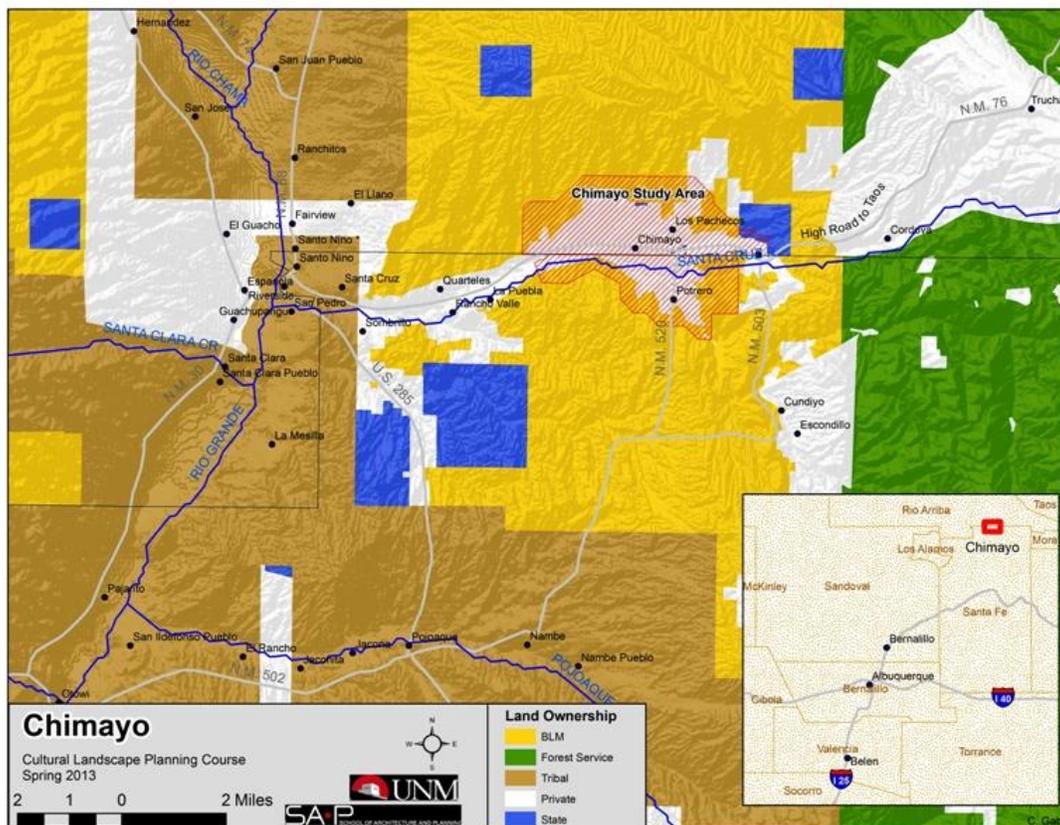


Figure 2 Regional Map of Study Area

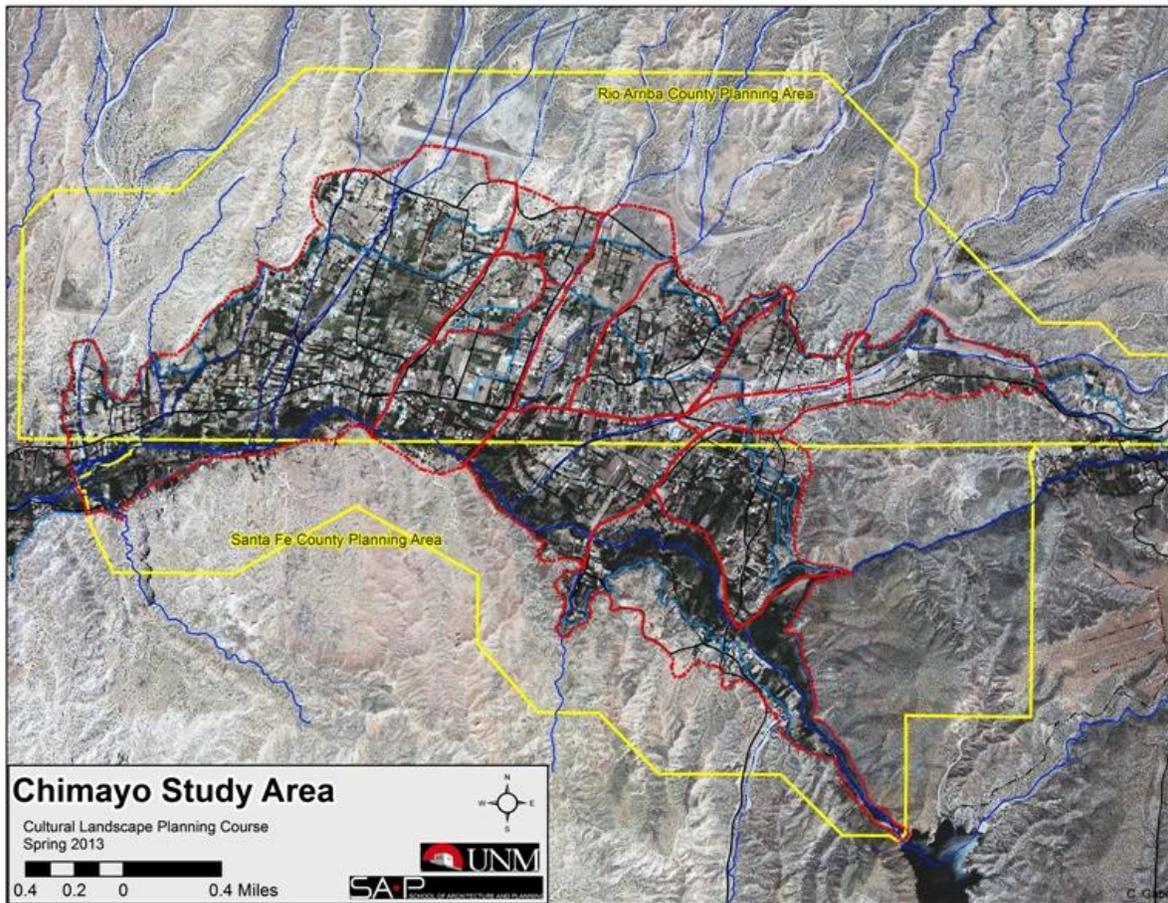


Figure 3 Planning Area Boundaries for Rio Arriba and Santa Fe County

The Chimayó landscape is represented by very distinct layers of history resulting in the present setting. Carl Sauer, cultural geographer describes how a natural landscape is influenced by culture.

*The cultural landscape is fashioned from a natural landscape by a culture group. Culture is the agent, the natural area is the medium, [and] the cultural landscape is the result. Under the influence of a given culture, itself changing through time, the landscape undergoes development, passing through phases, and probably reaching ultimately the end of its cycle of development. With the introduction of a different – that is, alien-culture, a rejuvenation of the cultural landscape sets in, or a new landscape is superimposed on the remnants of an older one (Sauer 1925:46).*

A description of the natural setting or “waterscape” provides an understanding of the underlying matrix and historical context that created acequias, the built environment and sustained agriculture amongst Native American and Colonial Settlements.

# EL POTRERO: CULTURAL LANDSCAPE RECONNAISSANCE REPORT



Spring 2013

Chimayo, Santa Fe County, New Mexico

**Caroline Gabe**

LA512: Cultural Landscape Planning  
School of Architecture and Planning  
University of New Mexico

## El Potrero: Cultural Landscape Reconnaissance Report CHIMAYO, SANTA FE COUNTY, NEW MEXICO

### Project Purpose and Methodology

This report presents the findings of a cultural landscape reconnaissance of El Potrero, the southern neighborhood of Chimayo New Mexico. The purpose of the study was to identify and record resources and landscape characteristics of the area in order to assist the Citizens for Chimayo Community Planning in developing a more extensive plan, as well as possibly a historic overlay district in Potrero. Field work was conducted by Madeleine Aguilar, Jill Crowley, Caroline Gabe, and Margret Merrigan as a part of the Spring 2013 Cultural Landscape Planning course in the School of Architecture and Planning, University of New Mexico. Project methodology involved two site visits/surveys, aerial photo and map analysis, and primary and secondary source research.

Site visits to Potrero, and the greater Chimayo area, were made on April 6 & 20, 2013. During these visits both walking and windshield surveys were conducted, as well as photo documentation. Initial results were recorded in a Cultural Landscape Form (see Appendix I). This form was also reviewed by community members Shelly Winship and Raymond Bal, who gave suggestions for improving the documentation and interpretation of El Potrero. The information herein is only a reconnaissance report due to time constraints. Further research is needed on El Potrero to fully understand its potential as a cultural landscape.

### Cultural and Historical Context

El Potrero has been home to a diverse set of cultural traditions, each of which left a footprint on the landscape. The earliest evidence of human occupation in the valley dates to Pueblo II period, or 900-1100AD<sup>1</sup>. Due to the amount of later construction, private land, and very few archaeological surveys, earlier dating sites are likely. Based on a search of NMCRIS (New Mexico's Cultural Resource Information System), there are three known archaeological sites within the community boundary and a fourth site located just outside the northwestern portion of El Potrero. All four sites are artifact scatters of prehistoric age. Two of the sites located within El Potrero are dated to the PII/PIII period (900-1300AD). These sites point to the use of the valley long before Euro-Americans settled in the region.

The [written] history of El Potrero begins with the settlement of the valley by the Spanish as early as the 17<sup>th</sup> century, but more clearly during the 18<sup>th</sup> century. "El Potrero" is Spanish for "the Pastures" and likely links with the original use of this area of Chimayo as grazing land. Chimayo neighborhoods were named for either early Hispanic settler families or important local geographic features<sup>2</sup>. Although there is the possibility for pre-Revolt Hispanic sites in the valley, there is no existing evidence. The earliest use of 'Potrero' is found associated with land requests in 1725<sup>3</sup>. It is argued that Potrero was settled by a few families from Plaza del Cerro, a fortified location slightly to the north, when there was less need for defensible locations<sup>4</sup>. By 1781, a census has 47 persons living at "San Antonio Abad del Potrero," while in 1822 there are 31 families,

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<sup>1</sup> New Mexico Cultural Resources Inventory System search on 4/25/2013 by the author.

<sup>2</sup> Trujillo-Oviedo 8

<sup>3</sup> Snow 12

<sup>4</sup> NPS NRHP form 8:15

or 168 persons, in Potrero<sup>5</sup>. During these censuses, the various communities that currently comprise the larger town of Chimayo were distinct places.

By the mid-19<sup>th</sup> century, and especially when the Denver & Rio Grande Western Railroad came through Espanola in 1880, the community was affected by its third major cultural tradition – Anglo-Americans. For example, the rail road stimulated ranching, mining, logging, outside employment, and tourism in the area<sup>6</sup>. In 1926, the Santa Cruz dam was built on the southern end of Potrero to control downstream flooding. This has been considered the start of an “American” landscape emerging on top of the Hispanic (and Native) footprints<sup>7</sup>.

El Potrero, and Chimayo in general, are world famous for their Catholic Santuario that has healing soils. These soils actually help to connect the three diverse cultural traditions that compose the El Potrero landscape. Legend has it that in the early 19<sup>th</sup> century, trader Don Bernardo Abeyta built a small *hermita* in El Potrero to house an *Esquipulas* crucifix that he found miraculously at the spot<sup>8</sup>. While herding, he saw lights shining from the valley below. When he went to investigate, he found a cross buried in the dirt. Between 1813 and 1816 Abeyta built the Santuario de Chimayo that is now a National Historic Landmark. Some argue that there is a Puebloan shrine, Tsimajopokwi (or “the town at the pool with healing properties”), thought to be located beneath the Santuario<sup>9</sup>. There are also Tewa traditions that relate a cave on Tsi Mayoh, a hill to the east of El Potrero, with the emergence of kachinas<sup>10</sup>. Furthermore, contemporary Puebloans still use the sacred mud from the Santuario<sup>11</sup>.

## Current Conditions – Cultural Landscape Survey

The following table presents contemporary landscape features, their conditions, and any ties to the cultural and historical context presented in the previous section.

Characteristics	Features	Descriptions
Land Uses and Activities	Grazing	The principal use of El Potrero, both historically and at present, is as pastures for cattle (as well as sheep and horse). These fields are still irrigated using a traditional gravity fed acequia system that defines many traditional New Mexican communities. Although some pasture lots have been developed for housing in the recent past, there are still large clusters of land devoted to this activity.
	Residential/Commercial	Also dominant on the landscape are residential and commercial structures, often clustering on plots of land that are not as well irrigated by the acequia system.
	Historic/Other	There are also a variety of other land uses in El Potrero, including orchards, small agricultural and garden plots, religious locations, historic structures, and vacant land. Furthermore, there are swaths of natural vegetation located along acequias and rivers.

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<sup>5</sup> Snow 14

<sup>6</sup> URS 7

<sup>7</sup> Driapsa 58

<sup>8</sup> Usner 3; Weigle & White 63

<sup>9</sup> Driapsa 37

<sup>10</sup> Snow 7

<sup>11</sup> Ibid

Spatial Organization	Livestock Pens	Although some portions of the Chimayo study area are organized by long lots, the Potrero neighborhood has more amorphous lots devoted to predominately pasturelands. The northwest portion of Potrero was a part of the Santa Cruz Land Grant. Although such land organization is not as visible on the landscape or in aerial photos, the land parcels in this area show more remnants of long lots running perpendicular to the main acequias. It is unclear whether the irregular polygon shaped livestock fields are traditional or if they are more recent developments that obscure earlier long lots. There is a cluster of 75 pastured acres on the east side of El Potrero that is very similar to how it looked, and was used, in the 19th century <sup>12</sup> .
	Acequias	Potrero is a linear neighborhood that runs NW/SE in a narrow valley setting. There are three main acequias that run along the east and west bound of Potrero - the Potrero, los Cuevos, and Reservoir Ditches. While the Potrero and Cuevos ditches are historic, the Reservoir (or District) ditch is a recent addition. These acequias run along the higher edges, watering fields within the valley.
	Buildings	The second most predominant use of the El Potrero landscape are residential clusters. These often consist of both old and new structures situated on a slightly higher rise in the valley. A new cluster of structures has recently sprung up around the Santuario location, near the center of the neighborhood.
Response to the Natural Environment	Waterways/Valley	Since water is an important constraint of Chimayo <sup>13</sup> , the layout of El Potrero is dictated by the more arid uplands that surround the valley. This is a settlement pattern typical of historic communities in northern New Mexico that are settled in alluvial fans. Furthermore, the acequia madres and their laterals that cut through the neighborhood are examples of further management of water and access to the resources. Much of the housing is located on higher points that are less well irrigated, although some newer homes do not follow this trend.
Cultural Traditions	Water Management	The neighborhood has three acequia madres – Potrero, los Cuevos, and Reservoir (or District) ditch – as well as a number of laterals. This gravity fed irrigation system creates a well watered neighborhood with a number of pastures with cattle present. Such use of the landscape likely goes back to the earliest Hispanic settlers in the valley. Furthermore, there are still community events associated with the upkeep of the acequia system, including ditch maintenance.
	Hispanic Catholicism	As with much of northern New Mexico, El Potrero is predominately Catholic. The neighborhood is home to the Santuario de Chimayo, which is known for its healing dirt, as well as the Santo Nino and San Antonio chapels. The Santuario is the destination of pilgrimages, especially during Holy Week, which helps to support a thriving religious tradition in El Potrero. Although there has been a great deal of development and modification to the Santuario and the placita around it, the historic religious traditions associated with the location are still active.

<sup>12</sup> Usner

<sup>13</sup> Snow

# Chimayó Preservation Plan

## El Potrero: Cultural Landscape Reconnaissance Report

	Small household based commercialism	There are no large scale commercial developments in Potrero. Instead, there are a number of small household based commercial developments, especially near the Santuario.
	Other	Other cultural traditions present in Potrero, but that might not be as focal in importance include vernacular architecture, the low rider tradition, wood carving, and weaving. While there are some structures that are good representations of Northern New Mexican vernacular architecture (such as the Abeyta House in figure #), there are also numerous other architectural styles. Furthermore, the area around the Santuario has been renovated using the Spanish Puebloan style. Although there is some evidence of low rider culture, weaving, and wood carving within El Potrero, other areas in the region (or Chimayo itself) are better known for these traditions.
External Boundaries	Topographic/Vegetation	El Potrero is situated in a well watered valley demarcated by hills on the east and west, including Tsi Mayoh to the east. Vegetation is dependent on water access. The surrounding hills are marked by semi-arid plant varieties, including blue grama grass, mountain muhly, Arizona fescue, sedges, cacti, two needle pinon, and juniper. Also existing in the area are cottonwoods and elm that cluster along the drainages. Potrero itself is lush than the surrounding uplands. Although the valley was likely always greener than the surrounding hills, there are now invasive/nonlocal species that were not historically present.
	Roads	Canada Ancha marks one of the northern boundaries of El Potrero, while El Potrero Road runs along the western edge.
	Waterways	The Rio Quemado runs along the northeastern boundary, while the Potrero Ditch marks portions of the western boundary and the Reservoir Ditch demarks the eastern edge.
	Santa Cruz Dam	The Santa Cruz Dam is located on the southeastern end of the neighborhood boundary. This Dam is a newer boundary. Historically, the southern end of El Potrero was likely demarcated by the narrowing of the valley and tapering off of pastureland.
Internal Boundaries	Acequias	While two of the acequia madres demark external boundaries of El Potrero, the laterals of these ditches also help distinguish private parcels. This likely reflects historic land use patterns.
	Fences	There are a variety of fences demarcating individual properties, including barbed wire, wood, cement, and stone.
Circulation Networks	Juan Medina/County Rd 98	This north-south running paved road goes between the main highway, NM76, to the north and the Santuario. It is used extensively by pilgrims, both driving and on foot, during Holy Week.
	Other Roads	Paved roads include El Potrero, Canada Ancha, Santuario Drive, and the Santa Cruz Dam Road. Furthermore, there are a number of single and double lane unpaved dirt roads going between residential and pasture areas.
	Paths	For the most part, the existing roads are used for foot paths as well. There are also some improved paths located around the Santuario, as well as veredas along acequias and to historic sites like the old chili mill east of Potrero. Less well kept, or more ephemeral, paths might link to traditional movement patterns that were interrupted by more recent road improvements.

# Chimayó Preservation Plan

## El Potrero: Cultural Landscape Reconnaissance Report

Vegetation Related to Land Use	Pastures	Pastures are the predominate land use in El Potrero (which is represented by the name of the area itself). Pastures are scattered throughout the neighborhood, but predominately in the eastern half.
	Bosque	There are large vegetative corridors present in El Potrero, mostly bosques tied to acequias and the Santa Cruz River. These patches of small trees and shrubs offer a habitat for animals. In the past few decades, the landscape has changed from sparsely scattered trees to dense vegetation in areas, partially due to invasive species.
	Other	Although El Potrero is dominated by pastures and vegetative corridors, there are also some patches of agriculture, orchards, and personal garden plots. There are a few small agriculture patches in the northern portion of El Potrero. Traditional crops included chili, beans, squash, and wheat. There also appears to be one orchard patch near the center of the neighborhood. That being said, there are some old orchard trees scattered throughout the residential patches as well. Species might include apple, pear, plum, or apricot. Finally, A number of the homes have small personal garden plots devoted to herbs and vegetables. Historically, there were likely a greater percentage of personal garden/agriculture plots that have been filled in with newer construction.
Buildings, Structures, & Objects	Religious Structures/Complexes	There are three main religious structures present in El Potrero, as well as two comosantos (cemeteries). In the hills above the west side of El Potrero sits the Capillo de San Antonio, a small family chapel. More prominent is the Santuario de Chimayo complex, which includes the Santuario de Nuestro Señor de Esquipulas and Capilla de Santo Nino. Recently, the Santuario area has been built up using the classic Pueblo Revival style of architecture. This has affected its historical integrity, but not its cultural importance. Also in the plaza are pop up buildings that have no cultural or material significance, they act as temporary buildings that can be moved or removed if necessary.
	Residences	The majority of private homes are single story, single family residences that range from historic adobe structures, to cinder block homes and single-wide trailers. The style of the architecture is typically vernacular, with a hodgepodge of materials used in constructing additions. This appears to be a traditional building technique in Northern New Mexico.
	Fences	El Potrero lots are demarcated by a great diversity of fence types. During our surveys we saw examples of cinderblock, decorative stones, wood picket, wood fence posts, barbed wire, and wood pallets used in fencing. It appears that landowners in El Potrero incorporate any available materials into their fences.
	Storage/Animal Care	There are also approximately 41 storage sheds, barns, and garages scattered throughout El Potrero. These are located both in residential clusters, as well as in pastures (typically near the roads).
	Utilities	There are a number of power lines running through el Potrero, bringing utilities to the residential clusters. These are obviously not historic, and thus not contributing to the traditional community landscape.
	Water Control Structures	Also present is a large water tank west of the Plaza del Potrero, as well as a number of water control structures associated with the dam on the southern end of the neighborhood. These are all more recent additions.

Clusters	Residential/Commercial	Residential structures cluster along the southwestern edge of the neighborhood, as well as a northern and northwestern pocket. Furthermore, there are also clusters of homes on single lots that might represent multi-family or extended family compounds.
	Pastures	Pastures cluster more on the northeastern portion of the area
	Santuario	Although other neighborhoods in Chimayo retain the distinct Law of the Indies Plaza, such as Plaza del Cerro, there is no distinct plaza in El Potrero. That being said, there is a cluster of structures around the Santuario de Chimayo, as well as a clearly defined open space. The Santuario marks a cluster of religious and commercial buildings, which could be considered the center of El Potrero. Also in this area is the Abeyta House, a residence from the 19th century, which points to the historic use of this area for more than just commercial and religious purposes.
Archaeological Sites	Prehistoric	There are three known archaeological sites within the Potrero neighborhood and one site just outside the boundary. LA138467 and LA145737 are artifact scatters located on the hills above the northwestern portion of El Potrero. Neither site has structural elements nor a time period recorded on the site forms. LA153 and LA156 are within the Potrero boundaries west of the Potrero ditch. Both sites are artifact scatters. LA153 has been dated to either the PII or PIII period (900-1300AD), while LA156 dates to the PII period (900-1100AD).
	Historic	There are four historic sites recorded in the state or national register. These include the Reservoir-Martinez-Arriba Ditch (LA88110), Potrero Cemetery (LA142883), the Santa Cruz Dam (SR576), and the Santuario (SR188). That being said, there are likely a great number of historic archaeological sites within the Potrero boundaries that have not been recorded or analyzed (by professionals) due to their location on private land - and likely still used/modified.
Small Scale Elements	Water Diversion	The majority of the small scale elements are associated with the acequias, such as diversion boxes and bridges, or with the pastures.
	Religious Monuments	In addition, religious monuments are placed in various locations throughout the Potrero area that are associated with Holy Week pilgrimages and memorials. These include descansos, Virgin Mary statues, small crosses of various materials placed in fences and other locations, and other religious paraphernalia.

## Summary and Recommendations

As many as 300,000 pilgrims visit the Santuario each year, at least 30,000 of them during Holy Week itself<sup>14</sup>. Due to the influx of pilgrims, the Santa Fe diocese has made numerous modifications to the area around the Santuario in the past few years. The changes have sparked local, and non-local, concern for the integrity of the area. In 2012 El Potrero was placed on a list of New Mexico's most endangered places,

<sup>14</sup> Wroth

published by the New Mexico Heritage Preservation Alliance<sup>15</sup>. It made the list due to the “excessive development” that has occurred there and is likely to continue.

Although it is arguably the most famous aspect of El Potrero, the Santuario is not the only recognized important cultural, historic, or landscape feature in the area. Chimayo is located on the “High Road to Taos,” a National Scenic Byway. Acequias, historic structures, and archaeological sites in the area are also recorded on national and state registers.

Along with these designations, there is also the potential for a traditional historic community or historic district within Chimayo – specifically in El Potrero itself. Although there have been modifications to various aspects of El Potrero, most obvious being around the Santuario complex, the integrity of the community is still predominately intact.

The following landscape features contribute to the importance of El Potrero:

- Waterways – Santa Cruz River, Rio Quemado, Potrero Ditch, Los Cuevos Ditch, Reservoir (District) Ditch, and various acequia laterals; also the community traditions associated with the upkeep of these features.
- Pastures and associated structures
- Religious features – Santuario de Chimayo, Capilla de Santo Nino, Capilla de San Antonio, Potrero Cemeteries, and small monuments or objects; also the various religious practices associated with these.
- Domestic features – Historic structures that incorporate traditional Northern New Mexican vernacular architecture or layout plans, personal agriculture and/or garden plots, and small orchards

El Potrero is significant based on a number of the NRHP criteria<sup>16</sup>, including A, C, and D. El Potrero was possibly settled as early as the 18<sup>th</sup> century and is thus associated with the early occupation of northern New Mexico by the Spanish (Criterion A). In addition to this, the neighborhood has examples of architecture and landscape patterns tied to traditional northern New Mexican cultural patterns (Criterion C). As a part of Chimayo, it is one example of a traditional community neighborhood. Furthermore, the four known archaeological sites point to the potential for further prehistoric information as well (Criterion D). Due to historical and cultural significance of this neighborhood, further research and preservation is recommended.

To be able to preserve El Potrero, and especially to nominate it as a rural or traditional historic landscape, community interest, motivation, and involvement integral.

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<sup>15</sup> Grimm

<sup>16</sup> NPS Bulletin 18

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APPENDIX 1: CULTURAL LANDSCAPE FORM & ASSOCIATED EXHIBITS

# Chimayó Preservation Plan

## DOCUMENTATION OF HISTORIC LANDSCAPE CHARACTERISTICS

Historic Preservation Division, New Mexico Office of Cultural Affairs

For HPD Office use only: HCPI No.      District No.      NRHP SRCP Criteria:    A    B    C    D

<b>Name of Property</b> (Historic and/or current name for property)	<b>Location</b> (Address or description of location)	<b>Local Reference Number</b>
El Potrero	Chimayo, NM	
<b>PROPERTY OWNER</b> <input checked="" type="checkbox"/> PRIVATE <input type="checkbox"/> FEDERAL <input type="checkbox"/> STATE		<b>County</b> <u>Santa Fe</u> <b>Date of Survey</b> 4/6 & 4/20/2013

\_\_\_\_\_/\_\_\_\_\_/\_\_\_\_\_**Name of Project** UNM Cultural Landscape Course – Chimayo project

**Inventoried by:** M. Aguilar, J. Cowley, C. Gabe, & M. Merrigan    **SOURCES:** USGS     **FIELD OBSERVATION**   
 AIR PHOTOS     **OTHER** \_\_\_\_\_

**QUAD NAME:** Chimayo

**PHOTO LOG :** See Exhibits 1-33

**PHOTO INFORMATION:**      **ROLL**      **#**  
 FRAMES N/A  
 NEGATIVE LOCATION: digital

**General Site Description:** El Potrero is the southernmost neighborhood that comprises Chimayo, NM. It is an example of a northern New Mexican traditional village defined by pastures and acequias, as well as a location of spiritual (Catholic) pilgrimage. These two distinct uses of the landscape help to make Potrero a unique setting.

<p><b>LAND USE CATEGORY</b></p> <table style="width: 100%; border-collapse: collapse;"> <tr> <td></td> <td style="text-align: center;">&lt; 10</td> <td style="text-align: center;">&lt; 10-35</td> <td style="text-align: center;">&lt; 35-50</td> <td style="text-align: center;">&lt; 75-</td> </tr> <tr> <td>% AGRICULTURE</td> <td style="text-align: center;">X</td> <td></td> <td></td> <td></td> </tr> <tr> <td>% RANCHING</td> <td></td> <td style="text-align: center;">X</td> <td></td> <td></td> </tr> <tr> <td>% NATURAL VEGETATION</td> <td></td> <td style="text-align: center;">X</td> <td></td> <td></td> </tr> <tr> <td>% RESIDENTIAL</td> <td></td> <td></td> <td style="text-align: center;">X</td> <td></td> </tr> <tr> <td>% COMMERCIAL</td> <td></td> <td style="text-align: center;">X</td> <td></td> <td></td> </tr> <tr> <td>% IRRIGATED FIELD/ACEQUIA</td> <td></td> <td style="text-align: center;">X</td> <td></td> <td></td> </tr> </table> <p style="text-align: center;">ENTER NOTES BELOW</p>		< 10	< 10-35	< 35-50	< 75-	% AGRICULTURE	X				% RANCHING		X			% NATURAL VEGETATION		X			% RESIDENTIAL			X		% COMMERCIAL		X			% IRRIGATED FIELD/ACEQUIA		X			<p><b>1. LAND USE ACTIVITY</b></p> <p>CROPLAND <input checked="" type="checkbox"/>    ROTATING    <input type="checkbox"/> PERMANENT <input checked="" type="checkbox"/>          PASTURE    <input checked="" type="checkbox"/> GRAZING    <input type="checkbox"/> HOLDING    <input type="checkbox"/>          FOREST    <input type="checkbox"/> GRASSLAND    <input type="checkbox"/> WETLAND    <input type="checkbox"/>          DWELLING <input checked="" type="checkbox"/>    MULTIPLE    <input checked="" type="checkbox"/> SINGLE    <input checked="" type="checkbox"/>          TOWN    <input type="checkbox"/> SINGLE BLDG    <input checked="" type="checkbox"/> GROUP    <input checked="" type="checkbox"/></p> <p>RECREATION    <u>Santa Cruz Dam</u>          MINING _____          INDUSTRIAL _____</p>
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% NATURAL VEGETATION		X																																		
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% COMMERCIAL		X																																		
% IRRIGATED FIELD/ACEQUIA		X																																		

### 2. PATTERNS OF SPATIAL ORGANIZATION

Chimayó is sited in a valley within the Sangre de Cristo Mountains 24 miles north of Santa Fe. Although some portions of the Chimayo study area are organized by long lots, the Potrero neighborhood has more amorphous lots devoted to predominately pasturelands or residential developments (Exhibit 33). It is unclear whether these irregular polygon shaped lots are traditional, or if they are more recent developments that obscure earlier long lots. Potrero is a linear neighborhood that runs NW/SE in a narrow valley setting. There are three main acequias that run along the east and west bounds of Potrero – the Potrero, los Cuevos, and Reservoir Ditches (Exhibits 16, 18, 19, 22). Furthermore, the Santa Cruz River runs through the center of Potrero (Exhibits 1, 20, 21). A new cluster of structures has recently sprung up around the Santuario location, near the center of the neighborhood (exhibits 8, 12-14).

### 3. RESPONSE TO THE NATURAL ENVIRONMENT

Since water is an important constraint of Chimayo (Snow 2013), the layout of Potrero is dictated by the more arid uplands that surround the valley (Exhibit 5). This is a settlement pattern typical of communities in northern New Mexico that are settled in alluvial fans. Furthermore, the acequia madres and their laterals that cut through the neighborhood are examples of further management of water and access to the resource. Much of the housing is located on higher points that are less well irrigated, although some newer homes do not follow this trend.

**NOTES:** The northwest portion of Potrero was a part of the Santa Cruz Land Grant. Although such land organization is not as visible on the landscape or in aerial photos, the land parcels in this area show more remnants of long lots running perpendicular to the main acequias.

## DOCUMENTATION OF HISTORIC LANDSCAPE CHARACTERISTICS

### 4. CULTURAL TRADITIONS:

El Potrero is a northern New Mexican community that retains historic traditions tied to water management and religious practices. The neighborhood has three acequia madres – Potrero, los Cuevos, and Reservoir (or District) ditch – as well as a number of laterals (Exhibits 16, 18, 19, 22). This gravity fed irrigation system creates a well watered neighborhood with a number of pastures with cattle present (Exhibit 2). Furthermore, there are still community events associated with the upkeep of the acequia system, including ditch maintenance. As with much of northern New Mexico, El Potrero is predominately Catholic (Exhibits 4, 7, 16, 23). The neighborhood is home to the Santuario de Chimayo, which is known for its healing dirt (Exhibit 8). The Santuario is the destination of pilgrimages, especially during Holy Week, which helps to support a thriving religious tradition in El Potrero (Exhibits 24, 30-31). There are no large scale commercial developments in Potrero. Instead, there are a number of small household based commercial developments, especially near the Santuario. Finally, El Potrero also incorporates aspects of vernacular architecture, the lowrider traditions (Exhibit 11) (more famous in Espanola, which is just West of Chimayo), and some wood carving and weaving.

### 5. BOUNDARY DEMARCATION

**TOPOGRAPHIC:** El Potrero is situated in a valley demarcated by Tsi Mayoh (or Cerro Santa Cruz) to the east and barrancas (or badlands) to the west.

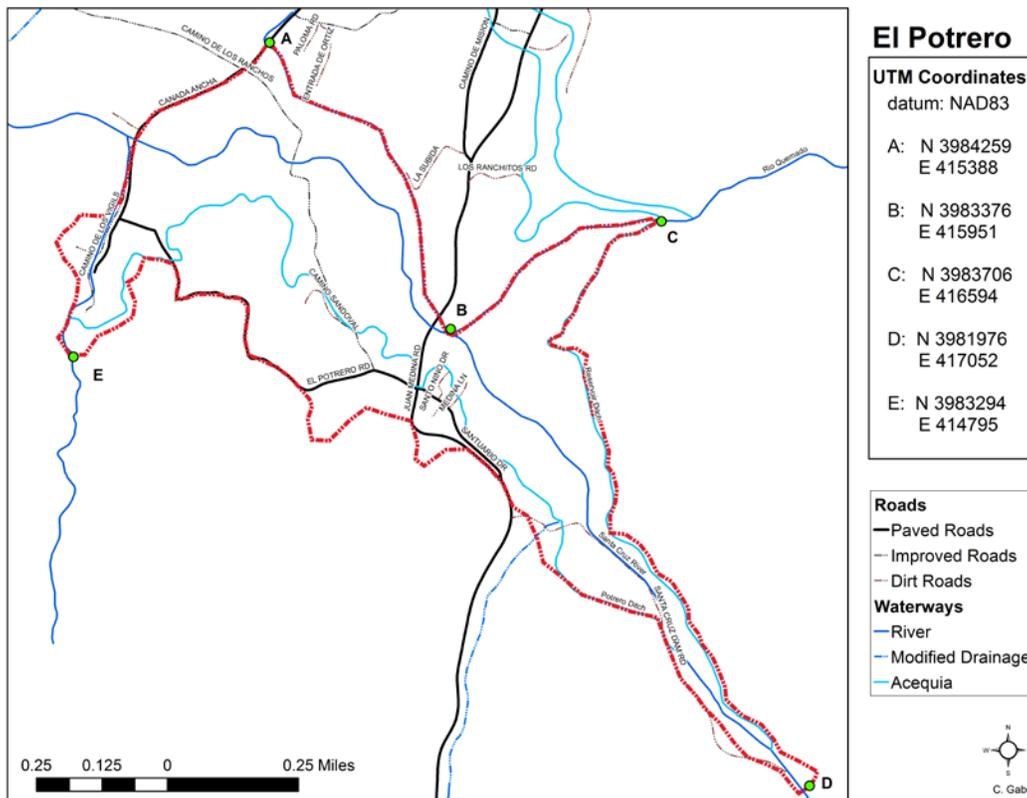
**VEGETATIVE:** Vegetation is dependent on water access. The surrounding hills are marked by semi-arid plant varieties, including blue grama grass, mountain muhly, Arizona fescue, sedges, cacti, two needle pinon, and juniper (Exhibits 25, 32). Also existing in the area are cottonwoods and elm that cluster along the drainages. Potrero itself is lusher than the surrounding uplands (Exhibits 6-7).

**ROAD:** Canada Ancha marks one of the northern boundaries of El Potrero, while El Potrero Road runs along the western edge (Exhibits 25, 28).

**FENCE:** There are a variety of fences demarcating individual properties, including barbed wire, wood, cement, and stone.

**WATER [ACEQUIAS]:** The Rio Quemado runs along the northeastern boundary, while the Potrero Ditch marks portions of the western boundary and the Reservoir Ditch demarks the eastern edge.

**OTHER:** The Santa Cruz Dam is located on the southeastern end of the neighborhood boundary (Exhibits 27-28).



**SITE BOUNDARY SKETCH**

# Chimayó Preservation Plan

## DOCUMENTATION OF HISTORIC LANDSCAPE CHARACTERISTICS

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### 6. CIRCULATION NETWORKS:

PATHS: For the most part, the existing roads are used for foot paths as well. There are some improved paths located around the Santuario, as well as veredas, or paths, along acequias and to historic sites like the old chili mill east of El Potrero.

ROADS: Other than El Potrero and Canada Ancha, other paved roads going through El Potrero include Juan Medina, Santuario Drive, and the Santa Cruz Dam Road (Exhibits 26, 29). Juan Medina, or County Road 98, is used extensively during Holy Week. Furthermore, there are a number of single and double lane unpaved dirt roads going between residential and pasture areas.

HIGHWAYS: No highways are located within Potrero. New Mexico highway 76 runs east-west, to the north.

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### 7. VEGETATION RELATED TO LAND USE:

FIELDS FOR CROPPING: There are a few small agriculture patches in the northern portion of El Potrero. Traditional crops included chili, beans, squash, and wheat.

ORCHARDS: There appears to be one orchard patch near the center of the neighborhood. That being said, there are some old orchard trees scattered throughout the residential patches as well. Species might include apple, pear, plum, or apricot.

PASTURES: Pastures are the predominate land use in El Potrero (which is represented by the name of the area itself). Pastures are scattered throughout the neighborhood, but predominately in the eastern half.

GARDENS: A number of the homes have small personal garden plots devoted to herbs and vegetables.

FORESTS: There are large vegetative corridors present in El Potrero, mostly bosques tied to acequias and the Santa Cruz River. Although these cannot be classified as forests, they are patches of small trees and shrubs that offer habitat for animals. In the past few decades, the landscape has changed from sparsely scattered trees to dense vegetation in areas, partially due to invasive species.

GRASSLANDS

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### 8. BUILDINGS, STRUCTURES & OBJECTS

BUILDINGS: The majority of private homes are single story, single family residences that range from historic adobe structures (Exhibits 9-10), to cinder block homes and single-wide trailers (Exhibits 6-7). The style of the architecture is typically vernacular, with a hodgepodge of materials used in constructing additions. The Santuario Chimayo area has been built up using the classic Pueblo Revival style of architecture (Exhibit 17). Also in the plaza are pop up buildings (Exhibit 15) that have no cultural or material significance, they act as temporary buildings that can be moved or removed if necessary.

NUMBER OF BUILDINGS: ~119 (11 commercial, 86 residential, 4 religious, 18 “unknown”)

STRUCTURES: El Potrero lots are demarcated by a great diversity of fence types (Exhibits 18, 19, 23). During our surveys we saw examples of cinderblock, decorative stones, wood picket, wood fence posts, barbed wire, and wood pallets used in fencing. It appears that landowners in El Potrero incorporate any available materials into their fences. There are also approximately 41 storage sheds, barns, and garages scattered throughout El Potrero.

OBJECTS: There are a number of power lines running through el Potrero, bringing utilities to the residential clusters. Also present is a large water tank west of the Plaza del Potrero (Exhibit 3), as well as a number of water control structures associated with the dam on the southern end of the neighborhood.

# Chimayó Preservation Plan

## DOCUMENTATION OF HISTORIC LANDSCAPE CHARACTERISTICS

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### 9 CLUSTERS

Residential structures cluster along the southwestern edge of the neighborhood (Exhibits 6-7), as well as a northern and northwestern pocket. Furthermore, there are also clusters of homes on single lots that might represent multi-family or extended family compounds. Pastures cluster more on the northeastern portion of the area and the Santuario marks a cluster of religious and commercial buildings.

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### 10 ARCHEOLOGICAL SITES

Since El Potrero is predominately private lands, much of which has been modified, it was not possible to conduct archaeological investigations for the current landscape report. There are three known archaeological sites within the Potrero neighborhood and one site just outside the boundary. LA138467 and LA145737 are artifact scatters located on the hills above the northwestern portion of El Potrero. Neither site has structural elements and the site forms do not have a time period for either of these sites. LA153 and LA156 are within the Potrero boundaries west of the Potrero ditch. Both sites are artifact scatters. LA153 has been dated to either the PII or PIII period (900-1300AD), while LA156 dates to the PII period (900-1100AD).

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### 11 SMALL SCALE ELEMENTS

The majority of the small scale elements are associated with the acequias, such as diversion boxes and bridges, or with the pastures. In addition, religious monuments are placed in various places throughout the Potrero area that are associated with the religious pilgrimage.

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#### NOTES:

El Potrero community members Shelly Winship and Raymond Bal offered comments for improving this cultural landscape form.

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#### ORAL INTERVIEWS:

NAME \_\_\_\_\_ ADDRESS \_\_\_\_\_

NAME \_\_\_\_\_ ADDRESS \_\_\_\_\_

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IS PROPERTY ENDANGERED?      UNKNOWN      NO       YES

ELABORATE ON WHY PROPERTY IS ENDANGERED The extensive use of the Potrero area by pilgrims to the Santuario area can have negative effects on the neighborhood. This has been seen in the recent renovations and new construction around the Santuario cluster by the Santa Fe diocese.

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#### SIGNIFICANCE TO CURRENT COMMUNITY

There are a number of significant aspects to this neighborhood. El Potrero is known for its Catholic chapel (built in 1816) located in the Plaza del Potrero. The chapel, known as Santuario de Nuestro Señor de Esquipulas or El Santuario de Chimayo, became a National Historic Landmark in 1970. In addition, El Potrero has an active acequia culture still present within the community. The more general area is also host to examples of northern New Mexican plazas, heirloom chile, and weaving traditions.

#### RECOMMENDATIONS (LIST CRITERIA)

El Potrero is significant based on a number of the NRHP criteria, including A, C, and D. El Potrero was possibly settled as early as the 18<sup>th</sup> century and is thus associated with the early occupation of northern New Mexico by the Spanish (Criterion A). In addition to this, the neighborhood has examples of architecture and landscape patterns tied to traditional northern New Mexican cultural patterns (Criterion C). As a part of Chimayo, it is one example of a traditional community neighborhood. Furthermore, the four known archaeological sites point to the potential for further prehistoric information as well (Criterion D). Due to historical and cultural significance of this neighborhood, further research and preservation is recommended.

Chimayó Preservation Plan  
**DOCUMENTATION OF HISTORIC LANDSCAPE CHARACTERISTICS**

**El Potrero Community**

Chimayo New Mexico  
Cultural Landscape Documentation

Exhibits 1-33

DOCUMENTATION OF HISTORIC LANDSCAPE CHARACTERISTICS



1. Water Management



2. Pasture (grazing)



3. West Landscape



4. La Capilla de San Antonio

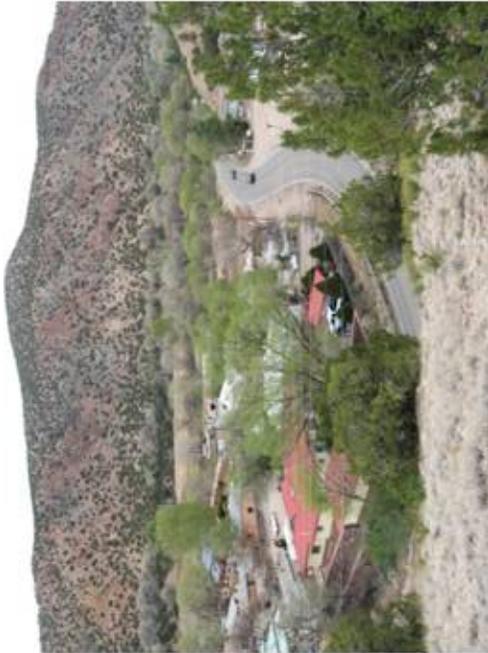


5. Valley View (northeast)

DOCUMENTATION OF HISTORIC LANDSCAPE CHARACTERISTICS



7. Landscape (facing northeast)



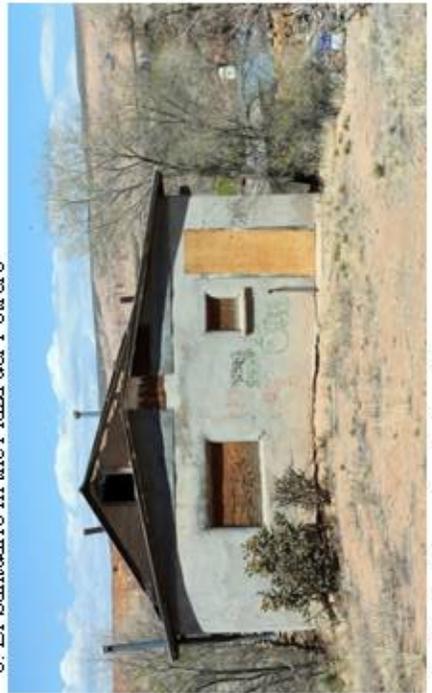
6. Landscape (facing northeast)



8. El Santuario in the Plaza del Potrero



10. Abeyta House (east façade)



9. Abeyta House (south façade)



11. Sign (low-rider culture)

DOCUMENTATION OF HISTORIC LANDSCAPE CHARACTERISTICS



12. The Plaza del Potrero (southwest)



13. The Plaza del Potrero (northwest)



14. The Plaza del Potrero (southwest)

DOCUMENTATION OF HISTORIC LANDSCAPE CHARACTERISTICS



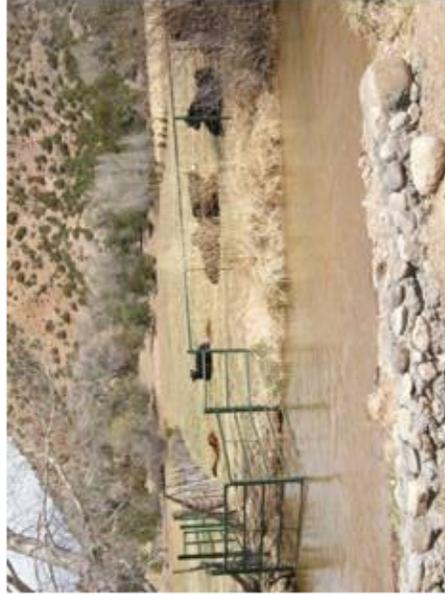
15. The Plaza del Potrero (northwest)



16. Acequia (Plaza area)



17. Santo Nino chapel (Plaza del Potrero)



18. Acequia and grazing (Reservoir Ditch)



19. Acequia (Plaza area)



20. Santa Cruz River



21. Santa Cruz River

DOCUMENTATION OF HISTORIC LANDSCAPE CHARACTERISTICS



22. Acequia (northwest Potrero)



23. Roads



24. Corposanto



25. Vegetation



26. Roads

DOCUMENTATION OF HISTORIC LANDSCAPE CHARACTERISTICS



27. Santa Cruz Dam



28. Santa Cruz Reservoir



29. Power lines, vegetation, and road heading to dam



30.

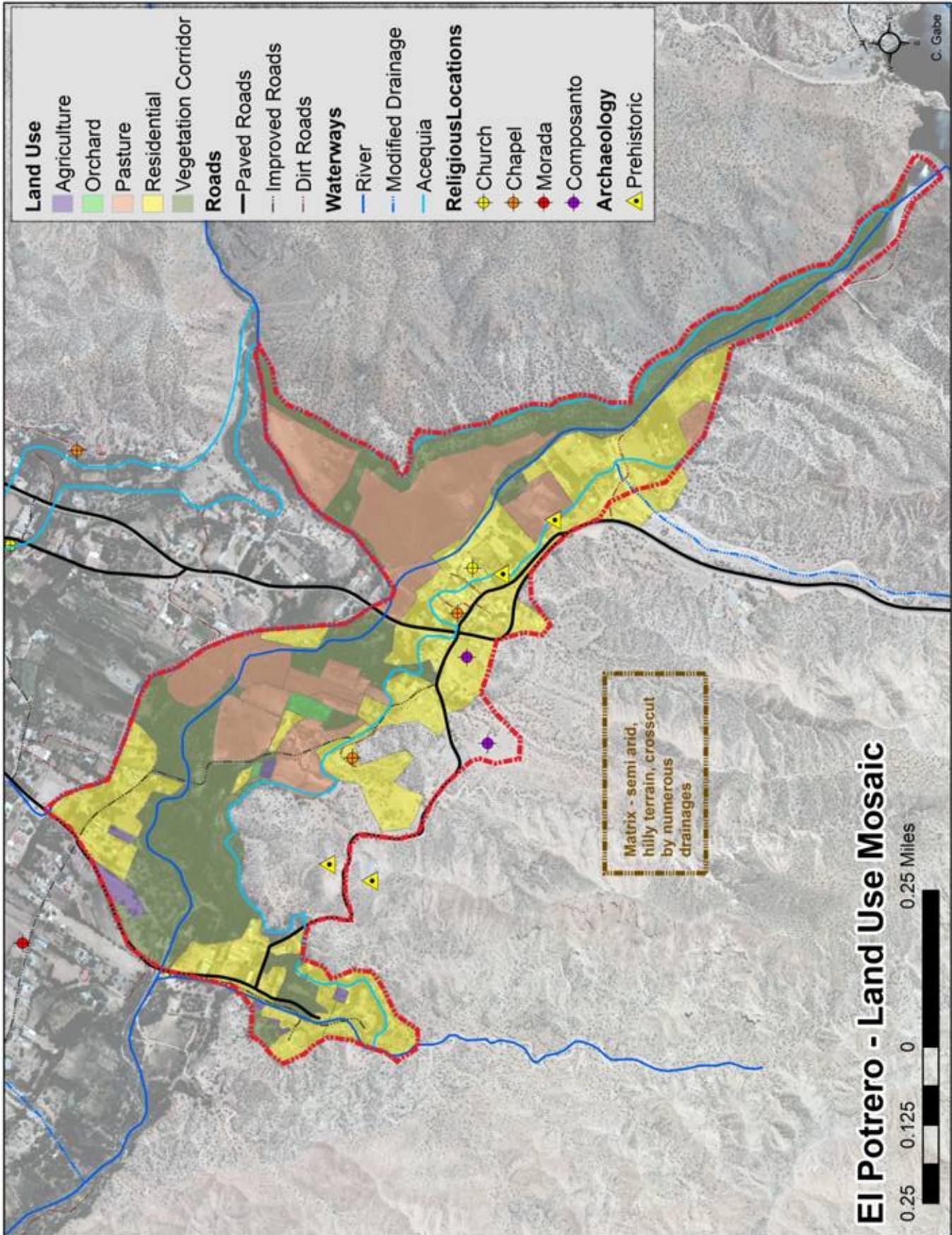


31. Religious Objects



32. Vegetation

DOCUMENTATION OF HISTORIC LANDSCAPE CHARACTERISTICS



33. Land Use Map

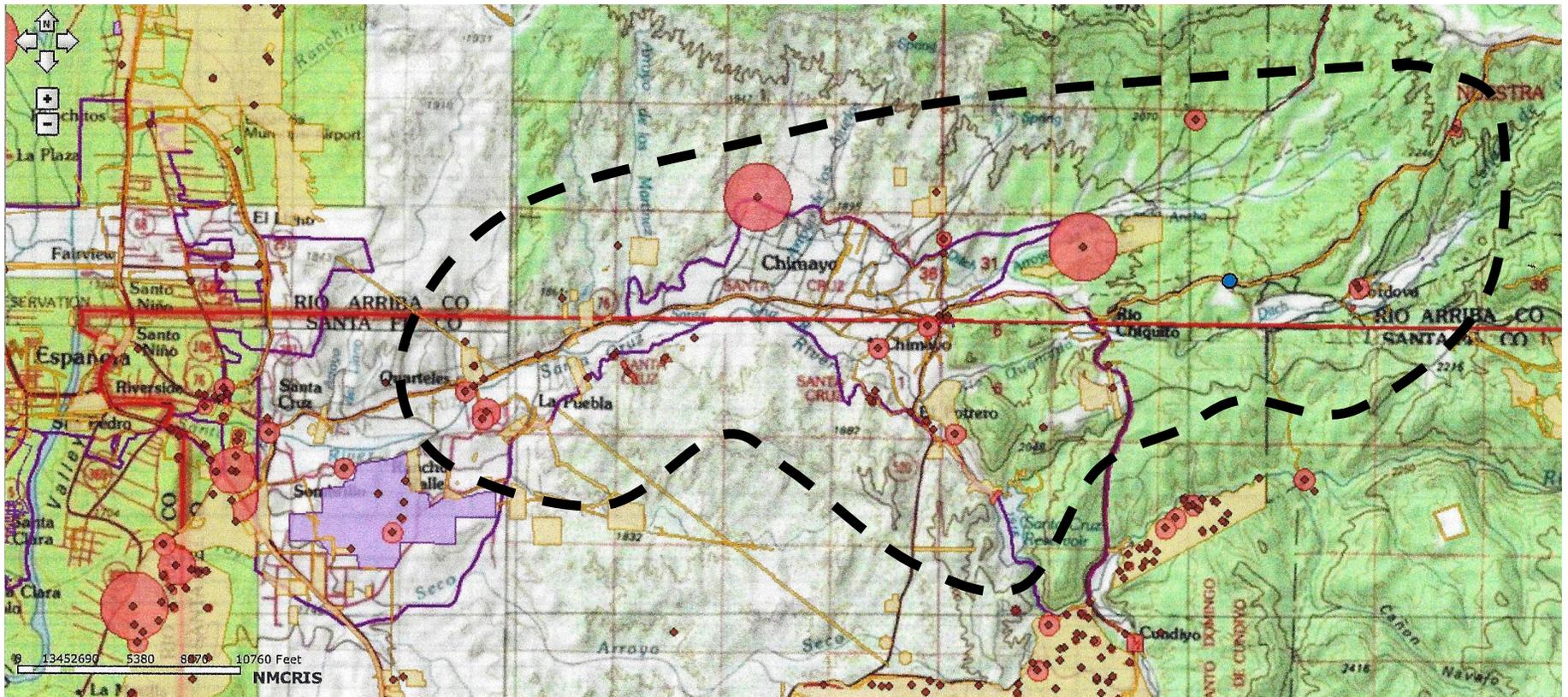


FIGURE 1. RECORDED ARCHAEOLOGICAL SITES (RED) AND SURVEYS (TAN) IN THE CHIMAYO ARCHAEOLOGICAL RESEARCH AREA (ARMS 12-16-12).

## APPENDIX B PUBLIC PERCEPTION DATA

**Chimayo Community Planning Project**  
Contract #13-505-70000021

**Report 2- Chimayo Oral Histories**  
Submitted by Peter Malmgren , August 24, 2013

### **Introduction-**

Report 2 provides commentary about several subjects begun in our first report: farming, acequias, and religion. New material is presented on education and views of Chimayo's future. Throughout, we recognize Chimayoso's deep appreciation for their cultural traditions: the land and the water that sustains our link to the past and informs our future.

### **Farming and Acequias**

“ From A. J. Martinez: “In my father's day, the mayordomo took care of the ditch and had the authority. What he said, went. He was one of these men. He would distribute the water up above and tell each *parciante* when it was his turn to irrigate. No one would cut you off. That person would make sure the ditch was free and clear. Now, the culverts get plugged and the mayordomo, you can't find him. He doesn't even go to the ditch. You ask for water and he says, go ahead and take it. Before it was controlled and nobody dared to take it when it wasn't their turn.”

Tony Martinez from El Llano claims that he was the youngest commissioner on his ditch, the Canada Ancha, when he got out of High School. “ There was a program under the Soil Conservation, the government helped us 80% and we covered the rest. They put a surveyor and everything. We were putting the water in a culvert under the road. The trenches were made with ‘*escrepas*’ pulled by horses. Well, the old timers didn't think it would work. See it worked under pressure. When the word went out that we were going to turn on the water all the old men came out. Don Benigno, Don Toribe and others gathered. The engineers and I were at one end and they were at the other. Look at the old men, they are going to hang me. When they saw the water spurt out they were surprised. One had a handlebar mustache and it was going up and down! They liked the idea of this siphon because it saved time and labor.”

The Distrito Acequia was the result of the construction of the Santa Cruz Dam in 1928 and was laid out right through the Plaza del Cerro. Don Victor Ortega vehemently opposed the ditch that ran so close to his property and never agreed to become a part of the District Association that managed it. Tony remembers working on that section of the acequia that actually was dug underneath the house of Rumaldo Ortega in the lower corner of the Plaza del Cerro. “ When they first put in those culverts they weren't

## Chimayó Preservation Plan

large enough, so we made the hole bigger and would tie something over the ends and pull the larger culverts through this tunnel that we had dug. We pulled those sections with the horses and dug with the *escrepas*. All the cement was mixed with rock by hand. The work we did has lasted a good sixty years.”

“My dad didn’t work for anybody but himself after 1909. He was one of the first men to plant fruit trees. He planted here in El Llano. There were double delicious, then Winesap, and Roman Beauties. There was a yellow one with specks on it and a big black one. When you picked them in October they were as hard as a rock. He stored them in the *subterrano* and in April they were as crisp as they could be.”

Ross Martinez, from Potrero, was part of a family who planted on shares. “On Sunday, most of our friends would go to Espanola or go riding but we had to work. When we got caught up with the hoeing, we were made to gather up rocks from the fields. We farmed all over Chimayo, for M. Jaramillo from Rancho de Chimayo, and Don Victor’s land near the Apple Shed. It was two parts for us, one part for them and we supplied the seed... When the harvest came we pulled the corn and piled it up, then cut a road into the corn and loaded the truck. We often worked late into the night cleaning it. We climbed a ladder with the sacks of corn into the attic and laid it out to dry. This was corn for feeding the pigs, the corn meal too. We had a machine to clean off the kernels, then we sealed them tight into boxes so the mice wouldn’t get at it. We stoked the fires with the husks, the ‘*silote*’. It was used in the kernel to feed the pigs and mixed with bran for the horses.”

“Irrigation sometimes happened at night and I would hold the lantern for my father as he went about the business of moving the water”. Juan Trujillo, also from Potrero, recalls a time that he was awakened in the middle of the night for the same reason. “The mayordomo came knocking at my door at 1:30 in the morning. Go and get your water or you will lose your turn. So I had to get up, dress, and get out there fast. Ross’s father and Herman Ortiz’s father were out there dressed in white sheets. There was a ‘*descanso*’ right near where I was irrigating. They started hitting the crosses, trying to scare me to go home so they could grab my water for themselves for down below. So I got my 22 and fired two shots. Ha! Ha! Hey, primo, don’t shoot, don’t shoot. I was only a boy of ten but I wasn’t afraid of nobody or nothing!”

“My mother, she was a slave driver. ‘C’mon, she would say, time don’t wait for nobody.’ She could handle the plow and a team of horses. Put the reins around her and let’s go! She used to give me the plow, but it was always wobbling all over the place. We weren’t worth a shit, yet. Go back and gather some rock, she would say, so there was always some kind of work that needed to get done.”

# Chimayó Preservation Plan

For a current look at the acequias in Chimayo we talked with Wilfred Martinez, the mayordomo of the Canada Ancha from Centinela on the northern edge of the community. “ The Canada Ancha is about five miles long, one of the two largest in Chimayo. It has 268 registered *parciantes* on the books. When they did some water adjudication in the Cordova area, starting in 1907, they were off the Rio Quemado which is part of Truchas. They gave Cordova a certain amount, they gave Acequia del Sul, which is Rio Chiquito next. Then the third allotment went to my ditch, the Canada Ancha, and lastly the water was given to the Ortega Acequia. These four entities have water from the Rio Quemado.”

“Of the 268, not all of them irrigate, which is the reason that we got into water banking. It’s a pilot project that we started on the Canada Ancha. It’s for people who don’t use the water. After four years of non-use the State can consider their water rights abandoned....If the water rights are banked, they are protected and will be used by others along the same corridor. You can’t say, I’m going to let my neighbor use my rights. That’s illegal and is called water rights stacking, but they can be used by others down the acequia. They belong to the ditch. We can’t lease them. They are just being used. The rationale behind it is to preserve the rights of the ditch. Not only does it benefit the land, it recharges the aquifer. You want to keep the water flowing down the ditches in summer. You might notice your wells come up a little as a result.”

“I was adding up the acreage and there are about 720 acres from Rio Chiquito all the way down to the *desagüe* that constitutes the Canada Ancha. A lot of oldtimers are dedicated to preserving the acequias. During the cleaning season you see some who can hardly walk, still out there with their grandchildren. The New Mexico Acequia Association is actively engaging young people in farming, and maintaining the acequia traditions. Pilar Trujillo is one of our most active participants, here in Chimayo. They are making gardens, growing chile, and attempting to make the older living traditions relevant to our daily lives. It’s coming back, yes it is.”

Gloria and Noel Trujillo are retired educators who have chosen to turn their prodigious energies to farming in their retirement. Gloria explains, “ We’ve been farming all our lives. My dad was a laborer in Los Alamos and my mother put in 42 years as a teacher. They had their properties and they farmed them as well. My father also had cattle until he couldn’t handle them anymore. Then we kind of took over the place for a while. We rented two properties to people for their horses....One of the teachers at school spoke about all the veggies that he was growing and selling at the Farmer’s Market in Santa Fe. It kindled my interest and I thought I would give it a try. Back then we didn’t even have a truck, so we would load our produce in the Cutlass Supreme and head to Sambusco for several years. My daughter started selling when she was only in the 4<sup>th</sup> grade and got some good skills from it. We just kept doing it summer after

# Chimayó Preservation Plan

summer. Last year I also planted my sister's property, almost three acres of chile, all kinds of squash, cukes, beans, okra, and corn. Now we load the truck to the brim with barely enough space for us. People are appreciative to get produce that's not sprayed. I'm not certified organic, it takes too much time and money, but the vegetables are pesticide free. It works both ways. We make them happy and give our leftovers to the needy. It gives me a good feeling to get up real early and be out in the fields by 6:00. It's all peace and quiet. Then late in the evening I come out from 5:30 on until it gets dark. Sometimes my neighbor across the fence says, why don't you go home and I tell her, just a few more rows to do. But that's just me."

When asked about the challenge of getting the youth involved in all this, Gloria says, "I think education begins at home. The parents have to instill that interest. Land is important. Once it is sold, you don't get it back.... We have the acequia system and with it's waters we can be at least partially self-sustaining. I think more and more communities are leaning towards sustainability. I think that's what Chimayo has to focus on too. There are people here who still farm but they are mainly my generation (50's and 60's) and the one back. But the newer generation... it's about making them aware that there is more to life than a good job at Los Alamos making big bucks and driving a new car... Going to Walmart and buying poisonous foods that hurt us. Consequently, we are bringing up children that are struggling with obesity and related health problems because they are not eating right."

## **Religion**

Tila Villa grew up in the Plaza del Cerro and had fond memories of the Mes de Maria as it was celebrated there. Novinas were held in the afternoon and rosaries at night for each day in the month. Bonifacia Ortega lived in what is now the Chimayo Museum on the Plaza. She was sister to Don Victor, Nicasio, and Reyes Ortega. People would come from Los Ranchos and all over for these services. Six ladies were in charge of the Rosaries and hymns. Every Sunday people went to Mass at either Santuario, La Cuchilla, or Dolores. On the last day of the month all the young girls would search for wild flowers. They would put them around Mary on the altar and go around the Plaza reciting the Rosary. Wild roses and iris were abundant. Julianita carried the cross in the front. Next came the '*resadores*' (6), then the children with the rose petals in their baskets. She turned to the procession and said Gloria Padre, then scattered the rose petals. The procession continued around the Plaza and back into the chapel for the final hymn."

Tillie Martinez is a life long Carmelita from La Cuchilla. She was raised in the Nuestra Senora del Carmen Chapel and has been a part of it's Carmelita Association for 62 years. "On July 16<sup>th</sup> all the Carmelita's and the people who wished to join them, would walk to Rio Chiquito which was called '*La Presa*.' There is a road up a long hill and it turns around houses and comes back down to the church. We

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would carry the banners and the statue of Our Lady of Mount Carmen to the headwaters of the acequia and offer a blessing for a plentiful crop and abundant water for the season. As the years went by we could no longer climb the hill, so we said our prayers down below at the church.”

Genaro Martinez was in charge of the Dolores Chapel for many years as was his father before him. As with the Carmen Chapel, Dolores had a large group of ‘*esclavos*’ who shared in the upkeep of the chapel and its cemetery. Genaro recalls a story told to him by his father that involved one of the early priests, Father Cubell. “In the spring the wheat they used, you know the ‘*paja*’? How do you call it? The chaff. It was mixed into the adobe mix when they mudded the floors of the chapel. The floor was completed and left to dry and harden but when they looked in on it they were surprised to see that the wheat had sprouted, right there in the chapel. It looked so pretty, like a green carpet.”

## **Velorios**

Tila Villa: “The first thing one heard was the tolling of the bell. People would stop what they were doing, clean up, and go to the home of the grieving family. Then the body would be cleaned and dressed. Sand was gathered from the arroyo and spread on a table in the living room. Over it was placed a white cloth (the sand helped to cool the body). Candles and flowers were brought and chairs were placed around the room. Meanwhile, someone outside was constructing a coffin. The wake was at night. One knelt in front of the body and offered a prayer as they entered and always touched the feet of the deceased (so they would not come back to haunt you). A ribbon was placed around the jaw to keep the mouth closed. One paid respects to the relatives assembled and *alabados* were sung. Some men would stay through the night. The next day was the Mass and funeral.”

## **Education**

Chimayo had three early public schools located in La Cuchilla, Plaza Abajo, and the Plaza del Cerro area. The Protestant school and its later church are located on #94E, also near the Plaza del Cerro. Prudence Clark was the first of the missionary teachers who came in 1900 and later went on to teach in the public school in La Cuchilla. She began her work in a borrowed room in the Plaza del Cerro and moved to the newly built John Hyson School the following year. As the school developed and more teachers arrived, it became a magnet for families who recognized the importance of teaching their children English. The Catholic priests took a dim view of the Protestants and often pressured the families not to enroll their children in this “heretical” school. Some families heeded the warnings and stayed away, but many more risked alienating themselves from their church for the sake of a better education for their children. John

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Hyson served the community for the next full century, closing its doors in 2000. El Buen Pastor Church was completed in 1935 and remains the heart of the Protestant community today.

Melita Ortega, a life-long resident of La Plaza del Cerro vicinity of Chimayo, recounted her years as a teacher in and around the area. “ I taught in Cundiyo in 1931, later in Truchas and then Chimayo. There were no discipline problems, even with the 16 and 17 year olds. There had always been a man teacher in Cundiyo, Teofilo Vigil. Some of the children who had left school in the 5th grade opted to return when they heard that a women was teaching. That was new and exciting. I had 36 students ranging in age from 6 to 18. I was only 21.”

“I would make a schedule, start with the little ones, prepare seat work, drawing and such while I went on to the others. The older children who could read and write worked from their text books. For tests I would write on the black board and they would quietly answer on paper. The thing that amazes me now is that I had absolutely no trouble with discipline at first. Later on, at the Bennie Chavez (now the Senior Center) I had 3<sup>rd</sup>, 4<sup>th</sup>, and 5<sup>th</sup> grades and I had a time keeping them from talking to each other. They were already getting mischievous. I had to get after Ross Martinez (former Mayor of Espanola) one day. He wouldn't listen to my reprimand so I hit him a good one on the hand. I rarely had ever done such a thing. He remembers it to this day!”

As a young student at John Hyson, Lydia Gallegos from Potrero recalls: “They taught us phonetically. All of us spoke Spanish of course and we would sit for an hour each day trying to pronounce our English correctly. People used to pronounce the ‘th’ like a ‘d’. We used to mix up the ‘sh’ sound and the ‘ch’ sound. This was our first exposure to English. I knew the colors, the days, and the alphabet, that was our beginning.”

“ In later years at John Hyson we would have ice cream socials in the community room. We also had debates, ‘resolve that’.....It was mostly hilarious and we would laugh a lot. I was young, but I remember the older boys debating. We celebrated Thanksgiving but the Catholics did not. It was a huge church dinner and ever since I have always associated the holiday with the church, not the family. It was pot luck for 100. The mission teachers furnished the turkey and we supplied the rest.”

A.J. Martinez from La Plaza del Cerro area attended public school close by John Hyson, near Don Victor's house in the Plaza. “It was a two room school where David Ortega's brother, Ricardo, taught along with Don Pedro Trujillo and Don Miguel Jaramillo. The school burned in 1938 when I was in the 8<sup>th</sup> grade. We were put into temporary quarters until the Bennie Chavez building was completed by the people of the WPA.

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Charles and Georgia Ortiz provide us with a contemporary view of Chimayo life. They live in Los Ranchos and have worked developing the Chimayo Boys and Girls Club for over a decade. Georgia served as the Pastor of the Prebyterian Churches of both Chimayo and Truchas for a number of years. Charles is a life- long resident of Chimayo and was involved in the Crime Prevention Association that was established in the 1990's to address issues of crime and drug abuse. Georgia recalls: " Charles had this wish when we were a part of the Crime Committee.. He said we needed prevention, something positive for the children. Because of his dream we went to the Santa Fe Boys and Girls Club and sought some guidance there. Rather than re-invent the wheel, we followed their model. We created a community board and set it up in 2000".

"We've been fortunate enough to have really skilled people involved with us. Weavers, Matachine dancers, traditional musicians like Cipriano Vigil with his cigar box guitars. People from all walks of life came in and discussed their careers and what it took to qualify to do what they do. Almost all our junior volunteers have gone on to college. Education, of course, is our main focus. We draw on both counties for our enrollment, 39% from Santa Fe County and 61% from Rio Arriba."

"We are now linked with a new club that has been started in Abiquiu, New Mexico and our new name is Del Norte Boys and Girls Club. Our board is now drawn from both communities and our director has responsibility for both. Despite the generous support of some of the residents of Abiquiu the funding realities continue to be an issue. It's month to month, then the annual dinner yields \$10,000 and gets us through the end of the year. For the past three summers we've had to discontinue our critically important summer program. The overall forecast for our future remains positive despite the financial stresses."

"Chimayo is impacted by a reduction in enrollment in the school. McCurdy is now a Charter School and as such has doubled it's enrollment. In so doing it had pulled children away from the other schools. Mountain View in Cordova is down to 50 children. Chimayo Elementary has gone from 400 to 120. With public schools you never seem to get ahead in the valley. You're always playing close to probation, close to the Board of Education taking over the schools here. Despite the difficulties the Boys and Girls Club has served the community in a fundamental way for all these years and will hopefully continue to do so in the future." Charles credits Elias Coriz, a former County Commissioner, for his financial support for their efforts as well as Barney Trujillo who succeeded him. Ironically, the Catholic Church which claims to be changing Santuario for the sake of our children, has not seen fit to provide any support over the years for this critically important program.

## **Change and the Future**

This first quote dates back many years but seems relevant to today's concerns in Chimayo. Lydia Gallegos, from the Trujillo family of Potrero, owns 17 acres by the river and had this to say: "The restrictions that the County is trying to impose is a concern. I don't like the fact that they want to take our property and make open space. I don't think they should do that without adequate compensation. They were implying that they wanted property like ours for riding trails and open spaces. There should be some sort of protest...."

Camilo Trujillo sees it this way: "What I see as the future of Chimayo is a place that is filled up with houses. Pretty soon nobody will have any room to plant. Probably use the lake water for their houses and sprinklers....They might put in some big stores. You know where they built that Community Center next to the Holy Family Church? There's enough room for a filling station, a barber shop, and a store....I don't think that Chimayo will ever become a town or a city but will fill with houses, mainly for the natives. Not all, there are lots of Anglos coming in too. Some of them are buying old houses and fixing them up real well".

Dan Jaramillo, from the Chimayo Cultural Preservation Association, is saddened by the loss of many of the old adobes, either abandoned and decaying, or taken down for new churches and residences. He wishes there were some kind of tax incentives available to people who were willing to devote the time and resources required to restore some of these historic structures. In talking about the Santuario and its many changes that have disturbed so many, he mentioned one change that was much more subtle but important. Santuario no longer smelled as it did in years past. He was referring to the smell of the earthen floor that greeted you as you entered. Flagstone replaced the mud floor and that connection to the earth was broken.

On the issue of the changes made to the Santo Niño Chapel in Santuario, we've heard both sides of the story from, Flossie Montoya and Sharon Candelaria, generational perspectives, older and younger.

Flossie: "Look what they have done to the Santo Niño Church (her family home sits directly behind it). They put pictures in there like it was a museum. People don't like it. I'm Catholic, but why did they have to do so much? They want money, that's all. And they say that it's a sin to be rich. (laughter) That church was built by my great, great, grandfather. He made the journey to Mexico on a burro, took a year, and returned with the Santo Niño".

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“They took the old store and turned it into a gallery. They made it look like Taco Bell! They should have named it that way. Then they bought up many houses, Ramon Medina’s and more. They say it’s all for the youth but they seem to push the youth away.”

Sharon: “I’m a direct descendant of the Santo Niño founders. It had been locked up for a long time. It was in terrible shape. Then I saw the hours and hours that went into making it a wonderful children’s chapel...I remember reading about the Santeros who came from outside the community, like the Chile Painter in Santuario. So here is another artist who came to restore and beautify our chapel that had been locked down and neglected.”

“It’s an honor for me to say that my family set the foundation of that chapel. It’s important to me that my young children know that. I remember what it looked like before. I have photos. I think my perspective might be a bit different than others because I have developed a friendship with the artist, and I know his heart....If I didn’t have that connection with him I might have been more skeptical like the others.”

Linda Pedro, long time activist, is a resident of Plaza Abajo in Chimayo. In 1999, she organized an inter-faith march to Santuario against drugs. It included Penitentes from the Moradas of the North, religious leaders from the Catholic, Presbyterian, Sikh, Jewish, and Native American communities. She raised consciousness and hopes for combatting the pervasive drug problems of Chimayo. Despite the continuing challenges, she reflects on her vision of Chimayo in the future:

“I would like to see more sustainable agriculture in the village. ‘Creative capitalism’, if you will.. Chimayo could be part of world-wide movement of sustainable agriculture. Buy locally and keep your spending dollars close to home....Our consciousness about how we use our water is a huge issue. We are a microcosm of a planetary problem. And the sewage, how do we find ways to creatively use it? Could we create wetland parks?”

“We need safe places for our children to ride bikes and go on walks. They’ve tossed around ideas for years of creating a bike trail along the Santa Cruz River and I have no objection to that idea as long as it didn’t turn into a trash trail. Maybe the Youth Corps could somehow maintain it.”

“As far as restoration is concerned, I have always imagined the Plaza del Cerro being restored to it’s original beauty. Fruit trees, gardens, maybe a few small businesses that could sell food, historical literature, returning the Plaza as the true center of our community.”

## APPENDIX C            EXISTING RULES AND REGULATIONS

### **LEGAL PROTECTION FOR CHIMAYO'S HERITAGE: LITERATURE REVIEW OF EXISTING HISTORIC PRESERVATION RULES AND REGULATIONS AT THE FEDERAL, STATE AND LOCAL LEVELS**

The people of Chimayo recognize the benefits of preserving the tangible remains of the past such as historic buildings, archaeological sites and cultural landscapes, for their contribution to the economy, education, and the quality of their lives.

The regulatory review process includes assessments of modern development plans formulated by federal and state agencies and private industry. Assessments are made to determine whether the proposed activities will damage significant prehistoric or historic sites, and to facilitate work with the agency or proponent to avoid or minimize damage. By working together in early planning stages, the community can usually find ways to minimize the impacts of development projects on Chimayo's prehistoric and historic heritage.

There are three regulatory agencies that the community of Chimayo is governed by with regard to historic and cultural resources and land use development. The Federal Agency laws apply mainly to historic preservation related activities with regard to Federal funding for infrastructure development projects such as new roads, water and wastewater systems, communication facilities and utility systems. The establishment of the Northern Rio Grande National Heritage Areas designates the entire counties of Santa Fe And Rio Arriba as historic and cultural resource areas and provide for the creation of a management plan.

Some of the State regulatory process is based upon the modification and interpretation of Federal rules and guidelines. In addition there has been specific legislation in New Mexico that applies to archaeological sites, historic acequias , Land Grant communities, scenic byways, historic districts and landmarks.

At the County level Chimayo is governed by two counties since the community is severed into two sections by the adjoining county boundaries of Rio Arriba And Santa Fe. Each county has a comprehensive general plan as the main document that guides development and land use activities through a system of goals and specific strategies. In addition each county also has specific ordinances that regulate agricultural protection (Rio Arriba ), community planning (Santa Fe County).

The following list includes a review of applicable Federal, State, and County regulatory processes.

## FEDERAL LAWS

### **The National Historic Preservation Act (NHPA) of 1966, as amended.**

The purpose section of NHPA notes that "the spirit and direction of the Nation are founded upon and reflected in its historic heritage.... [T]he preservation of this irreplaceable heritage is in the public interest so that its vital legacy of cultural, educational, esthetic, inspirational, economic, and energy benefits will be maintained and enriched for future generations of Americans." Section 106 of the NHPA protects prehistoric and historic properties by requiring that all federal agencies take into account the effect of projects that they fund, license, or authorize on such properties. Federal agencies carry out this responsibility in consultation with the State, represented by the State Historic Preservation Officer (SHPO), to find ways to avoid or mitigate effects on those properties.

### **The Archaeological Resources Protection Act of 1979**

Also referred to as **ARPA**, passed in 1979 and amended in 1988. It governs the excavation of archaeological sites on federal and Indian lands in the United States, and the removal and disposition of archaeological collections from those sites.

### **The Native American Graves Protection and Repatriation Act (NAGPRA)**

Enacted on 16 November 1990. The Act requires federal agencies and institutions that receive federal funding to return Native American "cultural items" to lineal descendants and culturally affiliated Indian tribes and Native Hawaiian organizations. Cultural items include human remains, funerary objects, sacred objects, and objects of cultural patrimony. A program of federal grants assists in the repatriation process and the Secretary of the Interior may assess civil penalties on museums that fail to comply.

NAGPRA also establishes procedures for the inadvertent discovery or planned excavation of Native American cultural items on federal or tribal lands. While these provisions do not apply to discoveries or excavations on private or state lands, the collection provisions of the Act may apply to Native American cultural items if they come under the control of an institution that receives federal funding.

Lastly, NAGPRA makes it a criminal offense to traffic in Native American human remains without right of possession or in Native American cultural items obtained in violation of the Act. Penalties for a first offense may reach 12 months imprisonment and a \$100,000 fine

### **Section 4(f) Department of Transportation Act of 1966 49 U.S.C. § 303, as amended by Public Law 109-59 (Aug. 10, 2005)**

The Department of Transportation Act (DOT Act) of 1966 included a special provision - Section 4(f) - which stipulated that the Federal Highway Administration (FHWA) and other DOT agencies cannot approve the use of land from publicly owned parks, recreational areas, wildlife and waterfowl refuges, or public and private historical sites unless the following conditions apply:

- There is no feasible and prudent alternative to the use of land.
- The action includes all possible planning to minimize harm to the property resulting from use.

Section 4(f) of the Department of Transportation (DOT) Act of 1966 was set forth in Title 49 United States Code (U.S.C.), Section 1653(f). A similar provision was added to Title 23 U.S.C. Section 138, which applies only to the Federal-Aid Highway Program.

## **National Environmental Policy Act 42 U.S.C. §§ 4321-4347**

The National Environmental Policy Act (NEPA) is a United States environmental law that established a U.S. national policy promoting the enhancement of the environment and also established the President's Council on Environmental Quality (CEQ). NEPA's most significant effect was to set up procedural requirements for all federal government agencies to prepare environmental assessments (EAs) and environmental impact statements (EISs). EAs and EISs contain statements of the environmental effects of proposed federal agency actions. NEPA's procedural requirements apply to all federal agencies in the executive branch.

The NEPA process consists of an evaluation of relevant environmental effects of a federal project or action undertaking, including a series of pertinent alternatives. The NEPA process begins when an agency develops a proposal to address a need to take an action. Once a determination of whether or not the proposed action is covered under NEPA is made, there are three levels of analysis that a federal agency may undertake to comply with the law. These three levels include: preparation of a Categorical Exclusion (CE), preparation of an Environmental Assessment (EA) and Finding of No Significant Impact (FONSI); or preparation and drafting of an Environmental Impact Statement (EIS).

## **Northern Rio Grande National Heritage Area**

PUBLIC LAW 109–338—OCT. 12, 2006 120 STAT. 1787

- (1) northern New Mexico encompasses a mosaic of cultures and history, including 8 Pueblos and the descendants of Spanish ancestors who settled in the area in 1598;
- (2) the combination of cultures, languages, folk arts, customs, and architecture make northern New Mexico unique;
- (3) the area includes spectacular natural, scenic, and recreational resources;
- (4) there is broad support from local governments and interested individuals to establish a National Heritage Area to coordinate and assist in the preservation and interpretation of these resources;
- (5) in 1991, the National Park Service study Alternative Concepts for Commemorating Spanish Colonization identified several alternatives consistent with the establishment of a National Heritage Area, including conducting a comprehensive archaeological and historical research program, coordinating a comprehensive interpretation program, and interpreting a cultural heritage scene; and
- (6) establishment of a National Heritage Area in northern New Mexico would assist local communities and residents in preserving these unique cultural, historical, and natural resources.

## **Bureau of Land Management(BLM)**

### **Taos Resource Management Plan/Draft Environmental Impact Statement Approved 2012**

The Chimayo Community Planning Area is adjacent to the Palacio Planning Unit which is treated as a Visual Resource Management Class II Area based on the community sensitivity and the importance of the recreational setting, the presence of the Old Spanish National Historic Trail, the high level of highway travel along NM-68, and the importance of the viewshed all the way to the Truchas Peaks.

The objective of Class II is to retain the existing character of the landscape. The level of change to the characteristic landscape should be low. Management activities may be seen, but should not attract the attention of the casual observer. Any changes must repeat the basic elements of form, line, color, and texture found in the predominant natural features of the characteristic landscape.

#### **2.4.1.2 Cultural**

##### *Goals*

- Identify, preserve, and protect significant cultural resources and ensure that they are available for appropriate uses by present and future generations.
- Seek to reduce imminent threats and resolve potential conflicts from natural or human-caused deterioration or potential conflict with other resource uses by ensuring that all authorizations for land and resource use will comply with NHPA section 106.
- Identify and protect national historic trail routes and historic settings, remnants, and artifacts for public use and enjoyment.
- Promote stewardship, conservation, and appreciation of cultural resources through education and public outreach programs.
- Consult with Native American Tribes to identify any cultural values or religious beliefs that may be affected by BLM authorizations or actions. Provisions would be made for Native American use of traditional cultural properties.

##### *Objectives*

- Preserve and protect significant cultural resources through designation of ACECs with cultural management prescriptions.
- Support public awareness and interest in cultural resources through interpretive sites, archaeological tours, presentations, and literature.
- Encourage scientific research.
- Promote site stewardship.
- Identify traditional cultural properties and culturally significant resource sites through tribal consultation.
- National historic trails: Preserve the associated high-potential historic sites and high-potential historic route segments, physical remnants and contributing features; and interpret the historic aspects of the trails for the protection of the resource, and enhance

understanding and enjoyment of these trails in cooperation with trail-administering agencies and nonprofit partners.

## *Continuing Management Guidance*

Management actions on public lands, and on private land projects which are federally funded, permitted, or assisted, would comply with sections 106 and 110 of the National Historic Preservation Act (NHPA), Executive Order 13287, and the Protocol Agreement between New Mexico BLM and State Historic Preservation Office. The inventory, survey, classification, and preservation of cultural resources would proceed as directed under NHPA for BLM public lands and on private land projects where applicable. Known archaeological sites, and sites identified in the future, would be evaluated for placement in one of six use categories. These categories and their management actions are shown in Table 2-1.

**Table 2-1. Cultural resource use allocation categories**

Category	Allowable Uses	Management Actions	Desired Future Condition
Scientific Use	Research	Permit appropriate research, including data recovery	Preserved until research potential is realized
Conservation for Future Use	Research or public interpretation	Propose protective measures/designations	Preserved until conditions for use are met
Traditional Use	Native American activities	Consult with tribes; determine limitations	Long-term preservation
Public Use	Recreation, public interpretation/education	Determine limitations and permitted uses	Long-term preservation and on-site interpretation
Experimental Use	Research, followed by interpretation	Determine nature of experiment	Protected until used
Discharged from Management	All uses allowed	Remove protective measures	No use after recordation; not preserved

American tribes would be consulted on proposed projects that may affect traditional cultural properties or significant areas, and tribal access to BLM-managed public lands. They would also be consulted concerning heritage tourism projects.

Special attention would be directed to protecting and preserving cultural resources as called for in the Galisteo Basin Archaeological Sites Protection Act (GBASPA). Cultural resources would also be protected and preserved within the Ojo Caliente and La Cienega ACECs, areas currently designated as cultural special management areas (SMAs), and El Camino Real de Tierra Adentro and the Old Spanish National Historic Trails.

The BLM would continue to carry out research through partnerships with students and professors from academic institutions. These projects add a great deal to our knowledge of cultural resources on public lands, and help the BLM to develop strategies for the management and interpretation of these resources.

## State Laws

The New Mexico Legislature has recognized the benefits of historic preservation and provided for the preservation of historic places through four separate State Statutes.

**The Cultural Properties Act (Sections 18-6 through 18-6-23, NMSA 1978)** was originally enacted in 1969 and amended several times in the ensuing years. It established the central principles of preservation in New Mexico: "that the historical and cultural heritage of the state is one of the state's most valued and important assets [and] that the public has an interest in the preservation of all antiquities, historic and prehistoric ruins, sites, structures [and] objects of historical significance."

The Cultural Properties Act established the Historic Preservation Division and the Cultural Properties Review Committee (CPRC); created the Historic Preservation Publications revolving fund and the Historic Preservation Loan fund. The Act authorizes the CPRC to issue permits for archaeological survey and excavation and excavation of unmarked human burials to qualified institutions with the concurrence of the state archaeologist and SHPO; and establishes civil and criminal penalties for looting of archaeological sites and disturbance of unmarked burials. The Act requires that state agencies provide the SHPO with an opportunity to participate in planning for activities that will affect properties that are on the State Register of Cultural Properties or the National Register of Historic Places.

**The Prehistoric and Historic Sites Preservation Act of 1989 (Sections 18-8-1 through 18-8-8, NMSA 1978)**, among other things, prohibits the use of state funds for projects or programs that would adversely affect sites on the State or National Registers unless the state agency or local government demonstrates that there is no feasible and prudent alternative and that all possible planning has been done to minimize the harm to the register site. The Division works closely with local governments, in particular, to find ways of accommodating development while still preserving the historic character of our downtowns and historic districts.

### **Cultural Properties Protection Act (Sections 18-6A-1 through 18-6A-6, NMSA 1978),**

Enacted in 1993, encourages subdivisions of the state government to work with the Division to develop programs for identifying cultural properties under their jurisdiction and requires them to ensure that such properties are not inadvertently damaged or destroyed.

### **New Mexico Historic Landscapes Act N.M. Stat. §§ 18-13-1 through 18-13-7 NMSA 1978**

This law establishes a historic landscape trust for the purpose of preserving significant historic landscapes in the state; identifying sites in the deserving of inclusion in the historic landscape system; and developing a historic landscape system that provides opportunities for persons to appreciate and better understand the history and development of the state.

### **New Mexico Scenic Highway Zoning Act N.M. Stat. §§ 67-13-1 through 67-13-16**

This law enables counties to establish scenic highway zones within 500 feet on each side of the right-of-way of a scenic highway and to regulate the location and use of buildings, structures, and real property within those zones, for the purpose of promoting the health, safety and general welfare as well as historic preservation.

## **New Mexico Historic District and Landmark Act N.M. Stat. §§ 3-22-1 through 3-33-5**

This statute authorizes counties and municipalities to designate zoning districts to protect historic areas and landmarks and to regulate the erection, alteration and destruction of exterior features of buildings and other structures subject to public view from any public street, way or other public place in such districts.

## **Land Grant Legislation**

### **Senate Bill 142 passed in 2004 "Land Grant Governance":**

Updating of General Provisions to define land grants as subdivisions of the state (allowing boards to accept funds from the state); determine land use, local infrastructure and economic development of the common lands; determine zoning of the common lands pursuant to a master zoning plan approved by the local government divisions of the department of finance and administration; provide for open elections for land grant boards of trustees. To date some 22 land grants have this status, which means that they are eligible to receive federal, state and municipal funds for economic and other development. Chapter 49 of The New Mexico Statutes Annotated 1978, provides reference to Senate Bill 142:

Statutory Chapters in New Mexico Statutes Annotated 1978

49. Land Grants

Article 1. General Provisions, 49-1-1 through 49-1-23.

49-1-1. Management of Spanish and Mexican grants.

All land grants-mercedes in the state or land grants-mercedes described in Section [49-1-2](#) NMSA 1978 shall be managed, controlled and governed by their bylaws, by the Treaty of Guadalupe Hidalgo and as provided in Sections [49-1-1](#) through [49-1-18](#) NMSA 1978 as political subdivisions of the state.

## **County Regulations**

### **Santa Fe County**

#### **Sustainable Growth Management Plan Adopted by Resolution 2010-210 on November 9, 2010 and Resolution 2010-225 on November 30", 2010.**

The 2010 Sustainable Growth Management Plan ("SGMP") is a comprehensive revision and update of the Santa Fe County Growth Management Plan (General Plan) adopted in 1999. The SGMP is the duly adopted, statutorily authorized General Plan for the unincorporated portion of the County. The SGMP, and all future amendments to the SGMP will comprise the future direction over planning, environmental protection, public facilities and services, fiscal planning, land use, housing, resource conservation,

renewable energy and green development policies, administrative regulation, and development application processes.

Chapter 5 Resource Conservation Element of the SGMP recognizes Archaeological, Historic, Cultural and Community Resources. The Directives provide several goals, policies and strategies for enhancing and protecting these resources.

## **Chapter 5 Resource Conservation Element**

### 5.3 Archaeological, Historic, Cultural and Community Resources

#### 5.3.1 .1 Archaeological and Historic Resources

Historic and archeological sites, landmarks and districts include, but are not limited to, structures which either are designated by the official register of cultural properties maintained by the New Mexico Cultural Properties Review Committee, or are properties which may contain historic or pre-historic structures, ruins, sites or objects.

#### 5. 5 Goals, Policies and Strategies

**Goal 17:** Protect and preserve the County’s archaeological, historic, cultural, community and scenic resources.

Policy 17.1 Promote coordination with local, tribal, State and Federal agencies, including the Office of Cultural Affairs, New Mexico Historic Preservation Division, and State Historic Preservation Officer to preserve and manage archaeological, historic and cultural resources.

Policy 17.3 Support local, state and federal designation of historic districts to protect historic neighborhoods, communities, villages, irrigated acreage and acequias.

Strategy 17.3.1 Create rural historic district overlay zones for historic and cultural landscapes

Policy 17.6 Promote preservation of the County’s communities, including the unique histories and artifacts associated with the communities.

**Goal 18** Preserve, support and enhance the character and function of communities, neighborhoods and rural areas.

Policy 18.2 The character of rural and scenic highway corridors, historic bridges and historic routes should be preserved through the use of context sensitive solutions, design and improvement standards.

**Goal 21** Scenic viewsheds should be preserved and protected as an important resource.

Policy 21.1 Create standards for sensitive siting, design and screening of new development to minimize visual and physical impacts to the land where other more appropriate building sites exist.

Policy 21.2 Limit development on steep slopes, visible ridges and peaks.

Policy 21.3 Limit development near prominent natural features such as distinctive rock and land forms, vegetative patterns, river crossings or other landmarks.

Policy 21.4 Preserve distinctive natural features.

## **Community Planning**

Goal 50 of the SGMP states that the County should “Evolve the role of community planning and public participation” This evolution will continue to engage the public in an expansion of past planning approaches to include the creation of new community plans, area plans and District plans for central and southern Santa Fe County (Policy 50.1, Strategy 50.1.1)

## **Santa Fe County Land Development Code adopted via Resolution 96-10**

[The Santa Fe County Land Development Code is in the process of being revised and will be replaced with the Sustainable Land Development Code. Pending the adoption of the new code the current version and all amendments to date are currently valid ]

The purposes of the Code are to implement the policies of the Santa Fe County General Plan and to combine the regulation of various aspects of land development and use of natural resources in to a common system of administration and appeals, in order to simplify the application process for the public and conserve personnel resources of County government.

There are two code sections from Article VI Special Review Districts that apply to the Chimayo Planning Area. The first is Section 3 Historical and Cultural Sites, Landmarks and Archaeological Districts and second is Section 4 Traditional Community Districts:

### **SECTION 3 - HISTORIC AND CULTURAL SITES, LANDMARKS AND ARCHAEOLOGICAL DISTRICTS**

#### **3.1 Purpose and Intent**

3.1.1 In order to preserve and enhance the unique heritage of the County of Santa Fe, special review requirements are established for historic and cultural sites, landmarks and archaeological districts. Such sites, landmarks and districts include, but are not limited to, structures which either are designated by the official register of cultural properties maintained by the New Mexico Cultural Properties Review Committee or are properties which may contain historic or pre-historic structures, ruins, sites or objects, desecration or destruction of which would result in an irreplaceable loss to the public of their scientific, educational, informational, or economic interest or value.

3.1.2 Preservation of historic and cultural sites, landmarks and archaeological sites shall be achieved by establishing a procedure for discovering, evaluating, reporting and treating such resources at the planning stage of development proposals. 3.1.3 This ordinance is adopted pursuant to the Zoning Act, Section 3-21-1, et. seq., N.M.S.A., 1978, the Historic Districts and Landmarks Act, Section 3-22-1, et. seq., N.M.S.A., 1978, and the Cultural Properties Act, Section 18-6-1, et. seq., N.M.S.A., 1978 as amended.

## **Section 4 Traditional Community Districts**

4.1 Boundaries of Traditional Community Districts La Puebla, **Chimayo**, Rio Chiquito, Cundiyo, the Pojoaque Valley (including Pojoaque, Nambe, Jacona, Jaconita, El Rancho and San Ildefonso), Chupadero, Rio en Medio, Tesuque, Cuyamungue, La Cienega, Canada de Los Alamos, Glorieta, Lamy, Galisteo, Los Cerrillos, Golden, Madrid, Stanley and Edgewood are established as Traditional Community Districts.

### **Santa Fe County Ordinance 2002-3 Community Planning Ordinance revised Ordinance 1998-5**

This ordinance describes the process for conducting community plans and provided County staff to assist communities in developing plans. Article XIII-Community Planning became an amendment to the Santa Fe County Growth Management Plan, Resolution 1999-137.

Most Traditional Communities that were designated in Community Plan zoning districts set the minimum density to one dwelling unit (du) per .75 acres based on presence of water systems, limitations to lot size for septic tanks and existing development patterns and densities.

The Santa Fe County Community planning process allows Chimayó residents to address overall land use planning issues and land development patterns in the planning area encompassing the settled part of Chimayó and the open space surrounding the village. The Chimayó community planning process is an ongoing joint effort of the Chimayó Citizens for Community Planning and Santa Fe County. The process formally began in March, 2012 when the Santa Fe Board of County Commissioners passed Resolution 2012-48 authorizing county staff to collaborate with Chimayó Citizens for Community Planning Committee to develop a community-driven for Chimayó's future growth and development that addresses the following critical issues: history and culture; community health and safety; agriculture, acequias and open space; and economic development.

## **Rio Arriba County**

### **Resolution 2011-03 A Resolution Amending and Adopting The Rio Arriba Comprehensive Land Use Plan**

The Rio Arriba Comprehensive Plan identifies a County-wide community vision and six plan elements. Elements of the plan include land and Water, Economic Development, Housing, Infrastructure, Transportation, and Hazard Mitigation. Each element consists of a set of goals and implementation strategies.

### **Ordinance 2011-02 Rio Arriba County Design and Development Regulation System**

The ordinances compiled, amended, restated and supplemented by this ordinance establish a Land Use Development Regulation System for Rio Arriba County. This Land use Development Regulation System will provide a framework within which future growth, land use and development decisions within the County can take place.

**Ordinance 2011-07 An Ordinance Amending the Provisions of the Rio Arriba Design and Development Regulation System, Ordinance No. 2011-02, regarding the Regulation and Use of Land within the Irrigated Agriculture Overlay District.**

This ordinance is designed to protect irrigated land and water rights. It requires a detailed application and review procedures for any proposed development within the designated agricultural lands in Rio Arriba County.

APPENDIX D PROJECT DOCUMENTATION

What do you want Chimayó to look  
like in 25 years?

Join Santa Fe County & Chimayó Citizens for Community Planning  
for light snacks to celebrate Chimayó's past, present & future!  
*Chimayó Elementary & Boys and Girls Club art will be displayed.*

Vision Workshop

Sunday, Sep 16, 1:00pm-4:00pm  
La Arboleda Community Center,  
Chimayó, State Rd 76, Mile Marker 5-10

Vision Workshop

Wednesday, Sep 19, 6:00pm-8:30pm  
La Arboleda Community Center,  
Chimayó, State Rd 76, Mile Marker 5-10

Questions? Call Elisabeth Salinas, SF County, 995-2774



What do you want Chimayó to look like  
in 25 years?

Santa Fe County & Chimayó are creating a Chimayó Community Plan to guide future land development in Chimayó & to provide tools for addressing community needs. We need your help to make sure that the plan reflects the values of Chimayosos.

*Planning Meetings:  
John Hyson School, 7:00pm - 8:30pm*

*Historic Placitas, Neighborhoods & Landmarks. . . . . January 9 & 23*

*Agriculture & Acequias . . . . . Feb 13 & 27*

*Commercial Development & Community Facilities . . . . . March 13 & 27*

*Streams, Flood Plains, Bosques, Arroyos, & Barrancas. . . . . April 10*

*Roads, Pathways & Trails . . . . . April 24*

*Domestic Water Supply, Waste Water & Utilities . . . . . May 8*

*Land Use Plan. . . . . May 22 & June 12*

*Projects & Programs to Address Community Needs. . . . . June 27*

Questions? Call Raymond Bal, El Potrero Trading Post, 351-4112



The Board of Directors  
welcomes new member  
Cathy Martinez  
Berryhill



Cathy Berryhill belongs to a family that has lived on the Plaza del Cerro for over a century. Her mother, Marta Trujillo Martinez, was born there in the family home and Mrs. Berryhill often spent time there with her grandmother, Juanita Trujillo. Her mother, father, and uncles attended John Hyson School. One of her four children, Jesse Berryhill, lives on the Plaza today with his wife Melissa and their daughter Amalia.

She has a PhD in education from New Mexico State University and currently teaches in a dual-language charter school, Cariñas Middle School in Española.

Although she presently lives in Española, Mrs. Berryhill has a lifelong commitment to the history and culture of Chimayó. Her children attended the CCPA Los Maestros traditional arts program and, she says, "They still talk about it today."

Her goal as a board member is to carry on the current work of the organization and to bring more young people into the organization. =

### Bien Venido, Santo Niño: remembering Plaza del Cerro at Christmastime by Marta Trujillo Martinez

(Mrs Martinez was born on Plaza del Cerro. She currently lives in Española with her daughter, Cathy Berryhill and family. Ed.)

Christmas Eve was an event to anticipate eagerly. All the families who lived on the Plaza were neighbors and friends. They greeted one another every morning, "¿Buenos días le de dios, como amanecites?" There was never discord, it was like one big happy family. The houses were all connected then, and everyone had to be united.

On the western side of the Plaza was an Oratorio, where the families of the plaza and surrounding area gathered to worship. The Oratorio was part of the Plaza, joined to the homes. Doña Bonifacia Ortega, a revered Plaza neighbor, faithfully and meticulously maintained the Oratorio, polishing, cleaning, washing curtains, and taking care of the saints, thus keeping it always ready to welcome worshippers. Even the sound of the Oratorio bell seemed to beckon and lure the families to prayer and worship.

Most families on the Plaza prepared their *luminarias* well in advance of Christmas Eve. The wood my father Nicolas Trujillo preferred, *ocofe*, was made into a stack starting with two parallel pieces, then building up with two pieces laid the other way, and on until the stack was three or more feet high, in the place where it would be lit. Kindling was placed in the well of the stack. Spare wood would be piled to feed the luminaria so it would last until midnight.

As it became dark on Christmas Eve, the luminarias were lit and each family would surround their luminaria. After awhile, the families began to visit each other, with everyone joining in on the fun. There was singing, telling cuentos, and eating biscochitos while watching the glow of the fires. It was a joyful occasion. All the luminarias burning at the same time made the Plaza become bright, glowing and alluring.

Some say the purpose of the luminaria was to light the way of pilgrims walking to attend Midnight Mass, but my parents told us it was to welcome the Christ Child, el Santo Niño, into the world, and to welcome anyone passing by. On the Plaza, it was a special time, remembered fondly. =

### Chimayó Community and Cultural Preservation Planning by Arnold Valdez

Chimayó is at a crossroads with increased growth and development. Chimayó Citizens for Community Planning (CCCP) and the Chimayó Cultural Preservation Association (CCPA) support responsible growth that is sensitive to and compatible with the historical assets and traditional cultural values. This diverse group of citizens are undertaking a community planning process that will result in the development of a community plan and ordinance that will allow Chimayó to plan for its future and protect its natural and historic resources.

Phase one of the Chimayó Planning Project will create a vision statement used to define and map the boundaries of the overall cultural landscape in both Santa Fe and Rio Arriba Counties. Phase two of the Chimayó Planning Project will help supplement the first phase of the project by providing additional support in the form of oral histories, (cont. on page 4)



El Santuario de Chimayó is one of many historical sites and structures in the Chimayó area.

**The last page**

**Planning and Preservation (cont. from page 2)**

CCPA Board of Directors  
*President*  
 Brenda Romero  
*Vice President & Secretary*  
 Dan Jaramillo  
*Treasurer*  
 Andrew Ortega  
 Cathy Berryhill  
 Shawna Chavez  
 Aida Luz Gonzalez  
 Shelley Winship  
*Los Maestros Director*  
 Aida Luz Gonzalez  
*Los Maestros Coordinator*  
 Sheri Sanchez  
*Museum Host*  
 Donna Dominguez  
*Noticias editor and graphic designer*  
 Beverly Jones  
*Photos by*  
 Brenda Romero  
 Beverly Jones  
 Arnold Valdez  
 Andrew Ortega

cultural landscape documentation and coordination with stakeholder agencies.

The Santa Fe County community planning process will allow Chimayó to address overall planning issues associated with infrastructure such as roads, water and sewer services, land development and historic/cultural resources. CCCP will be working with Santa Fe and Rio Arriba Counties, the National Park Service, State Historic Preservation Office, University of New Mexico and surrounding tribal agencies. This collaborative effort will strive to ensure that all the partnerships will have an opportunity to participate in both a community and broad view of community and historic preservation planning. The findings and recommendations of the community planning process will provide Santa Fe County information and recommendations that can be incorporated into its revised Land Development Code and Historic Overlay Zoning designations. =

*(Arnold Valdez lives in San Luis, Colorado. He received the John Gaw Meem Award for his MArch thesis on Hispano vernacular architecture and a Loeb Fellowship of Advanced Environmental Studies at Harvard University Graduate School of Design. Currently, Valdez is an Adjunct Associate Professor at the University of New Mexico School of Architecture. He is working with Chimayó Citizens for Community Planning to protect our historic and cultural resources.)*

✂️ -----  
**Yes, I want to help. Sign me up as a(n):**

Individual: \$25     Business: \$75     Family: \$35     Other \_\_\_\_\_  
 Benefactor: \$100     Amigo: \$500     Patron: \$1000

**Name** \_\_\_\_\_

**Address** \_\_\_\_\_

**State** \_\_\_\_\_ **Zip Code** \_\_\_\_\_

**Phone** \_\_\_\_\_ **E-mail** \_\_\_\_\_

----- ✂️

Chimayo Cultural  
 Preservation Association  
 PO Box 727  
 Chimayó, NM 87522

## **APPENDIX D            PRESERVATION RESOURCES**

The following list contains possible sources of funds for implementing the Chimayó Preservation Plan. Telephone inquiries, Internet research, and written materials provided specifics about each source. It is important to note that with each funding source, priorities, award levels and application requirements can shift frequently. CCPA should contact each source for up-to-date information, prior to making an application.

Public sector programs are administered by federal, state and local agencies, and are usually subject to annual budget scrutiny. The emphasis of such programs often shifts on a yearly basis, according to perceived public need and political agendas. When considering a public funding program, CCPA should confirm the funding priorities, dollar request limits, and application deadlines.

### **Public Sources: Federal**

#### **National Park Service**

##### *Save America's Treasures Program*

Save America's Treasures grants are available for preservation and/or conservation work on nationally significant intellectual and cultural artifacts and collections and on nationally significant historic properties. Intellectual and cultural artifacts and collections include artifacts, collections, documents, sculpture, and other works of art. Historic properties include historic districts, buildings, sites, structures, and objects.

##### *Save America's Treasures*

Heritage Preservation Services, National Park Service  
1202 Eye Street, NW  
6<sup>th</sup> Floor (ORG. 2255)  
Washington, DC 20005  
202-513-7270  
[www2.cr.nps.gov/treasures](http://www2.cr.nps.gov/treasures)

##### *Northern Rio Grande National Heritage Area*

NHAs are a grassroots, community-driven approach to heritage conservation and economic development. Through public-private partnerships, NHA entities support historic preservation, natural resource conservation, recreation, heritage tourism, and educational projects. Leveraging funds and long-term support for projects, NHA partnerships foster pride of place and an enduring stewardship ethic.

##### *Northern Rio Grande National Heritage Area*

Thomas Romero, Executive Director  
P.O. Box 610  
Española, New Mexico 87532

505-753-0937

[riograndenhadir@windstream.net](mailto:riograndenhadir@windstream.net)

[www.riograndeoha.org](http://www.riograndeoha.org)

## *National Endowment for the Humanities*

### *Preservation Assistance Grants*

Preservation Assistance Grants help small and mid-size institutions – libraries, museums, and historical societies, archival repositories, town and county records offices, and underserved departments and units within colleges and universities and other larger institutions – improve their ability to preserve and care for their humanities collections.

## *National Endowment for the Humanities*

Division of Preservation & Access

Room 411

1100 Pennsylvania Avenue, NW

Washington, DC 20506

202-606-8570

[www.neh.gov/grants](http://www.neh.gov/grants)

## National Trust for Historic Preservation

### *Preservation Services Fund.*

This fund provides support for consultant services, feasibility studies, public programming, and heritage education activities.

## National Trust for Historic Preservation

Northeast Office

Seven Faneuil Hall Marketplace, 4th Floor

Boston, MA 02109

617-523-0885

[www.nthp.org/help/grants.html](http://www.nthp.org/help/grants.html)

## *National Preservation Loan Fund*

This program provides not-for-profit organizations and public agencies with loans and other forms of financial assistance to help or expand local and statewide revolving funds and loan pools, and to undertake development projects involving historic buildings, sites, and districts.

## *National Trust for Historic Preservation*

1785 Massachusetts Avenue, NW

Washington, DC 20036

202-588-6000

[www.nthp.org](http://www.nthp.org)

## National Center for Preservation Technology & Training

### *Preservation Technology and Training Grants (PTT Grants) Program*

The PTT Grants program supports research, training, meetings and conferences, and publications that advance the application of technology to the preservation of cultural resources. Preservation technology refers broadly to any equipment, method, or technique that can be applied to the discovery, analysis, interpretation, conservation, protection, and management of historic objects, sites, structures or landscapes.

## *NCPTT*

645 College Avenue

Natchitoches, LA 71457

Phone – (318) 356-7444

Fax – (318) 356-9119

<http://www.ncptt.nps.gov>

## **Public Sources: State**

### *New Mexico Historic Preservation Division*

#### *Small Grants Program*

Each year as one of the nation's state historic preservation offices, the New Mexico Historic Preservation Division receives a portion of the federal Historic Preservation Fund from the National Park Service. Funding makes it possible for HPD to meet its mission through survey work, comprehensive preservation studies, State and National Register nominations, project reviews, providing educational materials and engaging in community outreach.

#### Information and Application

For an application form visit the

Historic Preservation Division Website:

[www.nmhistoricpreservation.org](http://www.nmhistoricpreservation.org)

For questions contact:

New Mexico Historic Preservation Division

Bataan Memorial Building

407 Galisteo Street, Suite 236

Santa Fe, New Mexico 87502

## **Local Sources: County**

### *Santa Fe County*

#### *Capital Improvements Project*

Santa Fe County Public Works Department conducts public meetings to make presentations, solicit public input, and respond to questions regarding the current status of capital improvement projects under development in Santa Fe County and on citizens' current capital improvement project (roads, water, parks and open space, facilities, etc.) needs. For More Information Contact: Rudy Garcia, 992-9865, [rgarcia@santafecountynm.gov](mailto:rgarcia@santafecountynm.gov)

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