Ladd Haystead wrote that the American West is the "place where you climb for water, dig for wood, look farther and see less.... a land of fable, myth, tradition and the lack of it, of extremes of heat and cold, wetness and dryness, lowness and highness, of promise and bitter disappointment." Haystead made his name in the 1920s and 1930s writing about the reality of living and farming in the American West with clarity, logic, and humor. If the Prospect Pleases: the West the Guidebooks Never Mention put made Haystead, formerly a writer for the Santa Fe New Mexican and the New Mexico State Highway Journal, a national authority on Western agriculture.

Haystead's early years at the New Mexico Highway Service Bureau were formative for New Mexican writers, who seized the opportunity to reshape the way New Mexico and her people were seen by other Americans. The New Mexico Highway Journal published its first issue in 1923, and until 1931, printed numerous essays, poems, artwork, and reflections on the joys of New Mexico travel.

New Mexicans realized that visitors might need additional information to appreciate the centuries-old, but foreign, culture and traditions of this new state. Hotelier Fred Harvey kept libraries available for visitors' reference, and writer Erna Fergusson started her Koshare Tours business, in which highly-trained interpreters took tourists on auto tours to pueblos, fiestas, and archaeological sites.
The first coast-to-coast "automobile train" was breathlessly chronicled in Sunset Magazine, and promoted by the new American Automobile Association as the "latest thing in transcontinental railroading."

Quote: (1912) La Junta to Trinidad, kit-a-corner across Colorado, proved a genuine startler for the party. It is only a rough prairie trail. Imagine the sorrows of the prairie-schooner-- a great truck built on a "public chassis" such as is used by fire, ambulance and police patrol, and laden with our luggage until it weighed nearly seven thousand pounds. It had all it could do to make any headway at all over this trail. Within forty miles of Trinidad we found some arroyos that would cause a mountain goat to stop and consider.

The truck did do considerable considering right there. So the three cars, carrying the pay-passengers, hurried on to Trinidad, while the pilot car remained behind to persuade the prairie-schooner to negotiate the bad places. To make matters worse, heavy snow began to fall and obliterated the trail left by the other cars. Out on the stark prairie, with no fences, no railroad, no trees, nothing to look to as guideposts, the affair looked serious. The only way out of the difficulty was to get out and feel for the tracks. This was done for a number of miles until the snow became lighter and the trail was visible. The pilot car brought the prairie-schooner into Trinidad three hours after the other cars had reached there.

Next day the trip over Raton Pass was made. This is the only way for the auto-mobilist to get into New Mexico, and the trail over the mountain is really not bad. But it appeared easier to get into New Mexico than to get out-- as it is with a church fair. [Eubank, Victor]

Overview: Raton

In 1879, the AT&SF railroad purchased the old toll road, and put a branch line through here. The townsite for Raton was purchased from the Maxwell Land Grant in 1880. The railroad helped the town become a ranching, mining, and logging center for northern New Mexico.

Today, Interstate 25 and the Amtrak both pass through Raton, and for so many visitors, Raton has become the gateway to New Mexico. Local attractions include Sugarite Canyon State Park.

Images:

Links:
City of Raton -- http://www.cityoffraton.com/

3: Taos Pueblo

1929

Every pueblo has sacred ceremonial clowns, supernatural beings who appear with the Kachinas, and other religious rituals. The name varies from pueblo to pueblo, but the costume is much the same: black stripes from head to foot, the hair gathered into horns (or a two-pointed hat), and white faces with black circles around their eyes.

Quote: (1929) The fiesta of San Geronimo held annually at Taos, New Mexico, on the 30th of September, is probably the most colorful blending of paganism and Christianity to be found in the United States today. It was originally an Indian ceremony practiced before the coming of the white man, and was no doubt held by them about the time of the autumnal equinox. When the Franciscan fathers established their missions among the pueblos of New Mexico, they induced the Indians to change the dates to conform to the church calendar, and assigned to these pueblos a saint to be their patron saint, whose festival fell at a date nearest to this outstanding event of their pagan rituals.

...Before the coming of the automobiles, the entire space of the pueblo was taken up with vehicles, covered wagons and all kinds of primitive modes of conveyance. Many of these contained fruit and melons and chili from the lower country, for barter and sale.

The leading event of the afternoon is the "chiffonetis". The chiffoneti belongs to a clan made famous by
Bandelier in his "Delight Makers." There is a legend that comes down from the past that the pueblo was suffering from a great famine and the people were about famished by starvation. When the head men conceived the idea of calling on certain of the young men to act as clowns and to amuse the people, that their minds might be diverted from their sufferings, certain young men volunteered their services, whence originated the chiffoneti clan.

Before the afternoon ceremony, a tall pole is set up in the enclosure north of the river, and various fruits, a fat lamb or two, and other articles of food are suspended at the top of this pole. The pole has been shaved off smoothly, making it difficult to climb. The chiffoneti come out of one of the kivas. They are all dressed for the occasion, representing clowns, and are armed with miniature bows and arrows. They go scouting around among the wagons and other vehicles, apparently in search of something to eat. And they sometimes make a raid on some melon vendor. They not infrequently play tricks on some of the visiting spectators, particularly on those who are the most curious. After they have had a sufficient amount of amusement along that line, they discover this pole with its assortment of good things to eat. They go through the performance of attempting to bring these things down with their bows and arrows. After a time they realize that in order to get them, the pole must be scaled. They make several unsuccessful attempts to climb the pole, until they think they have furnished a sufficient amount of entertainment, when one of their number climbs the pole without difficulty. A line is tossed to him and by that means the fruit and meats are lowered, to be divided among the members of the clan.

When the chiffoneti performance is over, the crowds rush to the old plaza of Taos, where one finds the Spanish part of the fiesta in full blast. In every dance hall and sala of the place, a fandango is on. In some may be heard the airs of Mexico and Old Spain, played by itinerant musicos from other plazas. While in others, the orchestras play the latest jazz, sufficient to satisfy the Yiddish tastes of the Bowery. In the darker places, numerous gambling games are running, where one may take a chance at faro, keno, monte, black jack, or the American game of draw. Everyone is bent on a good time, for justice is blind and officers do not see.

**Overview:** Taos Pueblo

Taos Pueblo, a Tiwa-speaking pueblo, was probably constructed between 1000-1450 AD.

The mission church of San Geronimo, originally built in 1619, was originally destroyed during the Pueblo Revolt of 1680. The Franciscans rebuilt it to see it destroyed again during the Mexican American War, and finally rebuilt in its current form in 1850.

09 January 1969:

*Quote: [New Mexico] Senator [Clinton] Anderson has been against the ruling issues [giving full title for the Blue Lake area to the Taos] And these are Senator Anderson's reasons for this...

"If Taos demand land other than [word omitted], that would be discriminated in favor of religious groups. Without challenging the sincerity of Taos Indians' religious beliefs, it is inconceivable that it is conceivable that the religious importance they place on the land they diminish in succeeding generations if this occurred to the Indians, a scarcely populated group, will own a large area of land, preserved with continued population growth indicate that the public good is better served than ownership of this land is returned to the United States. There is evidence that not all pueblo residents gives the same importance to the religious beliefs and practices, it is inconceivable that some would consider economic and social developments more important than the values of their traditional religious beliefs and with the [word omitted] to receive the land title.

In other words, there are some of us that run around saying I would rather get the money than get back the Blue Lake area and the land isn't that valuable. So... If we have someone like this, we should first point out the dangers involved in this.

First of all our government structure is built upon religion, our livelihood is religion, our stem of life is religion, and when religion is lost then the government structure fails, the people will leave... and when the people leave.... without Indians there won't be tourists... and without tourists there won't be state revenue, and without state revenue we will all suffer. The state of New Mexico depends on tourist trade and... from the standpoint of preservation I would think that these Senators and those that are concerned with our state's government would consider that strongly in their favor.

--anonymous informant, Taos Pueblo; discussing arguments for and against giving the Taos people title to their sacred place of origin, held by the Forest Service. Interviewer: Patricia Gregory. [University of New Mexico, Department of History]
4: Santa Clara Pueblo

1929

Quote: (1929) After a week, month or year of Taos the traveler may wander on down into the half-world of the Rio Grande canyon, past the tie cutters at work, fish a bit in the swirling trout ridden waters of the old river, tarry at tiny Mexican settlements whose architecture, life, and modes are the same as they were 300 years ago, into the Indian pueblos of Santa Clara, San Juan, and Ildefonso where indescribably dramatic Indian dances are held throughout the year and where native pottery makers show their craft secrets and sell their wares, into the ancient and deserted Nambe where the visitor may go down into a kiva, or ceremonial house (which is forbidden in other pueblos) up the Santa Clara valley to Chimayo where native weavers ply their art and sell their blankets, into the beautiful and historic sanctuario, with its mystic healing powers back down the valley to the cliff ruins of Puyé, to the extensive ruins of Frijoles Canyon and on to Santa Fe. [Haystead, Ladd]

Overview: Santa Clara Pueblo

Santa Clara is a Tewa Pueblo, probably established around 1550. Santa Clara is a member of the Eight Northern pueblos, and is famous for its pottery. Kah-po, valley of the wild roses, is the Tewa name for this pueblo.

21 March 1969:

Quote: Fidel: And there is another person in San Ildefonso and he knows a lot of stories about Santa Clara and San Ildefonso combined together. And one time he, is a medicine man too and one of my kids was sick and he brought some herbs and after he got through giving him some medicine, well he just sat there and started telling me the stories and about some of the things that happened a long time ago and when I was taking him back he said, see that old place over there, this is what happened over there, and this is what happened and he would tell me where the different shrines are. And I, he has got a lot of stories about the mesa, the Black Mesa, he was telling me about that too, the fact...

Jose: Boy that is one... one time I had a cousin he was working with some archaeologist or something like that and they came up to a cave and he was telling me that they went in the cave but there is a drop after you go in the face and there is a drop straight down and he said "We threw some rocks in there, and I threw a rock in there, and it took quite a while before it made any noise and it was clear down to..." and that is one of the place they used to use this, used as a shrine even till now and the people used to go out there and with things, that they have prayer sticks and different things and I am pretty sure that there is an opening somewhere down at the bottom and, and then someone was telling me, well it is a story that there is a tunnel going up to Chimayo. I think they said from this place and it is an underground tunnel going up there and they said that at certain times, I don't know I guess they had some trouble too, but people were up there and then they went in the cave and went down and took off and came up there. And so there must be a tunnel of some kind cause there is a lot of wind, air, hard air coming from the bottom to the top, and but lately someone said that they throw in a lot of sticks and things at the entrance of it and maybe they kind of covered the hole that is going down. I have never been up there, and...

Fidel: My grandfather used to tell me that, I guess they were some archaeologist, or anthropologist that they were checking the hole and they said that they had I don’t know how many feet of rope and they told this one guy to go down and they said that he went down to a certain point and then he couldn’t go down any further, because of the wind, the wind start pushing him up and that is how strong the wind was and finally they had to give up and I guess the coming year, they went back and they got some weights of some kind and put it on this guy and he went down, and he went down to a certain point below and the same things happened, and it
started pushing him up and he was telling me the same things too and that there is a tunnel going up to Chimayo and there is one up here by San Juan and there is another one and then there is one in Tesuque somewhere down there and they were all connected together, but I don’t know how true that would be, and he said that there is a tunnel going all over the place.

And what was it, last year, two years ago, no it was last year I think, we went up to Santa Fe, in and went down I don’t know what you call it, it is a bubble, bubble, it is about 150 feet down and we went down there to excavate and was just thinking that that could be one of the things that could be connected with this one here, because he said that there was tunnels going all over the place. Where there is a table, they used it as a shrine. Well, it is connected to this main part here, from there all the tunnel are going this way, and I am not sure what that could be…. First time when I was going down you know I was scare, something could just happen and you could just drop down from there, and we just excavate maybe just a part of it, and they just ran out of fund, and we were asking for a grant cause we didn’t even find the bottom yet. We were just wondering how far it goes. So like everything was just well preserved and I guess they were turkeys, they still has some feathers and even the rattle snakes, they were well preserved and they were mummified… they were all dead.

Q: They just fell in? How would a turkey fall in?
A: Well, it had an arrow through it.

--Jose G. Naranjo and Fidel Naranjo, Santa Clara Pueblo. Interviewer: Michael Weber [University of New Mexico, Department of History]

Images:

Kiva at Santa Clara Pueblo, between 1908-1910

A footrace at Santa Clara Pueblo

Links:
Santa Clara Pueblo: Indian Pueblo Cultural Center -- http://indianpueblo.org/19pueblos/santaclara.html

5: Santa Fe

1929

Quote: Santa Fe is a gorgeous old mistress of a thousand lovers. Three different nations have wooed her and been won by her. Today, she is beloved by travelers from all over the world. Besides her charm which words cannot describe, the oldest governmental building in the United States, El Palacio, 300 years old, where Ben Hur was written by the way and which is today an extraordinary museum of a thousand curiosities from the Southwest's treasure chest, San Miguel Church (oldest church in America), the oldest house in America, the quaintest streets with the most curious houses, the burros walking along with fuel for the townsfolk, gorgeous medieval religious pageants, the Santa Fe Fiesta hearkening back to the days of the Conquistadores, the blood tinged Sangre de Cristos, the artists' and writers' colony, and -- but the Santa Feans lay claim to being the center of the most interesting 50-mile square in america, backing their claims with Indians, old and new, turquoise mines, all of the previous and four columns more. [Haystead, Ladd]

Overview: Santa Fé

Santa Fe was for centuries the end of the Camino Real, and has almost always been the seat of government in New Mexico. Most of the original town was built between 1610-1612, and centered around the plaza. The barrio of Analco, across the Río de Santa Fé from the plaza, was one of the main genizaro settlements of New Mexico from its founding at least until the late eighteenth century

The Casas Reales, or the Palace of the Governors, was built in 1610 when Santa Fé was established. People took refuge in it during the Indian siege of August 1680. Subsequently, this seat of government was occupied by the Pueblo rebels, again by the Spanish, by the Mexican Provincial governors, by U.S. General Kearny, the Confederate Army, and a string of American Territorial governors. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]
Images:

Santa Fe Fiesta. De Vargas Day: ceremonies as they occurred in 1693.

House in Santa Fe

San Miguel church, the oldest in America

Links:

Santa Fe- Official Visitor Site -- http://santafe.org/
Palace of the Governors: Museum of New Mexico -- http://www.palaceofthegovernors.org/

6: Pecos

1929

Far from the powerful trading center of pre-contact days, by the 20th century, Pecos has become an exhibit offered to the curious whizzing south on the "wide mountain highway."

Quote: (1929) Or from Raton one may go south on U.S. 85, passing Wagon Mound of storied fame, to Old fort union where Geronimo was imprisoned and which was the point of greatest story interest, perhaps on the Old Santa Fe trail, to Las Vegas where the world famous Cowboys' Reunion is held every July, to the pictographs, caverns, hot springs, mountain resorts, historical points which surround the city of the meadows (Las Vegas) and on northwest to Pecos where extensive ruins of a huge Indian pueblo may be viewed, through Glorieta Pass where battles in two wars were fought, to Apache Canyon where ruins, Indian relics, and a museum lure the traveler on to a stay, up the wide mountain highway of oil surfacing which is as smooth as the proverbial carpet, past Canoncita gap through pines and passing vistas shimmering like glimpses of trick photography of thrilling beauty, and on into Santa Fe. [Haystead, Ladd]

Overview: Pecos

The town of Pecos was established near the site of the old pueblo of the same name. As in the days before the arrival of the Europeans, Pecos lay along many important travel routes, including the Santa Fe Trail, the path of the Confederate Army, and Route 66.

Pecos now lies off the beaten path of I-25, but still attracts visitors to the Pecos National Historic Park, which preserves the old pueblo and mission, and to the Pecos Wilderness in the Santa Fe National Forest.

Links:

Village of Pecos website -- http://www.pecosnewmexico.com/

7: Las Vegas

Quote: Here are a few facts and figures about Las Vegas, one of the larger cities of this great commonwealth-the State of New Mexico:

Three hundred twenty days of sunshine each year-- makes life enjoyable and worth living.

Summer temperatures are moderate on account of the altitude-- 6383 feet-- and winter temperatures are mild on account of the ever-present sunshine. In this high plateau region of the famous Southwest, failing health may be restored and physical vigor kept at its best by the most salubrious climate in the world.

Here outdoor life it at its best-- with hunting, fishing, camping, mountain climbing, golfing, motoring, exploring, horseback riding in the wide open spaces, and with business and residence environment of the kind
that appeals to those seeking "America's Best."

Within a short motoring distance of numerous alluring trout streams, inviting mountain resorts, picturesque camping sites and a hunter's paradise.

Within a few hours' motor trip of traces of the oldest known civilization in the world such as Pecos Ruins, Old Santa Fe, Taos, Gran Q'ivira, Cliff Dwellings, famous Fort Union and the Carlsbad Caverns, one of the wonders of the world.

Here the summer months are delightful-- days warm and dry, nights cool and crisp. More precious than gold is the exhilaration and renewed strength and zest for life gathered from outdoor activity in this clear, dry, health-giving atmosphere amidst scenic splendor, romantic and historic wealth.

Arrange to be here July 4, 5, and 6, the official dates for the Fifteenth Annual Cowboys' Reunion, the classic of the open range, the most unique and the only "original" Rodeo.

After the Cowboys' Reunion you can hie away to mountain, valley, or plain and be convinced and satisfied of the scenic splendor, the romantic and historic settings, the allurement of our outdoor sports, the bracing, invigorating atmosphere.

Las Vegas is enmeshed in a splendid system of improved highways that course over the beautiful "mesas", across wide canyons and circle around lofty mountains. Las Vegas is situated on Transcontinental Highway No. 85. Highway No. 66 joins Highway No. 85, five miles south of Las Vegas. Mora, one of the oldest Spanish settlements in the state which abounds in the history of the conquistadores, is but an hour's drive over perfect roads from Las Vegas. Taos home of artists and former headquarters of the famous plainsman, Kit Carson, is but two hours from Las Vegas.

From north, east, west, and south the highways are ideal, insuring speedy and safe transportation to those who will be in Las Vegas this summer.

---

**Overview: Las Vegas**

Residents in the 18th and 19th centuries called it Vegas (or Begas) de las Gallinas or simply La Gallinas, The Santa Fe Trail, the AT&SF railroad, and I-25 helped this cluster of ranchitos grow into today's city.

---

**Images:**

[Hotel Castañeda, Las Vegas, part of the Harvey Hotel System](image)

[Man in Las Vegas driving a burro loaded with firewood](image)

---

**Links:**

[Office of the State Historian: Las Vegas](http://www.newmexicohistory.org/filedetails_docs.php?fileID=386)

---

**8: Santa Rosa**

1929

**Quote:** The route between Tucumcari and Santa Rosa passes through a country of much scenic charm over fine roads, through low pines, occasional ranches and farms, finally crossing the Pecos River at a place of Longfellow-esque pastoral beauty and climbing a short hill into Santa Rosa itself.

Santa Rosa (population 1,127, elevation 4,600) is a favorite stopping place for tourists with excellent garage and hotel accommodations. It is the center of a rich farming community and is also a railroad point of some importance.

U.S. 54 goes southwest from Santa Rosa over a new Federal Aid road to Vaughn on U.S. 60. U.S. 66 branches off northwest over a rolling country where the road winds in and out of small hills and across occasional arroyos, passing herds of sheep and cattle and many little ranch plots.
Overview: Santa Rosa

Founded as a rancho at the confluence of the Rio Agua Negra and the Rio Pecos, it gained its name around 1890, after a chapel built by the landowner to honor Santa Rosa de Lima, the first saint of the New World.

In 1901, the Chicago, Rock Island, and Pacific Railroad acquired the route of the Eddy brothers' El Paso and Northeastern Railroad, and the Golden State Train began steaming through Santa Rosa daily. The Midland Hotel, a Fred Harvey Company enterprise, was among the first of scores of businesses in Santa Rosa catering to the weary and ravenous traveler.

Route 66, now a National Byway, continued to route transcontinental traffic through Santa Rosa. Today, tourists flock to the both the "Bottomless Lakes" and to the reservoir at the center of Santa Rosa Lake State Park.

Images:

Santa Rosa courthouse, built in 1909

Midland Hotel, Santa Rosa. Courtesy Cara Romero, dreammehomenewmexico.blogspot.com

Links:
Santa Rosa Visitors Guide -- http://www.santarosanm.org/

9: Tucumcari

1925

Quote: Tucumcari (population 4,143, elevation 4,200), a railroad town with the Southern Pacific and Rock Island both entering the town, is a farming center and tourist resort with a petrified forest near at hand, the Monument Rock passed on the way in from Glenrio, and frequently found evidences of prehistoric life such as skeletons, implements and similar vestiges. Old Fort Bascom, once a military post of importance, is located here and its ruins visited by many students and educators in search of the locales around which history has been woven. [State Highway Service Bureau]

Overview: Tucumcari

The Chicago, Rock Island & Pacific Rail Road extended a line to the area in 1901, which drew residents from nearby Liberty to found what was a first no more than a tent colony. Ragtown soon turned into Six-Shooter Siding, then Douglas, and finally adopted the name of a nearby landmark. Tucumcari became the county seat for Quay county in 1903.

Ever since the days of the wagon drovers on the Santa Fe Trail, Tucumcari has been a popular stop for cross-country travelers. U.S. Route 66 in the area helped Tucumcari grow to its current size, and today Tucumcari is the largest city on Interstate-40 between Amarillo, Texas and Albuquerque, New Mexico.

Images:
10: Clayton

1929

*Quote:* U.S. 385 forms the gateway to the hunting and fishing regions of the New Mexico Rockies for Texas and southern sportsmen. Dalhart, Texas, is the first town out of the state which might be termed the starting point for the 385 route into New Mexico. It is 37 miles from the state line. Ten miles northwest on the New Mexico side of the boundary is the live, progressive city of Clayton (population 2,518, elevation 5,200). Excellent hotel accommodations and camp ground facilities are offered the tourist here.

A short distance northwest from Clayton the road passes Sierra Grande, claimed to be the highest isolated mountain in America, rising as it does to an elevation of over 11,000 feet from a plains country with no other mountain in the vicinity. [State Highway Service Bureau]

**Overview:** Clayton

Modern Clayton is the county seat of Union County. It was founded in 1887 by former Arkansas Senator Stephen Dorsey, who established it as a shipping point for his cattle and cattle from the Panhandle and the Pecos Valley regions.

Clayton's claim to Wild West fame was the hanging of Black Jack Ketchum, a notorious train robber and alleged murderer. The execution, the only one in Union County history, was botched, and Ketchum was decapitated. Pictures from the hanging were made into popular postcards.

A popular attraction near Clayton is Clayton Lake State Park.

**Images:**

*Main Street in Clayton*

**Links:**
- [Clayton New Mexico Website](http://www.claytonnewmexico.net/)
- [Office of the State Historian: Clayton](http://www.newmexicohistory.org/filedetails_docs.php?fileID=1324)
11: Albuquerque

1929

Quote: Albuquerque's particular boast is not that she hearkens backward but that she is going forward toward the most modern in everything with a fine airport, paved streets, all metropolitan conveniences, plus a picturesque old town where native life dreams on as of Yesteryear, plus a fascinating Rim Drive around the Sandia Mountains to the East, plus the historic and verdantly beautiful Tijeras Canyon, where it is said Coronado once trailed and mayhap buried Spanish treasure, plus the Three Volcanoes to the west... [Haystead, Ladd]

Quote: Albuquerque is a fascinating city, a city of old-world charm and romance, of modern comfort and atmosphere. It is the real gateway to the Indian country, a terminus of the Indian Detour, the point of departure of thousands of people each year, bound on long trips to see one spectacle out of many... On the streets of Albuquerque you will see ancient wood wagons and the last word in motor cars. You will meet Wall Street Bankers, small town visitors, people from home.

Founded in 1704 and named for a great viceroy of Old Spain, Albuquerque is a city of great age and recent growth. But a mile to the westward is the Old Town, the church of San Felipe de Neri, and a quaint Spanish settlement of old-world charm.

From Albuquerque you may drive to any one of a dozen Indian pueblos. You may visit cliff ruins whose age is still debated, perhaps the first residences of the ancestors of the modern Indian. You may drive to Acoma, the city in the sky, and marvel at the endurance and human ingenuity which dragged the materials for building up six hundred feet of sheer cliff.

Two hours from Albuquerque over a fine road is the Rim Drive to the crest of the Sandias, 11,000 feet above the sea. Old Santa Fe is the same distance. Wooded Jemez, the Pecos Country, the Gran Quivira, Carlsbad Caverns, are all within easy reach.

Plenty of good hotel accommodations will be afforded visitors, and as an extra inducement to visit Albuquerque... the Santa Fe railroad and the D. and R.G. railroad are offering special rates to and from Albuquerque. [Fitzpatrick, George]

Overview: Albuquerque

Alburquerque was founded as a villa in 1706 in a rich agricultural region of New Mexico. Its Old Town plaza was the original town center. Evidently, the decision to settle the "Bosque Grande of Doña Luisa" was made in 1698. A manuscript from February 1706 showed that Governor Cuervo y Valdés authorized the actual settlement, which took place shortly thereafter. A church, dedicated to Saint Francis Xavier, was later rededicated to San Felipe, in honor of His Majesty the King.

The name was changed to Albuquerque after the United States militarily occupied New Mexico. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]

Images:

Alvarado Hotel, Albuquerque

Albuquerque in 1857, with a view of San Felipe de Neri Church, the plaza, and the Sandia Mountains in the background

Links:
City of Albuquerque website -- http://cabq.gov
Albuquerque Convention and Visitors Bureau -- http://itsatrip.org
**12: "Wonderland" on the road west of Albuquerque**

1912

*Quote:* (1912) If we thought we had found bad roads before, we remembered all previous highways as boulevards after we were well on our way from Albuquerque. It was hard pulling through sand all the way to the Rio de Puerco river. This stream in ordinary fall season is dry and easily forded. But this fall there was about a foot of water in the river bed. Certain treacherous quicksand was neatly covered. The cars stuck fast in this sand and four hours were spent in extricating them from that peril. However, the weather was shining and delightful, and all the passengers got out and worked and looked upon the incident as a lark. They were game motorists, and no true motorist is ever otherwise.

And now the terrible roads began to be forgotten in the enjoyment of the scenery that was unfolded as the train penetrated into the western wonderland. On the way to Nation's ranch, and fifty miles from any railroad, stand what are very likely the most beautiful cliffs in our country. The Indians know them as the "Romances," whatever that may mean. Some of the passengers had seen the world's most famous scenery and they declared that the "Romances" have no equal in their way.

Then came Nation’s ranch, one of the largest in New Mexico and one of the halting places of the vanishing wild-and-woolliness of the West. At this ranch the automobilist is always welcome. We experienced the best sort of western hospitality. The fatted calf-- or rather sheep-- was killed for us and we met the real cowpuncher in his native element and all that evening we of the "effete East" listened to his tales of life in the open. Not one cent could we pay for any of this, not even for the thirty-two gallons of gasoline that we got from the owners. [Eubank, Victor]

**Overview: Cubero**

*Quote:* Governor Pedro Rodríguez Cubero, who came after Don Diego de Vargas, traveled this way in 1697, and it’s possible the name of the community comes from this era. Bernardo Miera y Pacheco includes it on his 1776 map of the Dominguez-Escalante expedition, as Cubera. Other maps variously have it as Covero, Cabero, and Cuvero.

**Images:**

![Camping in New Mexico on the first coast-to-coast auto tour](image1.jpg)

**13: Navajo reservation**

Some of the practices the State Highway Department encouraged turned out to be culturally insensitive. Navajo women are not called “squaws,” climbing Shiprock is prohibited, and taking photographs of people can only be done with permission.

*Quote:* ...[A]t Gallup, a coal mining and railroad center one can turn north--

Through the Navajo Reservation over the $1,000,000 highway, where the world famous Navjo rugs are woven before your eyes, where silver work set with turquoise is hammered out in the olden manner, where sacred Indian ceremonials clutch at something primitive in the most sophisticated beholder, on past the Shiprock, a ship of stone in the heart of a desert on whose top the Indians claim a fortune of gold an turquoise awaits the man who can climb the steep sides, eastward into the wealthy farming country of the San Juan Basin, than which there is no place that can grow such luscious apples, on east... [Haystead, Ladd]

*Quote:* Starting at Gallup, U.S. 666 shoots northward on pavement past the coal mines... and into the low, pine-studded hills where the pavement gives way to a high class gravel-surfaced road. Unique erosional features have produced some highly interesting natural wonders to behold.

Suddenly, the traveler is out on a long stretch where the road rarely curves, going over a rolling country in an almost straight line. This is the great Navajo Indian Reservation. Frequently, flocks of goats and sheep are
passed with a blanketed Indian or a small Indian urchin tending them. Here and there, widely apart, are the hogans, or Navajo Indian huts, with tall poles set up against them on which the squaw is forever weaving her world famous blankets. Navajo rugs and blankets today are better known to the outside worlds than any other Indian product.

Ahead looms a strange rock formation in the middle of the desert, The Shiprock. If it is at sunset this rock will shimmer, float and appear to move. Suddenly it has become a great ship of the desert with sails of fire. According to Indian legend a fabulous fortune awaits the man who can climb the straight walled rocky sides of this phenomenon. It is connected with much Indian legend and mythology.

A few miles further the pleasant Indian agency town of Shiprock comes to view with its carefully laid out experimental farms and tree-shaded streets. Curios may be secured here and a great gallery of Indian types met and photographed. [State Highway Service Bureau]

Overview: Navajos

The earliest arrival of the Navajo into the Four Corners region may have been around the year 1000. Over time, the Navajo and their Puebloan neighbors developed a symbiotic relationship: The Navajo traded goods resulting from their hunting and gathering economy for agricultural goods from the more sedentary Puebloan peoples. This symbiotic relationship resulted in the sharing of cultural traits.

The Navajo today reside on a 16-million-acre reservation-- the largest Indian reservation in the United States. The reservation surrounds the present Hopi Indian Reservation. A tribal President and a tribal council govern the Navajo Reservation. The reservation is broken up into administrative districts called chapters. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]

1976:

Quote: We hear about the sacred mountain-- the San Francisco Peaks (Dook’ o’ oosthliid) -- being disrupted by the white people for some housing and developments. We, as Navajos, love our sacred mountains-- Blanca Peak (Sis Naajini) is in the east, Mount Taylor (Tsooodzilith) is in the south, the San Francisco Peaks (Dook’ o’ oosthliid) are in the west and the La Plata Range (Dibé’ Nitsaa) stands in the north. Then, we have Huerfano Mountain (Dzilth Na’ odilthii) and the Gobernado Knob (Ch’ool’i’i’); and we dwell within the big area bounded by those mountains. We do not want them harmed or destroyed. To us the mountains are sacred, and there are holy beings living in them. That is why we do not want them harmed. To become a part of these sacred mountains we have sacred mountain soil charms in our possession, which we cherish. They are our guidance and our protection. All we ask is that the white people leave our sacred mountains alone. [Johnson, Broderick, , Editor]

1976:

Quote: My name is Ch’ahadiniini’ Binali, I am 94 years old. The clan of my father was the Meadow People (Halstooí). He was Hopi; they just wandered into our tribe.

My grandfather on my mother’s side, whose name was Mr. White, and a brother of his named Mr. Blind, along with their maternal granddaughter, came into our tribe. Not long after, other grandchildren were born. One of them was Mr. Slim, another was Little Yellowman. The youngest, who was my father, was born for the Meadow People clan; so I was born for it also. He was married into the Near the Water clan (To’ ahani), and from that came the slim relationship of all relatives of the Hopi tribe who became Navajos. I have many relatives on my father’s side at Fluted Rock. Anyhow, my real clan is the Towering House People (Kinyaa’áa nił), on my mother’s side.

This clan came originally from White Shell (Changing) Woman. It was at the base of San Francisco Peaks that it came into being. Under that peak is where Changing Woman arrived from Gobernador Knob, a place which is in New Mexico. Before she came she had twin boys whom she brought along. She took them near San Francisco Peaks to some traditional hogans at that place. There they learned the Blessing Way chant.

Changing Woman then left toward the West where she was supposed to live with the Sun on an island in the middle of the ocean. When she arrived at San Francisco Peaks she had said to the twins, “My journey is come to an end, and I am going back to where I belong. My children, you have learned all of the Blessing Way chant from me.” The two winds would be the air for the twins to help them go to her later. The process would mean the creation of their souls, and then they would become beings. [Johnson, Broderick, , Editor]

Images:
14: Gallup

1925

Quote: (1929) Twenty Indian Tribes at the Gallup Ceremonial

For the eighth consecutive year the now nationally known Inter-Tribal Indian Ceremonial is to be held at Gallup on August 28, 29, and 30. This event has grown from year to year to such proportions that it now taxes the capacity of the town of Gallup to care for the hundreds of artists, professors, archaeologists, students of the Indian of today and his ancestors, as well as the great number of people who are looking for the unusual in the way of entertainment.

Hundreds, perhaps thousands of years before Columbus discovered the western world or the Pilgrim Fathers landed on this continent, there existed in these southwestern sections a culture and development of which the civilized world knew nothing and which had advanced beyond that of many of the so-called civilizations of the nations of the world.

The descendants of these prehistoric peoples still inhabit these areas and at least a part of their ancient arts and crafts, religions, government and history is still retained by the present day Indian of the deserts and mountains of the Southwest.

It was with a view of retaining and perpetuating what remains of these ancient customs and arts that the Inter-Tribal Indian Ceremonial Association was organized eight years ago by a number of Gallup citizens, and the phenomenal success of the project, together with the apparent good it is doing along the line of creating an interest in the Indian and his work, as well as arousing the latent faculties and natural ability of the Indian, has cause this annual event to grow until it is now a national institution, drawing visitors from all parts of the globe.

The principal purpose of the Inter-Tribal Ceremonial is to gather together those myths or legends, with their attendant rites and rituals, and preserve them for future generations, for the Indian, having no written language, is fast losing all that was most important to his forefathers. It was also the desire to reestablish and place on a more satisfactory basis the ancient crafts and arts of the Southwestern Indian, including silversmithing, blanket weaving, basket making, pottery work, etc. In both of these endeavors the Ceremonial Association feels it has been highly successful. [Hillebrandt, Charles]

Overview: Gallup

The Atlantic and Pacific Railroad founded Gallup as a railhead, and named it for a company paymaster. The city serves as a commercial center for nearby Navajo, Zuni, and Hopi tribes, and remains a popular stop for westbound travelers.

Route 66-era motels still invite guests traveling on Interstate-40, most notably the El Rancho.

15: Farmington

1929

Quote: Farmington, commercial center of San Juan County (population 1,350, elevation 5,300) is the key position to benefit by oil and gas fields, orchards, farms, herds, scenic attractions, and coal mines. South from here State Road 35 runs to Chaco Canyon National Monument. [State Highway Service Bureau]

Overview: Farmington

This area of New Mexico was historically part of the the Navajo, Ute, and Jicarilla Apache homelands. The
Navajo name is Totah, meaning three rivers, a reference to the confluence of the San Juan, the Animas, and the La Plata Rivers. After the indigenous inhabitants had been removed to reservations by 1868, settlers from Colorado began to move to the area. A group of four men staked out homesites on the high ground above the rivers, forming the first permanent settlement in 1879. Farmington was incorporated in 1901.

The town remained isolated until the coming of the Denver and Rio Grande railroad in 1905.

Although the original agricultural base is still important, oil and gas production has been the primary economic driver since the early 20th century.

Images:

Farmington; view from Orchard Ave down Main St. ca 1906

Links:
City of Farmington, NM -- http://fmtn.org

16: Chaco Canyon National Monument

Quote: Grim ruins of a prehistoric race,
Stand stark and brooding 'neath the desert sky,
The broken outposts of a perished age.
Gaunt walls of crumbling masonry still rise
In jagged piles, defiant of their fate
And brave the battle of attrition waged
By Unrelenting Time. While down below
In quiet halls the ancient people sleep
Unmindful that their dust is mingling with
That of the very stones their skillful hands
Once shaped with loving care and laid in place.
What havoc Time has wrought with all the toil
These artisans of Chaco Canyon spent!
Proud temples of the living, yesterday,
Aglow with warmth of laughter, love and song...
Today the tombs of a forgotten race,
Shrines to their unremembered deity.

Chaco Canyon National Monument in the northwestern part of New Mexico, embraces 20,269 acres of land studded with prehistoric ruins.

From Penasco Blanco ruin at the west end of Chaco Canyon to Pueblo Pintado at the east a distance of
approximately twenty-five miles is spanned.

The monument was established March 11, 1907, during President Roosevelt's administration.

While Chaco Canyon contains a great number of prehistoric ruins of the Pueblo type, it is best known for the famous Pueblo Bonito ruins, largest and most magnificent of all the prehistoric dwellings within the national monument.

...The New Mexico State Highway Department is completing a modern dirt highway to the monument from both north and south. The most important link in this highway was the recently completed four hundred-foot bridge across the Escavada Wash. The old crossing at this point was over more than a mile of treacherous sand arroya. [Department of Special Collections, University of Chicago Library]

---

**Overview: Chaco Canyon**

Chaco Canyon was an important ceremonial and trading center for the ancestral pueblos, but was abandoned in the mid-13th century.

Although it was marked on maps as early as the 1700s, it came to be popularly known after the explorations and excavations of Richard Wetherill. In 1907, it was designated a national monument and protection under the Antiquities Act of 1906.

Today, Chaco Canyon Cultural Park is considered a United Nations World Heritage Site, in recognition of its archeological significance.

---

**Links:**

National Park Service: Chaco Canyon -- http://www.nps.gov/chcu

---

**17: Route 66**

1926

*New Mexico's most famous highway was just being conceived in Congress the year that this map was published. In 1925, travelers headed west out of Albuquerque had to first head south past Isleta before turning northwest towards Laguna.*

*Route 66 came to New Mexico in 1926, and the state patched together a route that stretched over 500 miles. As part of the New Deal construction, the road was straightened out in 1937.*

---

**Images:**

![Route 66 postcard from Albuquerque](image)

---

**Links:**

Office of the State Historian: Route 66 comes to New Mexico --

---

**18: Bernalillo**

1929

*The trip from Albuquerque to Santa Fe, a two-day journey on a horse, could now be completed in two hours by automobile.*
Quote: (1929) From Santa Fe the road swims away south across the mesa to La Bajada hill from whose summit it seems all the world can be seen, down whose 800-foot drop on broad, guardrailed curves a car slides safely to another mesa which leads to San Domingo pueblo, famed for pottery and dances, to Cochiti pueblo across the Rio Grande, and the Stone Lions, the ice caves, the Tent rocks, the old mining camps of the Jemez Range, back on the highway and on through the once-seen-never-forotten Big Cut, to the pavement which smooths the golden road of adventure into Albuquerque, largest town in New Mexico and a health center par excellence-- but not forgetting that we pass through the old town of Bernalillo where Oñate settled some centuries back and also the Sandia pueblo of Indians. [Haystead, Ladd]

Overview: Bernalillo

Bernalillo was a heavily populated district when visited by sixteenth-century Spaniards. It continued that tradition as a Spanish community, though it was not generally visited by the bulk of travelers who were across the river on the east bank. Alburquerque was founded by settlers from Bernalillo.

Fray

Angelico Chávez also speculates that the name ?Bernalillo? may have come from a priest in New Mexico named ?Bernal? or from ?Bernardo?, the son of Fernando Duran y Chávez, an early settler. In either case it was bestowed before the 1680 Pueblo Indian revolt (Chávez 1948:111). [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]

19: Los Lunas

1929

Quote: (1929) Back to Los Lunas, one may turn south following the source of the Rio Grande through a farming area ages old yet forever fertile where the Middle Rio Grande Conservancy District will soon put countless more acres under cultivation, through the town of Belen and on to the new Lake and Dune Road which crosses lake where fish and wild geese wait the sportsman, up onto the high mesa where wild horses roam and to the west of which the frowning Ladrone (Thief ) Mountains hide their known but lost gold veins and their stories Jessie James, bandits, even murderers who have fled to their fastness in the past, off the mesa and across the rolling sand dunes on a road which is self-cleaning, down to the Rio Salado and across it to the lakes of San Acacia and on south through little towns many generations old who still have their festivals as during Spanish regime, into the ancient city of Socorro, with its brownsided Socorro mountain, from which the millions in gold have been taken, with its pure water welling up from a hot spring and cooled before coming to the tap with its famed and feared Jornado del Muerto to the east, its wild horse mesas, its coal mines nearby, its gold placer deposits, its thousand stories from a crowded past... [Haystead, Ladd]

Overview: Las Lunas

Los Lunas/Los Lentes was the site of a pueblo and of early land grants. It became a political and economic center under the tutelage of the powerful Luna family.

The roots of the town of Los Lunas are in the San Clemente grant of 1716, which came to be owned by the Luna family in the middle of the eighteenth century. Los Lunas also came to include Los Lentes, immediately to the north,originally a Tiwa pueblo. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]

01 July 1970:

Quote: Q: Back a ways [the interview was done while driving] we were in Los Lunas...but back a little ways there is a little settlement of Tomai, the Catholic Church and the Mexican settlement there, there used to be in the early days, an Indian settlement there...do you know anything about that?

A: Yeah, a little bit down, above, down around Los Lentes they call that...it used to second Isleta population there...the second largest Indian village...

Q: Next to Isleta?
A: Yeah, Next to Isleta...between Isleta and Los Lunas...

Q: That is the little settlement of Tomai now...

A: Lots of Indians now...and that is how the land there, Los Lentes, have been occupied by the Spanish there...and of course they used to marry Indian and became Spanish...and the land would stay with them and that would be part of Isleta...of course they were still a family...

Q: They probably call themselves Mexicans today...and the Tomai area...
A: Yeah...
Q: I don't know whether these people connect themselves with the early Isleta people or not...or if they were of Spanish descent...
A: They came as Spanish, and then they came and settled here and married Indian and they stayed on and
they got allotment or grant or whatever the Spanish call them so much maybe 50 acres...to family and the
land was available they would move their fence posts to....way yonder, maybe they took more, maybe they
had 100 acres, maybe more...50 acres, but the government got after them and because they were only
supposed to have so much land and then they took some more, keep taking more...and they didn't like
that...and because they just took the land. I don't know, I will have to show it to you...I have got one of these
old King's wagon and how they, you know Johnny Olguin...yeah, he rode that...they took it, all the Spanish,
there were living there, another 25 years, or and then they took some and then when the government came
back on them they had to pay taxes...and then, oh heck, for many years they had trouble, they didn't like
that.....

A: Well everybody knows that the Indian had this land... I don't care how the government got it, it is still
Indian land.
Q: Sure, they proved it on these rights.... these archeologist and who can find some of these sites, they are
scattered all over these country, and these rights are still scattered all in this valley too.... and Tomai, and
Socorro and I don't know about Belen, they're probably in here too aren't they, from ruins and the Belen area?

A: Oh yeah, they would have to be clear down to Soccoro....and also down to El Paso... yeah, all over Indian
land...Mexicans came during the Spanish American War... and whatever it was, Mexican War..... and they
settled some prisoners, Soccoro, Magdalena, Belen, Tahiki, Chilili, all of them prisoners... and they weren't no
people, but they settled them here, they intermarried and stayed among themselves from different parts,
Torreon, and whatever you call it in Spain and Barcelona... well they got mixed up and hell, they just
stayed....we couldn't drive them out... heck no... the government had put them there... and so this is part
Indian land, it is supposed to be.

---Tony Lucero, Isleta del Sur. Folsom C. Scrivener, interviewer. [University of New Mexico, Department of
History]

20: Belén

**Quote:** (1929) Ten miles through farms to Belen, railroad and agriculture center, thence on to the Dune and
Lake Road, one of the major highway interest points in th Southwest, because people said “it can't be done”
and highway engineers went ahead and did it. [State Highway Service Bureau]

**Overview:** Belén

Belén was constructed on the west bank of the Río Grande. Colonial travelers saw it from their camps across
the river while later users of the west bank road stopped within the town.

Given that most colonial traffic passed along the east bank of the Río Grande, the most used caravan paraje
would have been opposite the town of Belén. [Long Distance Trails Group--Santa Fe, National Park Service,
New Mexico State Office, Bureau of Land Management]

21: Socorro

1929

**Quote:** (1929) Through more farms, then straight across lakes where water fowl, geese and ducks zoom into
the turquoise skies (the road here goes on a high fill, is wide and perfectly safe). On from the lakes, trees and
heavily laden mesquite bushes line the way. (The natives use the mesquite beans as food.) Then suddenly, the
roads comes out on a flat, onto a long curve, in sight of the valley of the Río Puerco, qacross a high bridge, an
dup onto a mesa where wild horses flaunt their tails in the winds and pound away at the approach of a car. To
the west, rearing their blue-haZed tips into the clouds, are the Ladrone (Thief) Mountains. Scenically they are
beautiful, but they have other interesting things to claim.

For years and generations the inhabitants herabouts have carefully avoided these mountains and even today
they do not find any raason of sufficient potency to make them go into the hills. That there is probably gold,
silver, and other metals in the mountains they will admit. That frequently old Spanish relics may be dug up
hich enjoy a ready sale they do not deny for only a summer back an old Spanish cannon was found. But since
historical time began there have been stories of thieves and murderers fleeing to these hills for refuge.

There are towns of these men back there, they will tell you. There is no water except the springs known only
to outlaws. A stranger's life is worth less than the dust blowing in the windstorm. All in all, these mountains of
strange story are a good place to stay away from, they say. Possibly the traveler takes all of this with the
proverbial grain of salt ut this does not change the mind of Juan and Jose who guard their sheep on th emesa
but venture not near the hills.

Carrying on again, the road passes over a fill onto the ever-moving sand dunes of the Río Salado (Salt River)
which rarely ever runs and whose valley is lined with these shifting sands. People said a road could never be
built across these sand dunes but modern engineering conquered this problem. Down a grade, in places 16
feet high above the dunes, to the bridge which crosses the rover, then over a mesa and down again to more
lakes crossed on a fill and finally into the several little settlements of Spanish-Americans where the language is
The dulcet vowel of Old Spain and the fiestas, bailes (dances) and customs are hundreds of years old.

The Rio Grande is met again and bordered on into Socorro (population 1500, elevation 4700) once the largest city in New Mexico, once a town of succor to Coronado who so named it, once a wealthy, flourishing place when Socorro Mountain gave up its vast stores of precious metals. Today, the old town sleeps quietly in its memories and serves as the home of a hospitable people and many a health seeker and tourist who is tired of the bustle of modern urban life. Various outdoor sports, a farming center, a crossroads of two great highways (U.S. 70 and 85), the location of the New Mexico School of Mines, all serve as Socorro’s reason for being. [State Highway Service Bureau]

Overview: Socorro

Socorro has been steeped in New Mexico history since Don Juan de Oñate stopped off during his entrada on June 14, 1598. The site was then occupied by Pilabo, the northernmost Piro Indian pueblo; the Oñate documents called it "Piloque." Oñate was in advance of the main body of colonists. The caravan, still struggling through the desert behind him, was in desperate need of provisions. Of the Piro Indians, Oñate said, they "gave us much corn." The pueblo was renamed Socorro (succor, help) to commemorate the gift.

While Oñate continued north, two priests remained behind to do missionary work among the Indians. Fray Alfonso was so successful that he became known as "The Apostle of Socorro."

The two priests built a modest church, to be replaced by a larger structure between 1615 and 1626. Here Fray Zuñiga and Fray Antonio de Arteaga planted the first grapes to be raised in New Mexico.

In late 1681, after the Pueblo Revolt, Governor Don Antonio de Otermin returned to the north in a half-hearted attempt at reconquest. He reached Socorro in November and found the community abandoned and the church profaned. He burned what supplies and provisions were left to keep them from falling into the hands of rebel Indians. He was unsuccessful in negotiating peace. The Indians had "returned to idolatry" and were unwilling to accept the resumption of Spanish rule. On January 2, 1682, Otermin gave up his attempt to reassert Spanish rule and started back toward El Paso.

Ten years later, on August 21, 1692, Don Diego de Vargas set out from El Paso for the reconquest of New Mexico. His force consisted of sixty Spaniards and a hundred friendly Indians. Within four months de Vargas restored twenty-three pueblos to Spain’s empire. By September, 1693, de Vargas was back in El Paso gathering an expedition for resettlement. He was not as lucky this time; his force met with resistance. The battle to occupy Santa Fe was short, but it took most of 1694 to subdue the remainder of the pueblos.

During the recolonization, the former residents of Socorro did not return. Except for travelers and caravans on the Camino Real, Socorro was deserted and dormant until 1816 when the Spanish Crown awarded land to twenty-one families by the Socorro Grant.

The settlers depended upon agriculture and raising cattle and sheep. They settled on the hillside and valley floor, irrigating their crops from mountain springs and the Rio Grande. There were fields of wheat and corn, vineyards and orchards, and pastures. As protection from the Apaches, they built adobe houses facing a central courtyard.

During the second quarter of the nineteenth century, life in Socorro settled into a leisurely if not lazy agrarian pattern, punctuated by occasional Apache raids and the arrival of travelers on the old Camino Real, now usually called the Chihuahua Road by the Santa Fe traders.

Socorro was the last stop before or the first stop after crossing the Jornada del Muerto, and the residents learned to profit from their position.

The 1850s brought changes. Fort Craig was built some twenty miles to the south, and Socorro became an "army town," a trading center and rendezvous for officers and men from the fort. After the Civil War erupted, freighting and storing supplies created a bustle that completely transformed the village. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]

Images:

San Miguel Mission, Socorro
22: Magdalena

1929

*Quote:* With the Magdalena Mountains towering up on one side and the Socorro Mountains on the other this road is one of the scenic trips of the country. Ahead lies Magdalena Mountain itself with its great white rock profile of Mary Magdalene from which the town obtains its name.

Magdalena is a cattle and sheep shipping point and a gateway to the great hunting region of Catron county. Fine hotels, garages and automobile service are offered the tourist here.

In the vicinity of Magdalena are hot springs, caverns, a petrified forest and a country abounding in stories of bandits, cattle wars, the great Slaughter stock drives and many other yarns of verity and color. West from Magdalena the road cuts across the plains of San Agustin and up into the valleys of the Datil Mountains. [State Highway Service Bureau]

**Overview:** Magdalena

Magdalena owes its existence to its propitious location between the spacious grazing lands of the Plains of San Agustin, and the rich Kelly Mine. A spur line from Socorro contributed to Magdalena's rapid growth for about thirty years, through the 1920s.

Magdalena experienced a decline through much of the 20th century, but is seeing a revival as a tourism destination, for its historic attractions, the Very Large Array radio telescope, and for its proximity to Cibola National Forest. Many historic buildings and structures still stand in Magdalena and in the nearby ghost town of Kelly.

**Images:**

![Cattle drive outside of Magdalena](image)

Links:

Village of Magdalena website -- [http://magdalena-nm.com](http://magdalena-nm.com)

23: Gran Quivira National Monument

1929

*Quote:* Willard is a progressive town in the center of the dry farming country and one of the entrances to Gran Quivira, the City that Died of Fear. Here U.S. 366 turns northward toward Tijeras Canyon and Albuquerque.

Mountainair, 17 miles west of Willard, is a progressive community and the gateway to Gran Quivira Ruins, the disappearing spring, the Abo Ruins, the Puente del Agua Ruins, the Manzano apple orchard (300 years old), Manzano Fort, Quarai and Dripping Springs.

West from Mountainair the road passes through Abo Pass with its wealth of Indian petroglyphs which always lure the traveler to a stop. Near Scholle a subway takes the traveler under the railroad. On from here a newly built highway drops rapidly out of the hills onto a wide mesa which extends to Bernardo on the Rio Grande. [State Highway Service Bureau]
Gran Quivira

Las Humanas pueblo was an important trading center between the plains and the Rio Grande, for many years before and after the Spanish entrada.

In the summer of 1629 Fray Francisco Letrado arrived at the large pueblo of Cueloce, called Las Humanas by the Spaniards. Fray Alonso de Benavides had begun the evangelical effort in the pueblo with a brief visit two years earlier in the first half of 1627, and had established the advocation of the mission as "San Isidro" because of the date of that visit.

Over several years, the puebloans helped the Franciscans to build the mission, and though the priests filled in the pueblo's kivas, the residents of Las Humanas resisted total conversion, and altered above-ground rooms to serve instead. By the second half of the 17th century, raiding Apaches, bent on revenge for Spanish and puebloan slaving raids, coupled with drought and disease, proved too much for the community. Both the pueblo and the mission were abandoned by 1672. [National Park Service]

Quote: But the Piros also had crept up towards the coveted salt lagunes of the Manzano. The picturesque valley of A-bó, northeast of Socorro, contained at least two of their villages, A-bó proper, and Ten-a-bó, probably the ruin called to-day " El Pueblo de los Siete Arroyos." Lastly, still east of it, at the foot of the Mesa de los Jumanos, there was Ta-bir-a, now famous under the misleading surname of " La Gran Quivira." It lay very near the range of the New Mexican Jumanos, so that it is not unlikely that the Pueblo de los Jumanos, mentioned as a Piros village, is but another name given to Tabira. [Bandelier, Adolph Francis Alphonse]

01 July 1970:

Quote: I have often heard that our people came from Grand Quivira in Isleta, from that neighborhood, Manuelo said he was Tewa and he was very old man when he passed away still tells my grandpa that to tell us.... I recall one time we went rabbit hunt and he was with us-- there are ruins in Grand Quivira, there was a church there......It's nothing but ruins now and....why did you come over there... how did the Spaniards make the people come or just want to come or what or nobody knows any more.

--Tony Lucero, Isleta del Sur. Folsom C. Scrivener, interviewer. [University of New Mexico, Department of History]

Images:

ruins of Gran Quivira & mission church

Links:
National Park Service: Salinas Pueblo Missions  --  http://nps.gov/sapu

24: Clovis

1929

Quote: Clovis (population 8,027, elevation 4,300) is the hub of the rich farming county of Curry County. Not many years ago this little city was not even a wide spot in the road but rather was a huddle of buildings on the south side of the railroad track. Two towns were soon going, rivals of each other. One was a "settled" town backed by the railroad and the other was independent. In time the two joined and Clovis today is showing a more rapid state of progress than many other prosperous towns in the southwest. Clovis is located in the center of 980,000 acres of rich agricultural land. The cars of well-to-do farmers line its streets while the high commercial character of its stores testifies to its prosperity. Clovis boasts of excellent tourist facilities as it lies strategically at the gateway to New Mexico from the east. [State Highway Service Bureau]
lines, called Riley Switch. The town was officially incorporated as Clovis in 1909, named for the first Christian
king of the French, in the 5th c AD.

Clovis became a major shipping center for cattle and other agricultural products, and in 1943, Cannon Air
Force Base brought new industry to to the town.

Although Clovis is a recent town by New Mexico standards, the historical attraction here is much older than
any other site in the state-- Blackwater Draw was a Pleistocene hunting area, where archaeologists have
recovered remains of mammoths, camels, early horses and bison, sabertooth cats, and dire wolves. Human
artifacts recovered include fluted spear points, stone and bone weapons, and other tools. The Blackwater Draw
Museum, between Clovis and Portales, displays many of these finds and interprets the life of the ancient
hunters.

Images:

Women working on the AT&SF Railroad in Clovis

Links:
Blackwater Draw Museum  --  http://enmu.edu/services/museums/blackwater-draw/museum.shtml

25: Portales

1929

Quote: Portales, the county seat of Roosevelt County, is situated 18 miles from Clovis in the heart of a shallow
water belt where intensive irrigation is carried on by pumping. Here sweet potatoes, peanuts and row crops
are grown extensively. Cotton is being raised. A broad area of stock raising country is tributary to Portales.
Dairying also holds an important place in the county industries.

From here to Roswell one encounters 96 miles of rolling range country, with the Capitan Mountains in the
distance, silhouetted against the horizon. Enroute there is a drive of twenty miles along an unusual geological
formation known as Railroad Mountain, so called because of its resemblance to a railroad grade. [State
Highway Service Bureau]

Overview: Portales

Perhaps the Spanish and Mexicans who traveled along the road to San Antonio del Bexar first marked Las
Portales spring on their maps, but the American cowboys driving cattle up and down the Pecos popularized it
as a camping spot and watering hole. By the late 1800s, settlers had moved into the area, and the town was
incorporated in 1909.

The New Deal brought a teacher's college to the town, now Eastern New Mexico University. WPA construction
projects also helped the town flourish, and today are counted among the architectural treasures of the
community.

Today the economy is supported both by the university, and agriculture. Major agricultural exports include
Valencia peanuts and dairy products.

Images:
While the first state highway, NM 1, was designated along the historic Camino Real three years before statehood, most New Mexico roads remained no more than bumpy ruts through the desert.

In 1921, the Federal Highway Act provided funding for state highway agencies, like the newly-created New Mexico State Highway Department, to construct a paved system of two-lane interstate highways. While pavement took a long time to come to most of New Mexico, even having graded dirt roads made a world of difference to residents, especially those in remote rural areas, whose isolation was coming to an end.

For travelers, New Mexico began to appear as a possible destination, conveniently en route to Los Angeles. While many sensational books and articles featured New Mexico, it was often in an unflattering light, as a land of shiftless, superstitious foreigners, where boredom is punctuated by Indian massacres. To attract travel dollars, New Mexico had to remake her popular image.

In 1922, the New Mexico State Highway Department began publishing a magazine, New Mexico Highway Journal, which combined industry information and advertisements for culverts and asphalt with articles about auto-touring destinations in New Mexico. The breathless writing style set the tone for a century of tourism publications, and includes helpful articles about shopping for rugs, pottery, and antiques.

---

**TIMELINE: AGE OF TECHNOLOGY**

1846

President Polk declares war with Mexico; US forces led by General Stephen Kearny seize New Mexico, which surrenders without a shot being fired. Colonel Doniphan writes code for governing the Territory of New Mexico. New Mexico designated Ninth Military Department.

1847

Philip St. George Cooke blazed the first wagon road from New Mexico to the West Coast.

New Mexico formally annexed; slavery issues had prevented formal annexation until this point.

1848

Mexico signs the Treaty of Guadalupe Hidalgo, which cedes lands in California, Nevada, Utah, Colorado, Arizona, and New Mexico to the United States (Statute 922 App I). The international boundary designated as the intersection of 32° N and the Rio Grande to intersection of Choctaw Creek with Red River.

1849

Simpson made a map previously shows town of Rito- Rito is a ruin by the time Whipple arrives because the upstream people took all the water. He traveled through Albuquerque to Pueblo de la Laguna and passed
Covero (Cubero), Mount Taylor (named by Simpson in 1849 for Zachary Taylor), and Agua Fria, the last spring before the Continental Divide. Whipple used Sitgreaves' 1851 map as a reference also Walker's 1851 map.

1850

New territories admitted, including New Mexico (including modern Arizona), purchase of additional lands from Texas, boundaries adjusted. El Paso becomes part of Texas.

1851

Sitgreaves' official report, Report of an Expedition Down the Zuni and Colorado Rivers in 1851, was published in 1853. The report explored possibility of using this route for military transport.

1852 Survey

1st international boundary commission established in accordance with the Treaty of Guadalupe Hidalgo. Emory is the designated astronomer. The survey run into difficulties, which are resolved with the purchase of more land from Mexico.

Initial point on the Rio Grande (determined by Commissioners Condé and Bartlett according to the Treaty of Guadalupe-Hidalgo) proves to be in the wrong place. Surveyor AB Gray says 32º 22' is wrong, 31º 52' is right. Commissioners Emory and Salazar (astronomers from the first Boundary Commission) later determine the starting point of the line at 32º47'.

1852

New Mexico legislature passed a single act creating two new counties, redefining five of the original counties to extend across the limits of the territory, and eliminating all non-county area.

1853

Gadsden Purchase from Mexico resolves boundary issues, and give the U.S. the land necessary to build a southern transcontinental railroad. (GP Statute 1031 App II).

1855 Survey

US Commissioner: William H. Emory
Mexican Commissioner: José Salazar y Larregui

Emory and Salazar survey the entire Mexican-American border, including the new area included by the Gadsden Purchase.

The Americans made nearly a dozen monuments along the border to mark the sites, but many were destroyed by surrounding tribes, so the Mexicans rebuilt many and added some. Later surveys added over two hundred more, and rebuilt them as more permanent monuments.

1855 railroad surveys

The U.S. Government commissioned a number of surveys, spaced along parallels, to determine the best route for a transcontinental railroad.

Emory & Parke: 32nd parallel
Whipple & Ives: 35th parallel
Beckwith & Gunnison: 38th-39 parallel

1857 and 1858

Ives' Report upon the Colorado River of the West

1859

Marcy publishes The Prairie Traveler

1861

Colorado territory established; New Mexico's northern boundary reduced.

Residents of the Mesilla Valley declared their allegiance with the Confederacy and separated from the Union. They hoped the Confederacy would recognize them as the state of Arizona, which they imagined would reach to the Colorado River.

Civil War starts. Confederate troops gather at Fort Bliss and take Fort Fillmore. The plan is to seize New Mexico, and then march on to take the gold fields of Colorado or California. Indian raids on settlements step up as U.S. Army soldiers turn their attention to other matters.

I

1862
Homestead Act: free 160 acres offered after 5 years cultivation. Later modified to offer 320 acres, and the Desert Lands Act offered 640 acres.

Henry H. Sibley, commander of a brigade of mounted regiments from Texas, marched from Fort Bliss near El Paso up the Rio Grande: taking Fort Fillmore, defeating Union troops at Fort Craig, taking Albuquerque and Santa Fe, and finally defeating the Union troops at Glorieta Pass, near Pecos. By this time, the Confederate troops were starving and without clothes or ammunition, so they retreated back to Fort Bliss.

1862-1871

Railroad Land grants: the Federal government gives away 128 million acres of land to the railroad companies, as an incentive to build railway lines all over the country. The railroad companies sold many of these parcels to homesteaders.

1863

Arizona Territory created by the United States from the western portion of New Mexico Territory and a part of present Nevada. Present New Mexico-Arizona boundary established.

1864-1866

"Long Walk" - Navajo and Mescalero Apache forcibly relocated to Bosque Redondo reservation; The Apache escaped, and the Navajo signed a treaty of nonagression and returned to their homeland in 1868.

1864-1890

Indian Wars throughout the West. Destruction of the bison herds.

1867

Hayden, King, Wheeler, Powell Surveys map the west comprehensively, while cataloguing flora, fauna, and geology.

1868

Navajo chief Barboncito, along with numerous other leaders, sign a treaty with General William T. Sherman, agreeing to peace with the Americans in exchange for rights to return from Bosque Redondo to their new reservation: a small area within their traditional homeland.

1869

Fort Bliss renamed Fort Bliss.

Cochise and Apache guerrillas active 1871-1879.

The war to save the buffalo 1874-1880.

1878-1879

Fort Bliss permanently established in current location.

1878

The Atchison, Topeka and Santa Fe (AT&SF) railroad crosses the Raton Pass into New Mexico, reaching Las Vegas, its first destination in New Mexico, in 1879.

1879

USGS established.

1880

The Southern transcontinental railroad traversed the region.

Geronimo & Chiricahua Apaches active in southern New Mexico and northern Mexico, 1880-1886.

1884

New boundary treaty: the boundary, where marked by the Rio Grande, adheres to the center of original channel as surveyed in 1852 even if the course of the river changes. Boundaries on international bridges at center point.

1886

Geronimo surrenders to General Crook in southern New Mexico. The remaining members of the Chiricahua and Mimbres bands are removed first to Florida, and finally to Fort Sill, Oklahoma.

1889

US/Texas/New Mexico/Mexico border resurveyed; discovered bancos or alluvial deposits changing land mass on either side of the border.
1891
Forest Reserve Law, designating forest preserves; forerunner of current National Forests.

1905
National Forest service created.

1906
Antiquities Act. Allows a president to protect areas of public land by executive order.

New treaty with Mexico on water rights for irrigation

1912
New Mexico becomes the forty-seventh state of the Union.

1916
National Park Service created.

1924
Gila Wilderness established.

1925
U.S. Supreme Court decision in New Mexico v. Colorado dismisses New Mexico's claims and establishes current boundaries between the states.

Visit Atlas of Historic NM Maps online at atlas.nmhum.org.

Website and Contents Copyright ©2008 - 2009 New Mexico Humanities Council. All rights reserved.