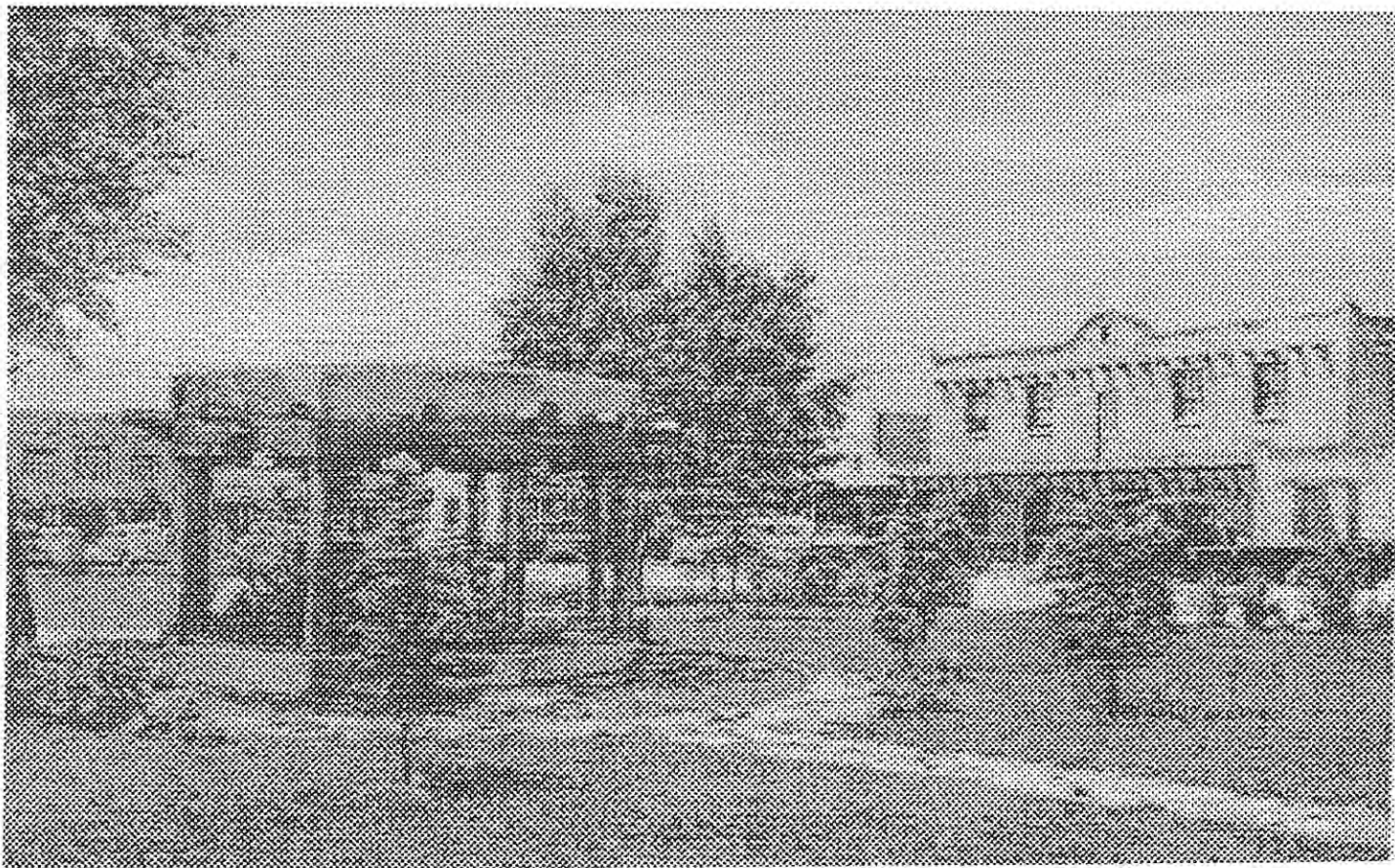


AYER Y HOY en TAOS

Yesterday and Today in Taos County and Northern New Mexico

SPRING/WINTER 2002

\$5.00



Taos Plaza, Circa 1950, (from the collection of Arsenio Córdova)

Nuestras Comunidades: Our Communities
Early Settlers of Carson, New Mexico
Talpa Chapel Dedicated to Padre Martinez
History of Ojo Caliente and the Mission Church
Arroyo Hondo: Padre Martinez Connection

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

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

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

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

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

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FROM THE EDITOR

For the past few months, members of the Taos County Historical Society and Ayer y Hoy readership have patiently awaited the completion of this issue. On several occasions, interested parties asked me about the forthcoming work, and I thought to myself that it's wonderful to know that the readers look forward to receiving Ayer y Hoy. That's the good news.

The bad news involves what I term "a technical glitch." Due to circumstances beyond our control, this problem forced the delay of the spring issue. By the time the situation resolved itself, the time arrived for the next publication date. To produce two separate issues at one time could easily result in a circulation nightmare. The writers produced enough work for both the spring and winter issues, so the next logical step is to merge the two and offer an expanded, combined Spring and Winter 2002 Ayer y Hoy Issue.

Many tourists to the Taos area love to visit the rich history, culture and traditions we have to offer. It is amazing to hear visitors remark on how well the community preserves the beauty and grace that enhances life in Taos County. This issue devotes the pages and thoughts of life of the past, and thus the theme "Nuestras Comunidades: Our Communities" remains appropriate.

The joint publication ushers in an issue devoted to the history of the communities of Carson, Ojo Caliente, Arroyo Hondo and Talpa. David Lewis selected a tape from the Taos County Historical Society's collection on the subject of his home community of Carson in order to present his article, "Early Settlers of Carson, New Mexico. Narrated by Elmer Shupe, February 23, 1963. Shawna R. Williams enjoys sharing her transcription of one of the society's tapes in the story titled, "History of Ojo Caliente and the Mission Church by Mrs. Theodore Heck." An extra bonus on the tape includes Theodore Heck's talk on "Life in the Moreno Valley, Elizabethtown and Black

Lake." The couple spoke to the Taos County Historical Society on February 23, 1962. Father Juan Romero of Palm Springs/Los Angeles California traces his roots to Taos County and his famous ancestor Padre Antonio Jose Martinez. The priest recently completed an educational sabbatical in which he researched and wrote extensively on Padre Martinez and the Taos area. He has so generously shared the fruits of his labor with the readers of Aver y Hoy in the articles "Arroyo Hondo: Padre Martinez Connection" and "Talpa Chapel Dedicated to Padre Martinez."

In addition to articles on our communities, this issue includes interesting book reviews by Andy Lindquist and R. Danby Fillmore regarding the settling of our land. If any of you enjoy reading historic books and would like to share your thoughts with like-minded people, I would like to invite you to contact me about submitting a book review. Your contribution is very valuable and appreciated.

A story regarding the proposed Northern Rio Grande National Heritage Area illustrates the accomplishments of a group of volunteer citizens to preserve the culture and traditions of a tri-county area (Santa Fe, Rio Arriba and Taos). Making the project come to life involves the passage of an Act of Congress, and that step nears completion. The future, no doubt, promises more historical preservation work, a plus for those who love and respect history. Read about this work in the story "Northern Rio Grande National Heritage Area: Soon a Reality."

As you read this larger volume, remember to share a little bit of history with your loved ones. May the annals of the past and the lives of our *antepasados* (ancestors, those who have gone before us) teach us well. Have a peaceful, blessed and historical Christmas season.

-KathyCórdova

Northern Rio Grande National Heritage Area: Soon A Reality

In an effort to allow residents to tell the tourists who we really are, citizens banded together with federal government support to create a National Heritage Area for preservation purposes.

According to a brochure from a Heritage Area in another section of the country, the designated area receives notoriety as "a part of our country's landscape that has been recognized for its unique contribution to the American experience. A Heritage Area may be developed around a common theme or an industry that has influenced the culture and history of that region." In addition, the brochure states, "Much of the protection and maintenance of these lands is accomplished through the efforts of volunteers, or by the action of nonprofit organizations. By providing an innovative approach to enjoying and preserving our nation's natural and cultural diversity, Heritage Areas promote both the current and long-term well-being of our nation."

The process began in 1999, when Ernesto Ortega and other National Park Service representatives presented the concept to local and county leaders at a meeting in Santa Fe. Once the elected officials expressed interest, Park Service personnel took the idea to the people. Community meetings with NPS officials and residents in Santa Fe, Rio Arriba and Taos counties offered a sampling of other Heritage Areas throughout the nation. Those in attendance soon learned that of the 23 National Heritage Areas in the nation, only two exist west of the Mississippi River. The creation of this undertaking requires grassroots support, citizen-incepted effort and an Act of Congress. A series of meetings revealed true support and a willingness to organize and work.

On the Taos scene, Mayor Frederick Peralta appointed the following residents to represent the Taos area: Kathy Cordova, Richard Kuska, Pavel Lukes, Jerry Padilla, Tony Reyna and Lloyd Rivera.

In October 2000, over 150 residents met in Española to select representatives from nine specified areas for an ad hoc steering committee. As the process grew, so did increased citizen participation.

To date, the following officers and other members comprise the permanent Northern Rio Grande National Heritage Area board: Kathy Córdova (Taos), Chairman; José Villa (La Villita), Vice Chairman; Mary Mascareñas (Llano de San Juan), Secretary; Sam Delgado (Santa Fe), Treasurer; and Loretta Vigil (Española), Assistant Treasurer. Members are as follows: Willie Atencio (Santa Cruz); Linda and Michael Garcia (Peñasco); Donovan Gomez (Eight Northern Pueblos); Dr. Sigfredo Maestas (El Rito); Cameron Martinez (Bureau of Indian Affairs); Andrew Ortega (Chimayo); and Orlando Romero (Nambé). Advisory members include the following elected officials: Mayor Larry Delgado (Santa Fe); Councilwoman Erlinda Gonzales (Taos); Mayor Richard Lucero (Española); Mayor Frederick Peralta (Taos); and County Commissioner Gabriel Romero (Taos).

Part of this process included meeting with other groups, entities and individuals. Senators Jeff Bingaman and Pete Domenici, Representatives Tom Udall, Joseph Skeen and Heather Wilson all received contact from the group. In addition, officials from the National Hispanic Culture Center in New Mexico and Archbishop Michael Sheehan hosted the NRGNHA group.

A number of government entities and organizations provided written support in the form of resolutions and memorials. The Cities of Santa Fe and Española and the Town of Taos officials wrote resolutions signed by their respective mayors and council members. Commissions from the tri-county area followed suit. Individual Pueblos and the Eight Northern Pueblos Council sent letters of support. The New Mexico State Legislature passed a memorial; the Chimayo Arts Council and La Jicarilla Enterprises also placed their support in writing. All of these documents formed a body of paper work that eventually entered the permanent annals of The Congressional Record.

This past June, chairwoman Córdova and vice chairman Villa testified before the Senate Subcommittee on Environment and Natural Resources in Washington, D.C. They emphasized the importance of preserving the history, culture and traditions of the area. The pair told the Senators that organizers hope to create a series of interpretive centers in the three counties. "We'd like the residents to tell our story our way," they said.

Senators Bingaman and Domenici sponsor the Senate version of the Bill, and Congressman Udall heads the House action. At present, the Bill awaits final passage, but continues its journey through committee hearings.

The Bill includes language allowing for overall appropriations up to \$10 million (not to exceed \$1 million per year) after completing a management plan. Future funding remains contingent on matching funds. The Bill does not authorize any federal land acquisition or grant any federal management authority over any lands within the Heritage Area. The web sites of Senator Jeff Bingaman, Senator Pete Domenici and Congressman Tom Udall offer information regarding the proposed Bill.

Board members expect passage during the next session of Congress. While members of local historical societies participated in the process on an individual level in the past, proponents of the Northern Rio Grande National Heritage Area plan to also involve members on an organizational level in the future.



Book Review

Land, As Far As the Eye Can See, Portuguese in the Old West

By Donald Warrin and Geoffrey L. Gomes.
(Spokane, Washington: The Arthur H. Clark Company, 2001.

352 pages, extensive notes, bibliography, index, maps, illustrations).

Up until now, only scant scholarly research has been done concerning Portuguese migrants to the western United States. Of this, information concerning the Southwest and New Mexico is almost nonexistent. Of course, the great Gold Rush in California brought people from around the world to our shores, and many Portuguese whalers were among them. This book pioneers in examining the stories of men and women of Portugal who came to the U.S. West.

This work, reflecting scrupulous research and impressive documentation, will be of special interest to Taos history buffs because of its treatment, in particular of Antonio Moreno, a fur trader with business connections with the Bents and others, as well as Peter Joseph, a pioneering merchant in Taos. Both of these men and their families are brought out of obscurity in the first chapter of the book. The material is new and important from an historic standpoint and made interesting and pertinent by thoughtful discussion.

The bibliography is quite extensive, bringing together government documents, unpublished papers, correspondence, interviews, periodicals and newspapers. The book has a large collection of interesting photographs. No historical library in our area will be complete without a copy of this great volume.

Andy Lindquist



Book Review

Spanish Pathways: Readings in the History of Hispanic New Mexico

By Marc Simmons. (Albuquerque: University of New Mexico Press, 2002.

206 pages, index, footnotes, table of contents, photographs, illustrations).

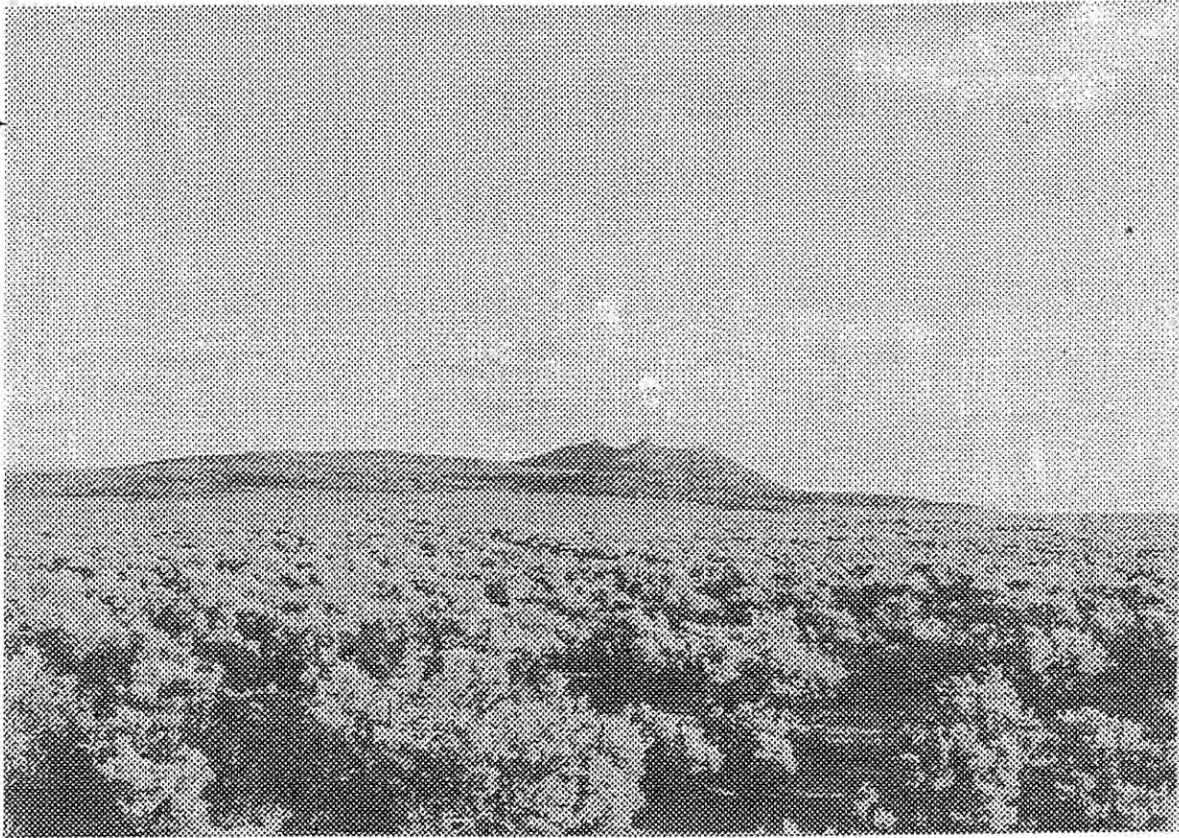
Simmons has compiled a collection of twelve carefully researched, interesting and readable essays on highlights of New Mexico's colonial history. With 35 books about the Southwest already under his belt, Simmons has the master storyteller's eye for new material that interlocks with the stories that we already know something about. Now we can refresh the stories and gain new insight and understanding of the tough lives of real people surviving at the farthest edge of the map.

Simmons brings us the new details needed to examine subjects like public health and hygiene in frontier towns: misery as a factor in colonial life, the expulsion of Spanish citizens by Mexican authorities, attempts to reach Sonora and California, how to dispose of lice, were there colonial physicians practicing in New Mexico, and the great smallpox epidemic that occurred in 1780-1781.

Original research brings us new insight into such subjects as the Pueblo Revolt, early stock-raising efforts and the disappearing Feast of St. John. Life of the upper Rio Grande was richly textured, not because people had everything, but because they could sustain themselves through solving their own problems. The life that people lived becomes real and helps us to visualize the behavior and character that the people lived becomes real and helps us to visualize the behavior and character that the people needed for success.

-R. Danby Fillmore





Carson with view to Tres Orejas
Courtesy, David Lewis

Early Settlers of Carson, New Mexico

Narrated by Elmer Shupe on Feb. 23, 1963

A tape from the Taos Historical Society Archives

Notes on transcription by David Lewis, Carson Estates

Begins

Tres Orejas volcano is on the northwest corner of Carson settlement and it has two ridges, one going east and one going south forming an "L".

Carson was a reclamation district.

Mr. Shupe's father was responsible for forming the settlement of Carson. In his travels he noticed the level land of this area and thought it would be good to irrigate for farming. He heard about how the Petaca drainage would flow in spring and summer and felt that it would irrigate good farmland. His father had traveled

throughout Colorado and New Mexico and was well versed in choices for farming.

In 1909, a group of settlers came from Virginia and surveyed the land. They found a reservoir site where they could dig a ditch that would cover 700 acres with water during spring and summer. Mr. Shupe's father filed a legal survey. Then, the settlers moved in and dug the ditch, using all kinds of gizmos e.g. (flumes) due to the talents of the construction workers that comprised most of the settlers. They plowed up the sage and planted beans irrigated by the catch-water. He mentions a crop around 1916 that enabled the settlers to send 45 railroad cars of beans to a military camp in Texas. To

make money the settlers worked away on construction projects.

They built the post office on the horse trail from Taos that went west to Taos Junction and parts beyond. The Jicarilla traveling to Taos, and also Kit Carson on the way to the Navajo used this trail in the past. It was also the trail to Ojo Caliente Springs where the shepherders gathered. They also built a school that held up to 40 children of a community of 75 to 80 people. Mr. Shupe had to walk several miles to school and there was much wild life . In the evening the prairie dogs, bats, badgers, owls etc. made a chorus of noise that was very noticeable. Also the burros that lived by the Rio Grande would come up for the shade of the trees and they would also fill the night with there bellowing. The farmers put up with them as the burros left the bean bushes alone. The settlers used to catch wild ponies at \$40.00-50 .00 a head, but the burros only brought \$2.00 a skin.

Mr. Shupe gave the names of some families including the Martins, the Gusdorfs, the Martinez, the Chitums, the Rogers, the Williams, the Riveras, the Valerios, Ortiz and more.

In 1937, community members built a reservoir with \$80,000.00 of government project money, and the first year, the reservoir filled to overflow and washed out the rim road highway. After two weeks, it was empty due to a knoll with a labyrinth of prairie dog and badger holes that never filled due to caves below, and a rock cliff that was full of cracks. Dynamite might have saved the reservoir but it was never sealed and the project was abandoned along with the farming. Mr. Shupe's father had to give up 7,000 acres to pay back the loan.

Elmer Shupe mentions developers approaching him in the early sixties, but he turned them down.

Water from the reservoir comes from low land drainage all the way from Mt. San Antonio. Water permits were rescinded in the forties, so the project became impossible.

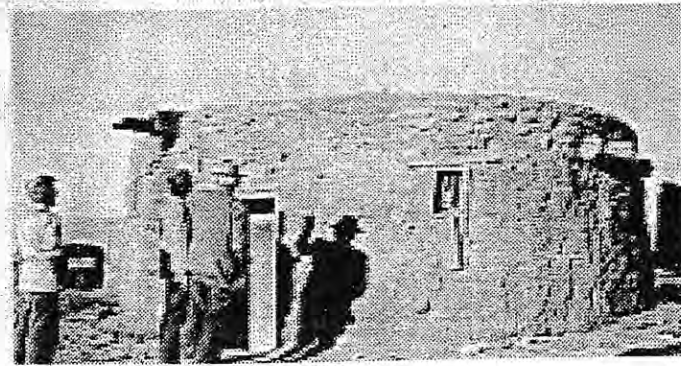
A well was sunk to 382 feet and water pressure pushed the level back to 100 feet, but a party at the talk disputed the claim, saying it was more like 700 feet. There is conclusion on this.

Shupe talked about John Dunn making a deal to have access and egress for his road from Taos going west. This occurrence gave free use of the bridge for the Carson folk. Otherwise, toll cost was \$1.00.

Ending...

There are moments in the tape that I could not interpret, but others may be able to do so. On the whole, the listening is enjoyable as Mr. Shupe conveys an authentic sensibility with this subject matter. As a resident in the Carson area, I appreciated hearing his words about the history of this place, at least as far as the white man sees it.





Talpa Torreon, now extinct. Courtesy,
Southwest Research Center of New Mexico

TALPA CHAPEL DEDICATED TO PADRE MARTINEZ

By Fr. Juan Romero

Los Angeles, March 14, 2002

In 1838, Nicolas Sandoval built a private chapel in honor of Our Lady of the Rosary of Talpa in the area of Taos in northern New Mexico. In the 1960s, the adobe chapel, for lack of care, returned to the ground from which it had come. Its santos and images were sold to the Taylor Fine Arts Museum in Colorado Springs. Although the chapel, also called the Duran Chapel, is no longer active nor does it any longer exist, it has deeply marked the village of Talpa and the history of Taos. The chapel gave its name to the village originally called Rio Chiquito when it was established in 1823. In 1934, the Duran Chapel was one of ten buildings in New Mexico selected by the federal government to be formally studied and preserved in architectural documentation because of its cultural contribution to Hispanic America. The lasting notoriety of the Duran Chapel, however, lies in the fact that it was

dedicated for the use of Padre Antonio José Martínez of Taos in 1838 and again in 1851.

The Duran Chapel in Talpa was named after a shrine in the state of Jalisco, Mexico located west of Guadalajara. The origins of the devotion in honor of Our Lady of the Rosary of Talpa in Mexico go back as far as 1644. Blessed Mary under this title is a “sister” of two companion Marian images in the Mexican state of Jalisco: Our Lady of Zapopan in the city of Guadalajara and Our Lady of San Juan de Los Lagos in the city by that same name. In honor of San Juan de Los Lagos, another private family chapel was built in Talpa (New Mexico) eleven years before the Duran Chapel. It is still active, but never became as famous as its sister chapel only a quarter of a mile away.

Traders and pilgrims traveling the Camino Real brought the devotion of Our

Lady of the Rosary of Talpa with them in their journeys north from Mexico City through Durango and into New Mexico. Although located on approximately the same latitude as the beach community of Puerto Vallarta (twenty degrees north), the Mexican town of Talpa used to be quite inaccessible from the coast because of the high Sierra Madre Mountains and the lack of good roads. Today the trek may take about three hours by Jeep or similar vehicle.

Nicolas Sandoval (1797-1872) was a contemporary of Padre Martínez (1792-1867), and had family roots in Santa Cruz. Sandoval, together with his wife María Ignacia Martínez, almost certainly a relative of the Padre, first dedicated the chapel for the Padre’s use upon its construction in 1838. He renewed that dedication when the chapel was refurbished thirteen years later. A ceiling

plank, a wide latilla between two vigas, bears testimony of the rededication by a young painter from Sonora on July 2, 1851. This was the very moment that Bishop Jean Baptist Lamy was coming into Santa Fe as the new leader of the Church in New Mexico. Nicolas Sandoval was a devout member of the Penitente Brotherhood, a servant of the particular Nazarene devotees known as the Confraternity of the Brothers of Blood. Upon refurbishing the chapel, he had the painter/artist trace over the original writing:

"En el nombre de Dios todopoderoso y de la siempre Vigen Maria de Talpa, desde el año de 1838 se fabica, Jesus, Maria y Jose. A debocion [sic] del esclabo [Ni]colas Sandoval por mano del es [sic] Rael Aragon. Aprobado por el illumo. Dn. Jose Ano de subiria. Viva Jesus, Maria, Jose.

In the name of Almighty God and the ever Virgin Mary of Talpa, this church is made since the year 1838, Jesus Mary and Joseph, for the devotion of the servant [slave] [Ni]colas Sandoval by the hand of [fellow] servant [slave] Ra[fa]el Aragon. Approved by His Excellency José Antonio Zubiria. Long live Jesus, Mary, and Joseph!"

Sandoval instructed the painter José de La Gracia Gonzales to add: "On this [place of] adoration [in honor

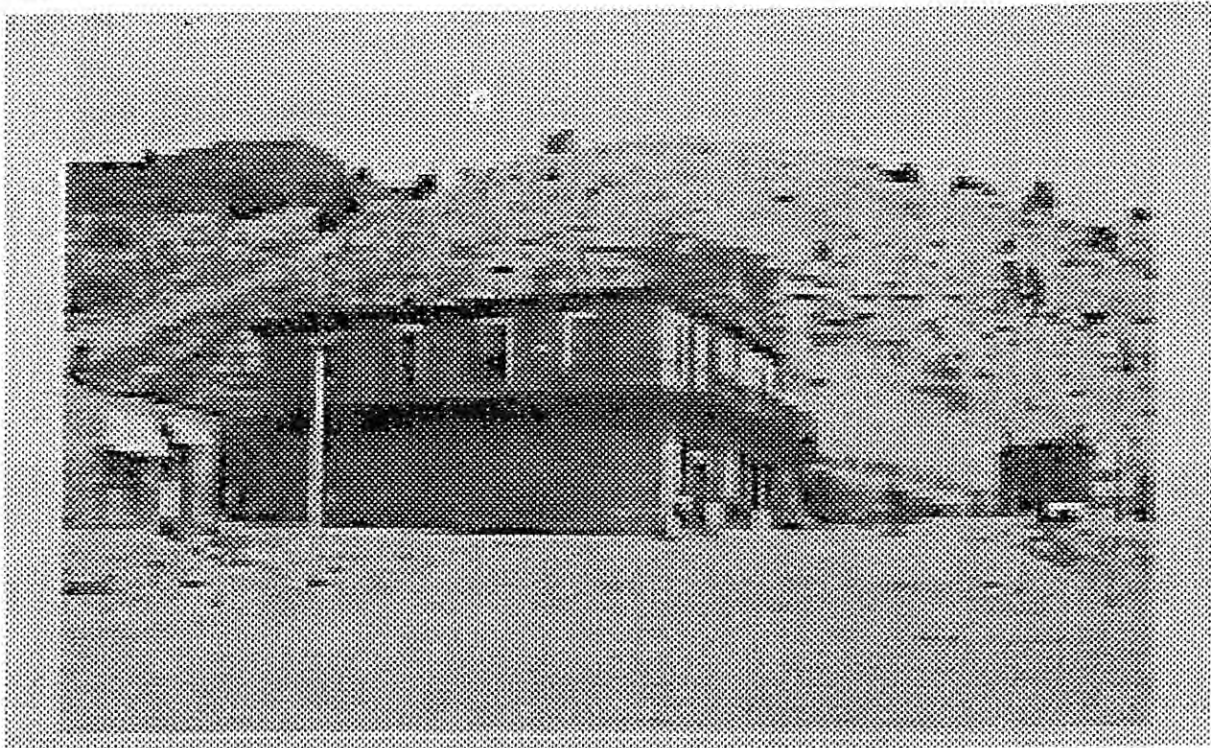
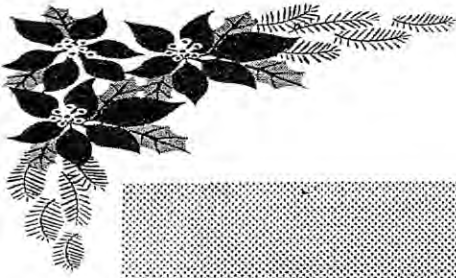
of] of My Lady of Talpa, her oratory was built and given for the use of the [a la disposición del] priest Don Antonio José Martínez [emphasis mine] this day July 2, 1851." The following phrase "era ase" is described as "illegible," but may be a variation of "era así" which means "that's the way it was." This seems to indicate that the 1851 dedication was a reprise of the original 1838 dedication, except, of course, for the current date and name of the artist. The artist left a fragment of his own signature that looked like "Jose de Gracia Samora." However, in light of the identification of Gonzales as from Sonora, the signature fragment that partly looked like "Samora" ought more aptly to be read as "Jose de Gracia [Gonzales de] Sonora." Important anecdotal evidence links the painter of the Trampas Church with artist of the Talpa Chapel. The renovation of the holy images of the Talpa Chapel near Ranchos de Taos was most likely the first work José de Gracia Gonzales the Sonoran did in New Mexico, a decade earlier than was first surmised.

Before its demise, there were some serious efforts to preserve the Duran Chapel together with its images in situ at Talpa. However, it was not to be. There is presently renewed interest that the chapel be rebuilt at its original location, and the property owners are well disposed toward that possibility. The chapel would not be a museum, but would again be an Oratorio, a house of prayer, with either the original images returned

from the Taylor Museum or modern facsimiles made by local artists. The proposal is that the Talpa Chapel would again be "a la disposición del Presbítero Don Antonio José Martínez," and that it serve as a house of prayer for reconciliation among peoples polarized by language, culture, understanding, and faith expressions.

Prayer would be for the healing of that mixture of reciprocal pride, stubbornness and hurt that occasioned such alienation between Padre Martínez and Bishop Lamy. These finally erupted in excommunication of the Padre as well as the formation of a schismatic-like congregation. Although it may be difficult to fully "patch up," the differences between Padre Martínez and Bishop Lamy, a renewed Duran Chapel in Talpa may offer a way to promote real progress in that direction. The path of reconciliation is the road toward the goal of authentic peace within oneself as well as in relationship with others.

The classic northern New Mexico chapels are well worth a visit, and the church of Our Lady of Talpa in the state of Jalisco is worth a pilgrimage. Maybe someday one will again be able to visit and pray for peace and reconciliation at the restored Duran Chapel in Talpa, near Ranchos de Taos in New Mexico.



Ojo Caliente of Yesteryear,
Courtesy, Southwest Research
Center of New Mexico

**“History of Ojo Caliente and the Mission Church”
by Mrs. Theodore Heck
and Mr. Heck on “Life in Moreno Valley, Elizabethtown and Black Lake.”
Delivery Date: February 23, 1962
Transcribed by Shawna R. Williams, December 4, 2001**

(Transcriber's note: This is a very old tape and much of it is difficult or impossible to hear. For words I could not understand or hear at all in between the dialogue I would leave a space of repeated periods,, to indicate that inability to hear. For words that I guessed at but was not entirely sure of and for names and spellings I was not positive of being correct, I indicated by underlining them. I did not attempt to correct the

grammar of the speakers, preferring to maintain the integrity of their accents and colloquialisms.)

Beginning, a man speaks: This cassette tape contains information belonging to the Taos County Historical Society that may not be reproduced without written permission.

Mrs. Heck: (Inaudible beginning) The reign of Montezumas. From its mouth level waters which sustain the surrounding screen and through his mouth we are able to pass between this world and the "down below world." In the Tewa, ner here, Poseyemo, our hero, was born of the virgin. Every year he visits his grandmother, who still lives in the springs, and someday he will return from the East of the rising sun to live with us. This, we believe, is Mythology concerning the area now known as Ojo Caliente.

Even though the name Ojo Caliente was given to this area by the early Spanish explorers, probably the late de Vaca, its history for curative powers of its mineral waters pre-dates the late de Vaca by many centuries. The inhabitants of Homayo, Houiri, and the Pose-Uingge as well as the many Indian tribes of this are, brought their sick to these springs. Through bathing, drinking the water, the sweat baths, cures the rheumatic and blood diseased who were affected. Thrilled by this seemingly miraculous cures for his and other expedition soldiers, the late de Vaca became the first traveling salesman for Ojo Caliente. The news of this wonderful water raised hopes in Mexico that here was the fountain of youth, for which the explorers had been searching for for many years.

Some fifty years after the expedition of Coronado, a terrific blood disease spread among the Pueblo Indians with such fury and fatality, that the Spanish priests erected a church just east of the mineral springs in the year 1590.

This was taken from a book written by Fayette Jung, "On Mines and Minerals In New Mexico."

To accomodate these crowds of sufferers who sought spiritual aid while trying the of the springs, the ancient church is still standing and in a fairly good state of preservation.

Records do not indicate the time of the first Spanish settlers, but archives between 1735 and 1793 list many hearings, petitions, proclamations and so forth between succeeding governors and the settlers of Ojo Caliente and the local of Santa Cruz relatives to the unsuccessful of the governors to maintain a frontier there.

The book, "New Mexico, a Guide to the Colorful State." compiled by writers of the Works Progress Program Administration in the state of New Mexico says, "Though the Spanish outposts that existed here in 1766 had a fortress for protection against the Ute and Comanches and

assessed a fine of 200 pesos and imprisonment in chains against any settler who deserted, the place was abandoned in 1790 as indefensible and was not reoccupied for 20 years."

Archives 664, 1794 under Governor Fernando de la Concha deals with the final settlement of Ojo Caliente. The governor had ordered the new town to be set on the old pueblo above the river for defensive purposes. The Spanish people, however, held out for the old location. And, until in October 1793, 53 families received land from the Cañada de los Comanches of the said powerful de Vaca and the Torreon boundaries was marked by a stone and mortar landmarks with a cross in it just below the Torreon. It was the southern line. This was the end of the rest of the settlers in 1790 to form a fortified town again, at the town and old chapel. (Inaudible)... was at the water up above was too far away in the wintertime. The defensive location did not seem to affect their argument.

In 1807, Major Zebulon M. Pike was arrested by the Spaniards near Taos. He was brought to the village of Ojo Caliente which he describes thus: "The difference of climate was astonishing. After we left the hills and deep snow, we found ourselves on plains where there was no snow, and where vegetation was sprouting. The village of the Warm Springs or Ojo Caliente (in their language) is situated on the eastern branch of a creek of that name and at a distance, presents to the eye a square enclosure of mud walls, the houses forming the wall.... where there are spouts to carry off the water of the melting snow and rain when it falls, which, we were informed, had been but once in two years, previous to our entering the country...

(Mr. Heck speaks an idea: So our climate is changing.)

Inside of the enclosure were the different streets of houses of the same fashion, all one story; the doors were narrow, the windows small, and in one or two houses there were talc lights (window panes of mica.) This village had a mill near it, situated on the little creek, which made very good flour...

...The greatest natural curiosity is the warm springs, which are two in number (there are actually five), about 10 yards apart, and each affords sufficient water for mill seat. They appeared to be impregnated with copper, and were more than 33 degrees above blood heat.

The Spaniards had a settlement here that might have existed before the Pueblo rebellion of 1680.

On one of the hand-hewn beams of the old CHURCH appears the date 1689, probably the year the church was finished.

In later years, this church was added onto and was in use until about sixteen years ago when a new church was built, and the archbishop gave orders for the old church to be torn down.

In 1956, the Ojo Caliente Historical Club obtained permission from His Excellency, the Archbishop of Santa Fe, and the parish priest of Ojo Caliente, Father Baca, to restore the old church as a landmark and a museum. With the tireless efforts of E. Boyd of the Museum of New Mexico, we were able to secure some history and material from which Mr. John McKew was able to sketch a plan for the restoration of the church as it looked in the old days. The restoration, from this drawing, we hope to have completed as soon as funds can be raised to meet the amount.

Dr. Bertha Gutton, and Mr. and Mrs. John McKew, Mr. Charles Dean of the National Parks Service and numerous others have been most helpful in many ways to us. We now have \$403 from donations and fund raising prizes and \$2,500 appropriated from the state of New Mexico during the last state legislation. But that has a little problem because the bill that was introduced says that the church and the property of the land has to be deeded to the state. So if we can iron that out, we hope it will start working on the bill to get it restored, get in indoors.

As soon as it gets straightened out with the unmmmm (man's voice interjects: red tape) and if we don't have enough, we plan to do things to raise funds.

Man asks: Do we have pictures of how to restore it?

Mrs. Heck: Well, that is taken from pictures that E. Boyd got for us and John McKew to do the sketch as it looks in the early days. It looks terrible now. The only thing that's kept it in good condition is because it was used continuously throughout the years up until 16 years ago. After which we've tried to keep it from falling down.

Moreno Valley

(There are then several voices at once and the sound of chairs being moved around and someone

mentions people would be more comfortable if people were sitting down.)

Mr. Heck begins to speak: And this is about Moreno Valley mostly. In nineteen hundred and two, why along in the springtime about this time, a little later, we had a terrible drought in the Cimarron county. That's where I was born. I was born out there in the Boy Scout range where the Boy Scout range is now. And my father had quite a few head of cattle and the drought and the oakbrush was killing them. So he went out looking for pasture and found this Moreno Valley country. And so we moved our cattle up there in nineteen hundred and two. Finally, well he leased that pasture from the Match Land Grant Co. for ten years. Then, he finally bought it. There was something like 22 thousand acres. That bordered over towards Red River and the funny thing is, when you look back at the time, we went up there, that country was so watered. One thing we had a lot of bogs open, just everyplace and we pulled bogs, cows out of the bogs every spring, for I don't know how many years. We finally went to fencin' them, keepin' cattle out of there. And later on and now today, you can't find a bog hole in that country anywhere. That just shows from that time to this, I don't know what's happened to the water, what's become of all that moisture.

And going on from there, I went over to Red River one time and there I met Mrs. Heck (embarrassed, he begins to laugh). That was 1913. And, the Boy Scouts come to the Moreno Crick Ranch and we got married there. They were all there and then we went to Red River and had a big dance. I don't know if you folks remember Juan Romero and Mrs. Lubar? They finished the music to that. (More laughing) That's a long time ago.

A man in the audience asks: Is he still living, Juan Romero? (Inaudible sentence).

Mr. Heck: Yeah, I think he is. Yeah, he's still living. In Cimarron. He's a barber.

I believe that's all. I had some of funny experiences. I roped a bear and I roped a white headed eagle. I took a shot at him. I couldn't hit him with a gun. He'd fly up and lay down. An old-time cow-puncher came along the road there and I didn't have a rope, so I says, Mr. Crocker was his name, "Will you let me have that rope?" He goes back behind some sagebrush and I get the rope ready just like I might rope him, you know. And just before I got there, he started up and I throw that

rope as far as I could and it caught him round the neck. It was the prettiest little thing you ever seen. (laughter) I pull him down to, Mr. Crocker come along and he got hold of the eagle, turned him over, put the rope on his feet. And there wasn't a thing wrong with him. We kept him, we kept that eagle for I don't know how long. He was a pet and I finally gave him to a taxidermist.

This bear I roped, he got out of a trap, he had two toes in the trap. I had a dog with me and this dog kept fightin' him. And he turned around until he finally turned himself out of the trap. I had my two sisters and another cowboy was with us and I was down trying to put a shell into the gun. The shell got clogged, and the bear, he started out and I started in after him. Well, John Martian, this cowboy he come on out. I was kind of crippled, I had my knee cut, and so he says, "Let me have the gun." And he went on with the dogs. Pretty soon, I heard him shooting. And I knew that was all the shells he had and he had never touched the bear.

I said to Laura, "Let me have your horse." I had a horse I was afraid I couldn't rope off of. I had a brand new braided rope from California. A dandy. It was beautiful. I got my rope and I jumped on her horse and I went out there and I saw the bear going across this flat. So I got between him and the timber and this dog, that made him very eager soon as he saw. I said, Get him, Rover. Bite him. And he did. He heeled him, you know. The bear sat up like that and I throwed my rope on him. I snubbed him up to a tree.

And John comes along and by that time it was all over with. And he comes over to where I was and he said, "You got any more shells?"

And I said, "No."

And he says, "Well, what are you gonna do?"

And I says, "Well, you kill him with rocks while I hold him." He finally got him, knocked him down then got up close to him and cut his throat. He was a great big brown bear, beautiful bear. But I would never kill another.

(A women asks an inaudible question.)

Mr Heck: They, my grandmother, come from Germany when she was 15 years old. And she come out to New Mexico on the first ox train out of St. Louis. And she stopped at Las Vegas, New Mexico, and went to work there as a waitress in a hotel. And my grandfather was a soldier at Ft.

Union and that was how he met her in Ft. Union, Las Vegas. And later on, he got married. They got married and the government put them on a station on the Old Santa Fe Trail. They took care of this station for a good many years. It was out south of Cimarron about 18 miles and they call that place Heck Canyon now, where they was staying.

I didn't tell you about Clay Allison. Clay Allison got after a bunch of robbers or something. He stopped at this place to change horses. My father let him have one of his horses and there he went. That was where my father was born, Heck Canyon.

Man asks: Was this Clay Allison going to New York? Was he the man who went to Washington and then to California and then back to New York? (inaudible) And he passed through here in Taos on the old mountain pass?

Mr. Heck: This Clay Allison, at one time, he was sheriff. He had a . . . they's been different write-ups about him. Some of them class him as a desperado. Some of them say he never killed a man didn't deserve it. One night, they tell a story of Clay Allison and it's true, there at the old St. James Hotel in Cimarron. Him and a feller by the name of, I believe it was Pancho, they called him Pancho, they was a pool hall, a pool table inside the saloon and Pancho would get on one side of the table and Clay Allison would get on the other and they'd argue. What they was wanting was to get to draw first. That's what they'd want. Well, they'd argue a while and then they'd go up to the bar and take another drink, then come back to this pool table and argue again. Finally, there was two shots fired and the light went out. They had this big light above this pool table. And when they got everything figured out, Pancho was killed. Clay Allison killed him. But he'd draw first. You'd heard about that. That was in the old St. James Hotel.

Elizabethtown
(inaudible question)

Mr. Heck: I don't remember for sure. But there is history on that. That's wrote up in some book.

Man asks: Do you remember about the mining in Moreno valley on the river?

Mr. Heck: When we went up there, the old Eleanor Dredge was operating. And it operated up until, I believe it was about 1909. Elizabethtown was quite a town. It was a big town. They had, I

think, they had nine saloons there (laughter) And surely big stores..... and Herman Froyd. (**Man interjects: They even had a bank.**) I believe they did. That was the first courthouse up in Colfax County. But I remember lots of those old miners. It was quite a place. I liked Elizabethtown. Of course, I was a young boy there. They'd have a Put on the 4th of July. They had a fine band, one of the best bands and then they'd had old man Everington. He had a natural gray beard and everything and he'd dress up like Uncle Sam on the 4th of July. And we had burrow races, horse races, potato aces and the jack hammers and the drilling races, miner's races. They had big races and then that night, they'd have a dance. Then they had a little jailhouse there. The jailhouse was always full by morning. (laughter).

Man asks: They used to celebrate 4th of July in great zeal, didn't they?

Mr. Heck: Yes. Every year there in Elizabethtown. And Louie Harborstitch, he was the band leader. And he taught every instrument. He'd teach them. He was a wonderful feller.

Woman asks: Did you know Mrs. Beimer's parents? She told me one day up there there was a picture in the newspaper of a grave that he's took. And she told me that was her mother's grave. And I didn't know that the Beimers were in Elizabethtown.

Mr. Heck: Yeah. They come in, well, let's see, they musta come in there long about, I imagine about 1910 or 1912. They had a plot of land development there. Company bought out a lot of land, then put it out there in 40 acre tracts and Beimers got one of those tracts.

Man asks: Did you know Juan Contillas andflats?

Mr. Heck: Yeah, yeah. He worked for Mr. Larry for many years.

Man: Juan Contillas had all the Taos people washing gold (inaudible paragraph).

Mr. Heck: Yeah. He worked for Mr. Larry for a good many years. That was quite interesting. They took water out of way up in the north, in Moreno, out of the ponds, and they put that water in little dams and held it. When the dam got full, they'd run it down these pikes down a terrific gray and the water forced it just like a hose. It'd tear down these big banks and wash them. What they'd call a sleuth box would be probably a mile long where this water would run through

Another man asks: Were you there when they built the ditch in the head of that river?

Mr. Heck: No, no that ditch was built before we come up there. Yeah, but it had water in it. There was running water in it.

Black Lake

(The rest of this tape is predominantly inaudible as a man in the audience is doing most of the talking and he is not up by the microphone.)

Man asks: You knew there.....Black Lake when Martinez was there?

Mr. Heck: Uh-Uh

Man continues: (More questioning about Martinez before it was Black Lake)

Mr. Heck: I don't remember that.

Man: Do you happen to know the.....Martinez?

Mr. Heck: No.

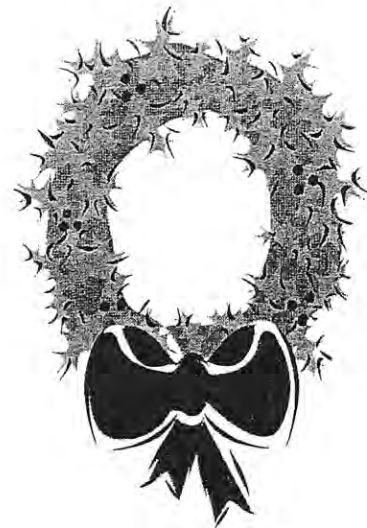
Man: Martinez, my grandfather moved over there....(inaudible dialogue).

Mr. Heck: I don't even remember the post office being called Black Lake. Was it? I know they got mail there, but I don't know the directions.

Man: (inaudible dialogue).

Mr. Heck: We had one of them wars. Tried to fine one Finally some young feller caught him one and give it to him. Make started out really natural. I told him come onto Elizabethtown. Joe Sweringer he finally got to be the, for years and years, the stagecoach driver from Springfield to Elizabethtown.

(Several minutes of the tape are barely discernible. Then, I heard inaudible dialogue and the end of the tape.)





Arroyo Hondo Capilla
Courtesy, Southwest Research Center of New Mexico

ARROYO HONDO: PADRE MARTINEZ CONNECTION BY JUAN ROMERO

My mother Claudia Garcia is from a rustic village in northern New Mexico called Arroyo Hondo. I am very familiar with my genealogical roots on my father's side,¹ but not on my mother's side. There is *lucuna* that I yearn to fill. She is from Arroyo Hondo, but died at the relatively young age of 58 in the year 1969, before the time of my heightened interest in family "roots."

According to Mom, we are related to Padre Antonio José Martínez, Cura de Taos, whose family members were the founders of the area's villages. The relationship to Padre Martínez would be through my mother's father Ricardo Garcia (b. 1881) whose own mother was Paublita Martínez. Together with his wife Guadalupe Gonzales, Richardo ran the *estafeta*² [post office] during the forties at two different locations in lower Arroyo Hondo.

We used to call my maternal grandparents Tito and Tita. They had a small store in conjunction with the

post office, but not a saloon. I remember the first *estafeta* as a long rectangular adobe structure with "dirt" floors.³ In the back yard were cherry trees with a swing hanging from a branch, and a deep well with refreshing cold water. It was the only source of household water in a dwelling without indoor plumbing, although a small brook ran along the outside of the house and the Rio Hondo flowed parallel along the pasture land about a hundred yards down the hill.

In the mid forties, a new major highway was built, and emphasized the traditional division of the village of Arroyo Hondo that always had its "upper" and "lower" parts about four miles apart. The new road took away part of the property where the family home and *estafeta* used to be. Tito and Tita then moved a short northwesterly distance down and across the river very close to the *plaza antigua*⁴ near the lower *morada*⁵ that no longer functioned as such. Within

a relatively short time, someone else (Herb Rael?) took over the property next to the new road and built a saloon and dance hall with a gasoline station and store attached. For a many years afterwards, when we used to visit Taos from Los Angeles on family vacations, we would stop in Arroyo Hondo and get a drink of that cold and refreshing water so well remembered. The difference now was that it came channeled through a spigot.

Tita, grandmother Guadalupe Gonzales, died in 1944, and Tito, grandfather Ricardo Garcia, continued to operate the *estafeta* until the early 1950's. One of my mother's sisters, Paublita, together with her husband, operated an *estafeta* and store in nearby Arroyo Seco. Other relatives operated an *estafeta* in neighboring Valdez, and another relative with the same Garcia-Martinez bloodline continues to own and operate a saloon next door to the Valdez *estafeta*.

There is a tenuous connection between the *estafeta* and our

relationship with Padre Martinez. "A significant fact," states Reyes Martinez, writing in 1936, is that the "Post Office remained in the old Martinez home and family for fifty-five years."⁶ Reyes and his family were related to Padre Martinez through marriage.⁷ Since our family, through Tito, continued the tradition of the estafeta, we may have a family connection to Reyes Martinez and a distant relationship to the Padre.

We are likely more closely related to Padre Martinez through Paublita Martinez, the mother of Tito (grandpa Ricardo Garcia). Paublita's father was José Antonio Martinez (born about 1840?). Southwest historian David Weber refers to a José Antonio Martinez who may be this same man (Tito's father), or more likely his grandfather.

One scouting party led by Don José Antonio Martinez of Taos — **perhaps a relative of don Severino's [my emphasis]** reconnoitered the San Luis and Arkansas valleys of today's southern Colorado...⁸ This José Antonio Martinez, related to the father of Padre Martinez, was active in the same general area as my own great grandfather José Antonio Martinez, but lived at least one generation earlier than his namesake mentioned by Weber. They may be father and son. If there is a blood relationship between these two men by the name of José Antonio Martinez, then Padre Antonio José Martinez is related to me through my maternal great-great grandfather.

The Shangri-La of the tri-village area of Arroyo Hondo — Arroyo Seco — Valdez is replete with great beauty, mystic sensibility, and history. In spite of its starkness, or maybe because of it, this thinly populated small rustic area has produced more than its share of folk artists, scholars and poets during the last two centuries.⁹ Descendants of New Mexico's original Hispanic settlers of the sixteenth and seventeenth centuries migrated in different directions. They reached the area along the Rio Hondo and founded villages in 1804 and 1805 as natural extensions of the northern borderland of the Spanish Kingdom.

The Rio Hondo originates on the slopes of the Sangre de Cristo

Mountains, the highest in New Mexico, and flows westward to carve out a deep swath of green in the sagebrush plain before emptying into the canyon of the Rio Grande. In leaving the mountains it passes the hidden village of Valdez. Three to four miles downstream through a narrow gorge lay Arroyo Hondo. The Spanish did not occupy the valley during the early period of colonization in New Mexico.¹⁰

The "Taos Ski Valley," in operation since the 1950s, is located just behind and to the northeast of Arroyo Seco and Valdez. Below and to the west of the Ski Valley is the beautiful and hidden valley of Valdez. Don José Luis Valdez, a native of northern Spain (Oviedo in Asturias), founded the village of Valdez in the late 1790's. The village was originally known by the name of its patron saint San Antonio. That remains the name of the chapel.

The village of Arroyo Hondo, a few miles west of Valdez and twelve miles north of Taos. Is divided into an upper part and a lower part. The Arroyo Hondo River empties into the Rio Grande at the foot of a canyon that ends lower Arroyo Hondo. The northern junction of these rivers was the location of John Dunne's toll bridge in the early twentieth century. He was a tall well-known Taos character — who local people affectionately called Juan Largo. A natural, healing hot spring lies nearby southward of the river's junction. Scenes of Easy Rider were filmed in the vicinity during the late fifties. In the mid-to-later sixties, "Hondo" became a location of choice for several encampments of "Los lippies." Some of the real estate of the area has been developed, "California-ized" some would say, against the wishes of many local old time residents. Nevertheless, most of the area retains its rustic charm and special beauty.

Between 1802 and 1804, many of the Abiquiu Martinez clan as well as their many relatives---especially Trujillo, and Valdez---were moving from Abiquiu to Taos and environs such as Arroyo Hondo and Arroyo Seco. At the same time, the parents of Padre Martinez, Severino Martinez and Maria del Carmel Santistevan,

were moving from Abiquiu into Taos with their six children. The eldest at eleven years of age was young Antonio José (the future priest). He had two sisters and three more brothers.¹¹ The Martinez people of Abiquiu and Taos were colonizing upper and lower Arroyo Hondo and Arroyo Seco about 1804 and 1805.

The Martinez clan was one of the most noble and respected families of Taos county. For centuries, the Martinez clan has settled throughout the county, and has dominated ranch and social life. The lands of this family extend from Colorado to Otra Banda to Arroyo Seco and Guadalupita... The first settlers of the Arroyo Seco valley were from the Martin family of Abiquiu. The name was later changed to Martinez. At the beginnings of the 1800s, they were clearing forests and preparing the fields for the day that they would settle there.¹²

Arroyo Seco was founded in 1804 when Don Cristóbal Martinez and Don José Gregoria Martinez of Rio Arriba County sowed their harvest there before establishing their haciendas in 1807.¹³ A few miles northwest of Arroyo Hondo is San Cristobal that was probably named after Cristobal Martinez, the co-founder of Arroyo Seco. In the course of the seventeenth and eighteenth centuries, there were several men of New Mexico with that same name of Cristobal Martinez. They were all descendants of Herman Martin Serrano, a common ancestor of the Martinez clan of Abiquiu and Taos.¹⁴

Don Vicente Martinez¹⁵ came to Taos from Abiquiu, and later moved to Arroyo village, that he helped found in 1804. He became a wealthy trader, and established in Arroyo Hondo the first outfitting post in north central Taos County. Later on, Taos took over the outfitting business and later shared it with Abiquiu. Vicente Martinez married Salome Lucero, and their children continued to live in the old Martinez home in Arroyo Hondo for many years. From the union between Vicente Martinez and Salome Lucero, the Arroyo Hondo Martinez Clan of Arroyo Hondo and Arroyo Seco came forth.¹⁶

In speaking about the Martinez family, we are then talking about the history of the county [of Taos].”¹⁷ Romolo was the oldest son of Don Vicente and Salomé Martinez. He directed the business affairs of the family, carrying on the trading business begun by their father, managing also the herds of cattle and horses and their farmlands. He was in charge of their considerable cash inheritance that he kept in the old family safe, and was the only one who knew the combination. Romolo did not leave money, but he left books on philosophy, higher mathematics, law etc., likely from the library of Padre Martinez obtained through Padre Lucero of Arroyo Hondo.

Romolo’s younger brother was Don Julian Martinez, born in Arroyo Hondo on January 20, 1851. Instead of his elder brother, Julian is the one who succeeded his father Don Vicente as the patriarch of Arroyo Hondo. Six months after Julians birth, Bishop Lamy came to New Mexico as the new leader of the Church. Continuing his conflict with Padre Martinez. Bishop Lamy became and remained friendly with this particular Martinez family, sponsoring Julian’s education at St. Michael’s College in Santa Fe.

In the 1840’s, Arroyo Hondo used to be “two flourishing villages. In the 1850s, the government transferred the last parcels of Martinez family land holdings to the Indians of Taos Pueblo, and then the family begun to disperse to all sides. The gold strike in Colorado (1860s and ‘70s) lured away about one-third of the sunken valley’s population.”¹⁸ The 1880s were a busy and significant time in Arroyo Hondo. In 1881, the railroad lines throughout Southwest were being completed. The post office was established in Arroyo Hondo, and a placer mining boom began. Don Julian used his inheritance¹⁹ to begin a little general merchandise store. He converted a room of the house, selling groceries at one end and liquor at the other. The year 1881 was also the birth year of my maternal grandfather Ricardo Garcia of Arroyo Hondo.

The mine continued for two years and brought prosperity to the

village that flourished at the time. There was employment for “good wages” for all the men of the village who wanted to work. Don Julian had just turned thirty, and had all their trade as his business greatly increased. Soon he acquired large holdings of lands and became the owner of extensive herds of sheep, horses and cattle. Julian Martinez directed the political affairs of Taos County for many years “with absolute sway,”²⁰ wrote his son Reyes Martinez.

Don Julian wrote to Washington, D.C. in the name of the people of Arroyo Hondo and requested the establishment of a post office. The government granted the request and appointed Don Julian Martinez as the first post master of Arroyo Hondo. He held that position for twenty-three years until 1904 when he retired from business and moved to Santa Fe.

On November 15, 1894, Don Juan de Dios Martin (AKA Martinez) [related to Don Vicente Martinez?] signed the document that transferred the Church property of Holy Trinity Church in Arroyo Seco to Archbishop Don Plácido Luis Chapelle.²¹ He did this together with Don Seferino (sic) Martinez and Don Prudencio Cruz as cosigners. Don Juan de Dios Martinez²² was a very learned and intelligent man who established himself in the large ancestral hacienda near where many of his progeny lived [Salto Street on top of the hill and near the main road that later became the highway to Taos?]

Julian and his youngest brother Bonifacio Martinez remained in the old home operating the estafeta. Reyes Martinez described his father as, “stern but loving” man who gave his children “the best of an education.” Together with his sister Cleofas, Reyes remained at the family homestead in lower Arroyo Hondo until Cleofas was married and moved out.

Reyes and Cleofas was related to Padre Martinez through marriage, if not directly by blood. Their paternal grandfather Don Vicente was a brother-in-law to Antonio José Martinez. “...After his parents [of Padre Martinez] moved to Taos, he married my grandfather’s sister

[Maria de La Luz Martinez]. She died a year later...”²³

For Cleofas, her relationship to Padre Martinez was uneasy and somewhat uncomfortable. This is perhaps because Bishop Lamy used to “stop at my grandfather’s [Don Vicente] house”²⁴ when he came to Arroyo Hondo to administer Confirmation. The bishop, moreover, was a benefactor for the education of her father Julian at St. Michael’s College in Santa Fe. She had definitely internalized the French propaganda demonizing Padre Martinez. This is clearly shown by her use of Willa Cather’s fictitious name for Bishop Lamy’s Vicar General Joseph P. Mauchebeuf. Cleofas describes the scene of excommunication of Padre Martinez: “...the Bishop sent Eather Valiant [sic!] with a letter of excommunication for the Padres Martinez and Lucero.”²⁵ Cleofas also maligned Martinez with the same calumnious paintbrush used to tarnish all of the native Hispanic priests of New Mexico. Neither Bishop Lamy nor his Vicar General Father Mauchebeuf ever publicly or formally accused Padre Martinez of sexual immorality or of concubinage. Nevertheless, Cleofas Martinez Jaramillo—echoing anti-Mexican, anti-Catholic, and anticlerical prejudices of her time—asserted the generalization that “...priests throughout New Mexico, being such a great distance from their Bishop’s jurisdiction, became careless in keeping the laws of the Church and established their own rules, abrogating the celibacy of the priesthood.”²⁶

One of the priests that Cleofas Jaramillo scathes nominatim is Padre Mariano Lucero of Arroyo Hondo, a student of Padre Martinez, and later his friend and neighbor. Padre Lucero may even have been related to Cleofas Jaramillo through her own mother who was Salome Lucero, the wife of Don Vicente Martinez. Padre Lucero assisted Padre Martinez with the last rites in the last hours of his agony and death. After Padre Martinez died in 1867, Father Taladrid took over not only Taos, but also the Arroyo Hondo parish of Our Lady of Sorrows (Nuestra Señora de

Dolores), driving out Padre Lucero who had been excommunicated together with Padre Martinez. In his own final year, Padre Lucero “moved to Ranchitos de Taos”²⁷ where Padre Martinez had a private chapel called La Imaculada Concepción. The chapel was nearer to the home of his parents²⁸ where young Antonio José had grown up. The Padre’s childhood home is now referred to as “the Martinez Hacienda.” That Chapel was most likely his private oratorio west of his residence, as designated in his will, as his place of burial. His body was later moved to the Kit Carson Cemetery in the center of Taos, a property formerly belonging to Padre Martinez until he gave it over as burial ground for the Americans who were killed at Turley’s Mill during the Taos uprising in early 1847.

In her book *Shadows of the Past*, Cleofas M. Jaramillo casts Padre Lucero as a priest living in concubinage. In speaking specifically about Padre Lucero, Cleofas Jaramillo refers to “...Doña Mela, the priest’s wife...”²⁹ She equivalently calls Padre Lucero a miser—“the old Padre worried about hoarding his money”—and finally a “schismatic.”³⁰ These allegations echo those of Willa Cather whose main informants were sources hostile to Padre Martinez and very close to the French clergy who were at such odds with Martinez and Lucero. In spite of whatever faults they may have had, the native Hispanic priests nourished the Catholic faith and ferent piety of their people with the sacraments, their preaching and teaching, and through the popular religiosity that they respected but would prove to be so strange to a foreign clergy.

There are five religious structures connected to the life and history of Arroyo Hondo. They have been the repositories for much of the religious life of the village, and for many of its art treasures that have been collected by the Taylor Museum in Colorado Springs. The following enumeration and commentary does not include the San Antonio Chapel of Valdez, or the original Holy Trinity Church of Arroyo Seco (now restored). The Arroyo Hondo religious structures are the following: 1) the parish church of

Nuestra Señora de Dolores (Our Lay of Sorrows) in upper Arroyo Hondo, and its adjacent 2) upper Morada just up the hill and behind the church. Art collector Larry Frank³¹ and his wife live in that morada. Next to the morada is the campo santo where my maternal grandparent are buried. Tall wooden crosses mark their graves that are next to the grave of Nicolas Martinez, father of some of my first cousins.³²

In lower Arroyo Hondo, 3) the “Martinez Chapel” was built next to the Martinez family’s original large adobe house. It no longer stands, but used to be located in the empty lot on the bluff south of the present location of the estafeta. The chapel finally deteriorated for lack of care, and its adobe bricks were used to build the house next door. Directly across the river used to be 4) the “Medina Chapel” that also no longer exists. It was razed when the Medina family converted to a sect probably connected to the Anabaptists. The Protestant missionaries used to come by the river, conduct prayer services, and invite people to be baptized. The Medinas were re-baptized in that sect, razed their family chapel, and sold its religious images to the Taylor Museum.

Not far to the west, on the other side of the small bridge, is the fifth religious structure of Arroyo Hondo, 5) the lower Morada that still exists. Many of its art treasures are either in the possession of The Taylor Museum or of Larry Frank. However, it still houses one crucifix that is considered a special piece of New Mexico folk art. I remember as a child going to confession in that morada a few yards from my grandparents’ house and estafeta. The parish priest from Our Lady of Sorrows would also use the morada as a “multi-purpose” hall for catechism class, and to show films for the entertainment of the people. I saw my first Cantinflas movie there, and do not think this usage would have offended the very traditional people who knew this was a sacred space in which many Penitentes so fervently prayed throughout the nineteenth and early twentieth centuries. Although deteriorating somewhat, the chapel is still in active

use, but not by a confradia of Penitentes. A group of women with a devotion to San Antonio meets there regularly to pray.

The church of Nuestra Señora de Dolores, Our Lady of Sorrows, in upper Arroyo Hondo has been beautifully restored in the recent past. It is no longer a separate parish, but is attached to and served by the parish and pastor of Holy Trinity in Arroyo Seco. The original church of Arroyo Seco was artfully restored a couple of years ago. The church remains, grows and is renewed, not only in its structures but also in its people of such great faith and devotion.

Spring 2002



¹ My Uncle Tom Romero has researched the topic well. His own vanity license plate, "FXR," proudly proclaims, to anyone able to decipher it, that he is a descendant of a certain Francisco Xavier Romero who came to Santa Cruz, NM in 1693. Uncle Tom has made a serious hobby of researching the identity of this ancestor because of a double challenge. He received the first one during his college days from Fray Angelico Chavez, the deceased dean of New Mexican history, who related that FXR had some unsavory baggage connected to him. Uncle wanted to prove Fray Chavez wrong! The second challenge, and real impetus for research, came from his own children as he began retirement. They told him that he really would not be able to translate a tone, a collection of documents that were handed down in the family. My uncle met the challenge well

² Older Spanish word for post office; people of Mexico today much more commonly use correo

³ The floors of adobe houses in New Mexico were fashioned from the earth prepared in a special way. The floor with animal's impervious surface that could be easily swept and washed, and when dried, would form a very hard and

⁴ The old center of the town in the early 1800s until the 1880s. It consisted of a very small area, the equivalent of less than a city block of a small town or neighborhood of the 1950s.

⁵ Morada comes from the Latin word morari, to dwell. It is a "dwelling place" or special place of prayer for the Brotherhood of Penitents, Los Hermanos de Nuestro Padre Jesus Nazareno, who maintain a special devotion to the sacred passion and death of Christ.

⁶ Ibid.

⁷ His granduncle was the brother-in-law of the young man Antonio José Martínez who, after becoming a widower, went to the seminary in Durango.

⁸ D. Webber, *On the Edge of the Empire: The Taos Hacienda of los Martínez*, 1996, Museum of New Mexico Press, P. 44. Weber cites as his source A. B. Tomas, "Documents...Northern Frontier, 1818-1819," in *New Mexico Historical Review* for April 1929: pp. 152, 158, and 159. It would definitely be worthwhile to check out what is his connection to Padre Martínez and to the José Antonio Martínez who is my grandfather's grandfather. Are they the same person? Father and son? No relations?

⁹ Juan B. Rael of Arroyo Hondo was a professor at Stanford during the forties and fifties. He was an authority on *Alabados*, and New Mexico Folk Tales. A building at the University is named after him. Cleofas Martínez Jaramillo and her brother Reyes Martínez wrote about Arroyo Hondo. Reyes wrote in essays for a Works Administration Project (WPA) of the Federal Government during the mid 1930's and these writings are in the New Mexico State Archives. Cleofas wrote *Shadows of the Past* (Ancient City Press, Santa Fe, June, 1972) and *Romance of A Little Village Girl* (Paso por Aquí series of UNM Press, 1955.) There is a well-regarded anonymous folk artist of religious santos, presumed to be from Arroyo Hondo is known as the Arroyo Hondo Master. Another well-regarded artist whose work graces the area was José de la Gracia Gonzales (1835-1901). Although not a native of NM, he was "the most important Hispanic painter working in New Mexico after 1860," says William Wroth in *Images of Penance, Images of Mercy, Southwestern Santos in the Late Nineteenth Century*. He was the painter of the original artwork, in particular the titular image of Holy Trinity in the original church of Arroyo Seco. A contemporary professor, journalist, and poet of nearby Arroyo Seco is Larry Torres, author of *Yo Seigo de Taosí* (El Crespúsculo, Inc. 1992).

¹⁰ Arroyo Hondo, *The Folk Art of a New Mexican Village*, Robert L. Shalkop, The Taylor Museum of the Colorado Springs Fine Arts Center, pp. 48, 1976.

¹¹ Besides Padre Martínez, the other children in order of birth were the following: María Estefana and Juana Martia; José María de Jesús, José Santiago and Juan Pascual Bailon.

¹² My translation, Torres, *Larry Torres, Yo Seigo de Taosí. Ensayos Culturales Nuevo Mexicanos* El Crespúsculo, Inc., 1992, p. 176.

¹³ Ibid, p.2.

¹⁴ Fray Angelico Chavez, *Origins of New Mexican Families*, p. 224.

¹⁵ Vicente Martínez was the brother-in-law of the newly married Antonio José Martínez, soon to become widowed and later the "Priest of Taos." His sister María de La Luz Martínez became the wife of the future priest, but she died within the year, giving birth to a daughter also named María de La Luz.

¹⁶ Cleofas M. Jaramillo, *Shadows of the Past*, names the four boys and one girl: Romolo, Julian, Feliz and Bonifacio, and finally Lorencita. Cleofas and her brother were children of Julian.

¹⁷ Torres, Op. Cit. p.56

¹⁸ *Shadows*, p. 111

¹⁹ Cf. New Mexico State Archives, Reyes Martínez, Essay on "The Martínez Family of Arroyo Hondo" written December 11, 1936 for the Public Works Administration (WPA). Don Julian Martínez used \$2,000 from the sale of the family's extensive Tierra Amarilla land grant to invest in wealthy Santa Fe attorney Thomas B. Catron's general merchandise store.

²⁰ Ibid.

²¹ Torres p. 55

²² Cf. Torres, p. 56. He married Doncella Ramoncita Sanchez, and from this union were born the following: **Toribio** – [who married] Celina Duran; **Feliciana** – Fedelino Herrera; **Leandro** – Juanita Medina; **Maximiliano** – Juanita Pacheco. **Abelino** was adopted and took the name Martínez – Francisquita Maestas; **María Anita Martínez** – Onecimo Torres; **Miguel** – Rafaelita Pacheco. **Satorino** – Esequiel Rael from Questa. **Andalecio** – Alicia Cordova, still living. **Marelina** (the last to die) – Eraclio Martínez of Questa; **Timotea**, the youngest daughter – Onecimo Vigil. The last son was **Don Lucio Martínez**. From these unions 63 grandchildren have progeny throughout the county of Taos.

²³ *Shadows*, p. 111

²⁴ Ibid. p. 112

²⁵ Ibid. p. 112

²⁶ Ibid.

²⁷ Jaramillo, p. 114

²⁸ Now referred to as the Martínez Hacienda, and maintained by the Kit Carson Historic Museums.

²⁹ Ibid. p. 113

³⁰ Ibid. p. 116

³¹ Larry Frank is connected to Los Angeles-based haberdashery of Harris and Frank, and is the author of *Kindom of the Saints*, Crane Publishers, Santa Fe, 1985. It reatures his collection of *santos* and *bultos*.

³² Aunt Fedelia's father. File married Solomon Garcia, Mother's younger brother.

A Call to Action: A Project for History Buffs
An Invitation from Ayer v Hoy

Editor Kathy Cordova

This issue offers an activity that could easily involve you, the reader. "From the Editor" mentions the cassette tapes from the Taos County Historical Society's Archives. My Communication and Journalism students from the University of New Mexico-Taos have enriched their writing and love of history by transcribing and reporting from these tapes. The pages of Ayer v Hoy record their work in print form. It would remain highly unfair and counterproductive to exclude other history buffs from this exciting (albeit tedious) work. This issue includes a listing of 187 program recordings dated 1960-1990. The Society rescued many of the tapes from a flooded basement, so a few of the recordings may sound garbled. The late Curtis Anderson and others made the further preservation of this work a personal mission. If you feel moved to check out a tape (or more), listen to it and write out what you have heard for this publication, please contact TCHS president Bob Romero and arrange to check out a tape. When you have completed your written account, please return the tape to Bob and call Kathy Cordova to arrange printing your labor of love. The project expands participation and serves to benefit area history as well. Better yet, you will become a part of preserving this valuable collection for the future.

Taos County Historical Society
PROGRAM RECORDINGS
1960-1990

- No. 1
Oct. 3, 1952 Ernest L. Blumenschein, Artist
Associated Press Interview on Modern Art
Interviewed by Mrs. Ruth Fish
- No. 2
1958 Ernest L. Blumenschein speaking at his Retrospective
Moderator, Dr. Reginald Fisher
Side A On Art
Side B On Victor Higgins
- No. 3
Oct. 3, 1952 Ernest L. Blumenschein with Mary Greene Blumenschein and Helen Greene
Blumenschein and Laura Bickerstaff.
Moderator, Mrs. Ruth Fish

Recorded by Fred and Josephine Mazzala
- No. 4
Jan. 29, 1960 Meliton Trujillo, singing "Corridos" (a merry song accompanied by guitar in the
flamenco fashion.)

This was the first meeting of TCHS after its formation on January 15, 1960.
- No. 5
Feb. 26, 1960 Sketch of Alex Gusdorf, by Mrs. Elsie Weimer, daughter.

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- No. 6
Feb. 26, 1960
Elueto Medina, singing with violin and Nat Flores, guitar.
Entriegas, Polkas and other Spanish songs.
Entriegas de Novios – Newlyweds.
- No 7
Mar. 18, 1960
Sketch of Mr. Inocencio Martinez
By Jacob Bernal, Vice President TCHS
- No. 8
Mar. 18, 1960
Founding of Taos County Historical Society
by Helen Greene Blumenschein
- No. 9
Mar. 18, 1960
Epic of Manuel Atocha Martinez
By Esquipula Martinez

The kidnapping of son of Juan Julian Martinez and Maria Joseph Garcia Martinez
(Published in the Summer 2001 Issue)
- No. 10
March 18, 1960
Meliton Trujillo, singing
- No. 11
Apr. 11, 1960
Pollen Analysis in Archaeology
Dr. Fred Wendorf
- No. 12
May 14, 1960
State Folklore Society meeting at the Harwood
Mayor Rivera, Taos
- No. 13
May 14, 1960
State Folklore Society meeting
Panel Discussions
- No. 14
May 27, 1960
Indian Arrowheads
Charles Reynolds
- No. 15
May 27, 1960
Taos Indian Pueblo People
Patsy Romero
Demonstration of the Belt Dance by her
- No. 16
June 11, 1960
Ernest L. Blumenschein Memorial Service
- No. 17
Indians of North America
John Collier

-
- No. 18
July 8, 1960
Autobiography of Rev. Gabino Rendon, born 1864
Father-in-Law of Jacob Bernal, V.P. TCHS
- No. 19
Oct. 28, 1960
“La Compana Encantada” by Jacob Bernal, V.P. TCHS
- No. 20
Nov. 25, 1960
Enduring Navajo, and Chant
Laura Gilpin
- No. 21
Jan. 1961
Matachines Songs by San Ildefonso Pueblo Musicians
Recorded by John Campa, Head of Anthropology,
University of Nebraska, Lincoln, Nebraska
- No. 22
Jan. 27, 1961
Taos Firsts
Felix Valdez
Trappers, Indians, Immigrants, Granary of the West, Spanish Weddings,
Penitentes, Newspaper, Schools, Mining, Artists, Taos Lightening and El Parrem.
(Market Place)
- No 23
Feb. 24, 1961
Indian Children of Today and Yesterday
Telesfor Romero
- May 24, 1961
Side B Taos Pueblo Today and Yesterday
- No. 24
Feb. 28, 1961
Songs by Elisa Montoya
Recorded by Helen Greene Blumenschein at the home of Josephine Cordova
- No. 25
Mar. 24, 1961
Early Taos Court Decisions
Meliton Trujillo

Side B Inocencio Martinez by Jacob Bernal
- No. 26
Mar. 24, 1961
Court Proceedings in Taos
Esquipula Martinez
(Published in the Winter 2001 Issue)
- No. 27
Apr. 13, 1961
Deer Dance Story and Butterfly Dance
Mrs. Regina Cata of San Juan Pueblo

-
- No 28
Apr. 28, 1961
History of Ojo Caliente and its Mission Church
Mrs. Theodore Heck
(Published in the Spring/Winter 2002 Issue)
- No. 29
Aug. 25, 1961
The Maxwell Land Grant
William A. Keleher
- No. 30
Sept. 22, 1961
Two Strong Men of Placita
Pedro Montoya
- No. 31
Sept. 22, 1961
The Wagon Road to Santa Fe previous to 1885
Helen Greene Blumenschein
- No. 32
Sept. 22, 1961
Goods and Merchandise over the Santa Fe Trail
Lupe Baca Vaughn
- No. 33
Oct. 27, 1961
Dr. Henry Connelly, Governor of New Mexico
Calvin Horn, President of NM Historical Society and member of TCHS
- No. 34
Dec. 5, 1961
Leon Gaspard
The Taos Art Association honors Leon Gaspard at the Casa Cordova Restaurant
Gaspard speaks
- No. 35
Dec. 8, 1961
Fallout and Radiation
Harry Schulte, Los Alamos, NM
- No. 36
Dec. 15, 1961
History of St. Francis of Assis Mission at Ranchos de Taos
Celso Martinez, Jr.
- No. 37
Feb. 23, 1962
Early Settlers in Carson, NM
Elmer Shupe
(Published in the Spring/Winter 2002 Issue)
- No. 38
Feb. 23, 1962
Ranchos de Taos, its settlement
Meliton Struck
(Published in the Winter 2001 Issue)

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- No. 39
Mar. 7, 1962
Tribute to Mary Baca Olguin in Guatemala City, March 7, 1962
Transcribed by Helen Greene Blumenschein from a tape given to Mary B. Olguin
- No. 40
Mar. 23, 1962
Las Familias de el Prado
Archaeological Excavations at Pot Creek and Picuris Pueblo
Dr. Fred Wendorf
- No. 41
Mar. 16, 1962
La Familia de El Prado
Historia de Prado (in Spanish)
Don Macedonio Cardenas

Side B Arroyo Seco y Taos y Candado Taos
Don Donaciano Romero
- No. 42
Apr. 27, 1962
New Mexico Trade and Camino Real
Mrs. Fabiola de Baca Gilbert
- No. 43
1962
Dona Maria Augustina Valdez
Ruth Fish from her collection "La Donas"
- No. 44
June 27, 1962
Santos and Santeros
Elmer Shupe
- No. 45
Use of Native Plants for Healing. Banishment of Curses and "Bad Eye"
- No. 46
Aug. 27, 1962
History of Taos
Fr. Angelico Chavez
- No. 47
Sept. 28, 1962
Mining (in New Mexico)
Elmer Burch
- No. 48
Oct. 26, 1962
New Mexico Architecture
Dr. Bainbridge Bunting
- No. 49
Nov. 24, 1962
The Witt Family (in New Mexico)
Jack K. Boyer
- No. 50
Nov. 2, 1962
Howard Cook interviews by
Helen Greene Blumenschein in Taos

No. 51 Nov. 2, 1962	Life of Ernest Blumenschein
No. 52 1962	Barbara Latham Cook interviewed by Helen Greene Blumenschein April 2, 1962 Brett at Home
No. 53 1962	Tape No. 2 of Artists Interviews Helen Greene Blumenschein
No. 54 Jan. 23, 1963	"Blankets" Elmer Shupe
No. 55 Jan. 23, 1963	Old Taos Map Rowena Meyers Martinez
No. 56 Feb. 22, 1963	Teresina Bent Sheurich, daughter of Gov. Charles Bent of Taos Mrs. Ruth Fish
No. 57 Mar. 1, 1963	Early Life in Las Vegas Daniel Kelly
No. 58 Mar. 24, 1963	Mrs. Alexandra Fechin interviewed by Helen Greene Blumenschein
No. 59 Mar. 22, 1963	Taos Archaeology Helen Greene Blumenschein
No. 60 Feb. 23, 1963	Early Life in Ranchos de Taos Meliton Struck
No. 61 Mar. 22, 1963	La Dona Linda Las Nieves Ruth Fish
No. 62 Mar. 22, 1963	La Dona Martinez Ruth Fish

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- No. 63
Mar. 22, 1963
Music and songs
C. Vigil, M. Trujillo, Mrs. Bernal and Mrs. Joe Medina
- No. 64
May 23, 1963
History of Cerro Guadalupe, N.M.
J. B. Gallegos
Songs by Meliton Trujillo
- No. 65
May 23, 1963
Mrs. Leona Wood, granddaughter of Christopher "Kit" Carson, over KKIT Radio,
Taos, N.M.
- No. 66
May 23, 1963
Old Spanish Songs
Mr. & Mrs. Marcos Pacheco, Arroyo Seco
Fortunato B. Martinez, Meliton Trujillo
- No. 67
June 28, 1963
Picuris Excavations
Dr. Herbert Dick
- No. 68
July 25, 1963
Dedication of Kit Carson House as a National Historic Landmark

Also dedication of Blumenschein House as Registered National Historic
Landmark, July 21, 1966
- No. 69
July 25, 1963
Dedication of Kit Carson House as a National Historic Landmark
- No. 70
Sept. 27, 1963
Los Pastores and the Tenorio Family
Juan Tenorio
- No. 71
Sept. 27, 1963
Early Weddings
Juan Tenorio and Jacob Bernal
- No. 72
Oct. 25, 1963
Canute Music
Jacob Bernal
- No. 73
Oct. 25, 1963
Mrs. Bertha Gusdorf
Ruth Fish
- No. 74
Oct. 25, 1963
Rio Grande Crossings and Names of Mountain Peaks
Elmer Shupe

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- No. 75
Jan. 24, 1964 The Value and the Use of Good Spanish in New Mexico
Felix Valdez
- No. 76
Feb. 28, 1964 Early Tie Drives on the Rio Grande
Elmer Shupe
- No. 77
Apr. 10, 1964 Brujas (Witches)
Pedro Montoya and Ralph Cardenas
- No. 78
May 29, 1964 Arthur Manby, Genius or Scoundrel
Myra Ellen Jenkins
- No. 79
Sept. 27, 1964 Game of Canute played in Cerro, N.M.
Song "Don Simon" by Maggie Trujillo
- No. 80
Oct. 1964 New Mexico Hall of Fame
Eleanor Adams for Don Juan Onate
Jacob Bernal for Kit Carson
Hugh Milton for William A. Kelleher
- No. 81
Jan. 22, 1965 American Valley Murders
Dr. Victor Westphall, PhD.
- No. 82
May 1, 1965 Excavations at Pot Creek and Picuris Pueblo
Dr. Herbert Dick
- No. 83
June 25, 1965 Cleofus Vigil sings a Corrido (Popular Ballad)
Meliton Trujillo sings
Felix Valdez Weather Signs
- No. 84
June 25, 1965 Cradle to Grave in Spanish Folklore
Dr. Arthur Campa
- No. 85
Nov. 26, 1865 The Battle of Cieneguilla
Jack K. Boyer
- No. 86
Jan. 28, 1966 The Chile Line

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- No. 87
Feb. 25, 1966
Taos Fairs and Trade
Jack K. Boyer
- No. 88
Mar. 25, 1966
Early Indian Traders
Brice Sewell
- No. 89
Mar. 6, 1966
Homesteading West of the Rio Grande
Mr. & Mrs. Gordon Watts
- No. 90
Apr. 22, 1966
TEWA Indian Legends
Pablita Velarde
- No. 91
July 10, 1966
In Spain at Easter
Alan Vedder
- No. 92
Oct. 28, 1966
Impact of Spanish People in New Mexico
Jacob Bernal
- Side B Estramadura and New Spain
Arthur Newell
- No. 93
Nov. 25, 1966
Rio Arriba County, New Mexico
Elmer Shupe]
- No. 94
Dec. 16, 1966
First Annual Christmas Program
- Side B Christmas in Taos
Charles Brooks
- No. 95
Dec. 16, 1966
Land Grants in Arroyo Seco
Rowena Martinez
- Side B Arroyo Seco and her Family Geneology
Mrs. Josephine Cordova
- No. 96
1967
Arroyo Hondo, Costilla and Vermijo Park
Mrs. Marie Cook in Spanish, translated into English
By Jacob Bernal

-
- No. 97
May 27, 1967
The Trampas Road Problem
Dick Spurrier
World War I
Chris Quintana
- No. 98
July 31, 1967
Early Philmont
Gordon P. White
- No. 99
Oct. 27, 1967
Forestry in World War I Days
Louie Cottam
- No. 100
Nov. 27, 1967
Historical Reminiscences of Taos
Mr. Fidel Cordova introduced by Jacob Bernal
- No. 101
Apr. 25, 1968
Taos West
Elmer Shupe

Side B Lenten Customs (Penitente)
Rev. Porfiro Romero
Lenten Foods
Mrs. Porfiro Romero
- No. 102
May 23, 1968
Early Days in Taos
Gisella Loeffler

Meliton Trujillo sings
- No. 103
June 15, 1968
Spanish Culture in New Mexico
Gilberto Espinosa
- No. 104
Sept. 26, 1968
Fort Burgwin
Joe Baca

Fort Burgwin
Mrs. Marian Meyers
- No. 105
Apr. 24, 1968
Taos Reminiscences
Joseph Fleck

No. 106 Dec. 19, 1968	Los Pastores Juan Tenorio Tape #1 of 2
No. 107 Dec. 19, 1968	Los Pastores Juan Tenorio Tape #2 of 2
No. 108 Mar. 28, 1969	Archaeology of New Mexico Dr. William Mayer Oaks
No. 109 Feb. 27, 1969	Community Acequias in New Mexico Phil Lovato
No. 110 Mar. 28, 1969	John Dunn and Taos Mace Mac Horse
No. 111 July 9, 1969	Dedication of Camino Real (at US Hill) US Forest Service tape over KKIT
No. 112 Sept. 13, 1969	History of Fort Garland, CO Dr. Luther Bean Kit Carson III tells about Tom Tobin and Kit Carson
No. 113 Nov. 20, 1969	Early Life in Taos and Ranchos de Taos Mrs. Ruth Martinez
No. 114 Dec. 10, 1969	The Legend of Our Lady of Guadalupe Annual Christmas Program
No. 115 1970	Fort Union and National Parks Homer Hastings, Superintendent of Fort Union
No. 116 Feb. 27, 1970	Ghost Towns in New Mexico Mr. Lucian File

No. 117 Mar. 27, 1970	Tom Tobin Ernest Lyckman and Jacob Bernal
No. 118 Mar. 27, 1970	Colt Revolvers Rev. Kendrick
No. 119 Mar. 27, 1970	The Winchester Legend Rev. Kendrick
No. 120 Nov. 27, 1970	Early History of Valley Mrs. Mary F. Cordova
No. 121 Mar. 26, 1971	Ralph Meyers and Other Artists Rowena Meyers Martinez
No. 122 Apr. 10, 1971	Dedication of Artists' Memorial Grove in Kit Carson (State) Park, Taos, N.M.
No. 123 Apr. 10, 1971	KKIT Artists' Grove Dedication in Kit Carson (State) Park, Taos, N.M.
No. 124 Apr. 14, 1971	Geology of the Taos Area Dr. James Colbert
No. 125 July 9, 1971	Pre-American West Dr. Lawrence Murphy
No. 126 July 30, 1971	American West and Anglo Americans Dr. Lawrence Murphy
No. 127 Sept. 28, 1971	Taos in the Late 1880s (1888) Don Juan Martinez
No. 128 Nov. 26, 1971	Capture of Refugio Gurriolawho Jacob Bernal

No. 129 Jan. 21, 1972	La Cienega and Los Golendrinan Village Mrs. Anna Thomas
No. 130 Mar. 24, 1972	The Delphentine Family and Related Families
No. 131 Apr. 28, 1972	Poems and Memories of Taos Pueblo Mrs. Mary Schlosser (Cradle Flower)
No. 132 Nov. 24, 1972	Experience on Bataan and as a Japanese Prisoner of War Jack K. Boyer
No. 133 Nov. 24, 1972	Experiences on Bataan and as a Japanese Prisoner of War Jack K. Boyer
No. 134 Mar. 23, 1973	History and Life in Costilla, N.M. Jacob Bernal
No. 135 Mar. 23, 1973	History and Life in Costilla, N.M. Jacob Bernal
No. 136 Apr. 14, 1973	History and Life in Costilla, N.M. Jacob Bernal
No. 137 Apr. 14, 1973	Descendants of Don Antonio Severino Martinez
No. 138 Apr. 14, 1973	Descendants of Don Antonio Severino Martinez Phil Lovato presiding at Tertulia
No. 138 Apr. 14, 1973	Life and Times of Padre Antonio Jose Martinez Sr. Pedro Ribera Ortega
No. 139 Sept. 28, 1973	The Missouri State Capitol and the Taos Group Mrs. Caroline Pickard Colbert
No. 140 Jan. 24, 1974	Life with her Father and Mother Helen Greene Blumenschein

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- No. 141
Jan. 24, 1974
Helen Greene Blumenschein on Life with Mary Greene Blumenschein and Ernest L. Blumenschein
- No. 142
Feb. 15, 1974
Taos Pueblo Children's Art Center
Stan Aiello
- No. 143
Mar. 12, 1974
Pueblo Calendar
Dr. Florence Ellis

Tape No. 1 continued to tape No. 2
- No. 144
Mar. 12, 1974
Pueblo Calendar
Dr. Florence Ellis

Tape No. 2
- No. 145
Mar. 15, 1974
Memories of Taos and Vicinity, 1906
Elmer Shupe
- No. 146
Apr. 19, 1974
The Baron of Arizona – James Addison Reevis
Wesley Freedburg
- No. 147
May 17, 1974
New Perspective on Indian History'
Dr. Morgan, Los Alamos, N.M.
- No. 148
Sept. 20, 1974
Francis Schlator – Healer or Humbug
Mrs. Alice Bullock
- No. 149
Oct. 18, 1974
Turquoise
Brice Sewell
- No. 150
Nov. 22, 1974
Echoes of the Flute – Taos, in early 1900s
Loren Brown, Jr.
- No. 151
June 27, 1977
Early History in Taos and the Catholic Church
Abad Martinez interviews Margaret Mascarenas and Madelina Trujillo
(copied from St. Joseph Museum, Guadalupe Church, with permission)

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- No. 152
Bert G. Phillips
Ralph Phillips, his son
- Tape presented by Bob Brooks, Taos, N.M.
- No. 153
Feb. 20, 1976
Paleolithic Indians in the New Mexico Area
Dr. Martin Graebner
- No. 154
Mar. 19, 1976
Slavery in Taos
Gil Archuleta, Jr.
- No. 155
Apr. 11, 1978
The Future of the Spanish Culture of New Mexico
Marc Simmons
- No. 156
Mar. 16, 1979
Life on the Pandaries Ranch near Rociada
Josephine C. Baca, daughter of Don Jose Albina Baca and Dona Marguerite
Tape No. 1 Gift of S.V. Buchanan
- No. 157
Mar. 16, 1979
Life on the Pandaries Ranch near Rociada
Josephine C. Baca
Tape No. 2 Gift of S.V. Buchanan
- No. 158
Jan. 8, 1980
The Pueblo Revolt 1680
Agoya, San Juan Pueblo Indian
- No. 159
Jan. 8, 1980
The Pueblo Revolt 1680
Mr. Agoyo, San Juan Pueblo Indian over KCMF with
Ex-Senator Horace De Vargas
- No. 160
Feb. 16, 1979
"Enjarradora" (Adobe Architecture)
Anita Rodriguez

Gift of S. V. Buchanan
- No. 161
Nov. 22, 1983
What's New Program, KKIT Program
Jack Boyer, Charlotte Jackson and Michael Jackson
- No. 162
Oct. 8, 1983
Martinez Reunion and Dedication of Hacienda

-
- No. 163 Mabel Dodge Luhan
John Dunn at Old Timers' Party at Mabel's house
- No. 164
Dec. 11, 1983 Our Lady of Aranzazu
Helen Greene Blumenschein about her trip to Spain and Portugal

Copied with permission of Shirley Davis, cousin of Miss Blumenschein
- No. 165
Dec. 10, 1989 The American Valley Murders – the effect on the cattle industry
Dr. Victor Westphal, Angel Fire
Introduced by TCHS President Char Graebner at Annual Holiday Lunch, Holiday Inn, Taos
- No. 166 200th Coast Artillery
Maj. General Charles G. Sage
- No. 167
Aug. 11, 1970 NON-PROGRAM TAPES COPIED FROM ESTATE OF HELEN
BLUMENSCHHEIN BY PERMISSION OF COUSIN SHIRLEY DAVIS
Taos Valley History to 1826
Jack K. Boyer
- No. 168 De Vargas Visited Taos and Colorado
Helen Greene Blumenschein

Tape No. 1 both sides
- No. 169 De Vargas Visited Taos and Colorado
NOTE: TCHS Board approved sending copies of Nos. 168 and 169 to:
Mrs. Ruth Marie Colville
1273 County Road 17
Del Monte, CO 81132
- No. 170
1975 Taos Valley History
Helen Greene Blumenschein

Nov. 17, 1975 Introduction
Nov. 24, 1975 Geology
Dec. 01, 1975 Trails
- No. 171
1975-76 Taos Valley History
1975-77 Helen Greene Blumenschein

Dec. 8, 1975 Trails – Apodaca Canyon, etc.
Jan. 5, 1976

-
- No. 172
1976
Taos Valley History
Helen Greene Blumenschein
Jan. 12, 1976
Jan. 19, 1976
Jan. 26, 1976
- No. 173
1977
Taos Valley History
Helen Greene Blumenschein
Feb. 02, 1976
Feb. 23, 1976
Mar. 01, 1976
- No. 174
1976
Taos Valley History
Helen Greene Blumenschein
Mar. 01, 1976
Mar. 08, 1976
Mar. 15, 1976
Nov. 15, 1976
- No. 175
Taos Valley History
Helen Greene Blumenschein
Nov. 08, 1976
Nov. 15, 1976
Nov. 29, 1976
- No. 176
1958
Ernest L. Blumenschein speaking over KOB Radio, Albuquerque, N.M. Nov. 1958
Side 2 E.L. Blumenschein
Biography as told to daughter, Helen Greene Blumenschein 1962
- No. 177
May 8, 1971
TAOS HOSTED NEW MEXICO FOLKLORE SOCIETY MEETING
IN TAOS, MAY 8, 1971
Jennie Vincent, Presiding. Lt. Gov. Pete Concha; Taos Mayor Rumaldo Garcia;
OO-Oonah Students Club, Stan Aiello; Taos Round Dance; Composition and
Diffusion, Tony Isaacs; Squash Blossom Necklace, Ann Reyna.
Continued on side 2.

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- No. 178
May 8, 1971
New Mexico Folklore Society Meeting in Taos, N.M.
Both sides
- No. 179
May 8, 1971
New Mexico Folklore Society Meeting in Taos, N.M.
Side 1
- No. 180
Feb. 24, 1990
Taos County Historical Society Annual Meeting at Taos Presbyterian Church
- No. 181
May 5, 1990
Honors Day Program
Honorees: Helen Kentnor and Rick Romancito
- No. 182
Nov. 3, 1990
Taos, Home of Music and Art
Eduardo Rael
One copy given to the speaker by permission of TCHS Board
- No. 183
Dec. 20, 1990
The Wild Horse and Burro Act
John Crowell, retired Range Conservationist
- No. 184
Nov. 18, 1977
Madelina Trujillo and Margaret Mascarenas sing for Abad Martinez
Copied from Old Guadalupe – St. Joseph Museum tape with permission of Dolly Mondragon, Curator
- No. 185
Feb. 24, 1961
Songs by Meliton Trujillo
No introduction on original tape
- No. 186
- Abreau Ranch Life, 1906-07 Harvey S. Bissell
- The Battle Where 29 Soldiers Were Killed, Arnold Shreve, May 13, 1960
- Benevides, Taos History by Helen Greene Blumenschein Notes on Taos Valley
- _____ Pike from Jackson's book of Helen Greene Blumenschein
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Kit Carson Hero or Villan
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