

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Name of Property
County and State
Name of multiple listing (if applicable)

Section number _____ Page _____ 1 _____

Supplementary Listing Record

NRIS Reference Number: SG100001437

Date Listed: 8/7/2017

Property Name: Tortugas Pueblo Fiesta of Our Lady of Guadalupe

County: Dona Ana

State: NM

This Property is listed in the National Register of Historic Places in accordance with the attached nomination documentation subject to the following exceptions, exclusions, or amendments, notwithstanding the National Park Service certification included in the nomination documentation


Signature of the Keeper

8/7/2017
Date of Action

Amended Items in Nomination:

The Historic Name/Listing Name should be revised to delete the term *Traditional Cultural Property*.
[Current National Register policy is to omit the use of such terms as, Traditional Cultural Property, Traditional Cultural Place, or TCP from the historic name unless that is how the property was historically referred to or known.]

The New Mexico SHPO was notified of this amendment.

DISTRIBUTION:

- National Register property file
- Nominating Authority (without nomination attachment)

56-1437



National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

1. Name of Property

Historic name: Tortugas Pueblo Fiesta of Our Lady of Guadalupe Traditional Cultural Property

Other names/site number: N/A

Name of related multiple property listing: N/A

(Enter "N/A" if property is not part of a multiple property listing)

2. Location

Street & number: Downtown Tortugas pueblo bounded by bounded by Emilia road, East Guadalupe Street, Juan Diego Avenue, and Stern Drive

City or town: Tortugas State: New Mexico County: Dofia Ana

Not For Publication: Vicinity:

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,


I hereby certify that this X nomination ___ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property X meets ___ does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

___ national X statewide ___ local

Applicable National Register Criteria:

X A ___ B ___ C ___ D

		<u>6/16/17</u>
Dr. Jeff Pappas, New Mexico State Historic Preservation Officer		
Signature of certifying official/Title:		Date
State or Federal agency/bureau or Tribal Government		
In my opinion, the property ___ meets ___ does not meet the National Register criteria.		
Signature of commenting official:		Date
Title:		State or Federal agency/bureau r Tribal Government

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4. National Park Service Certification

I hereby certify that this property is:

- entered in the National Register
- determined eligible for the National Register
- determined not eligible for the National Register
- removed from the National Register
- other (explain:)


Signature of the Keeper

8/7/2017
Date of Action

5. Classification

Ownership of Property

- Private:
- Public - Local
- Public - State
- Public - Federal

Category of Property

- Building(s)
- District
- Site
- Structure
- Object

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Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>6</u>	<u>1</u>	buildings
<u>1</u>	<u>0</u>	sites
<u>1</u>	<u>1</u>	structures
<u>2</u>	<u>1</u>	objects
<u>10</u>	<u>3</u>	Total

Number of contributing resources previously listed in the National Register 0

6. Function or Use

Historic Functions

(Enter categories from instructions.)

Religion: religious facility

Social: meeting hall

Landscape: plaza, park, parking lot

Current Functions

(Enter categories from instructions.)

Religion: religious facility

Social: meeting hall

Landscape: plaza, park, parking lot

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7. Description

Architectural Classification

(Enter categories from instructions.)

Late 19th and Early 20th Century Revivals: Late Gothic Revival

No style

Materials: (enter categories from instructions.)

Principal exterior materials of the property: Adobe, Stucco, Stone

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

The Tortugas Pueblo Fiesta of Our Lady of Guadalupe Traditional Cultural Property recognizes the events and places in Tortugas pueblo associated with the observance of Our Lady of Guadalupe on December 10th through 12th each year. The TCP is located on the southwest side of Las Cruces in Doña Ana County in southern New Mexico. Begun in 1910, the TCP includes the processions, religious worship, traditional dances, and ritual feasts, which are held in church buildings, social halls, and open spaces in the five blocks of central Tortugas bounded by Emilia road, East Guadalupe Street, Juan Diego Avenue, and Stern Drive. Our Lady of Guadalupe Parish Church, Casa del Pueblo, and the Casa de la Comida are central to the fiesta. The National Register boundary for the Tortugas Pueblo Fiesta of Our Lady of Guadalupe Traditional Cultural Property includes most of the events and places in Tortugas pueblo historically and currently associated with the fiesta. The four-mile pilgrimage route from Tortugas pueblo east to Tortugas Mountain is not included in the boundary because of an owner objection. However, the ceremonies that begin and conclude the pilgrimage are held in Tortugas within the National Register boundary. Also, preparations for the ritual feast by pueblo members and the public in the Casa de la Comida lasts all day on December 11th as the pilgrimage is underway. The feast is held the next day on December 12th at the Casa de la Comida in Tortugas pueblo.

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Narrative Description

The Fiesta of Our Lady of Guadalupe, Tortugas, New Mexico Traditional Cultural Property recognizes the events and places associated with the Tortugas pueblo observance of Our Lady of Guadalupe on December 10th through 12th each year, beginning in 1910. The TCP is located on the southwest side of Las Cruces in Doña Ana County in southern New Mexico. The National Register boundary includes the processions, religious worship, traditional dances, and ritual feasts held in the church buildings, social halls, and open spaces in the five blocks of central Tortugas bounded by Emilia road, East Guadalupe Street, Juan Diego Avenue, and Stern Drive.

The route of the four-mile pilgrimage to the summit of Tortugas Mountain on December 11th is not included in boundary of the National Register nomination because of an owner objection. The pilgrimage is nevertheless a significant part of the fiesta. It begins in Tortugas and follows the road and shoulder of Stern Drive, the sandy Tortugas Arroyo, and the road and shoulders of Wells Street and Geothermal Drive. The pilgrimage route, which passes under Interstates 10 and 25, threads its way between the Bend Colony subdivision and the NMSU golf course. At the base of Tortugas Mountain, where Geothermal intersects Observatory Road, the route follows three trails up the west face of mountain, which rises 4,931 feet above sea level. The unpaved Observatory Road, which follows the contours of the mountain up the west face, is used to drive supplies and the elderly and infirm to the top. The summit features a small concrete-and-stone *nicho* with the Image of Our Lady of Guadalupe, a stone altar, and scores of sacred family sites, which include family hearths and shrines. The mountain top also includes the Tortugas Mountain Observatory, a telecommunications tower, and a large letter "A" laid-out in white-painted stones on the west face of the mountain.

Tortugas Pueblo

Tortugas is a small unincorporated community located south of Mesilla Park, between Main Street (State Highway 478) and Interstate 10 and its frontage road, Stern Drive. The small, one-story houses are laid out on a gridiron plan of streets. The pueblo does not include governmental or public buildings. The center of town and the focus of pueblo life are the five blocks in the center of town. These flat blocks are laid out in a single file, oriented southwest to northeast, and bounded by Emilia and East Guadalupe streets, Juan Diego Avenue, and Stern Drive. These five blocks include seven religious buildings, three shrines, and numerous open spaces dedicated to Catholic worship and the three-day Fiesta of Our Lady of Guadalupe, which is held each year in December.

The Our Lady of Guadalupe Parish Church is a large, adobe building constructed from 1909 to 1914 (photos 1, 2-5). The long, rectangular church is lined with alternating Gothic windows and buttresses. When completed in 1914, the church featured a crenelated, English-style corner tower. Later, the front of the church was extended and the corner tower was replaced by a central tower with three graduated tiers of Gothic arches. The interior of the chapel, including altar, appears as it did when the church was first completed. The Image or *anda* of Our Lady of

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Guadalupe resides at the altar from December 10 until January 1, when the anda is moved to La Capilla in preparation for next year's fiesta. The forecourt, which is framed by tall, thick cedar trees, is the scene of traditional dances during fiesta.

Parish Hall is a large, concrete-block building with an open plan, where meals are served during the fiesta (photos 6-8). Built in c.1970, the front, or east side, is covered with a steel-framed shed roof, which provides an outdoor covered space for fiesta and religious events throughout the year. The Parish Hall is covered with a flat-on-hip roof. The interior includes a stage at the west end for performances.

Nicho of Our Lady of Guadalupe. Located adjacent to the entrance of the church, the nicho is a small structure with a recessed panel that holds an Image of Our Lady of Guadalupe (photo 2). Built in c.1990, it features a stepped parapet and a stepped base.

Shrine of Juan Diego with Image of Our Lady of Guadalupe, constructed c.1990, depicts the moment on December 12, 1531, when, after previous visions of the saint, Juan Diego, presents the Image of the Virgin of Guadalupe on his cloak, which convinces the bishops of Mexico City to build a church in honor (photos 9-10). The sculpture was created by Reynaldo "Sonny" Rivera, an artist with close connections to the pueblo. The life-size bronze figure of the kneeling Juan Diego and the traditional depiction of Our Lady of Guadalupe on his cloak is a source of devotion within the pueblo and candles, flowers, and other objects are left throughout the year. The sculpture is raised on a stone base and is protected from the sun and rain by a masonry canopy, supported by four, L-shaped posts with a Spanish-Pueblo Revival-style stepped canopy. Like the church, the sculpture of Juan Diego features a forecourt lined with deciduous trees.

Casa del la Comida is a large, plain adobe building located at East Guadalupe and Blackhawk streets (photos-12-15). Built in c.1955, the building's plain exterior includes two entrances (to the dining room) on the west (main) facade and an entrance (to the kitchen) on the south side. The few windows are small and set high on the walls. The main facade is surmounted by a Spanish-Pueblo Revival-style stepped parapet. The large dining room is supported in the center by a row of posts. The historic kitchen, with its massive fireplace and flanking soup cauldrons, and the modern kitchen that includes multiple ovens, dishwashers, and mixers is used to prepare the fiesta meal on the evening of December 11 and served in the dining room the next day. During the year, the Casa del la Comida hosts ceremonial feasts, enchilada fundraisers, and it is where albondigas are prepared and served during the ritual feast.

La Escuelita is a four-room adobe school that was built in the center of Tortugas, at the corner of East Guadalupe and Blackhawk streets, by the Work Progress Administration in 1937 (photo 16). The U-shaped school features walls with sharp, crisp corner, a flat roof and a recessed, arched entrance. Most windows have been replaced with small clerestory windows. No longer used as a school, La Escuelita now hosts monthly Los Indigenes de Nuestra Señora de Guadalupe Corporation meetings, in which the fiesta is organized.

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La Capilla is a small adobe building, built in the late 1940s (photos 17-20). It located adjacent to the grotto and is the home of the anda of Our Lady of Guadalupe for most of the year. The small adobe building features Spanish-Pueblo Revival-style parapet and an Image of Our Lady of Guadalupe above the entrance. La Capilla is entered through double doors on the east side. The anda with the Image of Juan Diego is displayed in the on the east side of the small interior. The west wall is adorned *milagros*, crucifixes, and rosary beads from past fiestas. During the Fiesta, on the evening of December 10th, the *mayordomos* remove the anda and march to the Casa del Pueblo. Following the Fiesta, the anda is returned to La Capilla on January 1st of the following year, where is remains until the next year's fiesta.

Grotto of Our Lady of Guadalupe is an outdoor devotional shrine to Our Lady of Guadalupe (photos 17-18). The grotto, built c.2000, is a small, masonry structure with flat roof that provides shelter for an altar dedicated to Guadalupe, with three rows of uncovered bench seats. The grotto is adjacent to La Capilla.

Casa de Descanso is a small, one-story building with a flat roof used to store equipment and supplies for the annual fiesta, which was constructed c.1920 (no photo). It includes a door on the south side, small windows on the east and west facades, and a large, double-door entrance for loading and unloading supplies. It is located at the corner of Casa del Pueblo Road and Juan Diego Avenue. The Casa de Descanso was originally used by the Danzantes dance group as a place to rest between dances.

Casa del Pueblo, built c.1920, is an adobe building on Casa del Pueblo Road (photo 21-22). It is the easternmost building and is central in the fiesta ceremonies. The Casa is situated on a mostly, flat open lot surrounded by cedar and pine trees. The flat-roofed building features six buttresses across the main (east) façade and it has several additions at the rear. The interior includes a large open space for dances, *bancos* (benches) line the walls, and the room is covered with a wood-plank and *viga* ceiling. A small room in the rear is dedicated to men's worship. During the fiesta, on the evening of December 10th, mayordomos take the anda from La Capilla to the Casa del Pueblo, where a *velorio* (wake) is held throughout the evening. Prayers of the Catholic Rosary are interwoven with *matachine* dancing by Los Danzantes. The ritual continues into the early hours of the morning. The Casa cannot accommodate the large Fiesta crowds and many must watch the dances through the small windows on the sides of the building. The next day, pilgrims depart from and return to the large open lot on the east side of the Casa del Pueblo. The Casa is the location of the Ceremony of Los Abuelos, which concludes the pilgrimage. The Casa del Pueblo is also the *kiva* for the pueblo and the interior includes a kiva for worship.

The Pilgrimage Route (Not included in the National Register boundary)

The pilgrimage route from Our Lady of Guadalupe Parish Church to the summit of Tortugas Mountain is a four-mile trek on paved and unpaved roads and trails. The mountain, with its visible letter "A" in white painted rocks, can be seen from the Tortugas pueblo (photo 16). The mountain is a small outcrop east of the larger Organ Mountains, which often forms its backdrop. The pilgrimage begins at Our Lady of Guadalupe Parish Church and proceeds to an open lot

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between the Casa del Pueblo and Stern Drive for a smoke ceremony (photos 23-25). Pilgrims gather in this lot in the early morning hours of December 11th, before setting out for Tortugas Mountain. Pilgrims walk 0.30 miles on the road and shoulder of Stern Drive (photo 26), a frontage Road of Interstate-10, south to Tortugas Arroyo (photos 28-30). The sandy and rocky arroyo passes under I-10 and leads pilgrims 0.75 miles northeast through the south side of the New Mexico State University (NMSU) campus. Buildings and structures associated with the university are visible from the arroyo. The arroyo ends at Wells Street, a paved two-lane road (photos 31-32), which leads pilgrims one block east to the Interstate-25 underpass and Geothermal Road (photo 33). Geothermal Road is two miles long, with the western third paved (photos 34-36). The Colony Bend subdivision is located on the south and the New Mexico State University Golf Course is on the north. The unpaved, eastern two-thirds of Geothermal Road trends northeast, with mostly open desert on both sides (photos 37-39). Geothermal Road terminates at Observatory Road.

The last rallying point for the pilgrims before they split up and traverse one of the three traditional trails up the west face of Tortugas Mountain is located at the wide intersection of Geothermal Drive and Observatory Road at the foot of Tortugas Mountain (photo 40). From this point the mountain is clearly visible with the north trail at far left and the center trail, which meets the letter "A" (photo 41). The north trail is long, switchbacks up the mountain, and features the gentlest grade (photos 42-44). The trail is narrow with loose rock under foot. The steep center trail is a straight path to the summit with a footing of loose rock (photo 45). The south trail is the paved Observatory Road, which switchbacks from the west face to the south side, where it reaches the summit (photos 46-50). The unpaved trails between the center trail and Observatory Road are not part of the pilgrimage.

Tortugas Mountain Summit (Not included in the National Register boundary)

Tortugas Mountain is small round-shouldered mountain that rises above the East Mesa southeast of Las Cruces and six miles west of the larger Organ Mountains. It features several peaks and is enjoyed by hikers and mountain bikers. Its slopes feature little vegetation, except for ocotillo, sotol, cactus, grasses, and yucca, so the traditional routes on the west face are visible from several miles to the east. Its summit includes the Tortugas Mountain Observatory and a large communications tower (photos 41, 50, and 54).

The large letter "A" (for Aggies) laid-out in white-painted stones on the west face of Tortugas Mountain was constructed by NMSU students in 1920 (photo 41). Each year, students provide a new coat of paint so that the "A" is visible from campus three miles west. Known locally as "A" Mountain, the letter "A" has adorned the west face of Tortugas Mountain most of the time that the Tortugas pueblo has been celebrating the Fiesta of Our Lady of Guadalupe. In those years, the letter "A" has served as an important visual landmark for the pueblo during fiesta events.

On the summit, the Tortugas pueblo altar, which is located at the base of the communication tower, is a U-shaped stone-and-concrete structure with low side walls and an altar at the west end (photos 53-54). A free-standing stone-and-concrete nicho is located on the summit, where

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pilgrims leave offerings each year (photos 55-56). The upper slopes and summit include sacred family sites (photos 51-52). These dry-laid stone hearths are lit each year and serve as traditional gathering places for families and friends that have made the pilgrimage to the summit. In addition, small stone shrines built by pilgrims are located on the upper slopes on the summit (photo 55).

Historic Integrity of Places associated with the Fiesta of Our Lady of Guadalupe

The historic integrity of the places associated with the Fiesta of Our Lady of Guadalupe is high with few significant changes to the location, setting, design, materials, workmanship, feeling, and associations with the three-day December event. The buildings, structures, and open spaces in the Tortugas pueblo remain much as they appeared in the 1950s according to residents who recall the earliest days of the fiesta. The structures at the summit of Tortugas Mountain, the altar, nicho, and the sacred family sites, which include hearths and shrines, remain intact and in use. Traditional practices atop the mountain continue without regard to the modern additions of the Tortugas Mountain Observatory and the communications tower. The pilgrimage route follows nearly the same route that was established in 1910, the first year of the fiesta in Tortugas.

Two construction projects at the very beginning of the route, when pilgrims leave Tortugas, affected the route and its setting. The first of these was the construction of the State College Airfield east of Tortugas, across Stern Drive. The airfield was built between 1943 and 1944, with a single 4,250-foot paved runway, which was constructed parallel to the Tortugas Arroyo. By 1962, the airfield had been renamed University Airport, and in 1971 it was closed. In 1976, the university built a football stadium over the north end of the runway.

Since 1910, pilgrims had crossed Stern Drive and headed east across the open desert toward the Tortugas Arroyo. H. "Kiki" Narvaez, a member of the Tortugas pueblo since 1951, recalled,

I remember crossing the road in front of Tortugas and . . . I remember crossing a runway for an airport, there was an airport there, New Mexico State University it was on their land I don't know if it was their airport, but I clearly recall crossing the runway of an airport and I remember airplanes parked at the end of the runway. We continue to cross and eventually ended up in the arroyo which we follow to this day (Narvaez, H. 2015:4).

The construction of the airport represents a minor change in setting, but it did not alter the pilgrimage route. The construction of Interstate 10 in c.1965, however, formed a physical barrier to the traditional route east from Tortugas. The interstate required pilgrims to trek south to the Tortugas Arroyo, pass under the interstate, and continue northeast along the arroyo until they eventually reached the point where, before the construction of interstate, pilgrims originally

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entered the arroyo. The original route could be compared to the hypotenuse of a right triangle; the detour traces the two legs and measures 0.75 miles over the course of the four-mile pilgrimage. The route, from the arroyo to the summit of Tortugas Mountain, has remained the same since c.1965 and its setting is mostly intact, except for several buildings and structures associated with NMSU. The intact route and setting provide pilgrims along this traditional trek with a feeling of time and place, which connects them to previous generations who participated in the fiesta events that are directly linked to the Fiesta of Our Lady of Guadalupe in the Tortugas community and the pilgrimage to the summit of Tortugas Mountain.

Contributing and Noncontributing Resources

Contributing Resources—Tortugas Pueblo

Our Lady of Guadalupe Parish Church is counted as one contributing building.
Nicho of Our Lady of Guadalupe is counted as one contributing object.
Casa del Pueblo is counted as one contributing building.
La Capilla is counted as one contributing building.
Ceremonial Image or anda of Our Lady of Guadalupe is counted as one contributing object.
Grotto of Our Lady of Guadalupe is counted as one contributing structure.
La Escuelita is counted as one contributing building.
Casa de la Comida is counted as one contributing building.
Casa de Descanso is counted as one contributing building.
Open spaces for traditional gatherings in Tortugas between East Guadalupe Street, Juan Diego Avenue, Emilia road, and Stern Drive are counted as one contributing site.

Noncontributing Resources—Tortugas Pueblo

Shrine of Juan Diego sculpture is counted as one noncontributing contributing object.
Shrine of Juan Diego canopy is counted as one noncontributing structure.
Parish Hall and shed is counted as one noncontributing contributing building.

****Significant Resources that are not included in the National Register boundary.**

Resources associated with the Pilgrimage Route

Stern Drive between San Francisco Drive and Tortugas Arroyo.
Tortugas Arroyo.
Wells Street between Arrowhead Road and Interstate 25.
Geothermal Drive between Interstate 25 and Observatory Road.
Observatory Road between Geothermal Drive and the summit of Tortugas Mountain.
The three traditional trails on the east face of Tortugas Mountain.

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Resources associated with the Summit of Tortugas Mountain

Altar atop Tortugas Mountain.

Nicho atop Tortugas Mountain.

Sacred family sites, which include hearths and shrines atop Tortugas Mountain.

The letter "A" on the west face of Tortugas Mountain.

Tortugas Mountain Observatory is not significant.

Communications tower and associated structures atop Tortugas Mountain are not significant.

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8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- A. Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B. Property is associated with the lives of persons significant in our past.
- C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D. Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

- A. Owned by a religious institution or used for religious purposes
- B. Removed from its original location
- C. A birthplace or grave
- D. A cemetery
- E. A reconstructed building, object, or structure
- F. A commemorative property
- G. Less than 50 years old or achieving significance within the past 50 years

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Areas of Significance

(Enter categories from instructions.)

Religion

Ethnic Heritage: Indo-Hispanic

Period of Significance

1910-Present

Significant Dates

1910-1914—Our Lady of Guadalupe Parish Church constructed

1910—Fiesta and Pilgrimage for Our Lady of Guadalupe begins in Tortugas

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

N/A

Architect/Builder

Unknown

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Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

The Tortugas Pueblo Fiesta of Our Lady of Guadalupe Traditional Cultural Property is significant at the state level of significance under National Register Criterion A in the area of Indo-Hispanic ethnic heritage because it represents a close association with cultural practices and beliefs of a living community that are rooted in the history of Tortugas and are important in maintaining the continuing cultural identity of the Tortugas. The fiesta began in Tortugas in 1910 and the activities of its three-day fiesta have continued nearly unaltered to the present. The fiesta is a celebration of the community's cultural mix of Native American Piro, Manso, Tiwa, and Ysleta del Sur ancestry and Hispanic customs and traditions. The Tortugas Pueblo Fiesta of Our Lady of Guadalupe Traditional Cultural Property is significant at the state level of significance under National Register Criterion A in the area of religion because the Catholic veneration of Our Lady of Guadalupe in Tortugas, New Mexico is a unique religious expression that incorporates both traditional Hispanic practices of worship with Native American customs, as seen in the elaborately costumed dances held throughout the fiesta.

Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

The Tortugas Pueblo Fiesta of Our Lady of Guadalupe Traditional Cultural Property

The Fiesta of Our Lady of Guadalupe, Tortugas, New Mexico Traditional Cultural Property celebrates the events and places associated with the Tortugas community observance of Our Lady of Guadalupe on December 10th through 12th each year, beginning in 1910. The basis of the Tortugas fiesta and pilgrimage is the account of Juan Diego of Mexico and his journey in 1531. Juan Diego, a Nahua Indian, saw his first apparition of the Virgin of Guadalupe on December 9, 1531 on his daily travels to Mexico City. Juan Diego crossed the hill of Tepeyac, where the Virgin Guadalupe appeared to him on four occasions. The first, on December 9, is when the Virgin requested a church be built by the bishop in her honor. Juan Diego requested the construction of the church, but the bishop declined. The next day, December 10, as Juan Diego was again crossing the hill, the Virgin appeared and for a second time made her request for a church. The bishop then asked for proof of the existence of the Virgin of Guadalupe. On the third day, Juan Diego explained to the Virgin of Guadalupe that the bishop required a demonstration of the existence of the Virgin. Finally, on December 12, the Virgin Mary instructed Juan Diego to gather flowers in his cloak from a nearby field and to return them to her. Once he returned to the hill, the Virgin of Guadalupe arranged the flowers and instructed him to take them directly to the bishop. As Juan Diego emptied the cloak, the bishop noticed the flowers had left an imprint of the Virgin's face on the cloak. The bishop, on December 26, 1531, built the church. A small procession carried the Image of the Virgin to the hill Tepeyac. The

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veneration of Our Lady of Guadalupe spread throughout the viceroyalty of New Spain, including the American Southwest, Central America, the Philippines, and especially Mexico.

The Tortugas pilgrimage is a translation of the events that took place on the hill of Tepeyac in Mexico City in 1531. Saint Juan Diego and the Virgin Guadalupe are the focus of the fiesta ceremonies. The songs are prayers, the dances are prayers, the pilgrimage is a means to get closer to the saints, and the fires are lit to guide the saints back to Tortugas. Anthropologists Victor and Edith Turner, state that “Pilgrims have often written of the ‘transformative’ effect on them of approaching the final altar or the holy grotto at the end of the way.” Tortugas resident Patrick Narvaez describes the effect of the pilgrimage on those suffering hardships and illness:

I enjoy seeing families come and do this. I enjoy seeing families that have had cancer, disease or illness and they make a *promesa*, or promise, and every year they come and do it. I’ve seen people walk up it barefoot. . . . It was explained to me about participating on Tortugas Mountain, that when you do the pilgrimage, it was explained to me that when you make a promise, or *promesa*, the Virgin will help you or reward you some way or somehow. And I have seen it, I have seen people walk up barefoot, I’ve seen them, I’ve seen those who are not Catholic, for example, come. They have had a hardship in their life, a cancer or whatnot, and they come and they walk the mountain, it’s touched them in that manner, so I’ve seen them come every year since (Narvaez, P. 2015).

In response to the questions, what does the dance mean to you? What is its significance? When Capitan Mike Molinar responded: “It’s a prayer. We’re praying. For one we are dancing to honor our Mother and two, we’re dancing, we’re praying for the well-being of the people our family. We’re dancing to honor our ancestors, for the moisture, for the rain, for crops, for the well-being of Mother Earth, for the world. It’s real important. Dancing is a big part of it” (Molinar, M. 2015:13). Another community member and Capitan, Billy Acosta stated that he participates because “It was to honor the Virgin, to honor or ancestors, to honor our traditional way of life. Those were the main things. And it’s a sacred thing” (Acosta, B. 2015:2). H. “Kiki” Narvaez, a former Cacique, described the personal significance of the fiesta rituals as “it’s my tradition, it’s my religion, it’s my upbringing, it’s my life” (Narvaez, H. 2015:5).

Dominic Fierro, president of the Board of Directors of Los Indigenes de Nuestra Senora de Guadalupe, stated that the continuation of the fiesta traditions “is extremely important to maintain and continue our traditions. These traditions are an integral part of the lives of the pueblo members and their families. They know where they will be for three days in December. Most can tell you, almost to the hour, where they will be, what they will be doing, and why they are doing it. The ability to maintain these traditions help preserve our past, while ensuring our future” (Fierro, D. 2015:3). These practices, which began in 1910 and include processions of the Image of the Virgin Guadalupe, dances, feasts, and a pilgrimage to the summit of Tortugas Mountain, are inextricably tied to the Tortugas pueblo because of the many specialized

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buildings, structures, shrines, and open spaces dedicated to the fiesta. The pilgrimage route and Tortugas Mountain, believed to be sacred by members of the pueblo, are specific locations critical to development of the pueblo's traditional cultural practices associated with the fiesta and essential to their continuation for future fiestas and the future of the pueblo.

The Tortugas Pueblo Fiesta of Our Lady of Guadalupe Traditional Cultural Property is significant at the state level of significance under National Register Criterion A in the area of Indo-Hispanic ethnic heritage because it represents a close association with cultural practices and beliefs of a living community that are rooted in the history of Tortugas and are important in maintaining the continuing cultural identity of the Tortugas. The fiesta began in Tortugas in 1910 and the activities of its three-day fiesta have continued nearly unaltered to the present. The fiesta is a celebration of the community's cultural mix of Native American Piro, Manso, Tiwa, and Ysleta del Sur ancestry and Hispanic customs and traditions. Tortugas pueblo, without a school or other civic organizations, has historically and currently relied on the year-long planning of the fiesta and fiesta celebration and pilgrimage to provide the pueblo with cultural and social cohesiveness.

The Tortugas Pueblo Fiesta of Our Lady of Guadalupe Traditional Cultural Property is significant at the state level of significance under National Register Criterion A in the area of religion because the Catholic veneration of Our Lady of Guadalupe in Tortugas, New Mexico is a unique religious expression that incorporates both traditional Hispanic practices of worship with Native American customs, as seen in the elaborately costumed dances held throughout the fiesta. Many pueblo members trace their ancestry to Piro, Manso, and Tiwa peoples and the Ysleta del Sur Pueblo in El Paso, Texas.

Developmental history/additional historic context information

History of the Tortugas Pueblo

Tortugas is an unincorporated village surrounded by the city of Las Cruces, New Mexico. It is located between Interstate 10 and Main Street and lies southwest of New Mexico State University. The culture and traditions of Tortugas include both Hispanic and Indians customs. Although Tortugas is not a recognized Indian pueblo, many residents are descendants of the Mission Indians of the El Paso Valley. Many others continue the Indian traditions brought to the Mesilla Valley in the late 19th century.

During the 1800s, the Mesilla Valley was beginning to open up for settlement. Las Cruces, New Mexico was founded in 1849, and in 1852, Tortugas was established just south of Las Cruces. The main purpose for the founding of this community was to serve as a settlement for Mexican and Native Americans from El Paso, Texas, who worked on farms in Mesilla Park (Haltom 1972, 3). By the end of the 19th and early 20th centuries the community encompassed "Piro, Manso,

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Tiwa Indians from Socorro (Texas), Senecú (Chihuahua), and Isleta del Sur (Texas)” (Haltom 1972, 4).

Tortugas was formed from two historically distinct villages: the village of San Juan (the older village) and the village of Guadalupe. Prior to incorporation, members of the Tortugas community settled next to the San Juan village, forming the village of Guadalupe in the late 1800s. Tortugas, which includes both San Juan and Guadalupe, has an early record of land ownership, beginning in 1852 and recorded in a document prepared by Antonio Torres in 1854. The village of San Juan was first mentioned on maps of the area in 1854. Antonio Torres described the area as a “a tract of land belonging to the public domain and situated in said county about three miles from the Town of Las Cruces and having made numerous and valuable improvements [in the form of] dwellings, stable coral, and outhouses and in the cultivation of the land (Doña Ana County Commissioner Book B 1854, 119).

In 1908, the U.S. Government deeded forty acres of land to the commissioners of the Town of Guadalupe. The residents then formed the Los Indígenas de Nuestra Señora de Guadalupe Corporation, whose goals were “to secure the moral, physical and intellectual development of the members of the Pueblo of Guadalupe and their families and to improve and secure improvements in the vicinity of the said Pueblo of Guadalupe and to assist and encourage the members of the said Pueblo to build and construct homes and improve lots in the said Pueblo of Guadalupe and enjoy the use of the same” (Doña Ana County Commissioners Record of Incorporation Book 1 1914, 406-407). On September 14, 1914 the corporation was created and the Commissioner of the Town of Guadalupe and received the title for the land (Haltom 1972, 4-5).

The members of the corporation are both Indigenous and Hispanic and bring together a combination of ethnic cultural traditions that are unique in New Mexico. Members trace their ancestry to Mexicans from Northern Mexico and to the Piro, Manso, Tiwa Indians from Socorro (Texas), Senecú (Chihuahua), and the Pueblo Indians from Ysleta del Sur Pueblo in El Paso. The two principal groups within the corporation are the Danzantes, who have Catholic heritage, and the Indios, an indigenous people with roots in Ysleta Del Sur.

As early as 1885, the dances of the December fiesta were being held in front of the Saint Genevieve’s Catholic Church on South Espina Street in Las Cruces, nearly four miles from Tortugas (Beckett 1990, 6). In 1910, construction began on Our Lady of Guadalupe Parish Church in Tortugas and, though not completed until 1914, a group from St. Genevieve began holding December fiesta dances and the start of pilgrimage in front of the parish church. By December 1911, the ceremonies were definitely taking place in both locations. The *Las Cruces Citizen* wrote that “The feast of Guadalupe, on the 12th of this month, was observed with unusual solemnity in the Catholic church of St. Genevieve, in Las Cruces, and the Indians had their usual celebration, accompanied by religious dances, in the neighboring town of Tortugas.” By the end of the decade, the Las Cruces celebrants joined the fiesta in Tortugas.

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The members of the Los Indigenes de Nuestra Señora de Guadalupe Corporation hold the Fiesta of Our Lady of Guadalupe each year. The traditions and customs associated with the fiesta have not changed since its establishment in Tortugas, but its popularity has grown among pilgrims in southern New Mexico and the nation. The fiesta now accommodates for hundreds of pilgrims who make the pilgrimage to the summit of Mount Tortugas, watch the dances, and enjoy the community feast.

Events associated with the Fiesta of Our Lady of Guadalupe, Tortugas, New Mexico

Preparations in advance of the Fiesta

The Fiesta of Our Lady of Guadalupe is celebrated over three days in December. The fiesta begins on the evening of December 10 and concludes in the afternoon of December 12. Residents join together to take part in the traditional songs and dances that retell the story of the apparition of the Virgin of Guadalupe and the trips that changed the history of the Catholic Church in Mexico and New Mexico (Carie, 4-6). The traditions are depicted in the clothing worn during the ceremonies, including the different cloaks depicting the Image of the Virgin of Guadalupe. The fiesta celebrates the Virgin's apparition on December 10 with a meal shared among members of the community.

Preparations for the next year's fiesta begin almost as soon as the current years' fiesta concludes. Tortugas is a small community and the fiesta requires time, organization, and fund raising by many in the community. The mayordomos, in conjunction with the board of directors, manage the planning of the fiesta and hold meetings each month in La Escuelita. Preparation includes ensuring enough funds are available for the community feast, cleaning Tortugas Mountain in advance of the pilgrimage, and stockpiling wood pallets for the bonfires in Tortugas and on the mountain summit.

Day One (December 10): Procession, Preparations, and Dances

Procession in Tortugas

Beginning at 6:20 p.m., the mayordomos, the Los Indígenes de Nuestra Señora de Guadalupe, the Capitans, and the choir enter La Capilla to pay respects to the Virgin of Guadalupe. The procession begins at 6:30 p.m., and marks the beginning of the journey of the Virgin de Guadalupe from La Capilla, where she resides most of the year, to the Casa del Pueblo for the first Rosary and Velorio, or wake. The procession is led by Los Danzantes (Carie, 7). This procession begins the fiesta.

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Preparation of Feasts in Tortugas

Members of the Los Indígenas de Nuestra Señora de Guadalupe begin to gather at the Casa de la Comida around 1:00 p.m., to begin preparing the feast that will be served throughout the night. These meals, which are served through the evening and into the early morning hours, are essential because once the dancers arrive at 6:00 p.m., they will dance periodically throughout the night until as late as 5:00 a.m. on December 11. Most fiesta events are open to the public.

Preparations for the Dances

In November, the Pueblo Dancers begin to practice the dances. The monthly meeting for the Los Indigenes de Nuestra Señora de Guadalupe is held on the first Monday of each month, except for November at which time they meet on the first Sunday of the month. Elders use this Sunday to create the list of volunteers, who will dance with the Indios and Danzantes (Fierro, D. 2015:2). The Indios begin practice in November at the Casa del Pueblo from 7:00 p.m. to 9:00 p.m. The Danzantes begin practice in December. The Capitans begin these practices by receiving a staff, which signals their leadership over a particular dance group.

Dances in Casa del Pueblo

In the Casa del Pueblo, members of the pueblo recite the traditional Corporation Rosary, watch the Danzantes and Pueblo dancers, listen to the Guadalupan Fiesta Choir, and participate in the nine traditional Novena services until 4:00 a.m., on December 11. The Danzante group begins to dance after the rosary at 7:30 p.m. and is the last to dance at 4:30 a.m. as the sun begins to rise. These dance performances are sacred and photographs, visual and sound recording, and electronic devices are not permitted during the practices or the performances.

Community Feast

Meals are served to the dancers, Tortugas residents, and members of the public in the Casa del la Comida.

Preparations on Tortugas Mountain

The Saturday before the pilgrimage to the summit of Tortugas Mountain, the community cleans the summit of the mountain. This effort begins at 7:00 a.m., when the community meets in the Casa del la Comida to decide who will clean the mountaintop and who will stay behind and begin cooking for the workers. Normally, the men work on the mountain, cleaning the shrine, the altar, and picking up refuse. They also provide the wood pallets, which will be burned on the night of the pilgrimage to signal to the community that those on the top of the mountain have finished their ceremonies and are returning home. A smaller set of pallets is laid on the west face of the mountain in the shape of a cross. In Tortugas, the men clean the public meeting houses and lay out the pallets that will be burned in front of the Casa del Pueblo as signal to pilgrims on the mountain. The women who remained in Tortugas provide meals for the men.

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Day Two (December 11): Processions and Preparations for the Pilgrimage

On December 11, members of the Tortugas community who did not participate in the overnight activities at Casa del Pueblo, begin to arrive around 4:00 a.m. The public activities do not begin until 5:00 a.m., but the Tortugas community members help with last-minute preparations and to review the schedule of the day's events. Five o'clock is important because the dawn is the "signal [to] end of the Velorio, the all-night watch over the Virgin of Guadalupe, and begins the second day in the Triduum, or three days of prayer (Carie, 8-10).

Procession in Tortugas

The first procession of the day carries the Image of Our Lady of Guadalupe from the Casa del Pueblo to Our Lady of Guadalupe Parish Church. It is escorted by the Guadalupe Fiesta Choir and the Los Danzantes. In the church, parishioners pay their respects and pray before the start of the pilgrimage.

Pilgrimage to Tortugas Mountain

Before dawn, pilgrims gather in front of Our Lady of Guadalupe Parish Church. They march from the Tortugas pueblo to the summit of Tortugas Mountain for mass, which held at the mountaintop altar. If the public wishes to walk with the Tortugas Dancers, Capitans, and the Bishop of Las Cruces, they are encouraged to register. If registered with the group, public participants may spend the entire day with the group and return with the group because the pilgrimage leaders maintain accountability for the people in their charge. The pilgrimage begins at the Shrine and Parish of Our Lady of Guadalupe Church. Pilgrims march down Juan Diego Avenue to Casa del Pueblo road with the open lot opposite the Casa del Pueblo, where the Capitans and Bishop perform a ceremony in which they use smoke to cleanse the Pueblo Dancers, Capitans, and pilgrims. "Smoke was . . . used as symbolic prayer, and was blown over hunters and participants in sacred rituals" (Carie, 11).

At 7:00 a.m., following the smoke ceremony, the Humero, or smoke maker, leads the pilgrimage up and down Tortugas Mountain. Pilgrims number in the thousands. After the smoke ceremony, pilgrims head south along Stern Drive to the Tortugas Arroyo. The arroyo passes underneath Interstate 10 and eventually reaches Wells Street on the campus of New Mexico State University. At the corner of Arrowhead Drive and Wells Street the group heads toward Geothermal Drive up the mountain to the shrine. Pilgrims travel the same route every year, without deviations to this. They start in the same place in Tortugas, travel the same route, and end at the same place atop the mountain.

The pilgrimage begins with singing, prayers, reciting of the rosary, and short history lessons of the Tortugas pueblo by the Capitans. Some pilgrims carry statues of Our Lady of Guadalupe and others wear her Image on their robes. Some pilgrims walk barefoot and others crawl, depending on their religious intensity and dedication to the Virgin Guadalupe. The Tortugas pueblo members have been joined by the public since the beginning of the pilgrimage. The pilgrimage is the most celebrated event of the fiesta.

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The Humero, Capitans, and the Bishop guide pilgrims, who walk together, but form two main lines on the right shoulder of the road. Women walk single file to the right of the men. The Humero and Capitans walk to the far left to protect the pilgrims. Capitans to the rear watch for stragglers. The Humero carries a smaller, ceramic Image of Our Lady of Guadalupe, which is returned to the Tortugas pueblo. Throughout the pilgrimage, an elder decides when breaks are needed, gives history lessons on pilgrimage traditions, and offers blessings.

Geothermal Road is unpaved for the most of the distance to the Tortugas Mountain. A rallying place is located where Geothermal intersects Observatory Road. Here, the Humero provides the pilgrims with instructions on the conditions of the trail and other important information. There are three traditional routes up Tortugas Mountain. The north route, which is marked by a gentle grade and a footing of loose rock, was traditionally the route taken by men. The middle route, the steepest and most difficult route, also marked by loose rock, was traditionally reserved for female pilgrims. The southern route is Observatory Road and was used to bring the infirm and ceremonial materials to the summit, such as the large, wood pallets.

Tortugas resident H. “Kiki” Narvaez recalled he recalled his childhood memories of the routes to the mountain summit.

I remember, at the base of the Mountain the Capitans would designate which trail you were to go on, and we were all together, nobody was ahead and nobody was behind, everybody was together and strictly obeyed the Capitans. The men would go up the North trail which is the longest or the South trail which is one of the shortest trails, the women all had to go up the middle trail, which is the steepest. And I was struck by the fact that the women had to go up the steepest trail up the middle and in those days all of the women were required to wear dresses. I’ll never forget that. They had to wear dresses and they had to climb up the steepest hill (Narvaez, H. 2015:2).

Currently, pilgrims may choose any of the three traditional routes to the summit. There is a spot on the summit, which is designated for the Humero, his assistant, and the Capitans.

Tortugas Mountain: Mass and Traditional Activities

Pilgrims remain on the summit for nearly six or seven hours. Families, who have gathered together for years, light fires in stone hearths, many made during previous pilgrimages, and cook meals. Families leave offerings of candles, flags, crosses, and photos at small, makeshift stone shrines and at the nicho. Pilgrims fashion *quiotes* (walking sticks to steady the way down the steep, rocky paths). Made from native yucca plants that grow on the mountain summit, the *quiotes* may take the form of crosses and serve as symbols that pilgrims have completed their journey (Carie, 14-15). Beginning at 10:00 a.m., priests and bishops take confession until 11:00 a.m., when Mass begins (Carie, 12-14). The mountaintop Mass in the concrete-and-stone altar

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lasts from one to two hours and ends with communion. The pilgrims then break into their own groups for lunch. Some pilgrims begin the return trip to Tortugas. The Humero builds a smoky fire as a blessing for pilgrims. Rosary begins at 4:00 p.m., for members of the pueblo who remained around their family hearths. The Rosary lasts one hour. The return trip is made at night, well after sundown. The Capitans provide instructions to the pilgrims to help them safely down the mountain in the dark. (Fierro, E. 2015:4).

Feast Preparation in Tortugas

In the Casa de la Comida, mayordomos and community volunteers mix hundreds of pounds of ground meat to make *albondigas* (a Mexican meatball made of ground beef, rice, and spices), from a Tortugas community recipe (Fierro, D. 2015:2). The albondigas will be served at the community feast the next day, December 12.

Dances

In Tortugas, as the pilgrimage is underway, Los Danzantes and the Pueblo Dancers begin dances in front of Our Lady of Guadalupe Parish Church and the Casa de la Comida. Beginning at 3:00 p.m., the dances begin, each dance group takes turns, going back and forth. The Danza Azteca Chichimeca and Danza Guadalupeana Azteca, dance groups that do not originate from Tortugas, are invited to dance. At 4:00 p.m., the Tortugas residents begin preparing albondigas, the main course of the feast the following day.

Pilgrims Return to Tortugas

Five piles of wood pallets in front of the Casa del Pueblo are lit at 5:30 p.m., to signal the pilgrims on Tortugas Mountain that they should light their pallets and make their way down to the Tortugas pueblo. The first mention of bonfires fires Tortugas Mountain appears in the New Mexico State University *Round-Up* on December 15, 1910, which records, "The Indians celebrated the annual feast of Our Lady of Guadalupe with bonfires on the Tortugas Mountain and ceremonious dancing Sunday and Monday" (*Round Up* 1910, 4). The bonfire, in addition to a signal for the pilgrims to return to the community, also has a spiritual meaning. The *Carrizozo Outlook* on Friday December 12, 1919, described the cultural meaning for the fires, "Lights from fires built on Tortugas butte will be seen shortly after sundown Thursday evening. These are said to be built for the purpose of lighting St. Guadalupe's spirit back to earth, as it is St. Guadalupe day that is celebrated. Lights will be seen on top of many Mexican homes and will consist of candles set in sand in paper bags" (*Carrizozo Outlook* 1919, 1). This tradition has also been adapted over the years. Kiki's son, Patrick, said that not so long ago, the piles were made of tires rather than pallets. As the pilgrims make their way down the mountain, they light luminarias in the form of a cross, which can be seen throughout Las Cruces.

The Humero and Capitans lead the pilgrimage each year, sometimes in dangerous weather, disoriented pilgrims on their trek. Olphelia Dickson, a village elder, recalls an account passed down through generations, when winter weather obscured the bonfire in the Tortugas pueblo:

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The one that I shall never forget hearing about, happened in the 1920s. I was told by our grandmother. Apparently, one year when the pilgrims started up the mountain, it started to snow. My Grandfather, Francisco Dominguez, who was the Capitan de la Guerra at the time, made the decision to start back to the pueblo. The storm was so bad that the group “got turned around” and was actually headed south towards El Paso. Some of the men at the pueblo had gone looking for them and fortunately, found them” (Dickson, O. 2015:2). Once the group has safely returned to the pueblo, usually around 7:30 p.m., a large bonfire is lit in the field where the smoke ceremony occurred earlier in the morning to continue to guide pilgrims back to the Casa del Pueblo. The Ceremony of los Abuelos ceremony then begins (Carie, 16-17).

The Ceremony of los Abuelos

Once the pilgrims have returned safely to the Tortugas pueblo, they gather at the bonfire in the center of the open lot in front the Casa del Pueblo. The entire community, led by the Capitans, Capitan de la Guerra, Cacique and Humero, proceeds to the doors of the Casa del Pueblo and begins the Ceremony of los Abuelos Ceremony, also called the “Los Abuelos,” or “the Grandfathers” (Fierro, E. 2015:6). Fierro states that “The purpose of the Ceremony of los Abuelos Ceremony . . . is that it symbolizes Joseph and Mary trying to find an inn and not finding it” (Fierro, E. 2015:6). In the ceremony, the Cacique picks up his staff and knocks on the door of the Casa del Pueblo. Without a response, he returns to his group. This is repeated two more times. On the third attempt, the doors open. Fierro describes this as “You walk up, you knock, there’s no answer. You go away, you come back, and try again, there’s no answer. You go away, you come back and try again, and then there’s an answer. And the doors are opened” (Fierro, E. 2015:6). Pilgrims enter the Casa del Pueblo and leave their quiotes as an offering to the Virgin Guadalupe.

Day Three (December 12): Mass, Dances, Feast, and the Changeover of Mayordomos

Mass

The final day of the fiesta includes the prayers and dancing ceremonies in what is called “the great patronal feast day” starting with mass at 9:00 a.m. at Our Lady of Guadalupe Parish Church (Carie, 19). During the mass, a ceremony is held to thank the outgoing mayordomos, who then hand over their responsibilities to the incoming mayordomos (Carie, 19). After mass concludes, dancing begins in front of church by both the Pueblo Dancers and the Los Danzantes until noon.

Dances

The dances performed in Tortugas each December are bound by tradition and protected in the by-laws of the Los Indigenes de Nuestra Señora de Guadalupe. Article XIV of the Amended Bylaws of Los Indigenes de Nuestra Señora de Guadalupe, describes the Recognized Dance Groups; the Pueblo Dancers and the Danzantes. “The Pueblo Dancers shall number twelve male

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and twelve female dancers as has been the tradition” totaling twenty-four dancers. “The Danzantes [are divided into] no more than eighteen male dancers, no more than eight female Malinches and at least one musician, as has been the tradition” (Board of Directors 2012:9). Eric Fierro explained the membership in the Danzantes and Malinches dance groups:

Customarily you see Indios, as far as the males, as the younger generation and your Danzantes as the older generation. To be a Danzante you have to be eighteen. And growing up that was one of the things, I was going to be an Indio and then when I turned eighteen I was going to be a Danzante. . . .It’s switched for the females because you have your Malinches, which are the little girls, and then they could conceivably dance with the Indians. A lot of them don’t until their older women, you know with family, then they come back and they start dancing. A lot of girls in their teenage years are not dancing with the Corporation (Fierro, E. 2015:6).

The garments worn by the two groups are described in the Amended Bylaws as “attire shall follow the customs and traditions of their respective groups” (Board of Directors 2012:12). In 2014, the attire of the Pueblo Dancers and Danzantes differ greatly. The male Pueblo dancers wear a tan buckskin-type cloth with red fringe, while the male Danzantes wear more colorful and complex garments. The Danzantes wear dress slacks, dress shirt, red sash, an Image of Guadalupe hanging in front at the waist, and a headdress that displays the Image of Guadalupe and colorful ribbons that fall down their backs and cover their faces. The female Pueblo dancers are similar to the female Danzantes, who wear black dresses over white long-sleeve dress shirts, ribbons around their waist and dresses, and a headband that drapes ribbons down their back. The Malinches wear plain white gowns with a light-blue sash and white veil.

Eric Fierro, who has danced with both the Pueblo groups, describes the few ways in which members can receive their traditional dance attire. The outfits are both custom made and passed down. “From the Pueblo side, it’s both [passed down and custom made]. I used to wear my grandpas. My grandpa has worn the traje, [or suit] that he made, my dad has worn that same one, my uncle has worn that same one, I think my brother at one time wore that same one, I wore that same one, my nephew wore that same one. You know throughout history. I know I had one made when I was little. But they are kind of passed from family to family that needs them unless they are specifically needed for someone and then, a couple of years ago Katie Chavez made one for my dad. As far as the Danzante side, I can say now that it’s all me, but originally I would wear the stuff that Dominic wore” (Fierro, E. 2015:4).

The two other groups that are invited to dance during the fiesta: La Danza Azteca Chichimeca, who dance on the north side of the church plaza, wear brightly colored red garments, and the Azteca Danza Guadalupana group, who dance at a baseball field on the across from the church, in brightly colored green-and-blue attire. These two groups can be seen dancing on December

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11 and December 12 in the same locations each year. The four groups dance to pay homage to the Image of Guadalupe (Fierro D. 2015:5).

Ritual Feast

The dance festivities are interrupted at noon as fiesta organizers provide a homemade meal for thousands to enjoy. This feast in the Casa de la Comida is provided by the Los Indígenas de Nuestra Señora de Guadalupe and is free to everyone to enjoy. To accommodate the crowds, the dining includes five rows of fifty-foot-long tables. The meal features albondigas, red chile con carne, macaroni and cheese, and bean and pan de Indio, which were made the previous day. For the “main course of the meal on December 12th, for decades, the Corporation would have a calf donated for the three-day fiesta. It was slaughtered and all parts of the calf would be used for the meal, from the bones to use in the broth, the stew meat/steak for the meal on the night of the 10th, and the ground beef for the albondigas” (Fierro, D. 2015:2).

The festivities resume after lunch. A ceremonial procession begins at 4:00 p.m. for the Image of Our Lady of Guadalupe. The anda is taken from the church and the procession proceeds to the Casa del Pueblo for the official change of guards, as new mayordomos are installed for the coming year. The benediction and final rosary are conducted while parishioners continue to pray. The procession resumes and the anda is accompanied by performances from the four dance groups. The celebration concludes at the church, where the anda is returned and remains until the first of January. On that date, a ceremonial procession returns the anda to La Capilla for the remainder of the year. The dancers and their families arrive at the Casa del la Comida at 6:00 p.m. for refreshments and a reception in honor of the mayordomos, which concludes the fiesta.

Glossary of Terms

Albondigas: Mexican meatballs made with spices and lamb stock and served as the main course at the community fiesta.

Anda: Image of Our Lady of Guadalupe. During the fiesta, the large anda remains in Tortugas. A smaller anda is carried to the mountain summit during the pilgrimage.

Cacique: spiritual leader, community leader.

Casa del la Comida: the community kitchen and dining hall.

Casa de Descanso: a small rectangular building, called the “resting house,” is used for storage of fiesta items and as a workshop for making and repairing dance clothing.

Casa del Pueblo: a community center where traditional dances are held; includes a kiva.

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Capitan: Tortugas pueblo member who guides pilgrims along the four-mile trek and direct them up and down Tortugas Mountain.

Capitan de La Guerra: Tortugas pueblo member responsible for all of the fiesta activities.

Ceremony of los Abuelos: The ceremony of the grandparents of elders; sometimes called the Knocking Ceremony, which symbolizes the holy family being denied shelter at the inn.

Danza Azteca Chichimeca: a non-Tortugas *matachine* dance group.

Danza Azteca Guadalupanas: a non-Tortugas *matachine* dance group.

Humero: a member of the pueblo who is responsible for the purification fire (smoke) at the beginning of pilgrimage and atop Tortugas Mountain.

Kiva: A room used by Puebloans for religious rituals and political meetings.

La Capilla: the chapel where the Image of Our Lady of Guadalupe resides from January 1st to December 10th.

La Corporacion de los Indigenes de Nuestra Señora de Guadalupe: the Tortugas organization, which was founded in 1914, to manage the civic affairs of Tortugas. The Corporation also sponsors and coordinates the fiesta.

Los Danzantes: a native dance group from Tortugas.

Malinche: a young, female dance performer.

Matachine: a non-Tortugas dance group, which belongs to a society of Mexican-Indian dancers who perform ritual dances.

Mayordomos: village sponsors and fiesta organizers.

Pueblo dancers: a native dance group from Tortugas.

Quiotes: walking staffs fashioned from yucca stalks at the summit of Tortugas Mountain and used to steady pilgrims on the steep walk down the mountain. Quiotes may be plain, ornamented with rosettes of yucca leaves, and shaped in the form of a cross.

Vara: rod used by the Cacique during the Ceremony of los Abuelos.

Velorio: a wake held for Our Lady of Guadalupe during the fiesta.

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8. Major Bibliographical References

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Dickson, O. Interview with Kate Moore. Personal correspondence. Las Cruces, November 2015.

Dominguez-Flores, L. Interview with Kate Moore. Personal interview. Las Cruces, October 5, 2015.

Ferrales, C. Interview with Kate Moore. Personal interview. Las Cruces, October 5, 2015.

Fierro, A. Interview with Kate Moore. Personal interview. Las Cruces, September 18, 2015.

Fierro, E. Interview with Kate Moore. Personal interview. Las Cruces, November 5, 2015.

Fierro, D. Interview with Kate Moore. Personal interview. Las Cruces, November 16, 2015.

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Molinar, M. Interview with Kate Moore. Personal interview. Las Cruces, July 27, 2015.

Narvaez, H. "Kiki." Interview with Kate Moore. Personal correspondence. Las Cruces, September 8, 2015.

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Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67) has been requested
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # _____
- recorded by Historic American Engineering Record # _____
- recorded by Historic American Landscape Survey # _____

Primary location of additional data:

- State Historic Preservation Office
 - Other State agency
 - Federal agency
 - Local government
 - University
 - Other
- Name of repository: _____

Historic Resources Survey Number (if assigned): _____

9. Geographical Data

Acreege of Property Approximately 14.40 acres

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates (decimal degrees)

Datum if other than WGS84: _____

(enter coordinates to 6 decimal places)

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- | | |
|------------------------|------------------------|
| 1. Latitude: 32.269038 | Longitude: -106.755878 |
| 2. Latitude: 32.271230 | Longitude: -106.750688 |
| 3. Latitude: 32.270532 | Longitude: -106.749306 |
| 4. Latitude: 32.268016 | Longitude: -106.755334 |

Or

UTM References

Datum (indicated on USGS map):

NAD 1927 or NAD 1983

- | | | |
|----------|----------|-----------|
| 1. Zone: | Easting: | Northing: |
| 2. Zone: | Easting: | Northing: |
| 3. Zone: | Easting: | Northing: |

Verbal Boundary Description (Describe the boundaries of the property.)

The boundary of the Tortugas Fiesta of Our Lady of Guadalupe Traditional Cultural Property includes properties located on the five blocks in central in Tortugas pueblo, which are associated historically and currently with the fiesta events held from December 10th through 12th as indicated in a heavy read line on the attached map and the corresponding points of latitude and longitude.

Boundary Justification (Explain why the boundaries were selected.)

The boundary for the Tortugas Pueblo Fiesta of Our Lady of Guadalupe Traditional Cultural Property includes most of the events and places in Tortugas pueblo historically and currently associated with the fiesta. These events, processions, worship, dances, and ritual feasts, are held from December 10th through the 12th. The pilgrimage route is not included in the boundary because of an owner objection. However, the ceremonies that begin and conclude the pilgrimage are held in Tortugas within the National Register boundary. Preparations for the ritual feast by pueblo members in the Casa de la Comida last all day on December 11th as the pilgrimage is underway. The feast is held the next day on December 12th at the Casa de la Comida in Tortugas pueblo.

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10. Form Prepared By

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street & number: 1634 S. Redbud Avenue
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e-mail: firefightingcountrygirl@gmail.com
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State Historic Preservation Office Staff

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city or town: Santa Fe state: NM zip code: 87501
e-mail: steven.moffson@state.nm.us
telephone: 505-476-0444
date: April 27, 2017

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

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Photo Log

Name of Property: Tortugas Pueblo Fiesta of Our Lady of Guadalupe Traditional Cultural Property

City or Vicinity: Las Cruces

County: Doña Ana

State: NM

Photographer: Steven Moffson

Date Photographed: August 24, 2016

Description of Photograph(s) and number, include description of view indicating direction of camera:

1 of 56. Our Lady of Guadalupe Parish Church and plaza, photographer facing southwest.

2 of 56. Our Lady of Guadalupe Parish Church, photographer facing southwest.

3 of 56. Interior, Our Lady of Guadalupe Parish Church nave, with view to altar, photographer facing southwest.

4 of 56. Interior, Our Lady of Guadalupe Parish Church altar, photographer facing southwest.

5 of 56. Nicho of Our Lady of Guadalupe, photographer facing south.

6 of 56. Parish Hall, photographer facing southwest.

7 of 56. Parish Hall, beneath steel-frame canopy, photographer facing southwest.

8 of 56. Interior, Parish Hall, photographer facing southwest.

9 of 56. Shrine of Juan Diego with Image of Guadalupe with canopy, photographer facing southwest.

10 of 56. Shrine of Juan Diego with Image of Guadalupe, photographer facing northwest.

11 of 56. Open lot with parish hall (left), parish church (center), and Casa de la Comida (right), photographer facing southwest.

12 of 56. Casa de la Comida, with La Escuelita (right), photographer facing northeast.

13 of 56. Interior, Casa de la Comida dining room, photographer facing southwest.

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- 14 of 56. Interior, Casa de la Comida kitchen fireplace flanked by cauldrons, photographer facing northeast.
- 15 of 56. Interior, Casa de la Comida, kitchen with steel counter and stoves, photographer facing south.
- 16 of 56. La Escuelita, photographer facing northeast.
- 17 of 56. Open lot with La Capilla (left) and Grotto of Our Lady of Guadalupe (center), photographer facing southwest.
- 18 of 56. La Capilla and Grotto of Our Lady of Guadalupe, photographer facing southwest.
- 19 of 56. La Capilla, photographer facing southwest.
- 20 of 56. Interior, La Capilla, with ceremonial Image of Our Lady of Guadalupe. Rear wall features milagros (left) and rosary beads (right), photographer facing southwest.
- 21 of 56. Casa del Pueblo, photographer facing southwest.
- 22 of 56. Interior, Casa del Pueblo, photographer facing southwest.
- 23 of 56. Tortugas Mountain, with the letter "A," and Organ Mountains in background. View from Juan Diego Avenue in Tortugas, photographer facing northeast.
- 24 of 56. Open lot where the smoke ceremonies are held and where the pilgrims rally before leaving Tortugas on their trek to the summit of Tortugas Mountain, photographer facing northeast.
- 25 of 56. Gate to Stern Drive, photographer facing northeast.
- 26 of 56. Stern Drive toward Tortuga Arroyo, photographer facing southeast. (Not in National Register boundary.)
- 27 of 56. Tortugas Arroyo with Interstate 10 overpasses, photographer facing northeast. (Not in National Register boundary.)

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28 of 56. Tortugas Arroyo, photographer facing northeast. (Not in National Register boundary.)

29 of 56. Tortugas Arroyo, with Arrowhead Park building at right, photographer facing northeast (Not in National Register boundary.)

30 of 56. Tortugas Arroyo at Wells Street, with Arrowhead Park building at right, photographer facing northeast. (Not in National Register boundary.)

31 of 56. Wells Street, photographer facing northeast. (Not in National Register boundary.)

32 of 56. Wells Street, photographer facing northeast. (Not in National Register boundary.)

33 of 56. Geothermal Drive with Interstate 25 overpasses, photographer facing northeast. (Not in National Register boundary.)

34 of 56. Geothermal Drive, photographer facing northeast. (Not in National Register boundary.)

35 of 56. Geothermal Drive, photographer facing northeast. (Not in National Register boundary.)

36 of 56. Geothermal Drive, photographer facing northeast. (Not in National Register boundary.)

37 of 56. Geothermal Road, gates to unpaved road, with Tortugas Mountain, photographer facing northeast. (Not in National Register boundary.)

38 of 56. Geothermal Road, unpaved, with Tortugas Mountain and pilgrimage trails, photographer facing northeast. (Not in National Register boundary.)

39 of 56. Geothermal Road at Observatory Road, with Tortugas Mountain and pilgrimage trails, photographer facing north. (Not in National Register boundary.)

40 of 56. Rallying point at Geothermal Road at Observatory Road, photographer facing north. (Not in National Register boundary.)

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41 of 56. Tortugas Mountain from Observatory Road, photographer facing northeast. (Not in National Register boundary.)

42 of 56. North route, near base, photographer facing southeast. (Not in National Register boundary.)

43 of 56. North route, mid-ascent, photographer facing southeast. (Not in National Register boundary.)

44 of 56. North route, near summit, photographer facing southeast. (Not in National Register boundary.)

45 of 56. Center route, near base, photographer facing northeast. (Not in National Register boundary.)

46 of 56. South route (Observatory Road), near base, photographer facing south. (Not in National Register boundary.)

47 of 56. South route (Observatory Road), mid-ascent, photographer facing north. (Not in National Register boundary.)

48 of 56. South route (Observatory Road), mid-ascent, photographer facing south (Not in National Register boundary.)

49 of 56. South route (Observatory Road), near summit, photographer facing north. (Not in National Register boundary.)

50 of 56. South route (Observatory Road), summit, with Tortugas Mountain Observatory, photographer facing north. (Not in National Register boundary.)

51 of 56. Tortugas Mountain summit, with sacred family sites in mid-ground, photographer facing north. (Not in National Register boundary.)

52 of 56. Tortugas Mountain summit, with sacred family sites and yucca plants, photographer facing northwest. (Not in National Register boundary.)

53 of 56. Tortugas Mountain summit, with altar and telecommunication tower, photographer facing east. (Not in National Register boundary.)

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54 of 56. Tortugas Mountain summit, with view from altar, photographer facing west. (Not in National Register boundary.)

55 of 56. Tortugas Mountain summit, with family shrine (foreground) and Nicho of Our Lady of Guadalupe (background), photographer facing west. (Not in National Register boundary.)

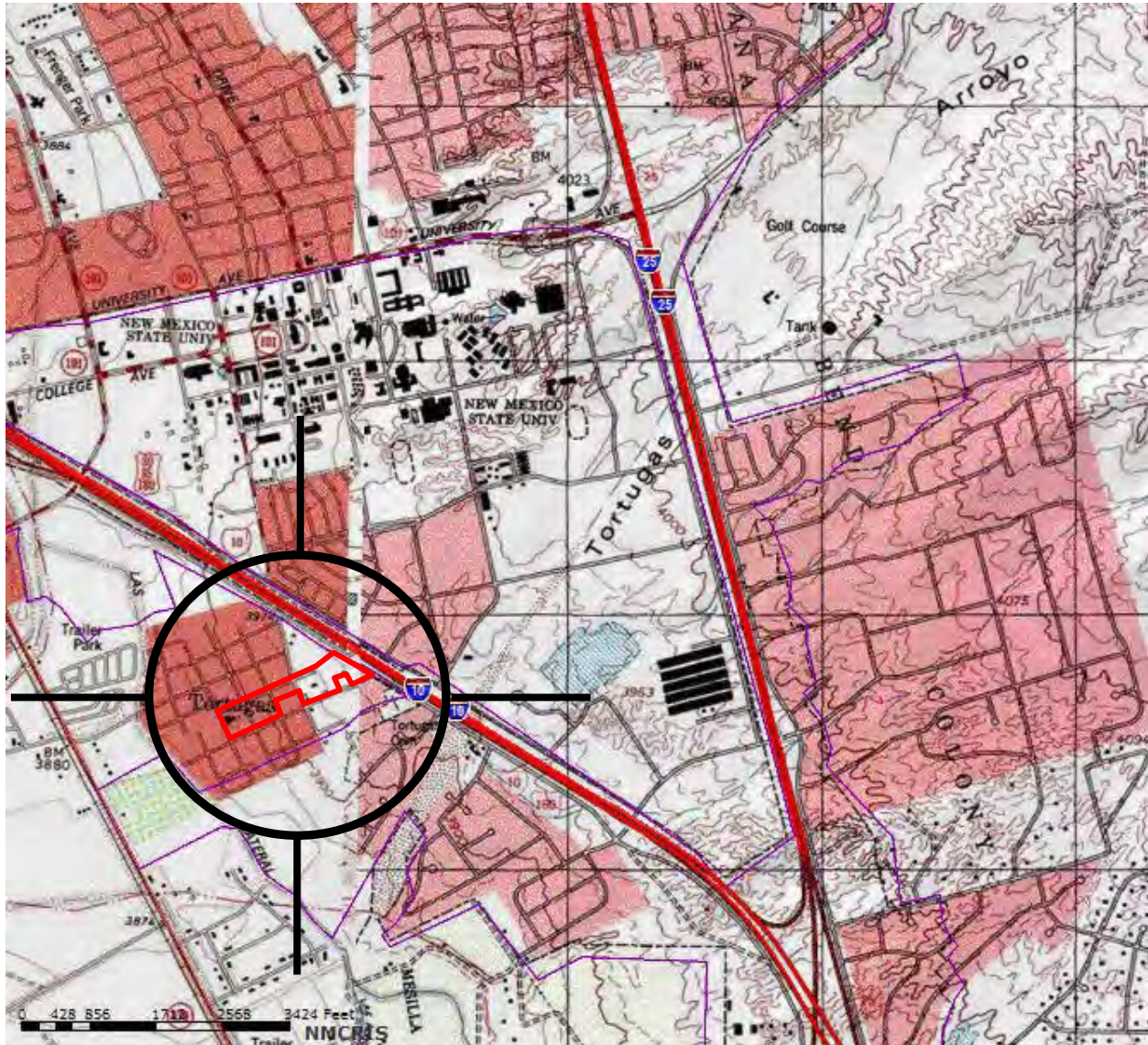
56 of 56. Tortugas Mountain summit, detail of Nicho of Our Lady of Guadalupe, photographer facing west. (Not in National Register boundary.)

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

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**Tortugas Pueblo Fiesta of Our Lady of Guadalupe
Traditional Cultural Property**

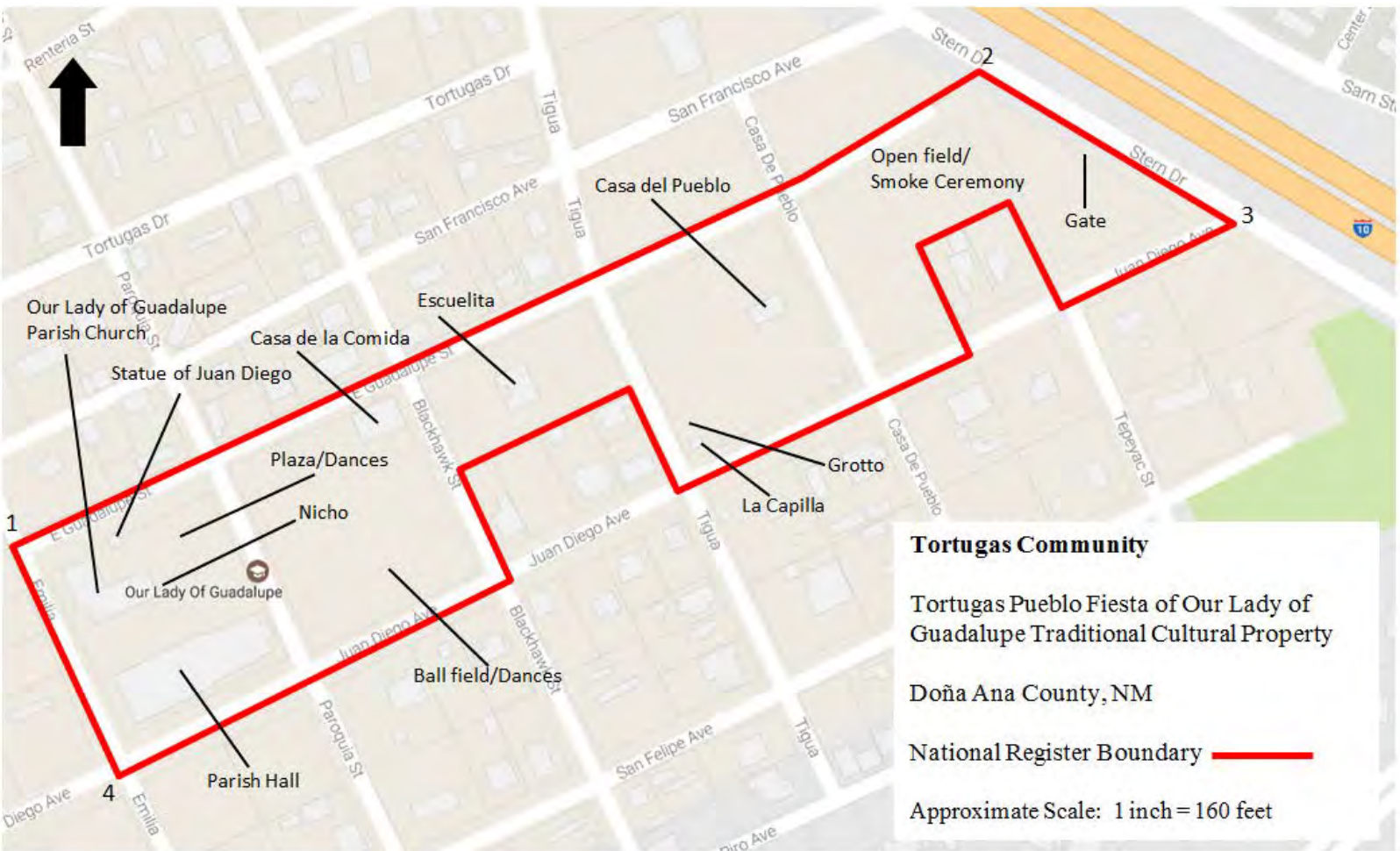
Doña Ana County, New Mexico

National Register boundary —————

USGS: Las Cruces, NM

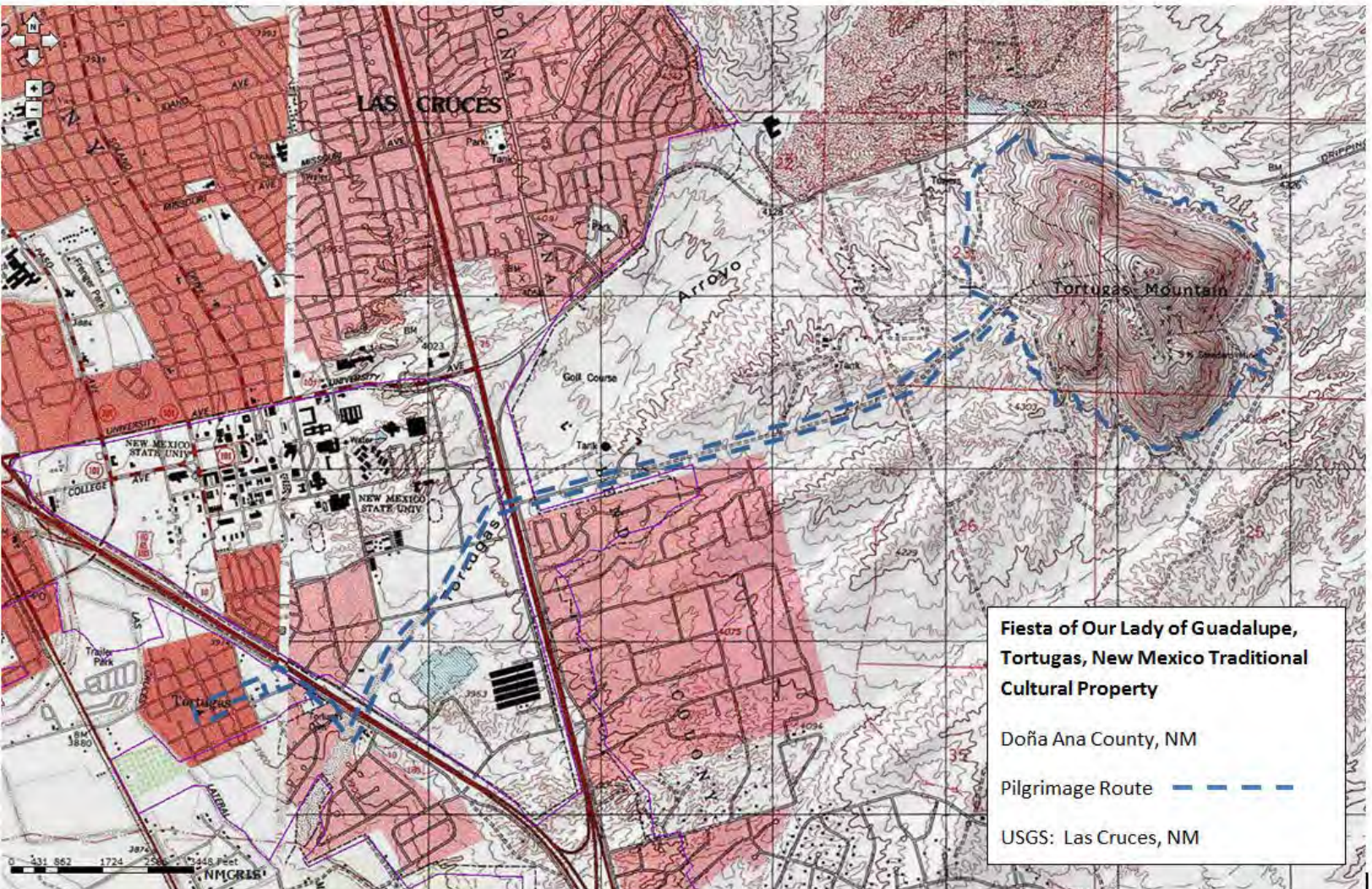
Tortugas Pueblo Fiesta of Our Lady of
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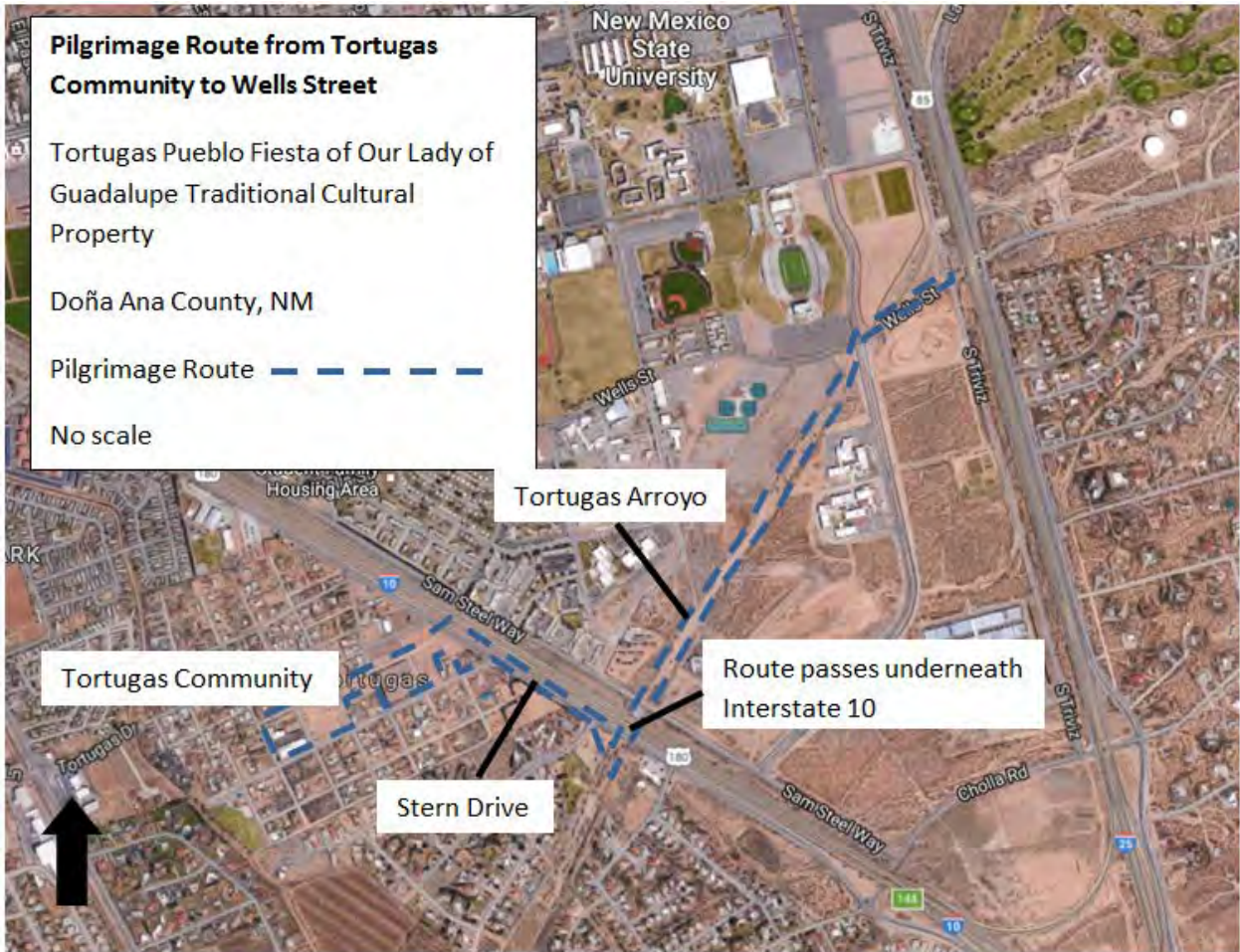
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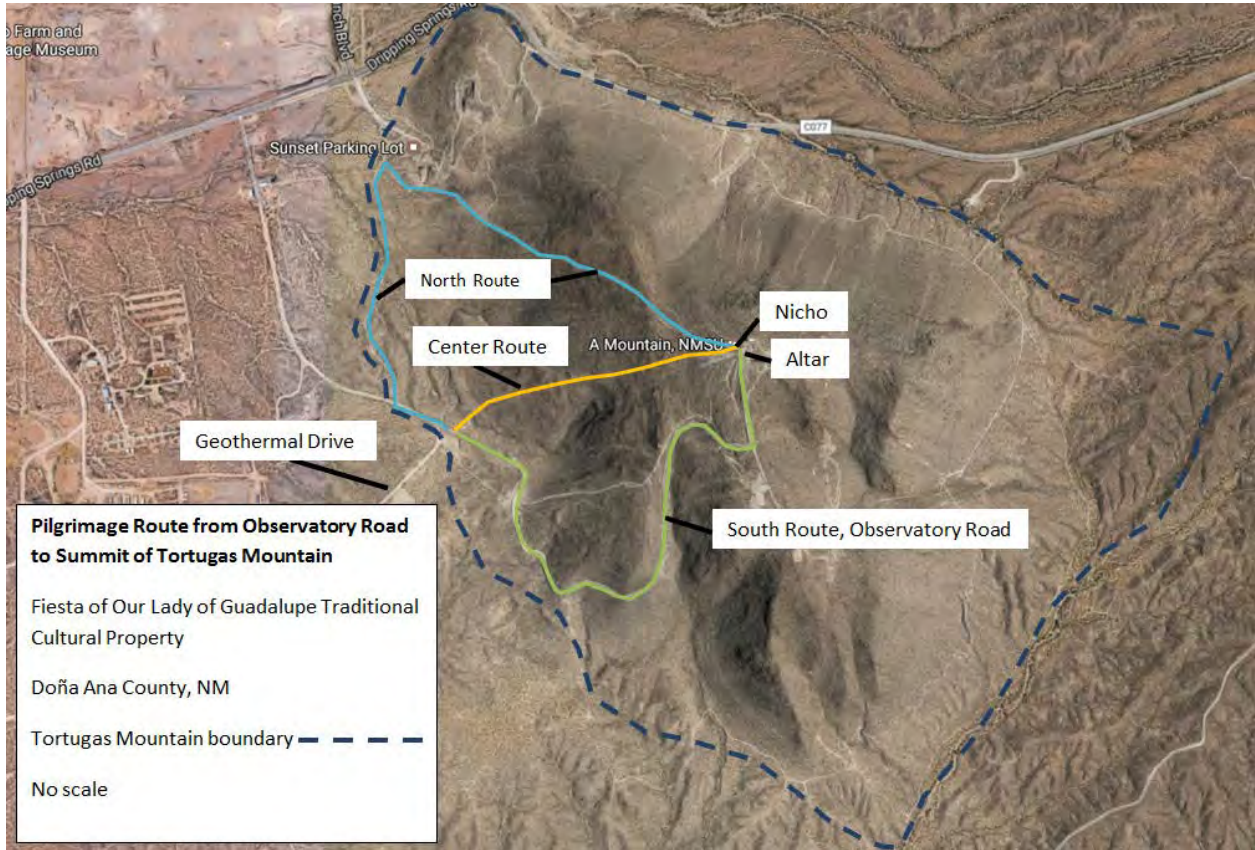
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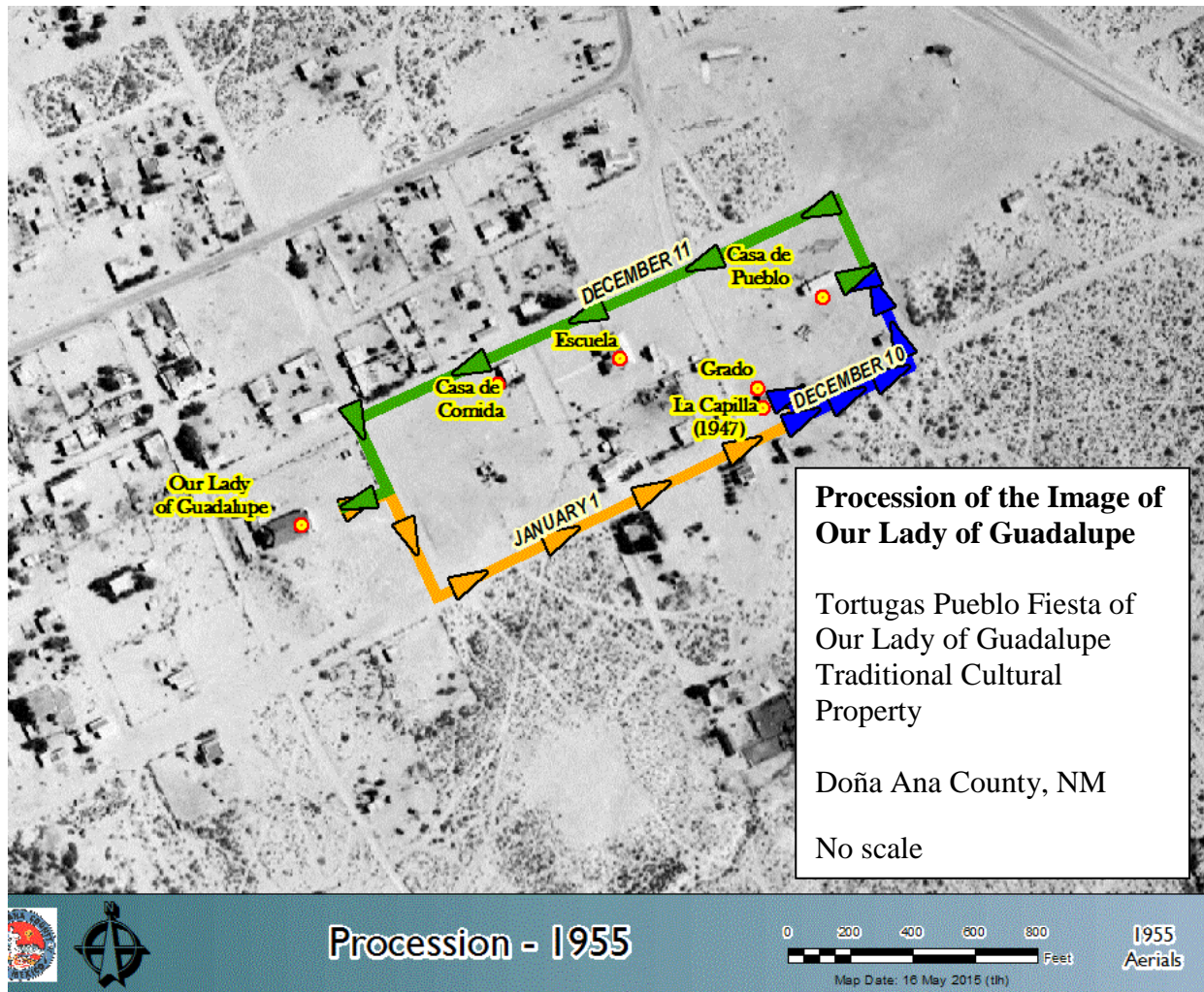
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Figure 1. USGS map depicts University Airport with a single, paved runway parallel to the Tortugas Arroyo, 1955.



Figure 2. Aerial view of University Airport, with the Tortugas pueblo (lower left), NMSU campus (left), Tortugas Arroyo (right), and Stern Drive in the foreground, circa 1950

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Figure 3. Construction of Our Lady of Guadalupe Parish Church, 1910-1914



Figure 4. Our Lady of Guadalupe Parish Church, 1914

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Figure 5. Los Indios Dance in Tortugas, 1924



Figure 6. Los Aztecas del Carrizo, c.1930

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Figure 7. Drum Group, 1941



Figure 8. Procession Group, 1941

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Figure 9. Los Indios in front of Church, c.1954



Figure 10. Fiesta Group inside La Capilla, 1968

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Figure 11. "After the Climb," 1962



Figure 12. Mass at Altar atop Tortugas Mountain, c.1980

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Figure 13. Our Lady of Guadalupe Parish Church during the fiesta, December 10, 2014 (photo: Kate Moore).



Figure 14. Mayordomos carry the Image of Our Lady of Guadalupe from La Capilla to the Casa del Pueblo to begin the Feast Day celebrations, December 11, 2014 (photo: Jett Loe/Sun-News).

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Figure 15. The large image of Guadalupe displayed in Our Lady of Guadalupe Parish Church, December 11, 2014 (photo: Kate Moore).



Figure 16. Cacique Henry Narvaez instructs his son, Patrick Narvaez, as he prepares the community blessing and ceremonial smoke, December 11, 2014 (photo: Kate Moore).

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Figure 17. Pilgrims, led by the Humero, who carries an Image of Our Lady of Guadalupe, trek through Tortugas Arroyo, December 11, 2014 (photo: Kate Moore).



Figure 18. Pilgrims on Geothermal Road, December 11, 2014 (photo: Kate Moore).

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Figure 19. Pilgrims ascending Tortugas Mountain, December 11, 2014 (photo: Kate Moore).



Figure 20. Pilgrims near summit of Tortugas Mountain, December 11, 2014
(photo: Kate Moore).

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Figure 21. Mass at altar atop Tortugas Mountain, December 11, 2014 (photo: Kate Moore).



Figure 22. Pilgrims attend mass at atop Tortugas Mountain, December 11, 2014
(photo: Kate Moore).

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Figure 23. Bonfire in Tortugas signals to pilgrims on the mountain top that it time to return, December 11, 2014 (photo: Kate Moore).



Figure 24. In the Ceremony of los Abuelos Ceremony, after returning from Tortugas Mountain, the cacique knocks three times at the door of the Casa del Pueblo before he is allowed to enter, December 11, 2014 (photo: Kate Moore).

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Figure 25. The four dance groups join the community for mass before beginning the day's dances, December 12, 2014 (photo: Kate Moore).



Figure 26. The Danzantes and Malinche perform in front of the Our Lady of Guadalupe Parish Church, December 12, 2014 (photo: Kate Moore).

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Figure 27. The Danzantes and Malinche, December 12, 2014 (photo: Kate Moore).



Figure 28. Male and female Pueblo dancers, December 12, 2014 (photo: Kate Moore).

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Figure 29. The Danza Azteca Guadalupana group, December 12, 2014 (photo: Kate Moore).



Figure 30. La Danza Azteca Chichimeca

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Figure 31. In preparation for the community feast, the men mix the secret recipe, while the women roll the albondigas, December 11, 2014 (photo: Kate Moore)



Figure 32. Albondigas prepared for community feast, 2013 (photo: Daniel Zolinsky).

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Figure 33. Community feast at Casa del la Comida, December 12, 2016
(photo: Jett Loe/Sun-News)

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Photographs



1 of 56. Shrine and Parish of Our Lady of Guadalupe Church and plaza, photographer facing southwest.



2 of 56. Shrine and Parish of Our Lady of Guadalupe Church, photographer facing southwest.

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3 of 56. Interior, Shrine and Parish of Our Lady of Guadalupe Church nave, with view to altar, photographer facing southwest.



4 of 56. Interior, Shrine and Parish of Our Lady of Guadalupe Church altar,

Tortugas Pueblo Fiesta of Our Lady of
Guadalupe Traditional Cultural Property
Name of Property

Doña Ana, New Mexico
County and State

photographer facing southwest.



5 of 56. Nicho, Shrine and Parish of Our Lady of Guadalupe Church,
photographer facing south.



Tortugas Pueblo Fiesta of Our Lady of
Guadalupe Traditional Cultural Property
Name of Property

Doña Ana, New Mexico
County and State

6 of 56. Parish Hall, photographer facing southwest.



7 of 56. Parish Hall, beneath steel-frame canopy, photographer facing southwest.



Tortugas Pueblo Fiesta of Our Lady of
Guadalupe Traditional Cultural Property
Name of Property

Doña Ana, New Mexico
County and State

8 of 56. Interior, Parish Hall, photographer facing southwest.



9 of 56. Shrine of Juan Diego with image of Guadalupe with canopy, photographer facing southwest.



Tortugas Pueblo Fiesta of Our Lady of
Guadalupe Traditional Cultural Property
Name of Property

Doña Ana, New Mexico
County and State

10 of 56. Shrine of Juan Diego with image of Guadalupe, photographer facing northwest.



11 of 56. Open lot with parish hall (left), parish church (center), and Casa de la Comida (right),
photographer facing southwest.



Tortugas Pueblo Fiesta of Our Lady of
Guadalupe Traditional Cultural Property
Name of Property

Doña Ana, New Mexico
County and State

12 of 56. Casa del la Comida, with La Escuelita (right), photographer facing northeast.



13 of 56. Interior, Casa de la Comida dining room, photographer facing southwest.



14 of 56. Interior, Casa del la Comida kitchen fireplace flanked by cauldrons,

Tortugas Pueblo Fiesta of Our Lady of
Guadalupe Traditional Cultural Property
Name of Property

Doña Ana, New Mexico
County and State

photographer facing northeast.



15 of 56. Interior, Casa de la Comida, kitchen with steel counter and stoves, photographer facing south.



16 of 56. La Escuelita, photographer facing northeast.

Tortugas Pueblo Fiesta of Our Lady of
Guadalupe Traditional Cultural Property
Name of Property

Doña Ana, New Mexico
County and State



17 of 56. Open lot with La Capilla (left) and Grotto of Our Lady of Guadalupe (center),
photographer facing southwest.



Tortugas Pueblo Fiesta of Our Lady of
Guadalupe Traditional Cultural Property
Name of Property

Doña Ana, New Mexico
County and State

18 of 56. La Capilla and Grotto of Our Lady of Guadalupe, photographer facing southwest.



19 of 56. La Capilla, photographer facing southwest.



Tortugas Pueblo Fiesta of Our Lady of
Guadalupe Traditional Cultural Property
Name of Property

Doña Ana, New Mexico
County and State

20 of 56. Interior, La Capilla, with ceremonial image of Our Lady of Guadalupe. Rear wall features milagros (left) and rosary beads (right), photographer facing southwest.



21 of 56. Casa del Pueblo, photographer facing southwest.



Tortugas Pueblo Fiesta of Our Lady of
Guadalupe Traditional Cultural Property
Name of Property

Doña Ana, New Mexico
County and State

22 of 56. Interior, Casa del Pueblo, photographer facing southwest.



23 of 56. Tortugas Mountain, with the letter "A," and Organ Mountains in background.
View from Juan Diego Avenue in Tortugas, photographer facing northeast.

Tortugas Pueblo Fiesta of Our Lady of
Guadalupe Traditional Cultural Property
Name of Property

Doña Ana, New Mexico
County and State



24 of 56. Open lot where the smoke ceremonies are held and where the pilgrims rally before leaving Tortugas on their trek to the summit of Tortugas Mountain, photographer facing northeast.



25 of 56. Gate to Stern Drive, photographer facing northeast.

Tortugas Pueblo Fiesta of Our Lady of
Guadalupe Traditional Cultural Property
Name of Property

Doña Ana, New Mexico
County and State



26 of 56. Stern Drive toward Tortuga Arroyo, photographer facing southeast.
(Not in National Register boundary.)



27 of 56. Tortugas Arroyo with Interstate 10 overpasses, photographer facing northeast.
(Not in National Register boundary.)

Tortugas Pueblo Fiesta of Our Lady of
Guadalupe Traditional Cultural Property
Name of Property

Doña Ana, New Mexico
County and State



28 of 56. Tortugas Arroyo, photographer facing northeast. (Not in National Register boundary.)



29 of 56. Tortugas Arroyo, with Arrowhead Park building at right, photographer facing northeast. (Not in National Register boundary.)

Tortugas Pueblo Fiesta of Our Lady of
Guadalupe Traditional Cultural Property
Name of Property

Doña Ana, New Mexico
County and State



30 of 56. Tortugas Arroyo at Wells Street, with Arrowhead Park building at right, photographer facing northeast. (Not in National Register boundary.)



31 of 56. Wells Street, photographer facing northeast. (Not in National Register boundary.)

Tortugas Pueblo Fiesta of Our Lady of
Guadalupe Traditional Cultural Property
Name of Property

Doña Ana, New Mexico
County and State



32 of 56. Wells Street, photographer facing northeast. (Not in National Register boundary.)



33 of 56. Geothermal Drive with Interstate 25 overpasses, photographer facing northeast.
(Not in National Register boundary.)

Tortugas Pueblo Fiesta of Our Lady of
Guadalupe Traditional Cultural Property
Name of Property

Doña Ana, New Mexico
County and State



34 of 56. Geothermal Drive, photographer facing northeast.
(Not in National Register boundary.)



35 of 56. Geothermal Drive, photographer facing northeast.
(Not in National Register boundary.)

Tortugas Pueblo Fiesta of Our Lady of
Guadalupe Traditional Cultural Property
Name of Property

Doña Ana, New Mexico
County and State



36 of 56. Geothermal Drive, photographer facing northeast.
(Not in National Register boundary.)



37 of 56. Geothermal Road, gates to unpaved road, with Tortugas Mountain,
photographer facing northeast. (Not in National Register boundary.)

Tortugas Pueblo Fiesta of Our Lady of
Guadalupe Traditional Cultural Property
Name of Property

Doña Ana, New Mexico
County and State



38 of 56. Geothermal Road, unpaved, with Tortugas Mountain and pilgrimage trails, photographer facing northeast. (Not in National Register boundary.)



39 of 56. Geothermal Road at Observatory Road, with Tortugas Mountain and pilgrimage trails, photographer facing north. (Not in National Register boundary.)

Tortugas Pueblo Fiesta of Our Lady of
Guadalupe Traditional Cultural Property
Name of Property

Doña Ana, New Mexico
County and State



40 of 56. Rallying point at Geothermal Road at Observatory Road, photographer facing north. (Not in National Register boundary.)



41 of 56. Tortugas Mountain from Observatory Road, photographer facing northeast. (Not in National Register boundary.)

Tortugas Pueblo Fiesta of Our Lady of
Guadalupe Traditional Cultural Property
Name of Property

Doña Ana, New Mexico
County and State



42 of 56. North route, near base, photographer facing southeast.
(Not in National Register boundary.)



43 of 56. North route, mid-ascent, photographer facing southeast.
(Not in National Register boundary.)

Tortugas Pueblo Fiesta of Our Lady of
Guadalupe Traditional Cultural Property
Name of Property

Doña Ana, New Mexico
County and State



44 of 56. North route, near summit, photographer facing southeast.
(Not in National Register boundary.)



45 of 56. Center route, near base, photographer facing northeast.
(Not in National Register boundary.)

Tortugas Pueblo Fiesta of Our Lady of
Guadalupe Traditional Cultural Property
Name of Property

Doña Ana, New Mexico
County and State



46 of 56. South route (Observatory Road), near base, photographer facing south.
(Not in National Register boundary.)



47 of 56. South route (Observatory Road), mid-ascent, photographer facing north.
(Not in National Register boundary.)

Tortugas Pueblo Fiesta of Our Lady of
Guadalupe Traditional Cultural Property
Name of Property

Doña Ana, New Mexico
County and State



48 of 56. South route (Observatory Road), mid-ascent, photographer facing south.
(Not in National Register boundary.)



49 of 56. South route (Observatory Road), near summit, photographer facing north.
(Not in National Register boundary.)

Tortugas Pueblo Fiesta of Our Lady of
Guadalupe Traditional Cultural Property
Name of Property

Doña Ana, New Mexico
County and State



50 of 56. South route (Observatory Road), summit, with Tortugas Mountain Observatory, photographer facing north. (Not in National Register boundary.)



51 of 56. Tortugas Mountain summit, with sacred family sites in mid-ground, photographer facing north. (Not in National Register boundary.)

Tortugas Pueblo Fiesta of Our Lady of
Guadalupe Traditional Cultural Property
Name of Property

Doña Ana, New Mexico
County and State



52 of 56. Tortugas Mountain summit, with sacred family sites and yucca plants, photographer facing northwest. (Not in National Register boundary.)



53 of 56. Tortugas Mountain summit, with altar and telecommunication tower, photographer facing east. (Not in National Register boundary.)

Tortugas Pueblo Fiesta of Our Lady of
Guadalupe Traditional Cultural Property
Name of Property

Doña Ana, New Mexico
County and State



54 of 56. Tortugas Mountain summit, with view from altar, photographer facing west.
(Not in National Register boundary.)



55 of 56. Tortugas Mountain summit, with family shrine (foreground) and Nicho of Our Lady of
Guadalupe (background), photographer facing west. (Not in National Register boundary.)

Tortugas Pueblo Fiesta of Our Lady of
Guadalupe Traditional Cultural Property
Name of Property

Doña Ana, New Mexico
County and State



56 of 56. Tortugas Mountain summit, detail of Nicho of Our Lady of Guadalupe, photographer facing west. (Not in National Register boundary.)











HYMNS



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SIMPLY CLASSIC
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ROAD
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ADMISSION
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134849







































National Register of Historic Places
Memo to File

Correspondence

The Correspondence consists of communications from (and possibly to) the nominating authority, notes from the staff of the National Register of Historic Places, and/or other material the National Register of Historic Places received associated with the property.

Correspondence may also include information from other sources, drafts of the nomination, letters of support or objection, memorandums, and ephemera which document the efforts to recognize the property.

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE
NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

Requested Action: Nomination

Property Name: Tortugas Pueblo Fiesta of Our Lady of Guadalupe

Multiple Name:

State & County: NEW MEXICO, Dona Ana

Date Received: 6/23/2017 Date of Pending List: 7/18/2017 Date of 16th Day: 8/2/2017 Date of 45th Day: 8/7/2017 Date of Weekly List:

Reference number: SG100001437

Nominator: State

Reason For Review:

- | | | |
|---|--|--|
| <input type="checkbox"/> Appeal | <input type="checkbox"/> PDIL | <input type="checkbox"/> Text/Data Issue |
| <input type="checkbox"/> SHPO Request | <input type="checkbox"/> Landscape | <input type="checkbox"/> Photo |
| <input type="checkbox"/> Waiver | <input type="checkbox"/> National | <input checked="" type="checkbox"/> Map/Boundary |
| <input type="checkbox"/> Resubmission | <input type="checkbox"/> Mobile Resource | <input type="checkbox"/> Period |
| <input checked="" type="checkbox"/> Other | <input checked="" type="checkbox"/> TCP | <input type="checkbox"/> Less than 50 years |
| | <input type="checkbox"/> CLG | |

Accept Return Reject 8/7/2017 Date

Abstract/Summary Comments: The Tortugas Pueblo Fiesta of Our Lady of Guadalupe site(s) meets National Register Criterion A at the state level of significance in the areas of Religion and Ethnic Heritage-Hispanic and Native American. The buildings, procession routes and activity areas that comprise the historic district are directly associated with the traditional cultural practices and beliefs of the Tortugas people and their three-day celebration in honor of the Catholic Our Lady of Guadalupe. Blending cultural traditions and practices of Native American Piro, Manso, Tiwa, and Ysleta de Sur with local Hispanic customs, the fiesta celebrations began in 1910 and continue to be important in maintaining the continuing cultural identity of the Tortugas. The district properties represent the traditional heart of the fiesta activities, which also include an extended pilgrimage component not included in the current nomination. (TCP)

Recommendation/ Criteria: Accept National Register Criterion A.

Reviewer: Paul Lusignan

Discipline: Historian

Telephone: (202)354-2229

Date: 8/7/2017

DOCUMENTATION: see attached comments : No see attached SLR : **Yes**



Garrey Carruthers, Ph.D.
Chancellor

New Mexico State University System
MSC 3Z
P.O. Box 30001
Las Cruces, NM 88003-8001
575-646-2035, fax: 575-646-6334
president@nmsu.edu

March 24, 2017

Jeff Pappas, Ph.D.
State Historic Preservation Officer and Director
New Mexico Historic Preservation Division
Department of Cultural Affairs
Bataan Memorial Building
407 Galisteo Street, Suite 236
Santa Fe, NM 87501

Re: Objection -- Tortugas Pueblo Fiesta of Our Lady Guadalupe Traditional Cultural Property

Dear Dr. Pappas:

New Mexico State University (NMSU) received a notification letter for the Tortugas Pueblo Fiesta of Our Lady of Guadalupe Traditional Cultural Property consideration for listing in the National Register of Historic Places. In response, the University Architect sent a letter clearly stating the university's opposition to NMSU land being included in the boundary of the proposed historic district.


NMSU offered a solution by making a boundary modification for the Tortugas Pueblo submittal that removed the procession route from the historic boundary district. However, the State and National Register Coordinator has declined this request. If the New Mexico Historic Preservation Division and your office plan to present the nomination to the New Mexico Cultural Properties Review Committee (CPRC) with the boundary as originally drawn, New Mexico State University will object to the designation entirely.

New Mexico State University has a long history of mutual respect and cooperation with the Tortugas Pueblo. In support of the cultural and religious traditions of the Tortugas Pueblo, the university entered into an agreement for a Grant of Right-of-Way in 1985. The grant of right-of-way is a 99-year lease for permission to enter university property from December 10 to 12 of each year for the purpose of the annual pilgrimage from the Casa del Pueblo to Tortugas Mountain.

NMSU is the property owner for the proposed procession route in the Tortugas Pueblo submittal. As property owners, the university opposes the listing to the State Register for the Tortugas Pueblo. The pilgrimage route has changed since 1910 and will be altered in the future. There is no historic significance to the current path; it only dates from the 1980s. The shifts in the pilgrimage route have

happened over time, with the construction of Interstate 25, Tortugas Dam 1, Geothermal Drive, and Wells Street. For these reasons, NMSU strongly objects to NMSU property being included in the boundaries of the historic district and the listing of the Tortugas Pueblo Fiesta of Our Lady of Guadalupe Traditional Cultural Property for State or National Register designation.

Sincerely,



Garrey Carruthers, Ph.D.
Chancellor

cc: Lizbeth Ellis, Chief Legal Affairs Officer
Angela Throneberry, Sr. VP for Admin. and Finance
Glen Haubold, Assoc. VP for Facilities and Services
Scott Eschenbrenner, President Aggie Development Inc.
Heather Zack Watenpaugh, University Architect

From: Moffson, Steven, DCA
To: ["Heather Watenpaugh"](#)
Cc: [Glen Haubold](#); [Pappas, Jeff, DCA](#)
Subject: RE: RE: Tortugas Pueblo Fiesta of Our Lady Guadalupe Traditional Cultural Property- NMSU Nomination Letter
Date: Monday, March 20, 2017 1:47:00 PM
Attachments: [image001.png](#)

Heather,

We received your letter last week. The National Register has clear guidelines on how boundaries for National Register properties are to be drawn. There is no provision for dashed lines and we cannot list a portion of a historic resource. We plan to present the nomination to the CPRC with the boundaries that include properties in Tortugas, Tortugas Mountain, and the pilgrimage route as it appears in the document posted on our website.

I realize that this is not the outcome you desire, but the university can still support the nomination and the community. A letter of support won't affect the management or use of the university property.

Best regards,
Steven

Steven Moffson
State and National Register Coordinator
New Mexico Historic Preservation Division
407 Galisteo Street, Suite 236, Santa Fe, NM 87501
(505) 476-0444 nmhistoricpreservation.org

From: Heather Watenpaugh [mailto:hzw@ad.nmsu.edu]
Sent: Monday, March 20, 2017 12:51 PM
To: Moffson, Steven, DCA
Cc: Glen Haubold
Subject: RE: RE: Tortugas Pueblo Fiesta of Our Lady Guadalupe Traditional Cultural Property- NMSU Nomination Letter

Steven,

I am following up on the letter sent to your office a week ago. I have not heard back regarding this letter sent to Jeff Pappas and the NMSU requested changes to the National Register Boundary for the Tortugas Pueblo nomination.

Thank you,
Heather

Heather Zack Watenpaugh, AIA, NCARB, AUA
University Architect and Campus Planning Officer



Facilities and Services

MSC 3545

New Mexico State University

Box 30001

Las Cruces, NM 88003-8001

Phone: (575) 646-2101 Fax: (575) 646-6432

March 10, 2017

Jeff Pappas, Ph. D.
State Historic Preservation Officer and Director
New Mexico Historic Preservation Division
Department of Cultural Affairs
Bataan Memorial Building
407 Galisteo Street, Suite 236
Santa Fe, New Mexico 87501

Re: Tortugas Pueblo Fiesta of Our Lady Guadalupe Traditional Cultural Property- Nomination

Dear Dr. Pappas,

NMSU has a long history of mutual respect and cooperation with the Tortugas Pueblo. In support of the cultural and religious traditions of the Tortugas Pueblo, the University entered into an agreement for a Grant of Right-of-Way in 1985. The grant of right-of-way is a 99 year lease for permission to enter University property from December 10 to 12 of each year for the purpose of the annual pilgrimage from the Casa del Pueblo to Tortugas Mountain.

New Mexico State University would like to support the listing of the Tortugas Pueblo Fiesta of Our Lady of Guadalupe Traditional Cultural Properties nomination to the State Register, but only with a modification to the historic district boundary. The pilgrimage route has changed since 1910, and will be altered in the future. The current processional path dates from the 1980s. The shifts in the pilgrimage route have happened over time, with the construction of Interstate 25, Tortugas Dam 1, Geothermal Drive, and Wells Street. For these reasons, NMSU does not want to have its property included in the boundaries of the historic district.

Attached are NMSU's proposed modifications to the National Register Boundary from the Tortugas Community to the Summit of Tortugas Mountain. The changes show the pilgrimage route as a dashed line, rather than a solid red boundary line connecting the beginning and ending points. If the boundary modifications are picked up in the submittal document, NMSU will draft another letter in full support of Tortugas Pueblo Fiesta of Our Lady Guadalupe Traditional Cultural Property nomination for the New Mexico Cultural Properties Review Committee on April 5, 2017.

Sincerely,

A handwritten signature in blue ink, appearing to read 'Heather Zack Watenpaugh', written over a horizontal line.

Heather Zack Watenpaugh, AIA
University Architect and Campus Planning Officer
New Mexico State University
Tel: 575-646-1360 Email: hzw@nmsu.edu

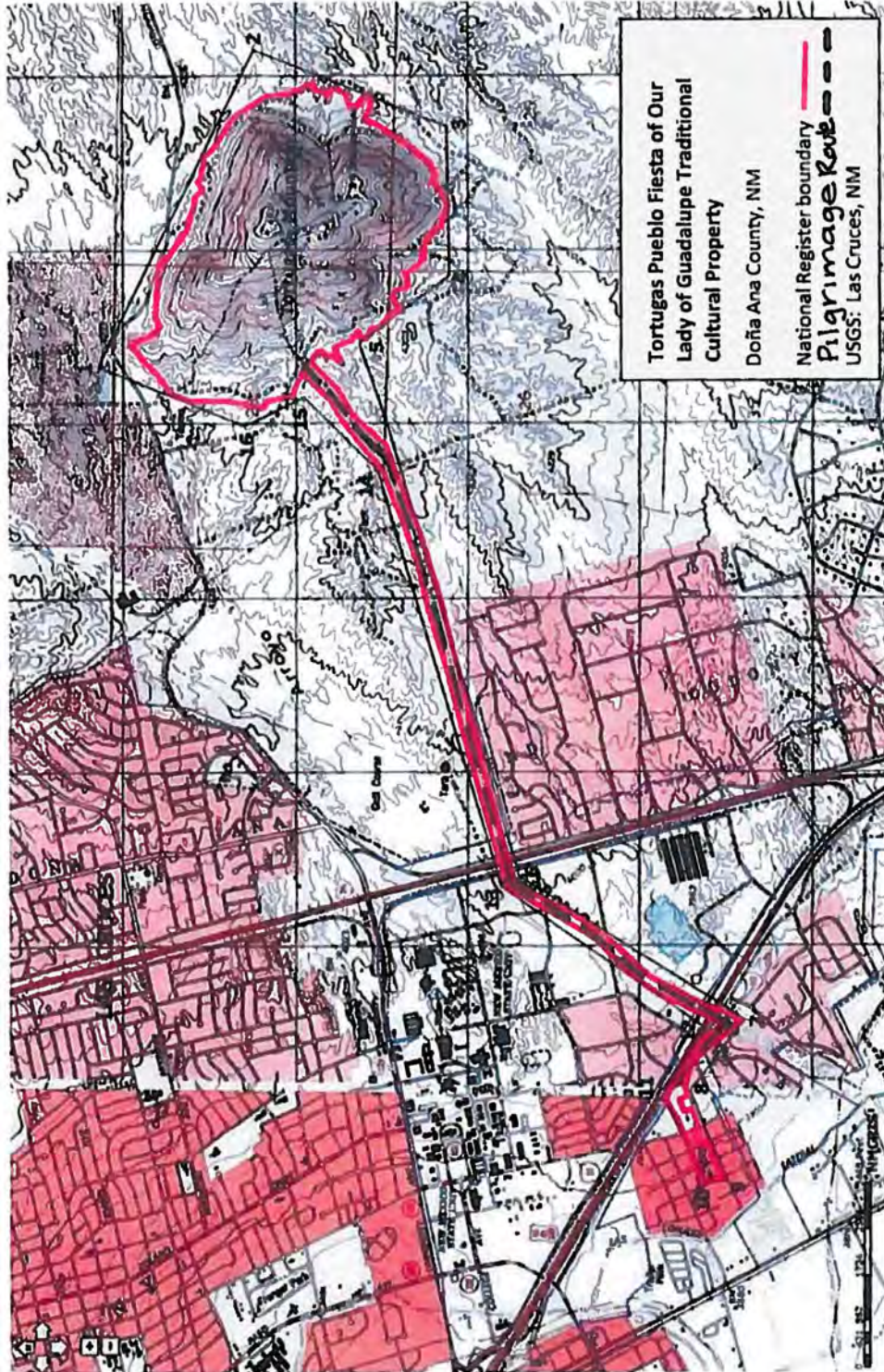
Enclosure:

Modifications to the National Register Boundary for Section 9 page 37 to 41
Grant of Right-of-Way Agreement, dated October 25, 1985

Tortugas Pueblo Fiesta of Our Lady of
Guadalupe Traditional Cultural Property
Name of Property

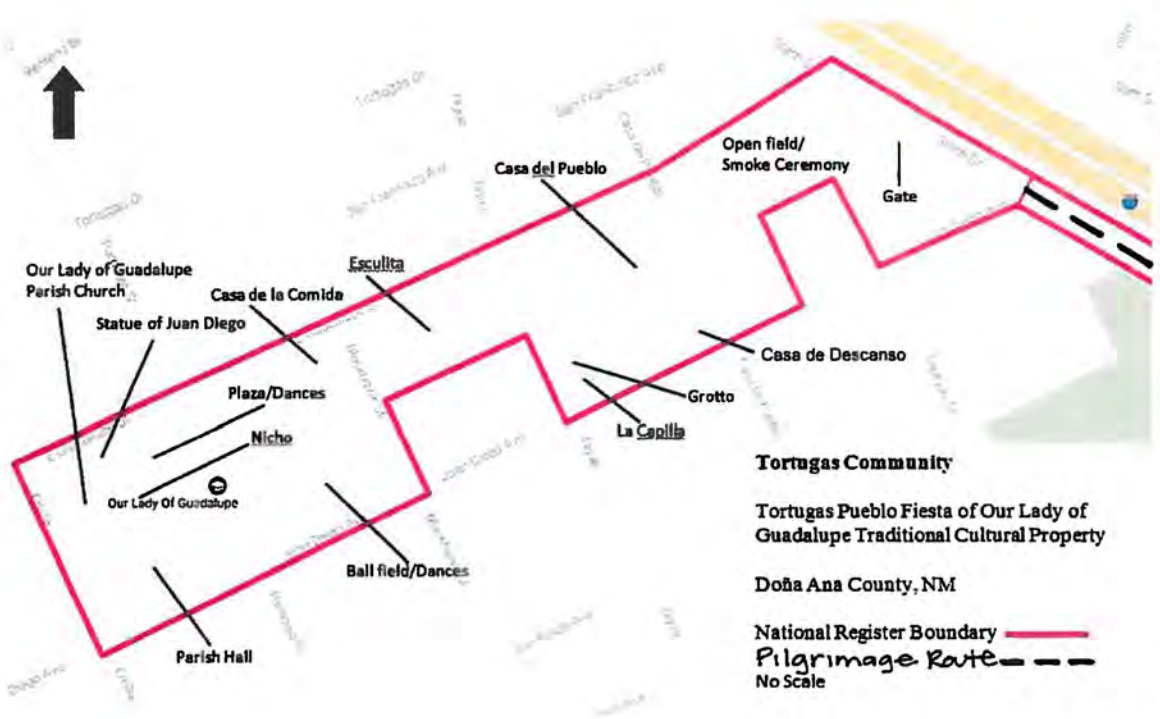
Doña Ana, New Mexico

County and State



Tortugas Pueblo Fiesta of Our Lady of Guadalupe Traditional Cultural Property
Name of Property

Doña Ana, New Mexico
County and State



Tortugas Community
Tortugas Pueblo Fiesta of Our Lady of Guadalupe Traditional Cultural Property
Doña Ana County, NM
National Register Boundary ———
Pilgrimage Route - - - -
No Scale

Tortugas Pueblo Fiesta of Our Lady of
Guadalupe Traditional Cultural Property
Name of Property

Doña Ana, New Mexico
County and State



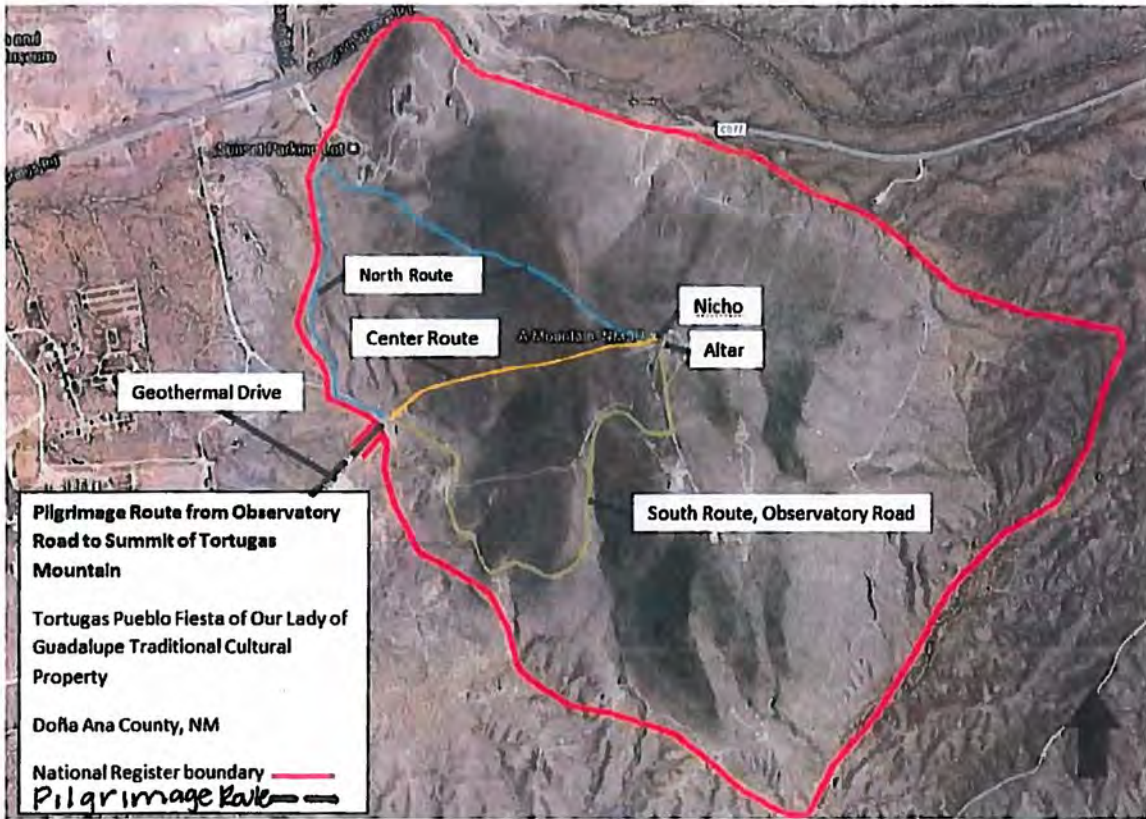
Tortugas Pueblo Fiesta of Our Lady of
Guadalupe Traditional Cultural Property
Name of Property

Doña Ana, New Mexico
County and State



Tortugas Pueblo Fiesta of Our Lady of
Guadalupe Traditional Cultural Property
Name of Property

Doña Ana, New Mexico
County and State



RWN:194

GRANT OF RIGHT-OF-WAY

Agreement made this 25th day of October, 1985
between La Corporacion de Los Indigenes de Nuestra Senora de
Guadalupe (hereinafter referred to in this instrument as "La
Corporacion") and New Mexico State University (hereinafter
referred to in this instrument as "the University").

WHEREAS La Corporacion is a nonprofit New Mexico
corporation dedicated to promoting certain cultural and religious
traditions, including the worship of our Lady of Guadalupe; and

WHEREAS La Corporacion has conducted an annual
pilgrimage from the Casa del Pueblo at Guadalupe (Tortugas) to
Tortugas Mountain, sometimes referred to as the "A" Mountain,
since the 1800's; and

WHEREAS the University is the custodian of the land upon
which Tortugas Mountain is located, and owner of the land between
Guadalupe (Tortugas) and the mountain, east of interstate highway
I-10 to Tortugas Mountain; and

WHEREAS the University and La Corporacion have enjoyed a
long history of mutual respect and cooperation; and

WHEREAS the University wishes to support La Corporacion
in its efforts to continue its cultural and religious traditions;

NOW, THEREFORE, it is mutually agreed and stipulated as
follows:

New Mexico State University does hereby grant a right-of-way unto La Corporacion, to enter University property from December 10 to 12 of each year, and at other times subject to approval of the University, for the purpose of conducting its annual pilgrimage to Tortugas Mountain by traveling from the Casa del Pueblo to Tortugas Mountain and to otherwise carry on its religious traditions including the worship of Our Lady of Guadalupe. It is understood and agreed that the route to be followed from the Casa del Pueblo to Tortugas Mountain may be changed by the University, so that it can enjoy full use of its land. This grant of right-of-way will be in effect for a period of 99 years, and will expire automatically in the year 2084. La Corporacion and the University expressly reserve the right to renew or extend this grant of right-of-way at any time before or after this document has expired.

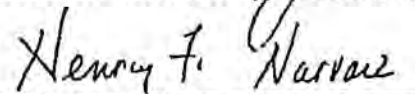
If this Lease is determined invalid by a court of competent jurisdiction, the University shall not be liable for any damage to La Corporacion. This agreement is not valid until approved by the Board of Regents of New Mexico State University.

WITNESS


EMMA D. NARVAEZ

LA CORPORACION DE LOS INDIGENES
DE NUESTRA SENORA DE CUADALUPE

By 
ROBERT L. GONZALES, President

By 
HENRY F. NARVAEZ, Attorney

NEW MEXICO STATE UNIVERSITY

By David W. King
PRESIDENT, BOARD OF REGENTS

STATE OF NEW MEXICO)
) ss.
COUNTY OF DONA ANA)

SUBSCRIBED AND SWORN TO before me this 18th day
of November, 1985, by ROBERT L. GONZALES, HENRY F. NARVAEZ and
EMMA D. NARVAEZ, on behalf of La Corporacion de Los Indigenes de
Nuestra Senora de Guadalupe.

Marlene G. Amigo
Notary Public

My Commission Expires:

May 22, 1987

STATE OF NEW MEXICO)
) ss.
COUNTY OF DONA ANA)

SUBSCRIBED AND SWORN TO before me this 25th day
of October, 1985, by David W. King, President, Board of
Regents, on behalf of New Mexico State University.

Josie Pena
Notary Public

My Commission Expires:

July 16, 1988

6240C

Dear President Carruthers,

On behalf of the Tortugas community, I would like to invite your support for the proposed nomination to the National Register of Historic Places, "Tortugas Pueblo Fiesta of Our Lady of Guadalupe Traditional Cultural Property." This nomination recognizes the events and places associated with the Tortugas community observance of Our Lady of Guadalupe on December 10th through 12th each year, beginning in 1910. The nomination, which includes the pilgrimage route, stretches from the unincorporated Tortugas community, across the south edge of the New Mexico State University campus, and includes Tortugas Mountain.

Tortugas Pueblo Fiesta of Our Lady of Guadalupe Traditional Cultural Property represents the cultural practices and beliefs of a living community that are rooted in the history of Tortugas and are important in maintaining its cultural identity. It is also significant because the Catholic veneration of Our Lady of Guadalupe is a unique religious expression that incorporates both traditional Hispanic practices of worship with Native American customs, as seen in the elaborately costumed dances held throughout the fiesta.

I anticipate that this nomination will be presented to the Cultural Properties Review Committee at its April 7 meeting in Santa Fe. The nomination will be posted on our website by March 6. I am reaching out to you now so that you have advance notice. The attached maps show the boundary of the historic district and indicate that the nominated property includes property owned by the New Mexico State University, as well as property owned by the Bureau of Land Management, the State Land Office, and the Catholic Diocese of Las Cruces. Kate Moore, a former NMSU anthropology student prepared the nomination on behalf of the community. I hope the university will support this important National Register nomination. If you have any questions, please feel free contact me.

Sincerely,

Jeff Pappas
New Mexico State Historic Preservation Officer.

103586

Jeff Pappas, Ph.D.
State Historic Preservation Office & State Archaeologist
New Mexico Historic Preservation Division
Department of Cultural Affairs
Bataan Memorial Building
407 Galisteo St., Suite 236
Santa Fe, NM 87501

May 9, 2016

RECEIVED
SM MAY 11 2016
HISTORIC PRESERVATION DIVISION

Dear Dr. Pappas

I was asked to write this letter to let you know that I do support the nomination of the Tortugas Pilgrimage as a traditional cultural property. My husband is a third generation of following the religious and cultural traditions that have been going on in Tortugas for over 100 years. My daughter is now carrying on this tradition, doing her part and dancing in the ceremonies every year as our granddaughters are now doing as well. This family alone has five generations that have participated in these traditions and ceremonies and they will continue to do so for many year to come.

I, myself am not originally from New Mexico but am actually a Texas native. My husband and his family have been part of this tradition when his father was a young man as his father was Antonio Fierro, one of the first founders of Los Indigenes de Nuestra Senora de Guadalupe, a/k/a Tortugas Pueblo.

My husband and I now reside here in Las Cruces and have been residents for the last 18 years. But I feel like I am able to express to you how the pilgrimage is a very sacred and important part in the Las Cruces area. I had been introduced to these ceremonies and the culture when I first came to visit with my husband many years ago. The pilgrimage to the "A" Mountain has always been a significant part of this community and there has never been a year without it. The people that I have met throughout the years come from all over the United States just to be a part of this pilgrimage each year. Some were either raised or brought up in this area and know the importance of this pilgrimage and how each year they return to climb the "A" mountain to give thanks to the Virgin. This so impressed me; how this small part of Las Cruces could make such a huge impact on so many people that come to worship together on that mountain every year and the sacrifices they make to be a part of this religious ritual.

I am wanting to let you know how much we support the nomination of this pilgrimage as a traditional cultural property that will not only shine a light in Tortugas and our parish, Our Lady of Guadalupe but also recognize the large support and devotion that this pilgrimage, tradition and ritual has become to so many of us that will continue to carry on this tradition for many years to come.

Sincerely Yours,



Irene Fierro

NARVAEZ LAW FIRM, P.A.

Attorneys and Counselors at Law

HENRY F. NARVAEZ
H. NICOLE WERKMEISTER
CARLOS E. SEDILLO
FERNANDO C. PALOMARES
ASHLEE M. WRIGHT
MICHAEL B. CALDERON

Telephone
(505) 248-0500

Fax
(505) 247-1344

Mailing Address
P. O. Box 25967
Albuquerque, NM 87125-0967

Street Address
601 Rio Grande Boulevard NW
Albuquerque, NM 87104

May 17, 2016

VIA USA MAIL

Jeff Pappas, Ph.D.
State Historic Preservation Office and State Archaeologist
New Mexico Historic Preservation Division
Department of Cultural Affairs
Bataan Memorial Building
407 Galisteo Street, Suite 236
Santa Fe, NM 87501

Re: *Letter of Support*
Tortugas Mountain Pilgrimage Route

Dear Dr. Pappas:

Please treat this as a letter of support for the submission by Kate Moore for the Tortugas Pilgrimage Route to Tortugas Mountain, near Tortugas Pueblo, NM. We have reviewed the document and believe that it accurately depicts the route, as well as the history and tradition for the Pilgrimage from Tortugas Pueblo to Tortugas Mountain.

We have personal knowledge of the pertinent facts. We also speak for our ancestors, who taught us and shared their stories and traditions with us.

Since shortly after World War II, we remember walking each year on December 11 from the Shrine at Tortugas Pueblo to our sacred mountain, Tortugas Mountain, along this pilgrimage route. We use this pilgrimage route to Tortugas Mountain at other times throughout the year, which are not published to the general public. Historically, we crossed the old airport runway at the "New Mexico College of Agriculture and Mechanic Arts" and we passed near the old student housing units on our way to the mountain. We walked along the arroyos and dirt path to the mountain and we ascended to the top along the three traditional mountain routes (there is a reason for each route). Throughout the year, we care for and clean the entire mountain, and the sacred sites on the mountain and the Pilgrimage Route to the mountain.

Our ancestors told us how they used this Pilgrimage Route, with slight variations at the point of beginning, beginning near Fort Fillmore, then from St. Genevieve's Church in Las Cruces, and eventually from the Shrine and Parish in Tortugas Pueblo. We know that the Tortugas Mountain Pilgrimage Route has been used by our people since before the 1850's, and from

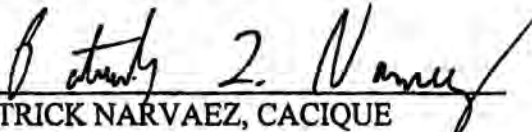


NARVAEZ LAW FIRM, P.A.
Jeff Pappas, Ph.D.
State Historic Preservation Office and State Archaeologist
New Mexico Historic Preservation Division
Department of Cultural Affairs
May 9, 2016
Page 2

Tortugas Pueblo since the early 1900's. The Tortugas Pilgrimage Route is worthy of recognition and protection.

We appreciate your consideration in this matter, and we would welcome an opportunity to present any additional information which you may require.

NARVAEZ LAW FIRM, P.A.

By 
PATRICK NARVAEZ, CACIQUE
HENRY NARVAEZ



**LOS INDIGENES
DE NUESTRA SEÑORA DE GUADALUPE**

P.O. Box 164
Mesilla Park, NM 88047

June 6, 2016

Sent via email & U.S. Mail to:

Jeff.pappas@state.nm.us

Dr. Jeff Pappas, Ph.D.
State Historical Preservation Office and State Archaeologist
New Mexico Historic Preservation Division
Department of Cultural Affairs
Bataan Memorial Building
407 Galisteo Street, Suite 236
Santa Fe, NM 87501

RE: Nomination for Historic Preservation of the Tortugas Pilgrimage

Dear Dr. Pappas,

I am the President of Los Indigenes de Nuestra Senora de Guadalupe (a/k/a "La Corporacion" or "Tortugas Pueblo") and the current community contact for our pueblo. I am writing this letter in support of the nomination for historic preservation of the pilgrimage from the community of Tortugas to Tortugas Mountain during our annual Fiesta of Our Lady of Guadalupe held every December.

La Corporacion is a non-profit corporation formed under the laws of the State of New Mexico in 1914 under the direction of Col (ret) Eugene Van Patton. It operates as the governing body of our pueblo, more commonly referred to as "Tortugas Pueblo", since its inception. The real property presently owned by La Corporacion was patented by the United States on February 8, 1907, to the Dona Ana Bend Colony. It was deeded by the Board of Trustees of the Dona Ana Bend Colony Community Grant of January 8, 1909, to the Commissioners of the Pueblo of Guadalupe, who in turn deeded it to La Corporacion on September 14, 1914. Col. Van Patton was the first president of La Corporacion and a Dr. Jackson was the first Secretary.

The Corporation is the only organization which has continually carried out its Native American customs and traditions in the Villages of San Juan and Guadalupe, commonly referred to as

Dr. Jeff Pappas
June 6, 2016
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Tortugas. The Corporation is a non-profit corporation which was created to handle the business affairs of the tribe.

Throughout the year, the Corporation carries out its Native American rituals on its lands in the Pueblo of Guadalupe. Our buildings include the "Casa del Pueblo" (main meeting house and kiva), the "Capilla" (chapel), "Casa de la Comida" (eating house) and "Escuelita" (schoolhouse). We hold our meetings, Native American religious ceremonies and dances, and tribal government events in these buildings and on the grounds in our village.

In addition the Corporation carries out its Native American pilgrimages at Tortugas Mountain. We have a Grant of Right-of-Way dated October 25, 1985 from New Mexico State University ("NMSU") to enter University property from December 10 to 12 of each year, and at other times subject to approval of the University. We also have a Lease for Tortugas Mountain (T. 23 S., R. 2 E., Sec. 24) from the Bureau of Land Management which was approved on May 13, 1959 and renewed May 11, 2004, for religious rituals, pilgrimages and sanctuary. Copies of the NMSU Grant of Right-of-Way and BLM Lease and Lease Renewal are enclosed for your information.

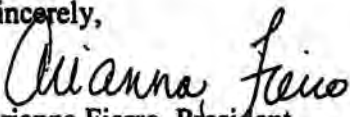
La Corporacion has continued to carry out its customs and traditions for over a century.

Ms. Kate Moore and Dr. Lois Stanford have been working diligently with the members of Tortugas Pueblo and the community to make sure the information provided to your office accurately reflects the pilgrimage to Tortugas Mountain. Ms. Moore and Dr. Stanford provided the membership of Tortugas Pueblo with aerial maps that track the pilgrimage over the years. Our members were able to provide her with critical feedback regarding the pilgrimage.

The members of La Corporacion de Nuestra Senora de Guadalupe are honored that Ms. Moore has taken the initiative to submit this nomination and fully support her efforts. The route of pilgrimage is just as important to us as the Fiesta itself. The Fiesta and our pilgrimage have been time honored traditions in our community and we continue to welcome visitors from around the world to experience this amazing spiritual event.

Please feel free to contact me if you have any questions or if you need any additional information.

Sincerely,


Arianna Fierro, President
(575) 312-7889

Terry R. Reynolds, Ph.D.
c/o Dr. Lois Stanford
Department of Anthropology
MSC 3BV
New Mexico State University
P.O. Box 30001
Las Cruces, NM
88003-0074

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THE HISTORIC PRESERVATION DIVISION

20 June 2016

Jeff Pappas, Ph.D.,
State Historic Preservation Officer and Director,
New Mexico Historic Preservation Division,
Department of Cultural Affairs,
Bataan Memorial Building,
407 Galisteo St., Suite 28,
Santa Fe, NM 87501

Dear Dr. Pappas:

This letter is written in support of the nomination of the Tortugas Pilgrimage Trail in Dona Ana County, NM as a Traditional Cultural Property. As an ethnohistorian trained in socio-cultural anthropology, I began research into the Tortugas community and its Our Lady of Guadalupe Fiesta thirty-six years ago. I finished my first research report in 1981. Since then I have conducted more research into the history of the community and Fiesta and have presented museum exhibits and professional papers. At the moment I am in the process of compiling more data and writing a book on the history of Tortugas with Terry L. Corbett and the assistance of Patrick Beckett.

Immigrants from Juarez first brought the Fiesta to the Mesilla Valley from Juarez where the Fiesta had been celebrated since before 1770. It can be documented that it first was celebrated in the Las Cruces area in the early 1870s. Two major aspects of the Fiesta-fires lit on a mountain to announce the next day's festivities and both Matachine and Indian dances performed before a Church on Her Lady's Feast Day with both Indian and non-Indian participants-can be documented both in Juarez and Las Cruces. In each place the organization of the festivities and participation seem to follow the general outline of a Spanish-type *cofradia*. In both places wealthier citizens financially supported it.

The Fiesta was first celebrated in Las Cruces at Saint Genevieve Church and the fires have been lit on Tortugas Mountain from the inception of the Fiesta there. Moving of the Fiesta to the Tortugas community occurred in the early 1900s when the Saint Genevieve's priest and diocese no longer allow it to take place there. They were probably prompted to do so in part by an article in the *New York Times* that suggested a young girl was danced to death during the Fiesta.

Beginning before 1915 the procession up the mountain and the lighting of the fires began at the Tortugas community. Persons devoted to Our Lady lived both in Tortugas and Las Cruces and in the early part of the 20th century were helped by Eugene Van

Patton to form a corporation under New Mexico law that was devoted to Our Lady and the Fiesta. They helped build the Tortugas Church. The corporation had membership of both those with Indian heritage and those with European heritage. It was also supported by non-member patrons including the well-off Amador family of Las Cruces who provided money for the Fiesta as well as the portrait of Our Lady that is still carried in procession and rests on the Church altar on her Feast Day.

This Corporation has continued the Fiesta to the present. Many of its members live in Tortugas and the residents of Tortugas welcome the attendees of the Fiesta every year to their small town. Attendance at the festivities has grown with time until hundreds of people climb the mountain each December 11th. Most do so on the basis of a promise each has made for the assistance of Our Lady in some trouble. People come to the Fiesta and participate in the pilgrimage from all over the western United States.

The combined rituals of lighting of fires on Tortugas Mountain to announce the next day's festivities and the celebrating of Our Lady of Guadalupe Feast Day at the town of Tortugas are now only done here in the Mesilla Valley. The pilgrimage trail deserves to be recognized and preserved not only for history, but for all of the thousands of people who have made the promise every year to climb the mountain in honor of Our Lady and Her Assistance.

Please let me know if you have any questions or if I can provide further information.

Sincerely,

A handwritten signature in black ink that reads "Terry R. Reynolds". The signature is written in a cursive style with a large, sweeping initial "T".

Terry R. Reynolds, Ph.D.
Retired Museum Curator
NMSU University Museum



STATE OF NEW MEXICO
DEPARTMENT OF CULTURAL AFFAIRS
HISTORIC PRESERVATION DIVISION

BATAAN MEMORIAL BUILDING
407 GALISTEO STREET, SUITE 236
SANTA FE, NEW MEXICO 87501
PHONE (505) 827-6320 FAX (505) 827-6338



Susana Martinez
Governor

June 15, 2017

J. Paul Loether
National Register of Historic Places
Mail Stop 7228
1849 C St, NW
Washington, D.C. 20240

Dear Mr. Loether:

The enclosed disk contains the true and correct copy of the nomination for the Tortugas Pueblo Fiesta of Our Lady of Guadalupe Traditional Cultural Property in Doña Ana County, New Mexico to the National Register of Historic Places.

- Disk of National Register of Historic Places nomination form and maps as a pdf
- Disk with digital photo images
- Physical signature page
- Sketch map(s)/attachment(s) in hard copy
- Correspondence
- Other:

COMMENTS:

- This property has been certified under 36 CFR 67
- The enclosed owner objection(s) do _____ do not _____ constitute a majority of property owners.
- Special considerations: Note that this property is significant at the national level.

Sincerely,

Steven Moffson
State and National Register Coordinator

Enclosures