

**NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY - NOMINATION FORM**

(Type all entries - complete applicable sections)

STATE: New Mexico
COUNTY: Santa Fe
FOR NPS USE ONLY
ENTRY DATE AUG 17 1973

1. NAME

COMMON: **La Iglesia de Santa Cruz and the site of the Plaza of**
AND/OR HISTORIC:
Santa Cruz de la Cañada.

2. LOCATION

STREET AND NUMBER:
CITY OR TOWN: **Santa Cruz** CONGRESSIONAL DISTRICT: **#1**
STATE: **New Mexico** CODE: **35** COUNTY: **Santa Fe** CODE: **049**

3. CLASSIFICATION

CATEGORY (Check One)	OWNERSHIP	STATUS	ACCESSIBLE TO THE PUBLIC
<input checked="" type="checkbox"/> District <input type="checkbox"/> Building <input type="checkbox"/> Site <input type="checkbox"/> Structure <input type="checkbox"/> Object	<input type="checkbox"/> Public <input checked="" type="checkbox"/> Private <input type="checkbox"/> Both	Public Acquisition: <input type="checkbox"/> In Process <input type="checkbox"/> Being Considered	<input checked="" type="checkbox"/> Occupied <input type="checkbox"/> Unoccupied <input type="checkbox"/> Preservation work in progress
PRESENT USE (Check One or More as Appropriate)			
<input checked="" type="checkbox"/> Agricultural <input checked="" type="checkbox"/> Commercial <input type="checkbox"/> Educational <input type="checkbox"/> Entertainment	<input type="checkbox"/> Government <input type="checkbox"/> Industrial <input type="checkbox"/> Military <input type="checkbox"/> Museum	<input type="checkbox"/> Park <input checked="" type="checkbox"/> Private Residence <input checked="" type="checkbox"/> Religious <input type="checkbox"/> Scientific	<input type="checkbox"/> Transportation <input type="checkbox"/> Other (Specify)

4. OWNER OF PROPERTY

OWNER'S NAME: **Archdiocese of Santa Fe and various private owners**
STREET AND NUMBER:
CITY OR TOWN: **Santa Cruz** STATE: **New Mexico** CODE: **35**

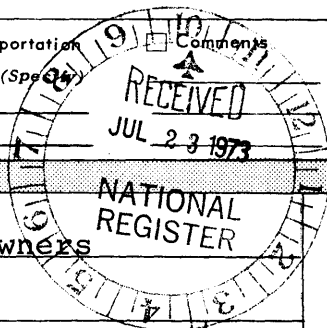
5. LOCATION OF LEGAL DESCRIPTION

COURTHOUSE, REGISTRY OF DEEDS, ETC.:
Santa Fe County Clerk's Office
STREET AND NUMBER:
CITY OR TOWN: **Santa Fe** STATE: **New Mexico** CODE: **35**

6. REPRESENTATION IN EXISTING SURVEYS

TITLE OF SURVEY: **New Mexico State Register of Cultural Properties**
DATE OF SURVEY: **3/6/73** Federal State County Local
DEPOSITORY FOR SURVEY RECORDS:
State Planning Office
STREET AND NUMBER:
200 W. DeVargas
CITY OR TOWN: **Santa Fe** STATE: **New Mexico** CODE: **35**

SEE INSTRUCTIONS



STATE: _____
COUNTY: _____
ENTRY NUMBER: **AUG 17 1973**
DATE: _____
FOR NPS USE ONLY

7 DESCRIPTION

CONDITION	(Check One)					
	<input type="checkbox"/> Excellent	<input type="checkbox"/> Good	<input checked="" type="checkbox"/> Fair	<input type="checkbox"/> Deteriorated	<input type="checkbox"/> Ruins	<input type="checkbox"/> Unexposed
	(Check One)			(Check One)		
	<input checked="" type="checkbox"/> Altered	<input type="checkbox"/> Unaltered	<input type="checkbox"/> Moved	<input checked="" type="checkbox"/> Original Site		

DESCRIBE THE PRESENT AND ORIGINAL (if known) PHYSICAL APPEARANCE

First settled in the mid-17th century, the village of Santa Cruz was established at its present site in October, 1695. The church was built during the 1730's and 1740's. In 1776, Fray Francisco Atanasio Dominguez inventoried the mission and recorded:

The church has adobe walls more than a vara thick, [1 vara equals 32 2/3 inches] and its appellation is the Holy Cross. The main door faces due east. From the door to the mouth of the transept, for there is a real one, it is 33 varas long, 9 wide, and 10 high to the bed molding. The transept is 7 varas long from the aforesaid opening to the first step, or riser, of the sanctuary, 15 varas wide, and more than a vara higher than the nave because of the clerestory, as described in other places. The ascent to the sanctuary consists of three little stairs made of beams, and they do not encroach on the transept since they are embedded in the well of the sanctuary itself, which is 7 varas square.

The singers in this church do not have their usual place to intone Gloria Patri, because the choir was moved forward to Sicut erat in principio. That is to say, there is none, except for the strong cross timber across the width of the church set on corbels. This church has four windows with wooden gratings. One is located in the end wall of the transept on the Gospel side; there are two in the nave on the same side, and another over the main door. The latter is squared and entirely like those described before.

The roof of this church is arranged differently from the usual, for there are five cross timbers consisting of three strong beams each at regular intervals as far as the mouth of the transept. They are wrought and have multiple corbels. In each of the five spaces between these cross timbers there are twelve wrought beams running lengthwise of the church. The roof of the transept is necessarily in the regular form and consists of twenty-four wrought and corbeled beams. The sanctuary has nine of the same in the natural position, with a vaulted arch made of boards. Of these ceilings, the one in the nave is owed to the person who built the church, who was Captain Juan Esteban Garcia, citizen and native son of the kingdom. The others were the responsibility of the building funds and Father Fray Andrés Garcia.

A buttress juts out from the front corner on the Epistle side as a tower buttress to hold a little tower with four arches and a balustraded balcony, which contains three rather middle-sized bells, very broken and minus clappers, that belong to the King. Father Garcia made this little tower. The cemetery used today was arranged by Father Rojo, the present missionary, who made it very spacious, 32 varas
(See Continuation Sheet p. 1)

SEE INSTRUCTIONS

8. SIGNIFICANCE

PERIOD (Check One or More as Appropriate)

- Pre-Columbian 16th Century 18th Century 20th Century
 15th Century 17th Century 19th Century

SPECIFIC DATE(S) (If Applicable and Known)

AREAS OF SIGNIFICANCE (Check One or More as Appropriate)

- | | | | |
|---|---|---|--|
| <input type="checkbox"/> Aboriginal | <input type="checkbox"/> Education | <input type="checkbox"/> Political | <input type="checkbox"/> Urban Planning |
| <input type="checkbox"/> Prehistoric | <input type="checkbox"/> Engineering | <input checked="" type="checkbox"/> Religion/Philosophy | <input type="checkbox"/> Other (Specify) |
| <input type="checkbox"/> Historic | <input type="checkbox"/> Industry | <input type="checkbox"/> Science | _____ |
| <input checked="" type="checkbox"/> Agriculture | <input type="checkbox"/> Invention | <input type="checkbox"/> Sculpture | _____ |
| <input type="checkbox"/> Architecture | <input type="checkbox"/> Landscape Architecture | <input type="checkbox"/> Social/Humanitarian | _____ |
| <input type="checkbox"/> Art | <input type="checkbox"/> Literature | <input type="checkbox"/> Theater | _____ |
| <input type="checkbox"/> Commerce | <input type="checkbox"/> Military | <input type="checkbox"/> Transportation | _____ |
| <input type="checkbox"/> Communications | <input type="checkbox"/> Music | | _____ |
| <input type="checkbox"/> Conservation | | | _____ |

STATEMENT OF SIGNIFICANCE

The region along both sides of the Santa Cruz River was first settled in the 17th century when a number of ranchos and haciendas were scattered throughout the area. During the great Pueblo Revolt of 1680, the neighboring Tewa Pueblo Indians killed the colonists who had not been able to flee. With the Spanish gone, the Tano Pueblos of San Lazaro and San Cristóbal, formerly located in the Galisteo Basin, relocated at two sites opposite each other on the Santa Cruz River.

After the Spanish reoccupation, General Diego de Vargas Zapata Lujan Ponce de León in 1695 ordered the Indians of these villages to move so that the land could be granted to Spaniards. Sixty Spanish families brought to New Mexico by Fray Francisco Farfán in 1694 settled La Villa Nueva de Santa Cruz de Los Españoles Mexicanos del Rey Nuestro Señor Carlos Segundo on April 21, 1695 and were augmented by 44 families, who came from Zacatecas, in October. However, documentary evidence indicates that most of these original settlers left the area by 1700 but native New Mexico families resettled many of the old ranchos.

In 1706, the village had a small church but this structure proved to be inadequate and in June, 1733, Governor Gervasio Cruzat y Góngora granted the inhabitants of Santa Cruz permission to build a new church. Fray Miguel de Menchero inventoried the area attached to the Villa of Santa Cruz in 1744 and reported:

This town, which is eight leagues west of the capital has something more than one hundred families of Spaniards, who occupy themselves in raising wheat and some flocks of sheep which they keep on small ranches. One father ministers to them, and he is now building a sumptuous church by order of my prelates, without its costing his majesty half a real for its material or building. (p. 399, Vol. III)

Bishop of Durango Pedro Tamarón noted in 1760 that Santa Cruz was not the traditional compact village observing that the colonists were scattered over a wide area. He listed 241 families consisting of 1,515 persons as living in the entire region. Of the church, Tamarón wrote, "The Church is rather (See Continuation Sheet p. 3)

SEE INSTRUCTIONS

9. MAJOR BIBLIOGRAPHICAL REFERENCES

Spanish Archives of New Mexico, State Records Center and Archives, Santa Fe, New Mexico, Census of 1790 and 1808. Archives of the Archdiocese of Santa Fe, State Records Center and Archives, Santa Fe, New Mexico. Adams, Eleanor B. (trans.) and Fray Angelico Chavez (trans.). The Missions of New Mexico, 1776; a Description by Fray Francisco Atanasio Dominguez with other Contemporary Documents. Albuquerque: The University of New Mexico Press, 1956. Adams, Eleanor B. "Bishop Tameron's Visitation of New Mexico, 1760." Historical Society of New (See Continuation Sheet p.4)

10. GEOGRAPHICAL DATA

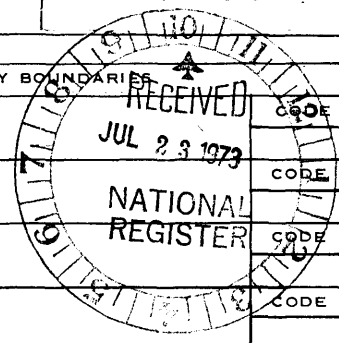
LATITUDE AND LONGITUDE COORDINATES DEFINING A RECTANGLE LOCATING THE PROPERTY			OR	LATITUDE AND LONGITUDE COORDINATES DEFINING THE CENTER POINT OF A PROPERTY OF LESS THAN TEN ACRES		
CORNER	LATITUDE	LONGITUDE		LATITUDE	LONGITUDE	
	Degrees Minutes Seconds	Degrees Minutes Seconds		Degrees Minutes Seconds	Degrees Minutes Seconds	
NW	0 0 0	0 0 0		N 35 0 59	W 106 02 50	
NE	0 0 0	0 0 0				
SE	0 0 0	0 0 0				
SW	0 0 0	0 0 0				

UTM
13/405620
3973260

APPROXIMATE ACREAGE OF NOMINATED PROPERTY: **4.5 Acres**

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE:	CODE	COUNTY



SEE INSTRUCTIONS

11. FORM PREPARED BY

NAME AND TITLE: **James H. Purdy, Archivist I**

ORGANIZATION: **State Records Center and Archives** DATE: **6/25/73**

STREET AND NUMBER: **404 Montezuma Street**

CITY OR TOWN: **Santa Fe** STATE: **New Mexico** CODE: **35**

12. STATE LIAISON OFFICER CERTIFICATION

As the designated State Liaison Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service. The recommended level of significance of this nomination is:

National State Local

Name: David W. King

Title: State Historic Preservation Officer

Date: 7-18-73

NATIONAL REGISTER VERIFICATION

I hereby certify that this property is included in the National Register.

Robert W. Utley
Director, Office of Archeology and Historic Preservation

Date: 8/17/73

ATTEST: Gene M. ...
Keeper of The National Register

Date: 8 15 73

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY - NOMINATION FORM

(Continuation Sheet)

STATE	
New Mexico	
COUNTY	
Santa Fe	
FOR NPS USE ONLY	
ENTRY NUMBER	DATE
	AUG 12 1973

Form 10-300d

(July 1969)

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JUL 28 1973

NATIONAL
REGISTER

(Number all entries)

7. DESCRIPTION

square, with a wall about 2 varas high and two little gates on the south and east. (pp. 72-73)

The church was the headquarters of the confraternity of Our Lady of Carmel and Dominguez described the society's chapel on the north as follows:

It is at the head of the transept on the Epistle side, outside the walls of the church and extending to the north. Now then, the entrance is from the church by a squared door in a strong wooden frame, with two leaves and no key, grated from a third of the way up. It is 3 long varas high and more than 2 wide. The chapel is single-naved and is [20] varas long from the door to the wall of the high altar, 6 wide, and 8 high. The sanctuary is marked off by two stairs made of wrought beams, and it occupies 6 of the 20 varas mentioned.

The choir loft is over the door, occupies the width of the chapel and flies a long vara into the nave. It is supported by eight strong corbels. There is no railing because it fell down. There are two windows with wooden gratings on the Epistle side, and they face east. The ceiling consists of twenty-six wrought and corbeled beams. The floor is the bare earth. (p. 76)

The plaza in 1776 consisted only of eight small houses situated near the church and in 1881, was described by Major John G. Bourke, U.S.A., as a "hamlet, built in the form of a square, all the houses of adobe facing inward." Bourke also saw the exterior of the church and noted:

Its walls are of adobe, flanked at the cornices by square towers of the same material and these surmounted by low belfries of old-fashioned pale brick, which in their turn are topped by crosses. The main door of the sacred edifice opens upon an enclosure surrounded by a high, thick wall of adobe and pebbles. (p. 299)

Of the interior, he wrote:

Within, there is a choir in a very rickety condition, and a long, narrow nave with a flat roof of peeled pine "vigas" covered with riven planks and dirt; on one side, there is a niche containing life-size statues of our Savior, Blessed Virgin, and one or two Saints; all of them as might be expected, barbarous in execution.

(See Continuation Sheet p. 2)

Form 101300a
(July 1969)UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICENATIONAL REGISTER OF HISTORIC PLACES
INVENTORY - NOMINATION FORM

(Continuation Sheet)

STATE	
New Mexico	
COUNTY	
Santa Fe	
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REGISTER

(Number all entries)

7. DESCRIPTION

Facing this niche, is a large wall painting, divided into panels, each devoted to some conventional Roman Catholic picture, which, in spite of the ignorance of the artist, could be recognized. Tallow candles in tin scones, affixed to the white-washed walls lit up the nave and transept with a flicker that in the language of poetry might be styled a "dim religious light," but in the plain, matter of fact language of every day life would be called dim only. (p. 250)

Bourke also visited the Carmel Chapel and noted:

This is a decidedly old part of the building, which, according to papers in the possession of Arch Bishop Lamy, it antedates by some 14 years. Its position is in the Right Hand side of the transept, where it escapes the attention of those who are not advised to be on the lookout for it. It has such an odd and quaint air of antiquity that it is difficult to dispel the illusion you have all of a sudden grown to be 200 years older than you were when you entered. The statue of our Lady of Carmel, once loaded down with Jewels of price, is today very poorly equipped, the only ornaments of value being a pair of Mexican gold ear-rings, and a crown of silver- this last upon the head of a child. (p. 253)

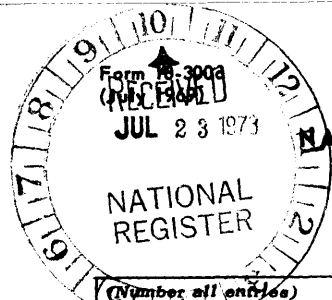
The church and two chapels over the years have been extensively altered. A new roof was placed on the structure in 1783 and tree ring specimens date the vigas during the period 1769-1809. In 1808, the convento was inserviceable and a new rectory was built in that same year. A large pyramid-type adobe structure supporting a cross located in the center of the plaza was allowed to fall into a state of disrepair and was replaced by a concrete cross in the early part of this century. Also at this time, the window openings in the main body of the church were enlarged. During the 1920's, the Chapel of Carmel was remodeled and the interior wall between the chapel and transept was removed as was the choir loft situated at the southern end of the chapel. In addition, a hip roof was constructed over the flat earth one which resulted in blocking the clerestory window. The main altar screen has been painted over in recent years and the pulpit removed. In the 1960's the Chapel of Carmel was once again extensively altered and modern confessionals were cut out of the west adobe wall. Plans are now being considered to replace the hardwood floor and to remove the hip roof and expose the original flat roof.

Most of the structures surrounding the plaza are in a deteriorated condition and few if any of the original buildings are in existence. Local plans are also underway for a renovation of the plaza itself.

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICENATIONAL REGISTER OF HISTORIC PLACES
INVENTORY - NOMINATION FORM

(Continuation Sheet)

STATE New Mexico	
COUNTY Santa Fe	
FOR NPS USE ONLY	
ENTRY NUMBER	DATE
AUG 17	1973



(Number all entries)

8. SIGNIFICANCE

large but has little adornment." In 1776, Fray Francisco Atanasio Dominguez visited Santa Cruz and noted, "The Church, then is in the place I described, with eight small houses like ranchos to keep it company. The rest of the villa is nothing more than ranchos located at a distance as I described them at Santa Fe." (p. 82). Dominguez reported a total of 274 families of 1,389 persons living in the jurisdiction of the villa and only 125 families consisting of 680 persons as actually residing in or near the settlement. The official census of 1790 lists 503 households entailing 2,515 persons located in the region. Fray Josef Benito Pereyro in 1808 cited 2,319 individuals within the Villa de la Cañada (Santa Cruz). Earlier in 1807, Major Zebulon M. Pike, U.S.A., and his Spanish captors passed through Santa Cruz on their way to Santa Fe and of the population of the area and other matters, he wrote:

3d, March, Tuesday - We marched after breakfast, B. Lalande accompanying us, and in about six miles came to a village [Santa Cruz], where I suppose there were more than 2000 souls. Here we halted at the house of the priest, who understanding that I would not kiss his hand, would not present it to me. (p. 209)

The Revolt of 1837 started in Santa Cruz when the alcalde, Diego Esquibél refused to pay a federal tax which the central authorities had directed Governor Albino Pérez to collect. Santiago Abreu, the Chief Judge of the area, on the orders of Pérez had Esquibél imprisoned. A mob quickly freed the alcalde and open insurrection broke out culminating in the August 8-9 assassinations of Pérez and his cabinet including Santiago Abreu and his brother Ramón. A decade later, another revolt erupted against U.S. occupation and once again the inhabitants of Santa Cruz played a major role. After the assassination of Governor Charles Bent and several leading citizens in Taos on January 19, Colonel Sterling Price left Santa Fe with 4 howitzers and some 480 men, among whom was a mountain man militia company enlisted by trader Ceran St. Vrain. The rebels stationed themselves on the heights north of Santa Cruz. St. Vrain's men broke their ranks in a rushing attack and then the entire force pursued the rebels to Embudo where they were soundly defeated.

In 1881, Major John G. Bourke, U.S.A., visited the village and at first mistook it for an Indian pueblo noting, "...so we were not many minutes in reaching Santa Cruz, on the creek of the same name; a pretty Indian 'pueblo' or hamlet, built in the form of a square, all the houses of adobe facing inward." (p. 298).

He also observed: (See Continuation Sheet p. 4)

NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY - NOMINATION FORM

(Continuation Sheet)

STATE	
New Mexico	
COUNTY	
Santa Fe	
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(Number all entries)

8. SIGNIFICANCE

In the center of the plaza itself, (the town plaza) is another cross, erected upon a truncated pyramid of adobe; the total height is about 12 ft. At the foot of the little pyramided mound is an "aguada" or little reservoir, with a bottom of puddled clay, into which flows water from the acequia coursing diagonally across the square. This is the refreshment place for all the dogs, goats, sheep, chickens and "burros" of the pueblo. (p. 299)

This cross has been replaced with a concrete one which is draped in white on Santa Cruz Day, May 3rd. Until recently, the folk play "Los Moros" reenacting the conquest of the Moors by the Christians and the recapture of the cross was performed on horseback every alternate year. Santa Cruz is presently a peaceful agricultural area well known for the crops grown there.

9. MAJOR BIBLIOGRAPHICAL REFERENCES

- Mexico Publications in History. Vol. 15, (February, 1954), p. 63.
Bloom, Lansing B. (ed.). "Bourke on the Southwest, XII," New Mexico Historical Review, (October, 1935), pp. 298-299.
Bloom, Lansing B. (ed.). "Bourke on the Southwest, X," New Mexico Historical Review, (July, 1936), pp. 248-255.
Espinosa, J. Manuel. Crusaders of the Rio Grande; the Story of Don Diego de Vargas and the Reconquest and Refounding of New Mexico. Chicago: Institute of Jesuit History, 1942.
Hackett, Charles Wilson (ed.). Historical Documents Relating to New Mexico, Nueva Vizcaya and Approaches thereto, to 1773. Vol. 3, Washington: Carnegie Institution of Washington, 1937.
Hulbert, Archer Butler. Southwest on the Turquoise Trail; the First Diaries on the Road to Santa Fe. Denver: The Denver Public Library, 1933.
Jenkins, Myra Ellen. "Spanish Land Grants in the Tewa Area," New Mexico Historical Review, (April, 1972), pp. 117-118.
Kubler, George. The Religious Architecture of New Mexico in the Colonial Period and Since the American Occupation. Colorado Springs, 1940.



RECEIVED 413

DMS No. 10024-0018

MAY 24 1994

INTERAGENCY RESOURCES
NATIONAL PARK SERVICE

United States Department of the Interior
National Park Service

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 *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If an 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. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name La Iglesia de Santa Cruz and the Site of the Plaza of Santa Cruz de la Cañada

other names/site number La Cañada; Santa Cruz; SR 271

2. Location

street & number 100 Block of Santa Cruz Plaza N/A not for publication

city or town Espanola N/A vicinity

state New Mexico code NM county Santa Fe code 049 zip code 87567

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this 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 meets does not meet the National Register criteria. I recommend that this property be considered significant nationally statewide locally. (See continuation sheet for additional comments.)

L. J. Selvestri Acting SHDO 5-19-94
Signature of certifying official/Title Date
State Historic Preservation Division
State of Federal agency and bureau

In my opinion, the property meets does not meet the National Register criteria. (See continuation sheet for additional comments.)

Signature of certifying official/Title Date

State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that the property is:

- entered in the National Register.
 See continuation sheet.
- determined eligible for the National Register
 See continuation sheet.
- determined not eligible for the National Register.
- removed from the National Register.
- other, (explain:)

Signature of the Keeper

Date of Action

Beth Roland

9/8/94

La Iglesia de Santa Cruz and the Site of the Plaza of Santa Cruz de la Cañada

Santa Fe County, NM

Name of Property

County and State

5. Classification

Ownership of Property

(Check as many boxes as apply)

- private
- public-local
- public-State
- public-Federal

Category of Property

(Check only one box)

- building(s)
- district
- site
- structure
- object

Number of Resources within Property

(Do not include previously listed resources in the count.)

Contributing	Noncontributing	
3	8	buildings
2	0	sites
4	1	structures
1	0	objects
10	9	Total

Name of related multiple property listing

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

N/A

Number of contributing resources previously listed in the National Register

Unknown

6. Function or Use

Historic Functions

(Enter categories from instructions)

RELIGION/religious facility
 RELIGION/church-related residence
 LANDSCAPE/plaza
 DOMESTIC/village site
 TRANSPORTATION/road-related
 COMMERCE/specialty store

Current Functions

(Enter categories from instructions)

RELIGION/religious facility
 RELIGIOUS/church-related residence
 LANDSCAPE/plaza
 DOMESTIC/single dwelling
 TRANSPORTATION/road-related
 COMMERCE/department store

7. Description

Architectural Classification

(Enter categories from instructions)

Other: New Mexico Vernacular

Materials

(Enter categories from instructions)

foundation not visible
 walls Stucco over adobe
 roof Metal
 other N/A

Narrative Description

(Describe the historic and current condition of the property on one or more continuation sheets.)

La Iglesia de Santa Cruz and the Site of the Plaza of Santa Cruz de la Cañada

Santa Fe County, NM
County and State

Name of Property

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.)

- Property is associated with events that have made a significant contribution to the broad patterns of our history.
Property is associated with the lives of persons significant in our past.
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.
Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

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

Property is:

- owned by a religious institution or used for religious purposes.
removed from its original location.
a birthplace or grave.
a cemetery.
a reconstructed building, object, or structure.
a commemorative property.
less than 50 years of age or achieved significance within the past 50 years.

Areas of Significance

(Enter categories from instructions)

- Religion
Architecture
Community Planning and Development
Transportation
Commerce

Period of Significance

c. 1733 - c. 1935

Significant Dates

1733

Significant Person

(Complete if Criterion B is marked above)

N/A

Cultural Affiliation

N/A

Architect/Builder

N/A

Narrative Statement of Significance

(Explain the significance of the property on one or more continuation sheets.)

9. Major Bibliographical References

Bibliography

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

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

Primary location of additional data:

- State Historic Preservation Office
Other State agency
Federal agency
Local government
University
Other

Name of repository:

La Iglesia de Santa Cruz and the Site of the Plaza of Santa Cruz de la Cañada

Santa Fe County, NM

Name of Property

County and State

10. Geographical Data

Acreege of Property about 5 acres

UTM References

(Place additional UTM references on a continuation sheet.)

UTM grid boxes for Zone, Easting, Northing with values 113, 401561010, 3981321010

UTM grid boxes for Zone, Easting, Northing

See continuation sheet

Verbal Boundary Description

(Describe the boundaries of the property on a continuation sheet.)

Boundary Justification

(Explain why the boundaries were selected on a continuation sheet.)

11. Form Prepared By

name/title Corinne P. Sze, Ph.D.
organization Research Services of Santa Fe date March 28, 1994
street & number 1042 Stagecoach Road telephone (505) 983 5605
city or town Santa Fe state NM zip code 87501

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

- A USGS map (7.5 or 15 minute series) indicating the property's location.
A Sketch map for historic districts and properties having large acreage or numerous resources.

Photographs

Representative black and white photographs of the property.

Additional items

(Check with the SHPO or FPO for any additional items)

Property Owner

(Complete this item at the request of SHPO or FPO.)

name
street & number telephone
city or town state zip code

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MATERIALS

Roof: Asphalt

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NARRATIVE DESCRIPTION

SUMMARY

The district comprises a roughly rectangular, unlandscaped, open plaza and the properties which face it on four sides, the most notable of which is an eighteenth-century church. The plaza is also outlined on three sides and crossed diagonally by roadways. Facing it are the church and four related features; four dwellings; one functioning and one nonfunctioning store; the Santa Cruz Irrigation District office; a vacant building; and three sites of former buildings, one in ruins. The Holy Cross Church, a Spanish-Colonial, adobe edifice dominates the west side. The Ortega House, a relatively large, contributing, New Mexico Vernacular building containing a crafts store predominates on the south. On the east are three noncontributing dwellings which appear to have been constructed or remodeled in the midtwentieth century, and on the north three buildings which are noncontributing by virtue of age or alteration. Most of the buildings facing the plaza are cement, plastered an adobe shade of brown. The plaza itself and the principal resources which frame it on two sides have retained architectural integrity, are well maintained, and represent their historical associations; those on the remaining two sides were built or significantly altered after the Period of Significance. Sites of former buildings on the south and east sides contain varying potential for archaeological investigation.

DESCRIPTION

Located about 300 yards north of the Santa Cruz River, the Santa Cruz Plaza lies one mile east of the main highway from Santa Fe to Taos and about 100 yards north of the Chimayó road (State Road 76) which runs east from the highway through the Santa Cruz Valley. Now within the city limits of Española, Santa Cruz lies about two miles east of Española proper.

Contributing roads enter the Plaza from each of four corners and cross its perimeter on three sides. Deeds from the early 1900s refer to boundaries on the plaza as the "town public pathway[s]," and "community pathway[s]."¹ Two roads enter the plaza on the south from the Chimayó road: that entering at the southwest corner (A-019) crosses the plaza in front of the church and meets the McCurdy Road (State Road 583) at the northwest corner; that entering at the southeast corner forks upon entering the plaza, (Photos 1, 10). The east fork (A-020), State Road 291, continues across the eastern perimeter of the plaza to the northeast corner and shortly after exiting turns abruptly

1. Pueblo Lands Board, Abstracts 93, 95, 319 (1929).

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east and then proceeds north towards El Llano. The west fork (A-018) crosses the plaza diagonally to enter the McCurdy road at the northwest corner. Another road (A-021) runs east from the Chimayo road along the north side of the church property, enters the plaza at the northwest corner, and crosses its northern perimeter to join the Llano road at the northeast corner.

The diagonal road crossing the plaza from the southeast to northwest corners, corresponds to the road from Santa Fe as drawn by the United States military in 1847.² It thus predates the American occupation of 1846 and appears to be a section of the Spanish-Colonial road from Santa Fe to Santa Cruz and north to Taos. The road from Pojoaque to San Juan continued to pass through Santa Cruz, as shown on a hand-drawn maps included with the adjudication of the Santa Cruz Grant in the 1890s.³ In 1929 the road which entered the plaza at the northwest corner (now McCurdy Road) was described as the "road up to San Juan."⁴

The plaza itself (A-016) is an open space of bare earth, without vegetation or amenities (Photos 1, 9). The only structure on it is a white, concrete cross on a concrete base (A-017), placed at its center facing the church (Photos 2, 7). The present structure dates from the 1920s, when it replaced a wooden cross on a two-tiered adobe base.⁵ In the 1880s there was a wooden cross on a "truncated pyramid of adobe at the center of the plaza."⁶ The plaza is now regularly used for parking by those coming to pay assessments at the Irrigation District office, by participants in church events, and by tourists (Photo 10). It has retained its traditional appearance as a place of practical activity relating to religion, transportation, and commerce, the latter today in the form of tourism.

The Holy Cross Church and four related features lie on the west side of the plaza. Of these resources, the church itself, the cemetery in the front courtyard, and a two-story convent immediately south of the church are

2. "Sketch accompanying Col. Price's Despatch of 18 April 1847." Reproduced in Michael McNiery, Taos 1847: The Revolt in Contemporary Accounts (Boulder: Johnson Publishing Company, 1980) 71.

3. Becker v. United States, no. 94, records of the Court of Private Land Claims.

4. Pueblo Lands Board, Abstract 362 (1929).

5. The earlier cross appears in photos dated in the late teens of the twentieth century. La Iglesia de Santa Cruz de la Cañada. (N.p.: n.p., 1983) 26. Museum of New Mexico Photo 131785. A concrete base appears in photos believed to date from the 1920s. La Iglesia 33.

6. John Gregory Bourke, "Bourke on the Southwest," ed. Lansing B. Bloom, New Mexico Historical Review 10 (1935): 299.

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contributing. Noncontributing are a structure called the Walk of Friendship, which is under construction in front of the convent, and a Holy Cross School building south of the convent.

The church (A-002) is a relatively large, cruciform building facing east (Photos 3, 4). Its massive adobe walls are cement plastered beige and its broad gabled roofs metal-covered. Twin, square bell towers with open-arched belfries and peaked roofs project from the corners of the main facade. Between the towers, the facade is broken only by the central doorway and window above.

On the interior, the single-aisle nave leads to a trapezoidal sanctuary. The ceiling consists of exposed vigas supported by carved corbels at their juncture with the wall. A choir loft extends across the back wall above the entrance. The side walls of the nave are broken by two windows on each side. A chapel extends from each end of the transept: that on the south formerly of the Third Order of Saint Francis and that on the north formerly of the confraternity of Our Lady of Carmel. The sacristy lies at the southwest corner behind the south chapel and is accessible both from this chapel and the sanctuary.

In addition to the hand-wrought artistry of the building itself, the church contains examples of Spanish religious art, including oil paintings, painted altar screens (retablos), and carved wooden statues (bultos). The screens and carvings are attributed primarily to the work of the santeros (makers of religious art), Fray Andrés García and José Rafael Aragón.

Three altar screens remain of seven known to have been in the church in the nineteenth century, as well as many bultos including El Santo Entierro, and an exceptional crucifix. The main altar screen in the sanctuary, which is about 24 feet high by 20 feet wide, has been restored to work thought to be of Aragón. The crucifix, which is decorated with silver and attributed to Aragón, has been placed in the large nicho at the bottom center of the screen. There are six, eighteenth-century, Mexican, oil paintings⁷ on the screen and two additional paintings on either side of the sanctuary.

A large retablo on the north side of the nave and another smaller screen in the south chapel are attributed to José Rafael Aragón, with overpainting possibly by his son Miguel Aragón. An oblong niche on south wall of the nave contains El Santo Entierro, a 65-inch figure of Christ in the sepulcher, by

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Fray Andrés García,⁸ with overpainting attributed to Rafael Aragón, The church collections also contain several bultos attributed to Aragon that are not always displayed in the church.

The church was built between c. 1733 and c. 1748 and like most adobe buildings evolved over time. In 1776 it had only one bell tower, at the north corner of the main facade, attributed to Father Andrés García (assigned to Santa Cruz 1765-1768).¹⁰ The second tower was not constructed until the next century during the time of Father Juan de Jesús Trujillo (1838-1869), according to his inventory of 1867.¹¹ In 1776 only the north chapel had been built,¹² but by 1796 both of the chapels at the transept ends were in place.¹³ Each was originally entered through a double door from the respective ends of the transept; the north chapel also had a choir loft over the transept door and a sacristy on the east side.¹⁴

Fray Francisco Atanasio Domínguez, who inspected New Mexico religious property in 1776, reported that the church had four windows with wooden gratings: one in the end wall of the transept on the south side, two on the same side of the nave, and another over the main door. He also mentioned that the transept was more than a vara (about 33 inches) higher than the nave to allow for a transverse clerestory window.¹⁵ In 1818 Don Juan Bautista Guevara noted that the church had only two windows, one in the transept on the south and one in the choir loft.¹⁶ By about 1880 the present doors had been built by Guadalupe Garduño of Nambé.¹⁷

8. Eleanor B. Adams and Fray Angelico Chavez, The Missions of New Mexico, 1776: A Description by Fray Francisco Atanasio Domínguez with Other Contemporary Documents (Albuquerque: University of New Mexico Press, 1956)

75. La Iglesia 98.

9. La Iglesia 97-98.

10. Adams and Chavez, 73. La Iglesia 13.

11. "Inventory of Father Juan de Jesus Trujillo," 1867 (Archives of the Archdiocese of Santa Fe) qtd in La Iglesia 19.

12. Adams and Chavez 76-77.

13. "Visitation of Fray Jose Mariano Rosete," 1796 (Spanish Archives of New Mexico II, #1360) qtd in La Iglesia 15.

14. "Visitation of Don Juan Bautista Ladron del Niño de Guevara," 1918 (Archives of the Archdiocese of Santa Fe) qtd in La Iglesia 16.

15. Adams and Chavez 72-73.

16. "Visitation of Don Juan Bautista Ladron" qtd. in La Iglesia, 16.

17. La Iglesia 24.

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In the late nineteenth century, a shingled, pitched roof was added over the original flat roof blocking the clerestory window.¹⁸ In the early twentieth century, the floor that in 1881 was described as "flagging and bare earth,"¹⁹ was replaced with the first wood floor which was installed in the nave by Don Eligio Madrid.²⁰ In 1918 windows were cut into the nave walls by Anastacio Lujan.²¹ About the same time the split wood above the vigas of the ceiling was replaced with planed lumber.²¹

During the long pastorship of Father Salvador Gené (1920-1956), several alterations took place. During his early years, pews were installed for the entire church, electric lights were provided for the first time, and the present bell was acquired.²² In the early 1930s a metal roof replaced the wood shingles.

After the Period of Significance, to celebrate the 25th anniversary of Father Gené's pastorship in 1945, the interior walls were hard-plastered with a brocade finish; hardwood flooring was placed in the entire church; and stained glass windows donated by individuals and organizations were installed. By 1947 the large altar screen in the nave and the arch above the sanctuary steps had been overpainted with enamels in the stenciled motifs of the Viollet-le-Duc style.²³

In the time of Father Augustine Cortés (1956-1972), the chapels at the ends of transept were remodeled. Their double doors were removed and the openings widened so that the chapels became part of the church as a whole. Cement flooring with a plastic coating was added to the chapels. Near the end of this period, the exterior walls of the church were hard plastered.²⁴

A major restoration of the building and its art was undertaken in the late 1970s. The wood flooring in the sanctuary was removed revealing an earlier stone floor and original art work at the base of the main altar screen. The sanctuary floor, which had been raised at least one and a half feet, was lowered to its original level and the earlier damaged floor replaced with light-colored flagstone from Romeroville, near Las Vegas, New Mexico. The hard plaster on the interior walls of the church was removed and three

18. La Iglesia 24. George Kubler, The Religious Architecture of New Mexico (1940; Albuquerque: University of New Mexico Press, 1990) 67.

19. John Gregory Bourke, "Bourke on the Southwest," ed. Lansing B. Bloom, New Mexico Historical Review 11 (1936): 250.

20. La Iglesia 28-29.

21. La Iglesia 28.

22. La Iglesia 31.

23. La Iglesia 31.

24. La Iglesia 36.

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layers of mud plaster applied to the exposed walls. Then a final layer of traditional Tierra Blanca (white clay which was found on a hillside in Embudo and hauled to the church by parishioners) was applied to the walls.²⁵

The eight Mexican paintings in the sanctuary, including six on the main altar screen, were restored by Iris Travaioli, an art conservator from Alabama. The screen itself was restored in 1979 by Alan Vedder with David Scott-Melville. Enamel overpainted designs from the late 1940s were removed revealing more than one layer of painting. Since little could be brought back of the earliest work, which may have been done by Fray Andrés García, it was decided to restore to a layer of overpainting found to be in the style of José Rafael Aragón. A raised platform at the bottom of the large nicho was removed revealing a hole that could hold a cross. A crucifix attributed to Aragón from the church collection was restored and placed²⁶ in the nicho. When cleaned it was found that the cross is trimmed in silver.

In the early 1980s enamel overpainting was removed from the sanctuary arch revealing the work of two santeros, the earlier and more elaborate believed to be that of Fray Andrés García and the later of Aragón.²⁷ Again the Aragón work was restored. The bulto of Santo Entierro, one work known to have been made by²⁸ Fray Andrés García, was also restored to the way Aragón had overpainted it.

In the late 1980s the west wall of the sacristy was rebuilt as a result of damage caused by a plumbing accident. In about 1990 a large exterior buttress²⁹ was removed from the south side of the nave wall because of water damage.

The cemetery (A-001) occupies the courtyard on both sides of the walkway leading to the main church entrance and is enclosed by a low, stuccoed wall at the street line. Lined with pebbles and shaded by an occasional pine tree, it contains small, widely spaced grave markers, mostly of granite with a few of marble or concrete (Photos 5, 4). Five priests of the Sons of the Holy Family, including Father Salvador Gené,³⁰ Santa Cruz priest from 1920 to 1956, are buried in the cemetery.

25. La Iglesia 37, 100.
26. La Iglesia 37, 99-101.
27. La Iglesia 41, 101-102.
28. La Iglesia 41, 102.
29. Atencio interview.
30. La Iglesia 44.

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According to Domínguez, the cemetery was arranged by Father Rojo and in 1776 was enclosed by a wall nearly six feet high with little gates on the south and east.³¹ In 1826 it had a gallery all around with wooden pillars, a good roof, and a main gate. In the center was a wooden cross on a flat-topped pedestal. In each of the four corners was a platform-like table used for the day of Corpus Christi.³²

Nineteenth and early twentieth century photographs show graves enclosed by small wooden fences, called locally cunas (cradles) or cerquitos (little fences). Historic photographs also show a variety of fencing around the churchyard itself at different times, including both high and low adobe walls and, by the early twentieth century, wire fencing. In the early 1980s the churchyard wall was reconstructed following photographs from the 1870s. At that time the cemetery was landscaped and new plants placed in the churchyard.³³

The convent (A-003) was built immediately south of the church shortly after the arrival of the Dominican Sisters who came to teach in the Santa Cruz schools in 1928. A brown-stuccoed, two-story hipped box with a corrugated metal roof, it was built by the parishioners with every family assigned tasks.³⁴ A small, one-story entrance porch is enclosed with trellis siding (Photo 6).

The Holy Cross Elementary School (A-005), a long, rectangular, gable-roofed building in two sections, lies south and west of the convent. It was built in two phases after the Period of Significance. The earlier section on the west, was constructed when the parochial school opened in 1949; the second section, with a lower pitched room, in the mid to late 1960s.³⁵

The "Walk of Friendship" (A-004) is an adobe structure under construction in front of the convent and east of the cemetery, where the priest's garden once was. The Holy Cross School PTA sold bricks to be inscribed with donors' names and placed on a path.³⁶ Funds so raised are to be placed in endowment to further Catholic education.

31. Adams and Chavez 73.

32. "Visitation of Don Agustín Fernandez San Vicente," 1826, qtd in La Iglesia 17.

33. La Iglesia 41.

34. Atencio interview.

35. Atencio interview.

36. Atencio interview.

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At the southwest corner of the plaza, facing the church property, are the ruins of a house (A-015), which burned down about 1951. The house was already built in 1888. Later Emiterio Lopez purchased it and used the front section as a store.³⁷ Remaining features are adobe walls, from one to three meters high, rock foundations, and adobe wall melt. The information potential of this site appears promising. There are many structural materials surrounding the walls, and room definition is good. Although there are few artifacts on the surface, mounded remains hold reasonable promise.

Facing the plaza on the south is the Ortega House (A-023), a large, L-shaped, one-story adobe building with a pitched metal roof (Photos 7, 8). On the main facade there are a small porch; wooden, 2/2, double-hung windows; and two roof dormers. North of the Ortega House, is the site of a smaller rectangular dwelling which was destroyed by fire in the 1980s (A-022). Remaining are some wall outlines and two sections of standing wall about three meters in height, one located where this building was attached to the northwest corner of the Ortega House. Artifact density on the site is low. Its potential for yielding information is questionable but not conclusively determined. East of the Ortega House, at the southeast corner of the plaza is a noncontributing residence (A-024) built in 1978.³⁸

On the east side of the plaza (Photo 9) proceeding north from the southeast corner, are three noncontributing residences which appear to have been built or remodeled after the Period of Significance (A-025, A-027, A-028). The forage agency of Frank Becker was formerly located on this property, in a building described by Lieutenant John G. Bourke in 1881 as "a long, low, one-storied mass of dark-red clay, broken at regular intervals by five doors and three windows" with a corral flanking one extremity. Bourke also provided a drawing of the building, showing a continuous, flat wall surface with the described fenestration and no portal.³⁹ When Becker sold the property in 1902 it contained a house of four rooms, a corral, stable, grain and other storage rooms. By 1926 when it was purchased by J.S. Candelario, a room was also devoted to commercial purposes. In 1929 the property contained a 5-room house, as well as a store building, warehouse, and sheds. The tract was almost entirely built upon with only a "little plaza in the center."⁴⁰

Photographs of the east side of the plaza taken in the early twentieth century indicate that the Candelario House was contiguous with another long, low building on the north and that both by that time were shaded by

37. Gutierrez interview.
38. Roybal interview.
39. Bourke (1936) 248-249.
40. Pueblo Lands Board, Abstract 95 (1929).

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portales.⁴¹ Today a vacant lot (A-029) extends north of the Becker and later Candelario property. Purchased by Eligio Madrid in 1900, this tract contained a residence, a store, and at one time a dance hall.⁴² In 1929 the six-room dwelling, two store rooms, and frame barn on the property had the highest appraised value of any structures facing the plaza after the church and related buildings.⁴³ On June 16, 1968, fire destroyed the house and store on the property.⁴⁴ The surface has been cleared of building remnants and artifacts. Archaeological potential appears to be minimal. However, investigation of the east perimeter of this tract has the potential for yielding evidence on the location of the original plaza walls.

Two noncontributing buildings face the plaza on the north (Photo 1): a double store front, with stepped parapets (A-030) and the Santa Cruz Irrigation District office (A-031). The former is an el-shaped building constructed about 1956 with business rooms across the front and dwelling rooms extending north at the rear. After the store and dwelling on the former Madrid property burned in 1968, the proprietors moved their residence and business to this building.⁴⁵ In 1929 this tract was cultivated land.⁴⁶ The Irrigation District office, the former Borrego family home, appears in historic photographs as a linear adobe building without a portal.⁴⁷ In 1929 there was a five-room house and store on the property.⁴⁸ After decades of leasing offices on the premises, the remainder of which was apartments, the SCID purchased the entire building in 1978. During subsequent remodeling all doors and windows were changed and the size of window openings reduced. At the same time the present porch was added along the front.⁴⁹

At the northwest corner of the plaza, across from the church, is a noncontributing, linear building (A-032) stretching north along McCurdy Road. The north section, which burned down about 1973, was recently rebuilt; a long portal was constructed along the entire length of the west facade (facing away from the plaza); and large buttresses added to support the west wall.⁵⁰

41. La Iglesia 26, 33, 69.
42. Pueblo Lands Board, Abstract 347. Torres interview.
43. Pueblo Lands Board, Report of Appraisers (1929).
44. Torres interview.
45. Torres interview.
46. Pueblo Lands Board, Report of Appraisers (1929).
47. La Iglesia 80.
48. Pueblo Lands Board, Abstract 362 (1929).
49. Maestas interview.
50. Maes interview.

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CONTRIBUTING RESOURCES

Survey #	Category	Function	Style
A-016	Site	Plaza	N/A
A-017	Object	Concrete cross	N/A
A-002	Building	Church	New Mexico Vernacular
A-001	Site	Cemetery	N/A
A-003	Building	Convent	Hipped Box
A-023	Building	Store	New Mexico Vernacular
A-018	Structure	Road	N/A
A-019	Structure	Road	N/A
A-020	Structure	Road	N/A
A-021	Structure	Road	N/A

NONCONTRIBUTING RESOURCES

A-005	Building	Primary school
A-004	Structure	"Walk of Friendship"
A-024	Building	Residence
A-025	Building	Residence
A-027	Building	Residence
A-028	Building	Residence
A-030	Building	Store (now storage) Residence
A-031	Building	SCID office
A-032	Building	Vacant

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POTENTIALLY CONTRIBUTING FOR ARCHAEOLOGY

A-022	Site	Vacant lot	N/A
A-015	Site	Vacant lot	N/A
A-029	Site	Vacant lot	N/A

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JUSTIFICATION OF EXPANDED NOMINATION

La Iglesia de Santa Cruz and the Site of the Plaza of Santa Cruz de la Cañada was listed in the National Register as a Historic District in 1973. The purpose of this expanded nomination is to clarify the original intent of the nominated boundaries; to classify contributing and noncontributing resources within those boundaries; to expand the significance with additional criteria, additional areas of significance, and a lengthened period of significance; and to correct minor errors of fact. The expanded nomination incorporates the previous documentation and adds new information to justify the clarifications, additions, and corrections to the original submission.

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NARRATIVE STATEMENT OF SIGNIFICANCE

SUMMARY

Santa Cruz de la Cañada was founded in 1695 under a grant from Don Diego de Vargas on the south side of the Santa Cruz River, the second of three Spanish Colonial villas established within the current borders of New Mexico. The settlement was located at its present site north of the river by 1733 when permission to build the present church was granted. Toward the end of the eighteenth century, the site was turned into a fortified plaza. Having declined in importance after the Americans assumed control in 1846 and eventually bypassed by the railroad and improved highways, Santa Cruz remained relatively isolated from Anglo-American influence until the construction of the Santa Cruz dam and reservoir in the late 1920s and the collapse of the local economy in the depression of the 1930s. Historically, the Santa Cruz area was the major population center north of Santa Fe during the Spanish Colonial and Mexican periods. The plaza, traversed by a main route north from Santa Fe, was a focus of governmental and religious activity and in times of crisis a base of military operations. After 1846, Santa Cruz lost its governmental role and soon its strategic importance but continued in the nineteenth century as a focus of religious and commercial activity, and as a destination for military personnel. In the first third of the twentieth century the plaza remained a somewhat isolated religious and secondary commercial center. Architecturally, the district is significant for containing the site of the plaza of a Spanish Colonial villa dominated by a seventeenth-century church. Urban organization around an open plaza was a primary requirement of the Spanish Colonial town planning ordinances upon which settlement was, in theory, based. Although a number of the buildings facing the plaza have been altered, replaced, or removed, and there is no evidence of the fortification walls that once connected them, the open space they or their replacements define is the least altered from its pre-American appearance of the main plazas of the three New Mexico villas. It has retained its historic, utilitarian appearance of bare earth, crossed by roads, and graced only by a concrete cross at the center. The Church of the Holy Cross represents the unique New Mexican Spanish Colonial tradition of ecclesiastical building, as modified by the vernacular tradition of nineteenth-century northern New Mexico. Although owned by a religious institution and used for religious purposes, the church and related contributing features are eligible under Criteria Consideration A for exceptional historical and architectural significance. Finally, because the Santa Cruz plaza has not been subject to major disturbance, as have the main plazas of New Mexico's other villas, it offers the best potential of the three for archaeology as a means of understanding the dimensions and history of this site as well as contributing more broadly to the presently meager evidence of urban development in colonial New Mexico. The Period of Significance extends from c. 1733, when the building of the church began, to c. 1935, a few years after the construction of the Santa Cruz dam and a midpoint in the Great Depression.

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ARCHITECTURAL CONTEXT

ARTISTS WHO CONTRIBUTED TO THE SANTA CRUZ CHURCH

Fray Andrés García

José Rafael Aragón

HISTORICAL SIGNIFICANCE

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HISTORY OF SANTA CRUZ

Spanish Colonial and Mexican Periods

Located about twenty-five miles north of Santa Fe, the valley of the Santa Cruz River was attractive to settlement by virtue of its water and arable land. The Santa Cruz River begins about nine miles east of present Santa Cruz at the convergence of the Río Medio and Frijoles Creek, which flow down from the Sangre de Cristo Mountains. It is one of the few generally dependable streams in the northern Río Grande valley. Settlement was narrowly limited to the valley itself because of the unsuitability for cultivation of the surrounding terrain which is hilly and laced with arroyos draining runoff.

From the early 1600s Spaniards established scattered farms in the Santa Cruz valley, which they called La Cañada. When the Pueblo Indians revolted in 1680, most of the settlers in such outlying areas were killed. The survivors from La Cañada fled to Santa Fe eventually to join the retreat led by Governor Antonio de Otermín southward to El Paso del Norte (now Juarez, Mexico), the sole remaining population center of New Mexico colonists. During the twelve-year absence of the Spanish, Tano Indians moved into the Santa Cruz valley and established new pueblos of San Lázaro and San Cristóbal, taking advantage of abandoned fields and acequias (irrigation ditches).

In 1692 Don Diego de Vargas set out to reconquer New Mexico for Spain. Among those returning with his expedition were families from the Santa Cruz area who had fled with Otermín. Having retaken the Río Grande valley pueblo by pueblo, Vargas proceeded to found a town in the Santa Cruz valley for the double purposes of establishing a defensive position north of the capital at Santa Fe and promoting agricultural development that would enable the colony to become self sustaining. First he reclaimed La Cañada on the grounds of prior possession and ordered the Tanos to vacate the pueblos of San Cristóbal and San Lázaro.

On April 19, 1695 Vargas proclaimed the founding of Santa Cruz, officially titled La Villa Nueva de Santa Cruz de Españoles Mexicanos del Rey Nuestro Señor Carlos Segundo (The New Town of Santa Cruz of the Mexican Spaniards for the King, Our Lord, Charles II). About 60 families were placed in possession of San Lázaro and lands extending as far as the pueblos of Nambé, Pojoaque, Jacona, San Ildefonso, Santa Clara and San Juan de Los Caballeros. Vargas specified that as the first new settlement Santa Cruz would enjoy "priority of settlement" after Santa Fe, the capital. Santa Fe

1. Myra Ellen Jenkins, "Settlement of the Jurisdiction of La Cañada," unpublished report, New Mexico State Engineer, 1986: 1-3.

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alone would have the privilege of electing a council (cabildo), but each settlement would have its own civil authority led by an alcalde mayor.² The town came to be called Santa Cruz de la Cañada, shortened to La Cañada, and later Santa Cruz.

The precise location of San Lázaro and the villa founded by Vargas is unknown although the limited evidence suggests that the Tano pueblos of San Lázaro³ and San Cristóbal were situated on the south side of the Santa Cruz River. Nor is it known exactly when the community of Santa Cruz was moved to its present location north of the river.

In the early years survival of the new villa was in doubt, and more than once settlers petitioned to move the settlement or return to Mexico. The first winter brought disease, isolation, and near starvation; the summer and fall of 1696, a new Pueblo uprising which Vargas quelled from Santa Cruz, effectively ending armed Pueblo resistance.

During the governorship of Vargas' successor, Pedro Rodríguez de Cubero (1696-1703) both villas, Santa Fe and Santa Cruz, fell into disarray. Upon his return in 1703, Vargas accused Cubero of allowing the residents to scatter and the cabildo agreed that Santa Cruz had been abandoned. In 1704 in response to a petition of Santa Cruz settlers for their former lands, Vargas inspected the villa and found only six families were living there. The site of the plaza, which had been moved, was in ruins except for a chapel.⁴

The site of the plaza had been moved to the present location north of the river by the time construction of the church began about 1733. On June 15 of that year, the governor issued a proclamation giving the inhabitants of Santa Cruz permission to build a new church at their own expense to replace one that was in ruins.⁵

The building of the church continued well into the 1740s, a period of time characterized by Kubler as "one of the longest on record in New Mexico."⁶ Construction was still underway in 1744 when Fray Miguel de Menchero reported that the pastor was building a "sumptuous church by order of my prelates,

2. Ralph Emerson Twitchell, The Spanish Archives of New Mexico, vol. 1 (Cedar Rapids, Iowa: The Torch Press, 1914) 254-257.

3. Jenkins 1-3.

4. Jenkins 22-23.

5. Ralph Emerson Twitchell, The Spanish Archives of New Mexico, vol. 2 (Cedar Rapids, Iowa: The Torch Press, 1914) 202.

6. George Kubler, The Religious Architecture of New Mexico (1940; Albuquerque: University of New Mexico Press, 1990) 103.

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without costing his majesty half a real for its material or building."⁷ In 1760 Pedro Tamarón, the Bishop of Durango, found the church "rather large" but with "little adornment."⁸ When Fray Francisco Atanasio Domínguez inspected in 1776, he found that Fray Andrés García had "worked day and night with his own hands" to decorate the church.

The town itself was not immediately laid out. In 1741 Antonia Serna, a widow, declared that she was giving the necessary land for the church which had already been started. Furthermore, for the protection of the church and the religious she added "sufficient land in order that in all four directions the citizens might build the houses they liked in the form of streets, with the church in the middle."¹⁰ Nevertheless, despite the defensive advantages of town life, the populace continued to prefer living near agricultural lands and so remained spread out over the valley.

Periodic reports of inspections by religious and military authorities indicate that the town was slow to coalesce until it was "regularized" in the late 1770s. In 1744 Fray Menchero found "something more than one hundred families of Spaniards, who occupy themselves in raising wheat and some flocks of sheep which they keep on small ranches."¹¹ Ten years later the town was described as having "only a church and a convent."¹² In 1760 Bishop Tamarón found "no semblance to a town" and "the settlers scattered over a wide area."¹³ After another sixteen years Domínguez noted just eight small houses like ranchos keeping the church company. The rest of the villa was nothing more than far-flung ranchos. He was, however, impressed by "good orchards of fruits such as pears, grapes, peaches, and others that resist the cold."¹⁴

7. Charles Wilson Hackett, ed., Historical Documents Relating to New Mexico, Nueva Vizcaya, and Approaches Thereto, to 1773, vol. 3 (Washington, D.C.: Carnegie Institution of Washington, 1937) 399.

8. Eleanor B. Adams, Bishop Tamarón's Visitation of New Mexico, 1760. (Albuquerque: Historical Society of New Mexico, 1954) 63.

9. Eleanor B. Adams and Fray Angelico Chavez, The Missions of New Mexico, 1776: A Description by Fray Francisco Atanasio Domínguez with Other Contemporary Documents (Albuquerque: University of New Mexico Press, 1956) 75.

10. Adams and Chavez 248.
11. Hackett 399.
12. Hackett, 467.
13. Adams, 63.
14. Adams and Chavez 82-83.

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As the century progressed and the risks of dispersed settlement grew ever more apparent, the authorities moved to create more compact communities. Fray Juan Agustín de Morfi reported in 1782 that "The Villa de Santa Cruz de la Cañada...previously extended along the two margins of [the Río de] Cimayó the space of some leagues, but Governor [Juan Bautista de] Anza reduced it to the regular form in 1779."¹⁵ It thus appears that at that time Santa Cruz took the form of the fortified plaza shown on Colonel Price's 1847 sketch map.¹⁶

Throughout the Colonial period, Santa Cruz remained an administrative center of a district (alcaldía) governed by an alcalde mayor appointed by the governor. By 1782 New Mexico was divided into eight alcaldías, including Santa Fe, Santa Cruz de la Cañada, and Taos in the north.¹⁷ With its large church, Santa Cruz was also a religious center for a broad area which was reported to include ten plazas in 1781.¹⁸ The church was probably one of the richest in New Mexico. During restoration the metal on the cross now in the nicho of the main altar screen was found to be silver rather than bronze as previously assumed. In the experience of the conservator at that time, this is the "only nineteenth-century cross with silver decoration made in New Mexico by the Spanish for a church."¹⁹

Religious confraternities, which played a significant role in the religious life of colonial New Mexico, were particularly strong in the Santa Cruz area. The Cofradía de Nuestra Señora del Carmel, founded in 1710, and the third order of St. Francis, which in the early nineteenth century may have evolved into La Cofradía de Nuestro Padre Jesús Nazareno (also known as the Penitente Brotherhood),²⁰ each had a chapel in the Santa Cruz Church by 1796.

Population figures, which must be compared with caution over time because they may cover significantly varying geographical boundaries, indicate that throughout most of the Colonial period the number of inhabitants in Santa Cruz, or the Santa Cruz area, was comparable to that reported in the other villas. In 1744 the population of Santa Cruz de la Cañada was estimated at

15. Alfred Barnaby Thomas, Forgotten Frontiers: A Study of Spanish Indian Policy of Don Juan Bautista de Anza, Governor of New Mexico, 1777-1787 (Norman: University of Oklahoma Press, 1932) 94.

16. Reproduced in Michael McNiery, Taos 1847: The Revolt in Contemporary Accounts (Boulder: Johnson Publishing Company, 1980) 71.

17. Thomas 90.

18. Jenkins 3.

19. La Iglesia de Santa Cruz de la Cañada (N.p.: n.p., 1983) 100.

20. La Iglesia 52-53.

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100 families, compared with 120 in Santa Fe and 100 in Albuquerque.²¹ In 1760 Bishop Tamarón found 241 families (1,515 persons) at Santa Cruz;²² 379 (1,285 persons) at Santa Fe; and 270 (1,814 persons) at Albuquerque. By 1790 the population in the vicinity of Santa Cruz (8,895),²³ exceeded that of either greater Santa Fe (3,733), or Albuquerque (5,959).

In the Mexican Period (1821-1846) Santa Cruz remained a center of governmental, religious, and military activity as well as a primary destination and stopping off place on the road north from Santa Fe. With the relaxation of trade restrictions after independence from Spain, commerce increased with bordering territories and also within distant regions of Mexico itself. The "Spanish Trail" to California, which was blazed in 1829, branched off the road north at Santa Cruz and proceeded west to Abiquiu and eventually Los Angeles. The 1837 insurrection of northern settlers against the governor in Santa Fe, known as the Chimayó Rebellion, was centered in the Santa Cruz area.

Territorial and Statehood Periods

The history of Santa Cruz in the American period is one of diminishing importance. Nevertheless, when the Spanish revolted in 1847 against the new government and killed the civilian governor, Charles Bent, at Taos, Santa Cruz still had a brief military role to play. Colonel Sterling Price on the way to Taos with about 350 soldiers was met near Santa Cruz by a force of 1500 native New Mexicans and American Indians. However, three years later the town is hardly mentioned in the 1850 report of Colonel George A. McCall.²⁴

The governmental role of Santa Cruz as the center of an alcaldía was, of course, lost immediately, although the village obtained a new military function as the location of a forage agency. Once installed in New Mexico, the American government established a series of forts to secure and protect the territory. To support this military presence, forage agencies were contracted along well-traveled roads, as well as roads in isolated regions, to

21. Oakah L. Jones, Jr., Los Paisanos: Spanish Settlements on the Northern Frontier of New Spain (Norman: University of Oklahoma Press, 1979) 123.

22. Jones 124-125.

23. Jones 127.

24. R. Stewart Ellis, "Santa Cruz: Authority and Community Response in the History of a New Mexico Town," diss., University of Oklahoma, 1980, 44. Robert W. Frazer, New Mexico in 1850: A Military View (Norman: University of Oklahoma Press, 1968) passim.

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provide feed and corrals for government animals and room and board for traveling army personnel.²⁵ At Santa Cruz Frank Becker's forage agency faced the church from across the plaza.

When the Americans came in, the road from Santa Fe to Taos ran diagonally through the walled Santa Cruz plaza (as shown on the military reconnaissance map drawn for Colonel Price), and the Spanish Trail branched off to Abiquiu. In 1854 Congress appropriated funds to repair the route from Santa Fe through Santa Cruz to Taos (the first military road appropriation for New Mexico), and the following year to repair the road from Santa Cruz to Abiquiu. The Taos road, known locally as El Camino Militar, became the main highway from Santa Fe north to Fort Garland in Colorado.²⁶

Throughout the nineteenth century Santa Cruz remained on a main road north from Santa Fe, but was bypassed by a new mode of transport in 1880. The Denver and Rio Grande Railway, building down from Colorado, terminated at Española spawning a new railroad town which soon became the primary commercial center of the area. For seven more years Santa Cruz remained on the stagecoach route which brought travelers from Española to Santa Fe, but was bypassed again when a rail connection was built from Española to Santa Fe in 1887. In the twentieth century the construction of U.S. Route 64 left Santa Cruz a mile away from the main automobile route.

Santa Cruz still retained the pre-1846 form of a fortified plaza when described in 1881 by Lieutenant John G. Bourke as "built in a square with all the houses of adobe and facing inward." As Bourke passed through on the stage from Española to Santa Fe he noted that at the center of the plaza was a cross "erected upon a truncated pyramid of adobe" to a total height of twelve feet. At the foot of the "pyramidal mound" was a "small reservoir lined with puddled clay" and filled by water from an acequia running diagonally across the square—a watering place for all the dogs, goats, sheep, chickens, and burros of the "pueblo."²⁷

25. Darlis A. Miller, Soldiers and Settlers: Military Supply in the Southwest (Albuquerque: University of New Mexico Press, 1989) 113-14.

26. W. Turrentine Jackson, Wagon Roads West: A Study of Federal Road Surveys and Construction in the Trans-Mississippi West, 1846-1869 (Berkeley: University of California Press, 1952) 109-115. United States, Cong., House, Letter from the Secretary of War, Lines of Communication between Southern Colorado and Northern New Mexico. (44th Congress. Ex. Doc. 172) 1876.

27. John Gregory Bourke, "Bourke on the Southwest," ed. Lansing B. Bloom, New Mexico Historical Review 10 (1935): 298-299.

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The following July, Bourke stopped over at Santa Cruz on the way to Taos and had an opportunity to further observe the plaza and its activities. Across from the church was Becker's government forage agency, a long, one-story adobe building, broken by five doors and three windows, with a corral at one end. Here Bourke was offered room and board, but preferred to sleep out on the Plaza to escape the bedbugs which disturbed even an afternoon nap. In the morning he watched the town butcher at work accompanied by all of the chickens and dogs of the village. After tying a bleating sheep to a small post on the plaza, he proceeded to butcher it. Women came from surrounding houses for the meat; the scraps and ²⁸ little pools of blood were left upon the ground for the dogs to fight over.

In addition to the forage agent, in the early 1880s there ²⁹ were two saloons and a general merchandise establishment in Santa Cruz. As Española grew into the major trading center of the region, Santa Cruz remained a secondary commercial center. For the rest of the nineteenth and more than half of the twentieth ³⁰ centuries, there was at least one and often two general merchants in Santa Cruz.

The church remained the center of religious and community life, a place of celebration and mourning as well as regular worship. Baptisms, weddings, and funerals marked life's passages and rare pastoral visits were community events. The Feast of the Holy Cross, held yearly on May 3, was a highlight of the parish year. The celebration included processions around the plaza and the enactment of a traditional play about the conquest of the Moors by the Christians, staged on horseback around the plaza cross. On the first Thursday after the Feast of the Holy Family in June, the Corpus Christi procession took place around the plaza. Altars were set up on the church grounds and around the plaza by families ³¹ and church societies. All the Cofradías of the parish took an active part.

In 1920 Archbishop Albert T. Daeger assigned a religious congregation from Spain, the Sons of the Holy Family, to the Santa Cruz parish. Father Salvador Gené was the parish priest from 1920 to 1956, and Father Augustine Cortés from 1956 to 1970. Both were served by a number of assistant priests, all from the same congregation. Until after World War II the parish covered an extensive area including the Pueblos of Santa Clara, San Ildefonso,

28. John Gregory Bourke, "Bourke on the Southwest," ed. Lansing B. Bloom, New Mexico Historical Review 11 (1936): 247-254.

29. McKenney's Business Directory (Oakland, Cal.: Pacific Press, Publishers [1882-1883]).

30. New Mexico State Business Directory, 1905-6, 1915, 1919, 1928, 1936.

31. La Iglesia 61-67.

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Pojoaque, and Nambé. Since the war, four independent parishes have been separated³² from Santa Cruz: Española, Los Alamos, Pojoaque, and Chimayo-Truchas.

From 1928 to 1949 the church was a major force in public education. In 1928 Dominican Sisters from the Grand Rapids, Michigan, Motherhouse were assigned to the schools in Santa Cruz. In the early 1930s the convent was built for the Sisters south of the church. Sister Seraphine Wendling took charge of the public elementary school. Under her leadership the Santa Cruz High School was accredited as a four-year institution. In 1949, in response to a civil suit known as the "Dixon Case," which objected to members of religious orders teaching in public schools, the Santa Cruz parish opened the parochial³³ Holy Cross School which is still in operation on the church grounds.

In 1972 a Restoration Committee was appointed to oversee improvements to the church. Research was undertaken in order to obtain listing of the church and plaza site in the State and National Registers. A master plan completed in 1977 by Nathaniel Owings, FAIA, with the local corporation of architects Robert Nestor and Victor Johnson of Santa Fe, became the basis of a major restoration of the church and its art.³⁴

The plaza itself was used as a marketplace for fresh produce into the twentieth century. Enoch Rodriguez was told by his father-in-law, who died two years ago at age 102, that when he was a small boy people from different areas came to sell their vegetables, chile, beans, and corn. Farmers from Alcalde and Velarde, areas north of San Juan that irrigated from the Río Grande, came to Santa Cruz in the belief that their produce would be improved if they³⁵ exchanged crops with farmers who irrigated from the Santa Cruz River.

Through the turn of the century, the economy of Santa Cruz was based on subsistence³⁶ agriculture, local business activities, and the migration of labor. In the twentieth century fruit, which had always been grown in the Santa Cruz valley, became a major commercial product. Santa Cruz farmers, whose apples were ready about a week before those of Washington State, could

32. La Iglesia 42-44, 56-57, 106.

33. La Iglesia 47-49.

34. La Iglesia 37.

35. Enoch Rodriguez interview, 31 January 1934.

36. Peter G. Hamon, "The Landholding System of Santa Cruz," Papers in Anthropology 2 (Norman, Oklahoma: Department of Anthropology, University of Oklahoma, 1970) 21.

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get advantageous prices in Texas markets. To insure a constant supply of irrigation water, community leaders formed the Santa Cruz Irrigation District in 1926 to construct a dam and reservoir that would impound the waters of the Río Medio and Frijoles Creek before they converged into the Santa Cruz River. The project was financed by a bond issue which³⁷ was to be repaid through fees assessed on the basis of per acre water usage.

The Irrigation District, in combination with the national economic depression of the 1930s, brought "radical change" to Santa Cruz.³⁸ The local economy collapsed following the stock market crash of 1929, due to the loss of markets for both migrating labor and local products. Since 1880 most families had relied on some wage work outside of the area, in the Colorado beet fields, the Wyoming and Nevada sheep camps, distant coal and metal mines, and on the railroads. The depression eliminated demand for this unskilled labor.³⁹ When farmers were no longer able to sell their products, they could not afford the per acre irrigation tax and the Irrigation District went into receivership under the 1935 Federal Economic Recovery Act.⁴⁰ Many land owners in the valley were forced to sell their holdings. Santa Cruz had the most direct contact with newcomers because of its location at the head of the irrigation district where lands were attractive to outside farmers.⁴¹

Long shorn of its colonial importance and today annexed by the city of Española, Santa Cruz has retained what was called in the 1930s the "ecclesiastical atmosphere of the old Spanish provincial town,"⁴² with the large church still a focus of community activity. The historic form and appearance of the plaza itself remain as well—an unadorned square, surrounded by buildings, and entered at four corners by roads. Its former commercial role is continued by a single store selling crafts. A governmental presence is represented by the Irrigation District office, which generates the most regular plaza activity during the week as water users come to pay their assessments. The plaza remains a thoroughfare crossed diagonally by automobiles, as horses and wagons did when the American first arrived, becoming place to put cars when a major activity takes place at the church.

37. Hamon 27-28.

38. Marta Weigle, ed., Hispanic Villages of Northern New Mexico, rpt. of The Tewa Basin Study, 1935 (Santa Fe: The Lightning Tree, 1975) 68.

39. "Weaving Stimulated by Vocational Training," El Palacio 40 (1936): 42.

40. Hamon 28. The government paid off the overdue bonds and put the Irrigation District on a thirty-year repayment schedule.

41. Weigle 68.

42. Weigle 68.

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HISTORIC CONTEXT

Spanish Colonial New Mexico

At the northern extremity of New Spain, New Mexico was first explored from Mexico in 1540. Having ventured north in search of mineral wealth to match the riches of Mexico, the Spaniards found agricultural settlements of Indians living communally in groups of permanent dwellings to which they gave the name pueblos (villages). Land and labor were the only sources of whatever wealth was to be had.

The indigenous settlements were concentrated in (though not limited to) the valley of the Río Grande and its tributaries, in an area stretching from the Taos Pueblo on the north to near the present town of Socorro on the south. Beyond the pueblo settlements were groups of nomadic Indians, who traded with and sometimes raided the Pueblos.

In 1598 Don Juan de Onate as governor led an expedition of some 129 colonists and ten Franciscans to establish the first European settlement in New Mexico. After forming a temporary camp, which he named San Juan de los Caballeros, Onate moved on to found New Mexico's first capital, San Gabriel. The colony foundered and was nearly deserted when in 1610 Onate's successor, Don Pedro de Peralta, arrived with instructions to move the colonists to a better location. A new capital was established, the villa of Santa Fe.

The primary justification for early colonization was Christianizing the Indians. Franciscan friars moved into the Indian Pueblos where they built large mission churches. Lands claimed by the Spanish remained in the possession of the crown to be parceled out in the form of grants made to individuals or groups for the purposes of developing unoccupied territory and creating defenses against hostile nomadic tribes or other Europeans. Community grants were given to groups of ten or more families to establish new communities. Individuals could obtain private grants as farmers and stock raisers to develop outlying tracts. The Pueblo Indians were guaranteed possession of all lands they occupied, although actual Pueblo grants must be inferred in the absence of original title papers.⁴³

43. Marc Simmons, "Settlement Patterns and Village Plans in Colonial New Mexico," New Spain's Far Northern Frontier, ed. David J. Webber (Albuquerque: University of New Mexico Press, 1979) 112n4.

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Before the Pueblo Revolt of 1680, Santa Fe was the only formally established Spanish community in New Mexico; the majority of the population lived scattered in the countryside, predominantly along rivers and streams, near the pueblos, where, in addition to water there was fertile land and a nearby source of labor.⁴⁴ Because of the dry climate most agriculture required access to water for irrigation, which was provided by a system of ditches called acequias.

Despite the vulnerability of scattered settlement demonstrated during the Pueblo Revolt, after the Reconquest the returning colonists resumed the previous pattern and resisted official pressure toward organized communities.⁴⁵ Conditions in the colony are decried in periodic inspection reports by religious and military authorities. In 1772 Governor Mendinueta advocated compelling dispersed settlers to join and form their pueblos in plazas or streets so that a few men could be able to defend themselves.⁴⁶ Four years later Lieutenant-Colonel Antonio de Bonilla noted in a report about the defense of New Mexico,

"the settlements of the Spaniards are scattered and badly defended...and quite exposed to entire ruin. Because the greater number of them are scattered ranches among which the force of the settler is divided, they can neither protect themselves nor contribute to the general defense of the country. This, in consequence, results in the abandonment of their weak homes and the terror of seeing themselves incessantly beset by the enemy."⁴⁷

In response to increasing pressure from Indian attack in the late eighteenth century, rural people increasingly moved into fortified towns or plazas. By 1779 the villas except Santa Fe were reduced to some order by Governor Anza and in the 1790s the presidio was built at Santa Fe.⁴⁸

In the eighteenth century Franciscan influence began to wane as the Bishop of Durango sought to assert secular authority over New Mexico. In the latter decades of the eighteenth and early nineteenth centuries, as the Franciscans died, left, or were recalled there were never enough secular priests (those not attached to a monastic order) to replace them. As in most

44. Simmons, "Settlement Patterns," 102.

45. Simmons, "Settlement Patterns," 109.

46. Simmons, "Settlement Patterns," 110.

47. Alfred B. Thomas, ed. and trans., "Antonio de Bonilla and Spanish Plans for the Defense of New Mexico, 1777-1778," New Spain and West, vol. 1, (Lancaster, Pa., 1932) 196, qtd. in Simmons, "Settlement Patterns," 109.

48. Simmons, "Settlement Patterns," 109-112.

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other matters, New Mexicans were left to their own devices much of the time in religious affairs. Catholic lay confraternities were formed to provide spiritual leadership, mutual aid, and social support.

During the entire Spanish Colonial period, New Mexico remained a remote, isolated, and sparsely populated region. Within the vast and ill-defined area of the province, the Spanish actually controlled only small, unconnected pieces of territory which have been compared to islands surrounded by mountains and desert, the domain of often hostile Native Americans. The great distances separating the New Mexico settlements from the centers of colonization in Mexico precluded major assistance, influence, or interference. Official policy barred trade with other North American colonies. Even after Mexican Independence in 1821 and the increase of trade with the United States over the Santa Fe Trail, northern New Mexico remained isolated, self sufficient, and little influenced by the outside world.

Spanish Colonial Government and Town Planning in New Mexico

The governor of New Mexico exercised both military and civil authority over the colony. He ruled through appointed alcaldes mayores, civil officials with judicial, executive, legislative, and military functions, who governed districts called alcaldías. Some of the duties of the alcalde mayor were notarizing legal documents, determining minor civil and criminal cases, settling disputes, investigating requests for land grants, placing grantees in possession of land, collecting legal fees, and sometimes leading local forces against hostile tribes in the absence of a regular military officer.⁵⁰

The colonies of Spain were to a far greater extent than those of France or England government sponsored and regulated enterprises. In addition to granting specific lands to colonists, the sovereign promulgated laws that specified where and how new civil settlements were to be laid out. In 1681 a multivolume codification of Spanish law, the Recopilación de Leyes de las Indias (known as the Laws of the Indies), was published, incorporating most of the 148 ordinances concerning the laying out of new settlements originally issued in 1573 by Philip II.

49. Peter Gerhard, The North Frontier of New Spain, (Princeton: Princeton University Press, 1982) 313-314. Jones 109.

50. Marc Simmons, Spanish Government in New Mexico (Albuquerque: University of New Mexico Press, 1968) 53, 170-187. Oakah L. Jones, Pueblo Warriors and Spanish Conquest (Norman: University of Oklahoma Press, 1966) 134.

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The levels of urban settlement were the ciudad, villa, and pueblo, that is city, town, and village. Each classification carried a rank of prestige and importance, and the number of municipal government officers permitted was prescribed to each by law.⁵¹ There were no colonial ciudades and only three villas in area now included in New Mexico: Santa Fe (1610), Santa Cruz to the north (1695), and Albu[r]querque to the south (1706). Santa Fe was referred to simply as the "villa" and Santa Cruz as the "villa nueva" (new town). In New Mexico the word pueblo was reserved for the Indian communities that preceded the Spanish. To make a distinction,⁵² Spanish villages were commonly called poblaciones, plazas, or placitas.

According to the ordinances,⁵³ new settlements should be in healthy, fertile areas of medium elevation, and should contain populations of natives who could be converted to Christianity (Ordinances 34, 35, 36). The site of a town and capital should be chosen "without harm to the Indians for having occupied the area or because they agree to it of good will"⁵⁴ (Ordinance 38).

The recommended town plan was based on a grid pattern of streets radiating from open plazas. The site was to be marked out in squares, streets, and building lots with cord and ruler "beginning with the main square from which streets were to run to the gates and principal roads" (Ordinance 110). The main plaza, which was the "starting point of the town," should either be a square or rectangle proportioned so that the length is at least one and a half its width, the best shape for "fiestas in which horses are used." The size of the plaza should be proportioned to the number of inhabitants allowing for future growth, but should not be less than 200 feet wide and 300 feet long, nor larger than 800 feet long and 532 feet wide. A recommended proportion is 600 by 400 feet (Ordinances 112, 113). Four main streets were to begin one from the middle of each of the principal sides of the plaza; eight streets were to run from the four corners. Portales were recommended around the plaza and along the four main streets for the convenience of merchants gathered there (Ordinances 114, 115).⁵⁵

51. Simmons, "Settlement Patterns," 112n9.

52. Simmons, Spanish Government, 186n104. Simmons, "Settlement Patterns," 105.

53. The City Planning Ordinances of the Laws of the Indies are selectively translated in Dora P. Crouch, Daniel J. Garr, and Axel I. Mundigo, Spanish City Planning in North America (Cambridge, Mass.: The MIT Press, 1982) 6-19.

54. Crouch, Garr, Mundigo 8-9.

55. Crouch, Garr, Mundigo 12-14.

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The Spanish Colonial Plaza in New Mexico

The villas in New Mexico conformed only approximately to the Laws of the Indies. None fulfilled the ideal completely, not even the capital, Santa Fe. The general form of a plaza-centered town was followed with streets entering at the corners of the square, but the surrounding grid pattern was nowhere fully developed.⁵⁶

The Spanish Colonial plaza has its derivation in the hot, sunny climate of the Mediterranean Classical world, going back to the Greek agora and Roman forum. These were open spaces surrounded by shaded porticos in the middle of urban settings which functioned as centers for political, economic, religious, social, and cultural activities. The Spanish laws, in fact, drew heavily for the design of the plaza on the Roman theorist Vitruvius' Ten Books on Architecture.⁵⁷

In New Mexico the definition of the plaza was expanded as small defensive settlements were created by the construction of a continuous line of buildings or walls around the open square. No doors or windows faced the outer perimeter and the complex was entered via gated entrances. In 1841, near the end of the Mexican Period, George Wilkins Kendall described Anton Chico as such a plaza.

"The little village of Anton Chico is built on a square, the houses fronting on the inner side, although there are entrances, protected by strong doors on the outer. The houses are of one story only, built of adobes...while the tops are flat. They have neither windows nor floors...In case of attack...these little hamlets serve as forts, the Indians rarely pursuing the inhabitants farther than their outer walls..."⁵⁸

It was common practice to include the village church inside the walls of a defensive plaza as shown on the 1846 sketch drawing of Santa Cruz.⁵⁹

Documentation of the appearance and uses of plazas before the American occupation is sketchy and fragmentary at best for New Mexico's villas, including the capital. It is known that one responsibility of the alcalde

56. Boyd C. Pratt, "The Plaza in History: Old World Ideals, New World Realities," El Palacio 94.2 (1988): 9-10.

57. Pratt 5.

58. George Wilkins Kendall, Narrative of the Texas Santa Fe Expedition (Austin: The Steck Co., 1935) 275.

59. Kubler 22.

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mayor was to proclaim official edicts or royal decrees. The governor circulated a single copy of a new edict among the various magistrates, each of whom proclaimed it publicly on the plaza to the populace assembled by the sounding of a drum.⁶⁰

In researching the early history of the Santa Fe Plaza (1610-1720), Stanley Hordes found but one reference to a use of the space. A woman who offended a prominent couple was punished by being paraded around the plaza and the public streets before being exiled for two years to Albuquerque.⁶¹

Descriptions of the Santa Fe plaza by Anglo-American observers shortly after 1846 are inevitably filtered through the biases of another culture. The picture thus obtained is of a busy, public place, crowded with practical, day-to-day, commercial activities and without landscaping such as shade trees or planted ground cover—not in any sense a park or place of repose. For example, in 1846 Lieutenant James W. Abert visited the stores of Santa Fe traders which generally opened onto the plaza, a place where "all the people congregate to sell their marketing (sic) and one constantly sees objects to interest and amuse." It was "filled with donkeys laden with immense packs of wood, fodder, melons, and other articles."⁶²

A few years later in the early 1850s, W. W. H. Davis described the Santa Fe Plaza as "the main thoroughfare, as well as the centre of business of the city, and fronting upon it are most of the stores and shops of the merchants and traders, and some of the public buildings."⁶³ Although cottonwood trees and a flagpole were placed on the Santa Fe plaza in the Mexican Period, the image of the plaza created in the nineteenth-century at Santa Fe by such additions at various times of trees, ground cover (alfalfa and then grass), sidewalks and paths, a picket fence, benches, and a bandstand⁶⁴ derives from Anglo-American influence which gradually turned the space into a park. The process was completed in the 1980s when signs were posted (since removed) forbidding certain activities such as bicycle riding in "Plaza Park."

60. Simmons, Spanish Government, 186.

61. Stanley M. Hordes, "History of the Santa Fe Plaza, 1610-1720," Santa Fe Historic Plaza Study I, ed. Linda Tigges (Santa Fe: City Planning Department, 1990) 16.

62. Galvin, John, ed., Western America in 1846-1847: The Original Travel Diary of Lieutenant J. W. Abert (San Francisco: John Howell Books, 1966) 34.

63. W. W. H. Davis, El Gringo: New Mexico and Her People (1857; Lincoln: University of Nebraska Press, 1982) 165.

64. Christopher Montgomery Wilson, "The Santa Fe, New Mexico Plaza: An Architectural and Cultural History, 1610-1921," MA thesis, University of New Mexico, 1981, 282-285.

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ARCHITECTURAL CONTEXT

Few in number and at the farthest reaches of Spanish colonization in a land of few resources, the Spanish in northern New Mexico were limited to the few readily available building materials, adobe mud and logs. Possessing only simple tools, they adapted the building traditions of the indigenous Pueblo peoples to their own less communal way of living.

Like the Indians, the Spanish built flat-roofed cubical rooms with walls constructed of adobe and roofed with peeled logs used as horizontal beams (vigas) which were left exposed on the interior and allowed to project irregularly through the outer wall. Above the vigas were placed branches, brush, and finally a thick layer of dirt. Water drained off the roof via canales, roof drains made from a hollowed out half of a log which projected through a low parapet wall. To Pueblo practice the Spanish added the technique of shaping adobe into sun-dried bricks, the interior chimneyed fireplace, and the portal, a long, flat-roofed portico supported by posts made of peeled logs often with carved corbel capitals. In contrast to multistoried Indian pueblos, the Spanish built detached, single-story dwellings, using a linear floor plan only one room deep.

The Spanish introduced only two specialized building types, the torreón or defensive tower and the church, for which the same methods of wall and roof construction were adapted to specialized requirements of shape and height. At the pueblos the Franciscans established a pattern, which was followed by the Spanish in their own communities, of the thick-walled, heavily buttressed, adobe church, generally with a long, single-aisle nave leading to a sanctuary which might be rectangular, trapezoidal, or apsidal. Sometimes the addition of transepts created a cruciform plan. In eighteenth-century Spanish towns, chapels and altars subsidiary to the main altar are often developed from the ends of the transepts as at Santa Cruz.⁶⁵ Ceilings were flat rather than vaulted or domed, and composed of exposed vigas which were supported where they joined the walls by carved corbels. The Spanish custom of placing the choir outside of the sanctuary, usually in a balcony on the back wall of the nave was imported to Mexico and thence with the Franciscans to New Mexico.⁶⁶

Windows in the nave were small, high, and generally limited to one over the entrance on the back wall illuminating the choir loft and one, or less frequently two, on one of the side walls. A uniquely New Mexican solution to

65. Kubler 29-31.
66. Kubler 57.

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the problem of lighting the sanctuary was the transverse clerestory window. Created by a difference in roof heights of the nave and sanctuary, it substituted for the structurally more complicated dome common in Spanish and Mexican churches and illuminated the altar in dramatic contrast to the darkness of the nave.⁶⁷

The entrance of the church was placed in the center of the main facade with a small window above. Often an ornamental parapet contained one or more openings for bells. Less commonly bells were accommodated in twin corner towers flanking the main facade. A balcony between the towers was common in Pueblo mission churches but usually not found in Spanish village churches.⁶⁸

Because trade with Mexico was difficult and expensive, local traditions developed for making religious objects to decorate churches. Local santeros (makers of religious art) painted retablos and carved bultos.

After the United States assumed control of New Mexico, trade greatly accelerated over the Santa Fe Trail and new building materials became available. Small amounts of fired brick were imported as well as window glass, nails, hinges, and so on. With the arrival of the railroad in 1879-80 came an even wider selection of building materials and new ideas about style. Nevertheless, changes in building practices proceeded slowly in outlying northern rural areas and consisted primarily of decorative elements added to traditional buildings. A major innovation was the introduction of gable roofs, usually metal covered, which became ubiquitous in northern New Mexico on adobe buildings, creating a style called New Mexico Vernacular.⁶⁹ Colonial churches were commonly remodeled with pitched roofs and many received radical face-lifts.

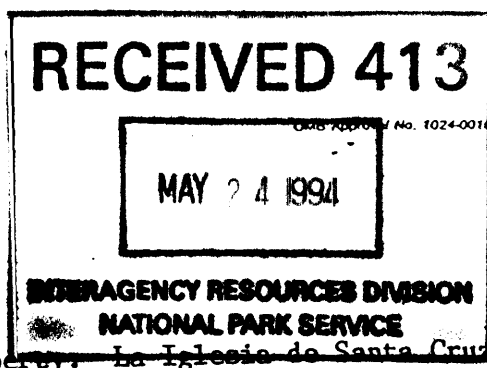
67. Kubler 46-48.

68. Kubler 53-54.

69. New Mexico Historic Building Inventory Manual (Albuquerque: University of New Mexico School of Architecture and Planning, 1980) VI-14.

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ARTISTS WHO CONTRIBUTED TO THE SANTA CRUZ CHURCH

Fray Andrés García

A wood carver and a painter, Fray García is one of few known eighteenth-century Franciscan artists in New Mexico. He was in New Mexico from 1747-1779 at various Indian missions and Spanish churches which he helped to build and furnish and was assigned to Santa Cruz between 1765 and 1768. In the Santa Cruz Church, work attributed to him includes El Santo Entierro and the earliest painted decoration on both the main altar screen and the arch over the sanctuary steps.⁷⁰

José Rafael Aragón

Born in 1795, Aragón lived in Santa Fe, New Mexico, until 1832 when he married and moved to Cordova. His work as a santero has been documented from about 1820 until his death in 1862 and is sometimes referred to as the "Santa Cruz School" or the "Cordova Style" because of the quantity attributed to him in those places. At Santa Cruz he overpainted and added to the main altar screen and painted the two other screens remaining in the church. He also repainted the arch above the sanctuary steps and the Santo Entierro. Among his bultos in the church collection is a large Virgen y el Niño Jesús. Aragón died in 1862⁷¹ and was buried in the Chapel of Our Lady of Carmel of the Santa Cruz church.

70. La Iglesia 13, 97.

71. E. Boyd, Popular Arts of Spanish New Mexico (Santa Fe: Museum of New Mexico Press, 1974) 392-395. Robin Farwell Gavin et al., "History and Iconography of the Architecture at Nuestro Señor de Esquipulas Church (Santuario de Chimayó)" (Santa Fe: The Museum of International Folk Art, 1990) 4. La Iglesia 97.

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HISTORICAL SIGNIFICANCE

Founded shortly after Reconquest by Don Diego de Vargas, Santa Cruz was the second of three Spanish Colonial villas within the present borders of New Mexico. Throughout the Colonial period, the town was the administrative center for the surrounding alcaldía, a governmental headquarters second only to Santa Fe. The name of the Santa Cruz alcalde mayor, the representative of the governor, appears on legal documents of the region throughout the Spanish and Mexican periods. The plaza was crossed by the road from Santa Fe to Taos and a main destination on the route north. The Holy Cross Church was the parish church for a wide jurisdiction including several Indian pueblos and Spanish communities. In sum, the plaza was the political, religious, cultural, social, economic, and physical center of the area and a gathering place for community activities such as celebrations, important announcements, and markets. After the American occupation, Santa Cruz remained an isolated religious, cultural, and secondary economic center into the first decades of the twentieth century.

ARCHITECTURAL SIGNIFICANCE

The district is architecturally significant for the site of the plaza itself, as outlined by the buildings which define it, and for the large church which lies on its west side.

Because Santa Cruz declined in importance early in the American period and was bypassed by advances in transport, it also missed the growth and influence of outsiders that characterized the other New Mexico villas, Santa Fe and Albuquerque. Its plaza has not evolved into a park, but remains pristine, a place of practical activity, without landscaping or urban amenities. It is crossed by a road running from the northeast to the southwest corner as it was in 1847 and continues to be a place to put vehicles as it was in the days of wagons, burros, stagecoaches, and horses. Although most of the buildings facing the open space on two sides are noncontributing, their placement marks the historic pattern of the Santa Cruz plaza.

The Iglesia de Santa Cruz represents a unique vernacular tradition of religious architecture which reaches back to the earliest Franciscan mission churches. Isolated both by geography and official policy, the style of Spanish church building was little changed throughout the long Colonial period. Typical characteristics illustrated at Santa Cruz are massive adobe walls with little fenestration; the single nave plan with trapezoidal sanctuary; the transept with added chapels; the centered entrance on the main facade with a small window above; corner bell towers; ceilings composed of

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exposed vigas supported by carved corbels; and a walled front churchyard which is used for burials. The pitched metal roof is a defining component of the New Mexico Vernacular style.

Much remains to be learned about town planning in colonial New Mexico. Even basic details of size and location of the colonial plaza at Santa Fe are the subject of scholarly debate. Because of the lack of subsequent development at Santa Cruz, archaeology offers the most promising source of evidence bearing on fundamental questions, relating not only to Santa Cruz, but more widely to Spanish Colonial town planning in New Mexico. Several areas of archaeological potential have been identified.

SIGNIFICANCE UNDER CRITERIA CONSIDERATION A

The Santa Cruz Church and related features are church-owned resources which are predominant within the district. The church is, however, an exceptionally well-preserved example of Spanish Colonial church architecture with modifications typical of the late nineteenth and early twentieth centuries. It was the largest church in New Mexico examined by Fray Domínguez in 1776, and except for Las Trampas, the only church he inventoried north of Santa Fe that is extant.⁷² Further it contains the only ⁷³ chapel belonging to the Third Order of Saint Francis remaining in New Mexico.

72. John L. Kessell, The Missions of New Mexico Since 1776 (Albuquerque: University of New Mexico Press, 1980) 81.

73. Bainbridge Bunting, Thomas R. Lyons, and Margil Lyons, "Penitente Brotherhood Moradas and their Architecture," Hispanic Arts and Ethnohistory in the Southwest, ed. Marta Weigle, (Santa Fe: Ancient City Press, 1983) 37.

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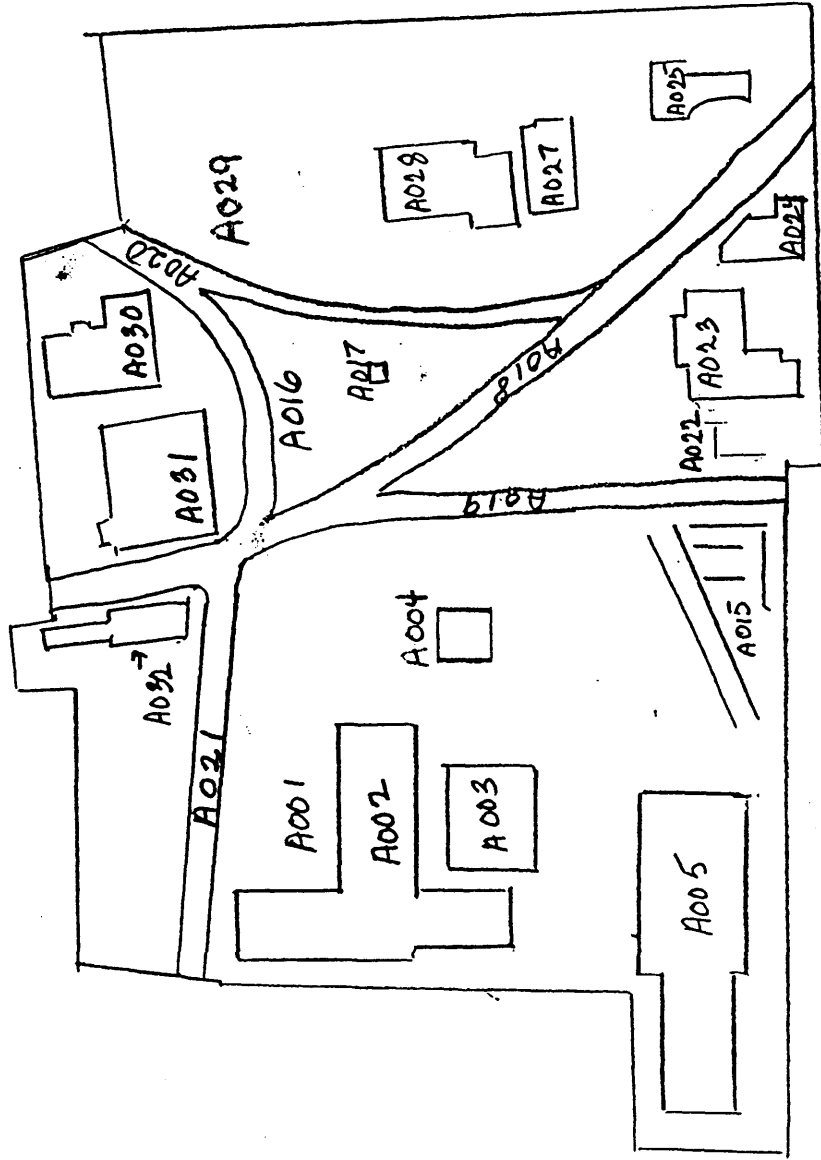
10 Geographical Data

Verbal Boundary Description

Beginning at the northwest corner of property #182-119 follow the line drawn along the rear property lines of the Santa Fe County, New Mexico, Property Identification Map east, then north, then west and south to the southwest corner of property #177-157. From this point cross Church Street to a point of beginning 30 feet west of the northwest church wall. Go 238 feet south to a point 16 feet north of the north wall of the elementary school; then go 78 feet west; then go 59 feet south to retaining wall and steps south of school; then go east along the south side of the school sidewalk at the curb 205 feet to the west edge of the playground wall; continue east to property line of property #182-119.

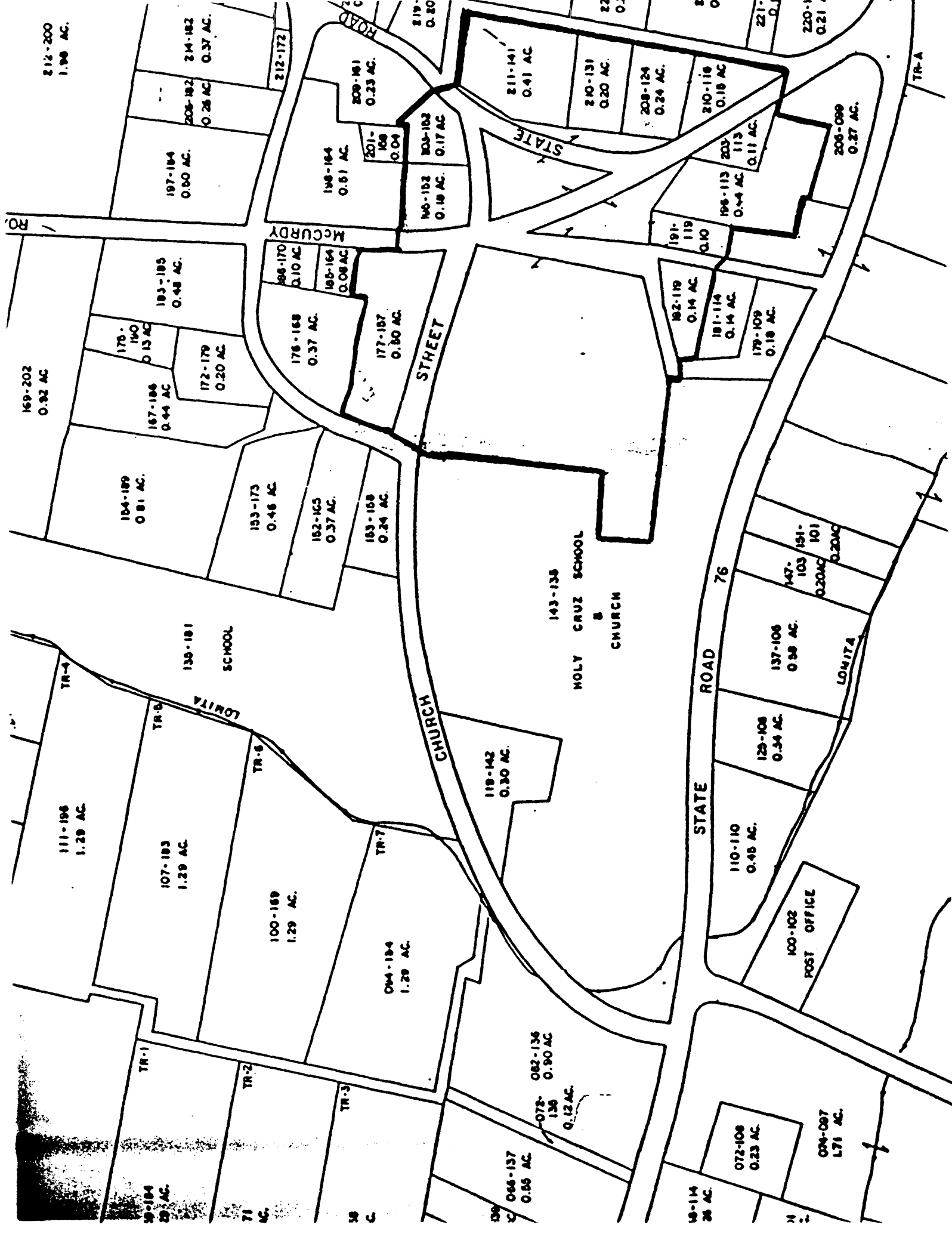
Boundary Justification

The boundaries approximate as closely as possible those of the rectangle drawn on the USGS map that accompanied the 1973 National Register of Historic Places nomination. The revised boundaries use property lines on the north, east and south sides of the district which were not indicated in the 1973 nomination.



SKETCH MAP

LA IGLESIA DE SANTA CRUZ
 AND THE SITE OF THE
 PLAZA OF SANTA CRUZ DE LA CANADA



212-200
1.96 AC.

197-184
0.50 AC.

183-185
0.48 AC.

164-189
0.81 AC.

130-181
SCHOOL

111-196
1.29 AC.

107-193
1.29 AC.

100-189
1.29 AC.

094-194
1.29 AC.

066-137
0.55 AC.

078-136
0.90 AC.

078-136
0.12 AC.

072-108
0.23 AC.

094-097
1.71 AC.

167-186
0.44 AC.

172-179
0.20 AC.

153-173
0.46 AC.

162-165
0.37 AC.

163-168
0.24 AC.

176-168
0.37 AC.

177-187
0.50 AC.

209-161
0.23 AC.

198-164
0.51 AC.

201-168
0.04

203-162
0.17 AC.

196-162
0.19 AC.

211-141
0.41 AC.

210-131
0.20 AC.

208-124
0.24 AC.

210-116
0.18 AC.

196-113
0.44 AC.

203-113
0.11 AC.

206-089
0.37 AC.

182-119
0.14 AC.

181-114
0.14 AC.

179-109
0.18 AC.

137-106
0.58 AC.

129-108
0.34 AC.

110-110
0.45 AC.

100-102
POST OFFICE

147-103
0.20 AC.

151-101
0.20 AC.

McCurdy

STREET

CHURCH

CHURCH

STATE

STATE ROAD 76

LOMITA

HOLY CRUZ SCHOOL & CHURCH

143-136

119-142
0.30 AC.

212-172

219-0.20

22-0.2

2-0

221-0.1

220-K 0.21 A

TR-A

TR-4

TR-5

TR-6

TR-7

TR-1

TR-2

TR-3

30

39-184 29 AC.

71 AC.

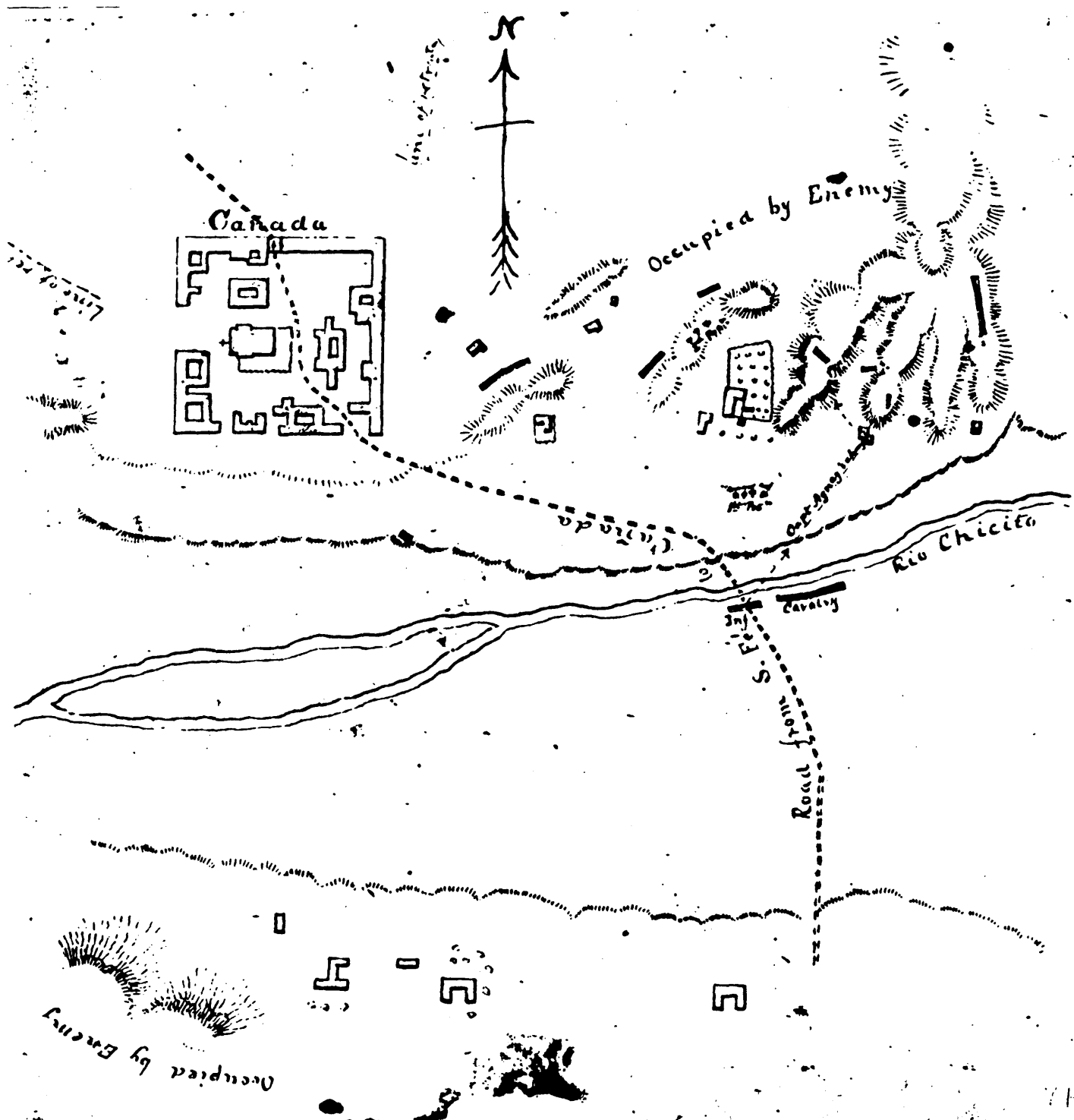
38 C

09 C

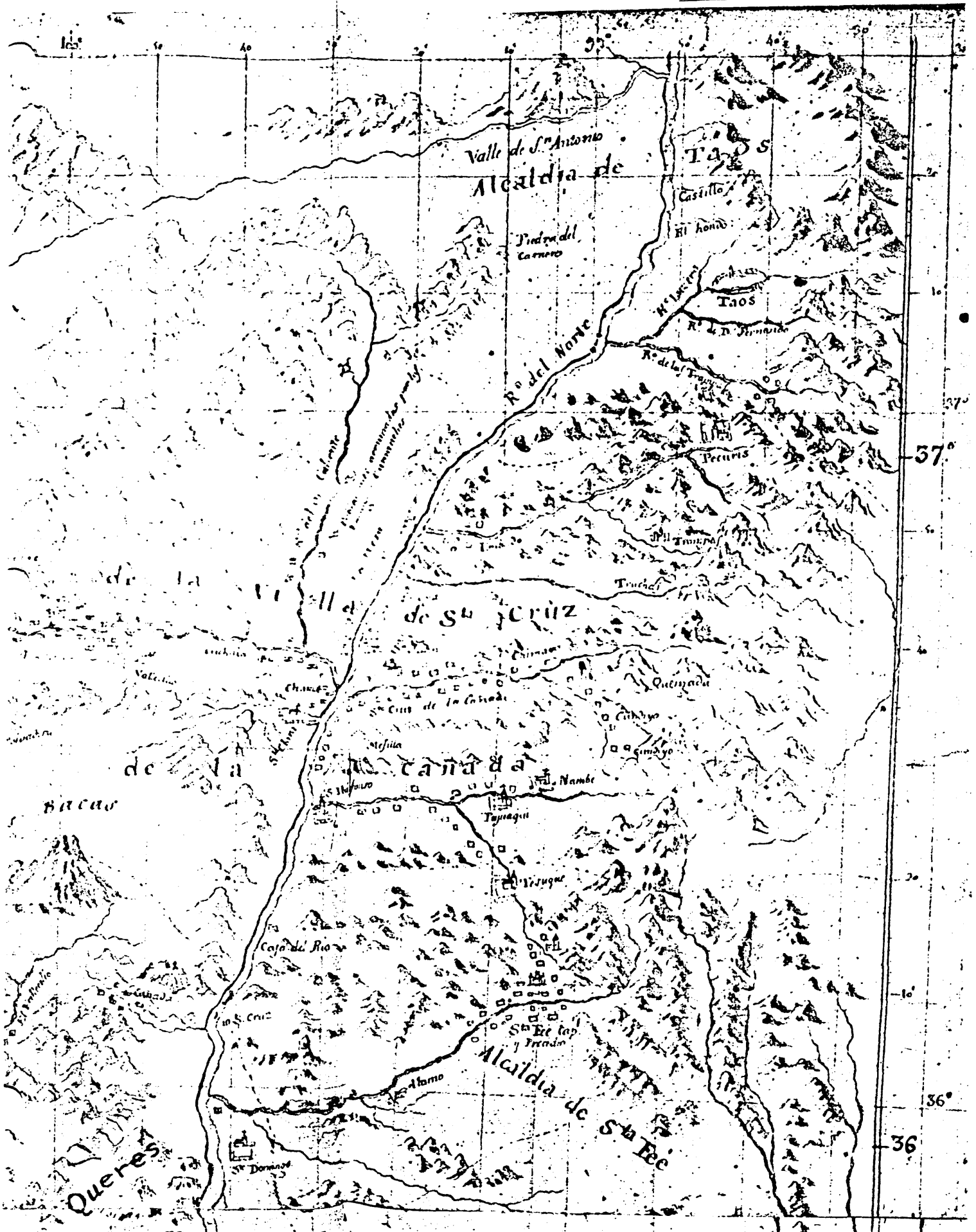
18-14 26 AC.

41

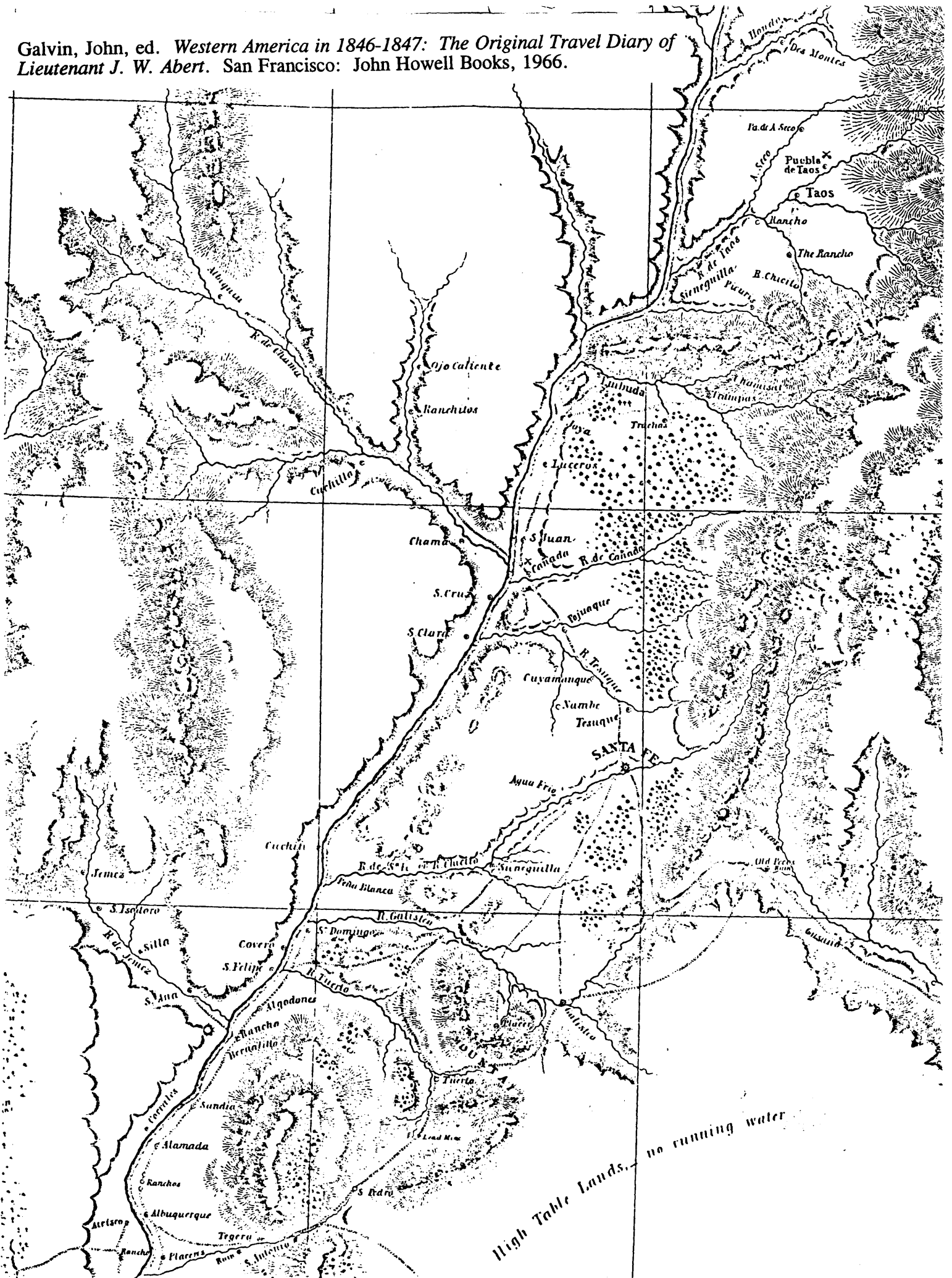
Sketch accompanying Col. Price's Despatch of 18 April 1847.
History Library
Museum of New Mexico



(744)



Galvin, John, ed. *Western America in 1846-1847: The Original Travel Diary of Lieutenant J. W. Abert*. San Francisco: John Howell Books, 1966.



Department of the Missouri
Lieut. Maj. Gen. John Pope, Commanding

MAP

Showing the lines of communication
between

SOUTHERN COLORADO and NORTHERN NEW MEXICO

COMPILED BY

1st Lieut. E. H. Ruffner, Engineers

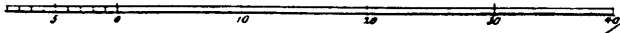
CHIEF ENGINEER, DEPT. MO.

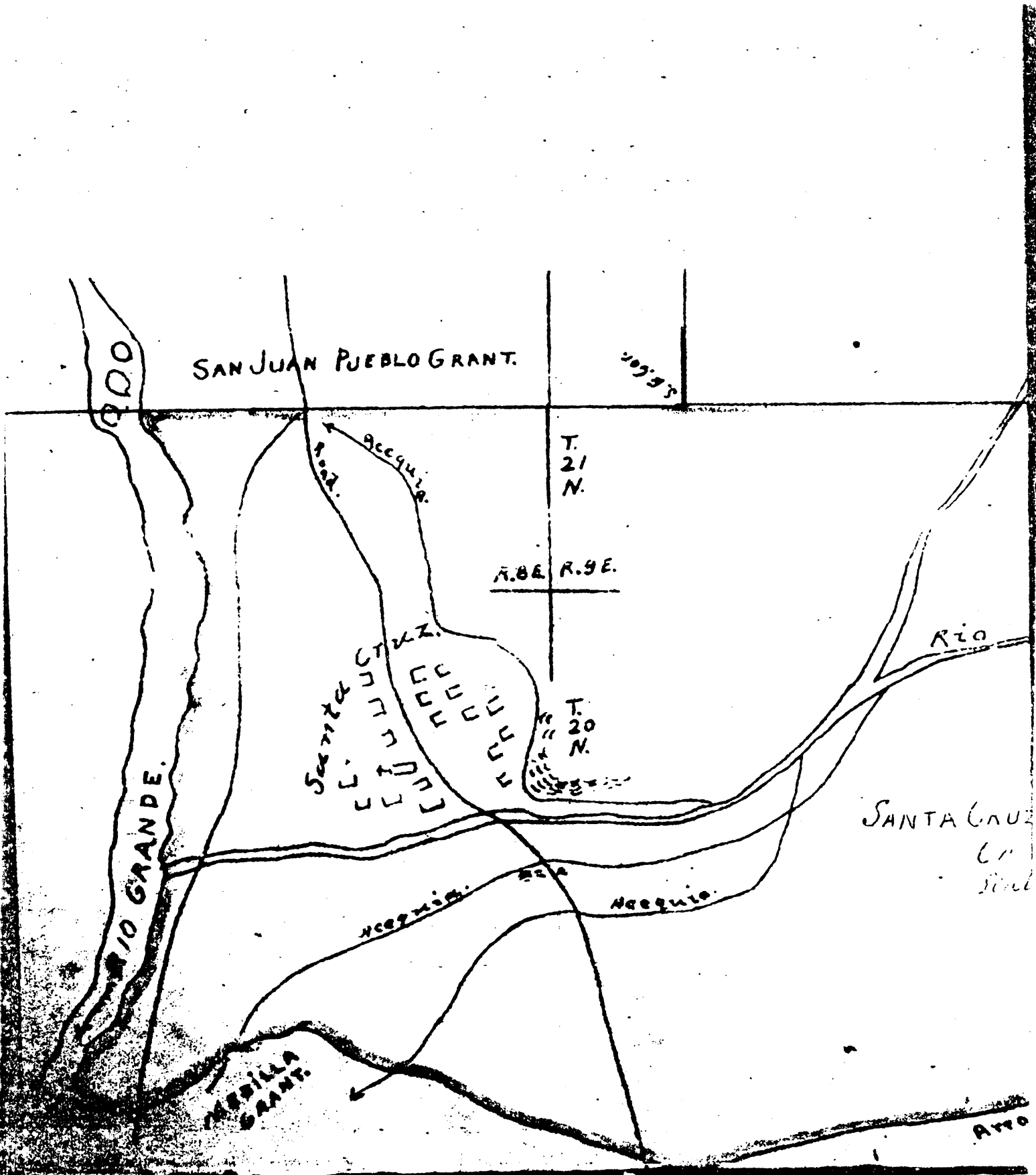
DRAWN BY ADO HUNNIUS

JAN. 1st 1876

SCALE - 1:1,000,000

SCALE OF MILES





Sketch map, 1890s
 From: Becker v. United States
 Court of Private Land Claims

21 N

50:1228

Grant.

Sketch map, 1890s
From: Becker v. United States
Court of Private Land Claims

County line

County line (A)

Santa Clara

Clara

Santa Clara River

20 N

Santa Clara

Jose Trujillo Grant

Seco
1770
1770

19 N

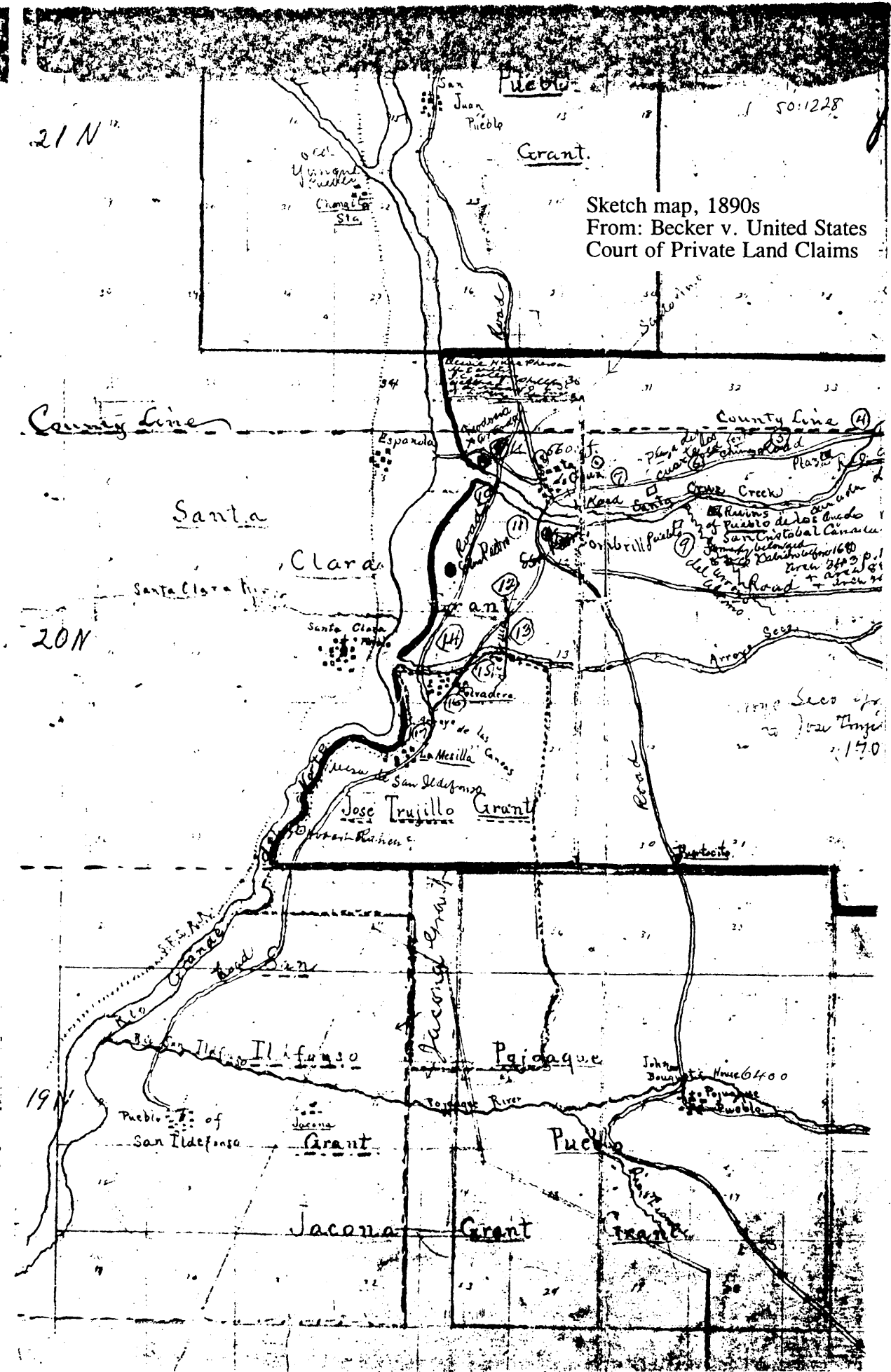
Pueblo of San Ildefonso

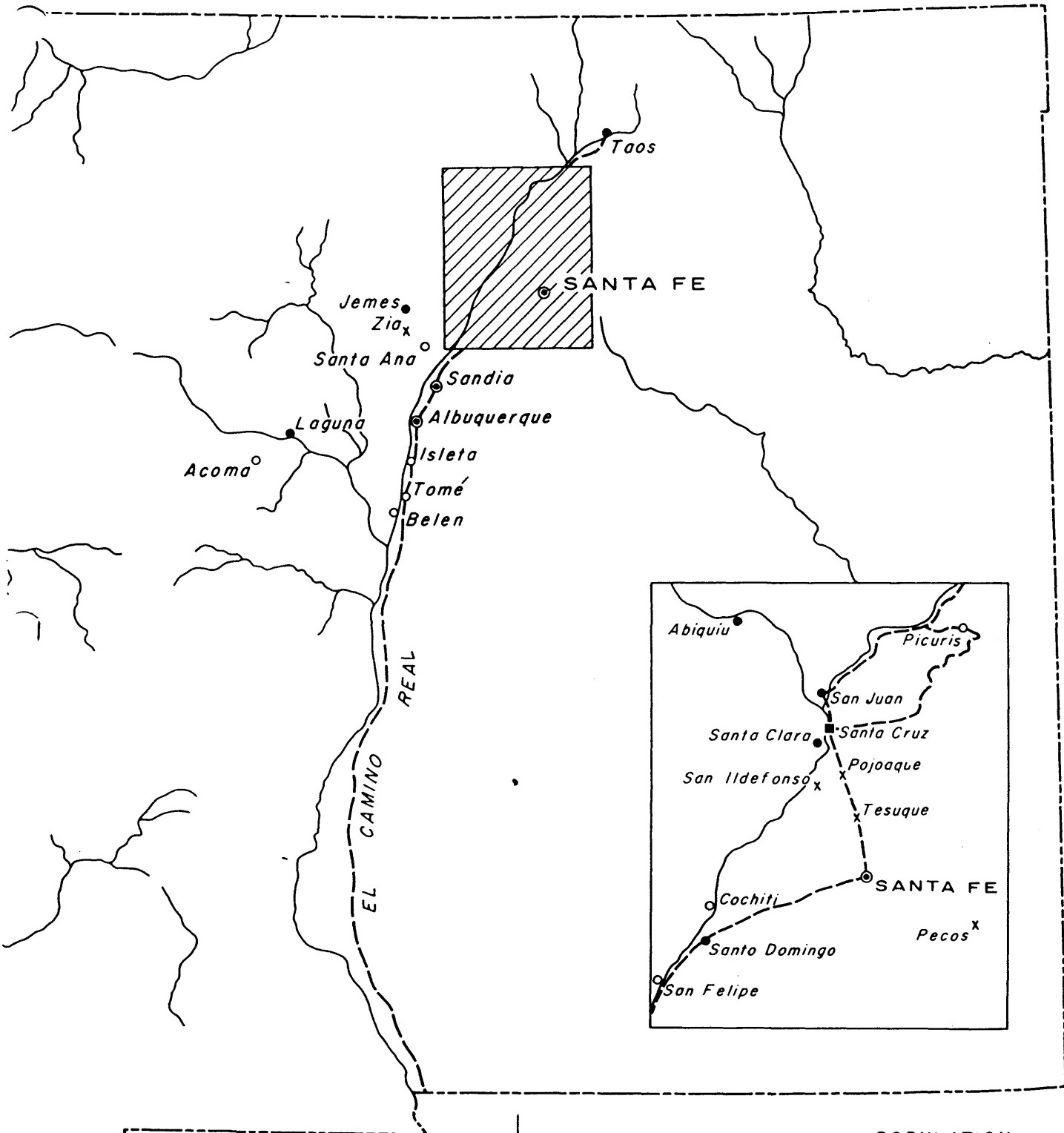
Jacana Grant

Jacana Grant

Pueblo

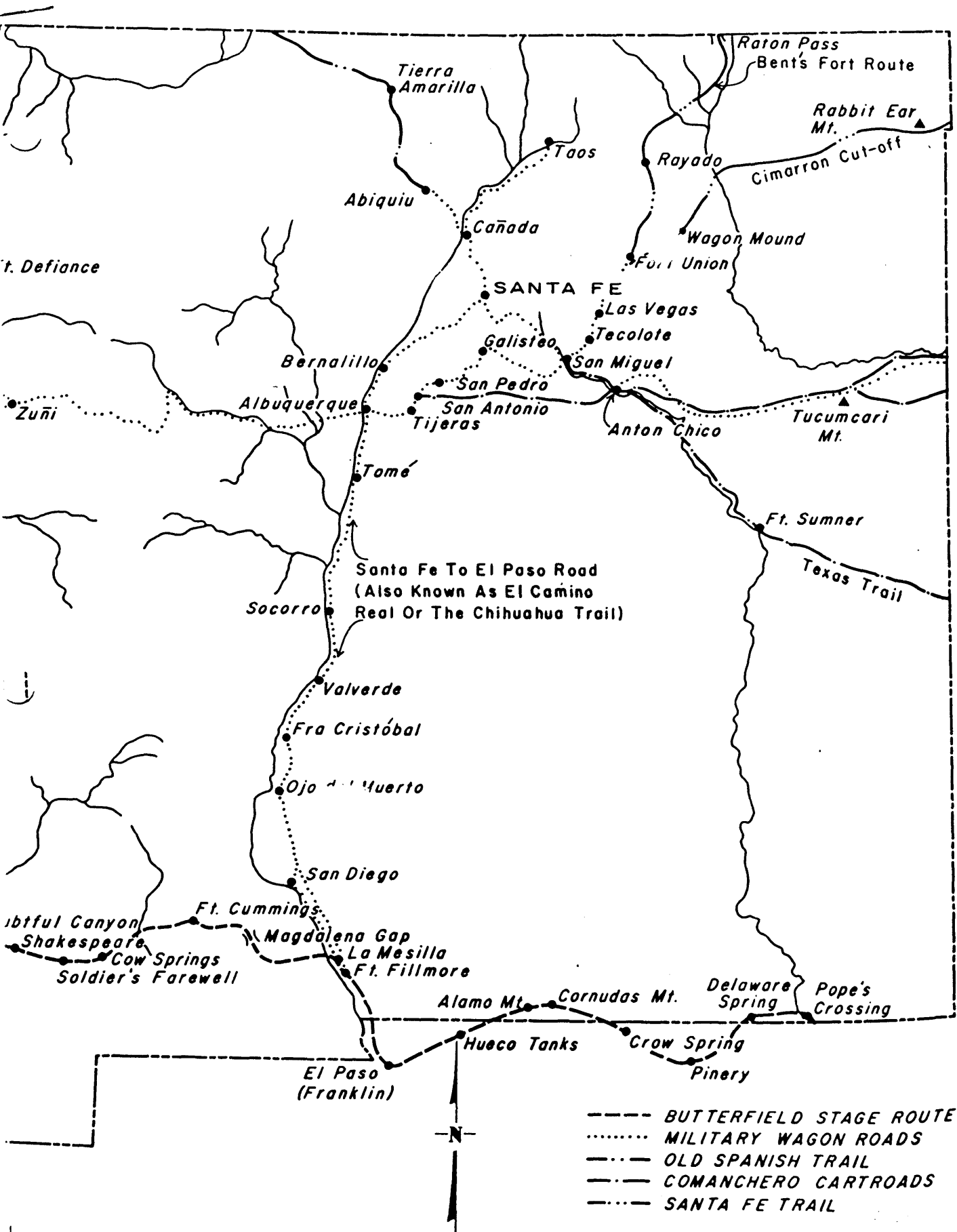
Grant





POPULATION
 x' 200-500
 o 500-1000
 ● 1000-2000
 ◎ 2000-4600
 ■ 8430

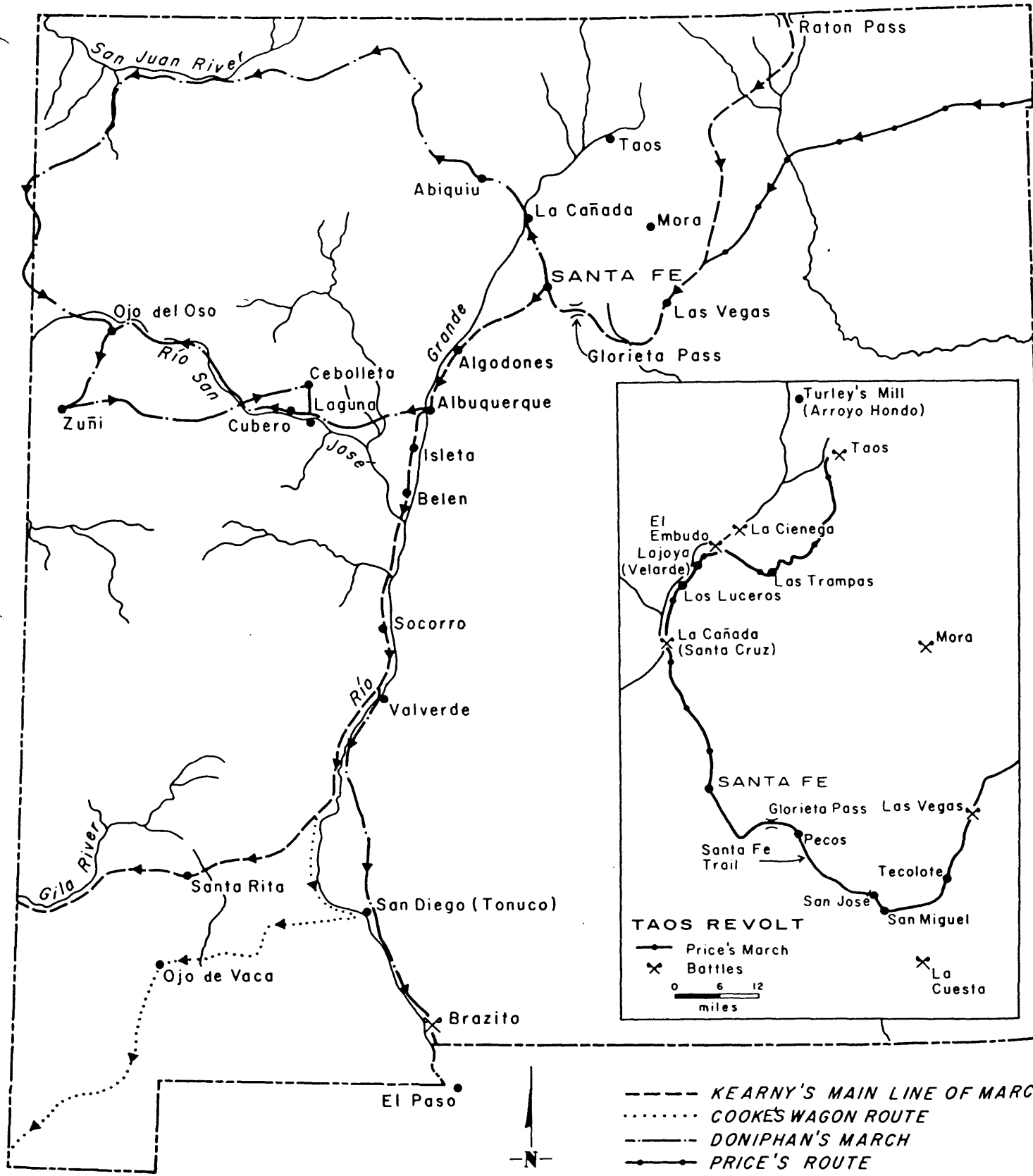
PRINCIPAL TOWNS AND ROAD - 1800



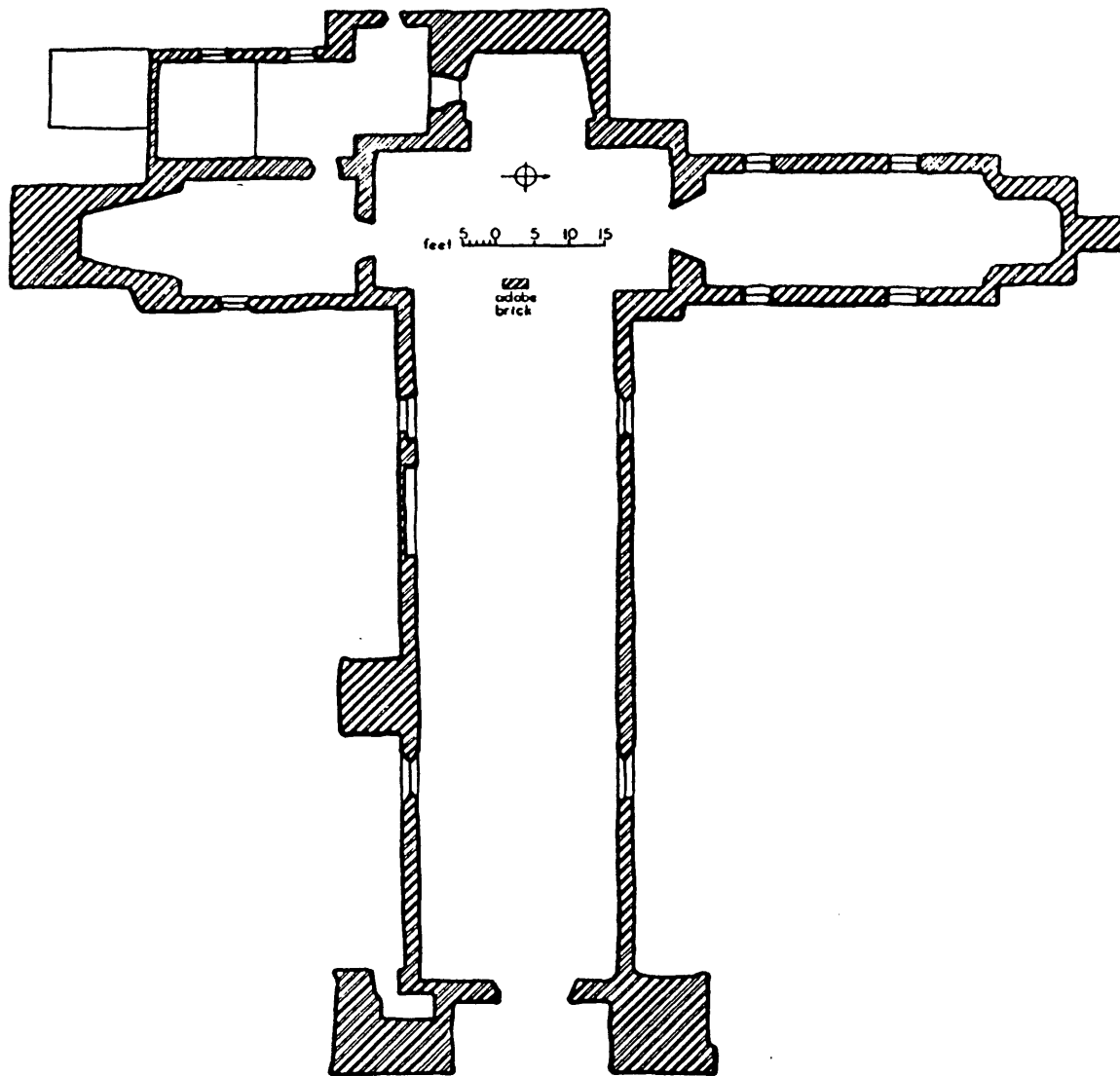
HISTORIC TRAILS

- BUTTERFIELD STAGE ROUTE
- MILITARY WAGON ROADS
- OLD SPANISH TRAIL
- COMANCHERO CARTROADS
- · - · - SANTA FE TRAIL

Warren A. Beck and Ynez D. Haase
Historical Atlas of New Mexico
 Norman: University of Oklahoma Press
 1969



**U.S. MILITARY EXPEDITIONS
 DURING THE MEXICAN WAR**



9. Santa Cruz. Simplified plan of the church.

George Kubler
The Religious Architecture of New Mexico. 1940.
Albuquerque: University of New Mexico Press, 1990.
Page 31.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Name of Property: La Iglesia de Santa Cruz and
the Site of the Plaza of Santa
Cruz de la Cañada

Section number Photos Page 41

County and State: Santa Fe County, NM

PHOTOGRAPHS

Information common to all photographs.

1. La Iglesia de Santa Cruz and the Site of the Plaza of Santa Cruz de la Cañada.
2. Santa Fe County, New Mexico
5. Historic Preservation Division

Information on individual photographs.

1. Santa Cruz Plaza
3. Mary Ann Anders
4. October 5, 1993
6. Plaza and south facades of buildings facing plaza from the north. Camera facing north.
7. Photo #1

1. Cross, Santa Cruz Plaza
3. Corinne Sze
4. November 17, 1993
6. West side of concrete cross. Camera facing east.
7. Photo #2

1. Santa Cruz Church
3. Corinne Sze
4. November 17, 1993
6. East facade and front wall. Camera facing west.
7. Photo #3

1. Santa Cruz Church
3. Corinne Sze
4. November 17, 1993
6. East and north facades and north section of cemetery. Camera facing southwest.
7. Photo #4

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Name of Property: La Iglesia de Santa Cruz and
the Site of the Plaza of Santa
Cruz de la Cañada
County and State: Santa Fe County, NM

Section number Photos Page 42

1. Cemetery, Santa Cruz church
3. Mary Ann Anders
4. October 5, 1993
6. North section of cemetery and partial east facade of north transept of church. Camera facing west.
7. Photo #5

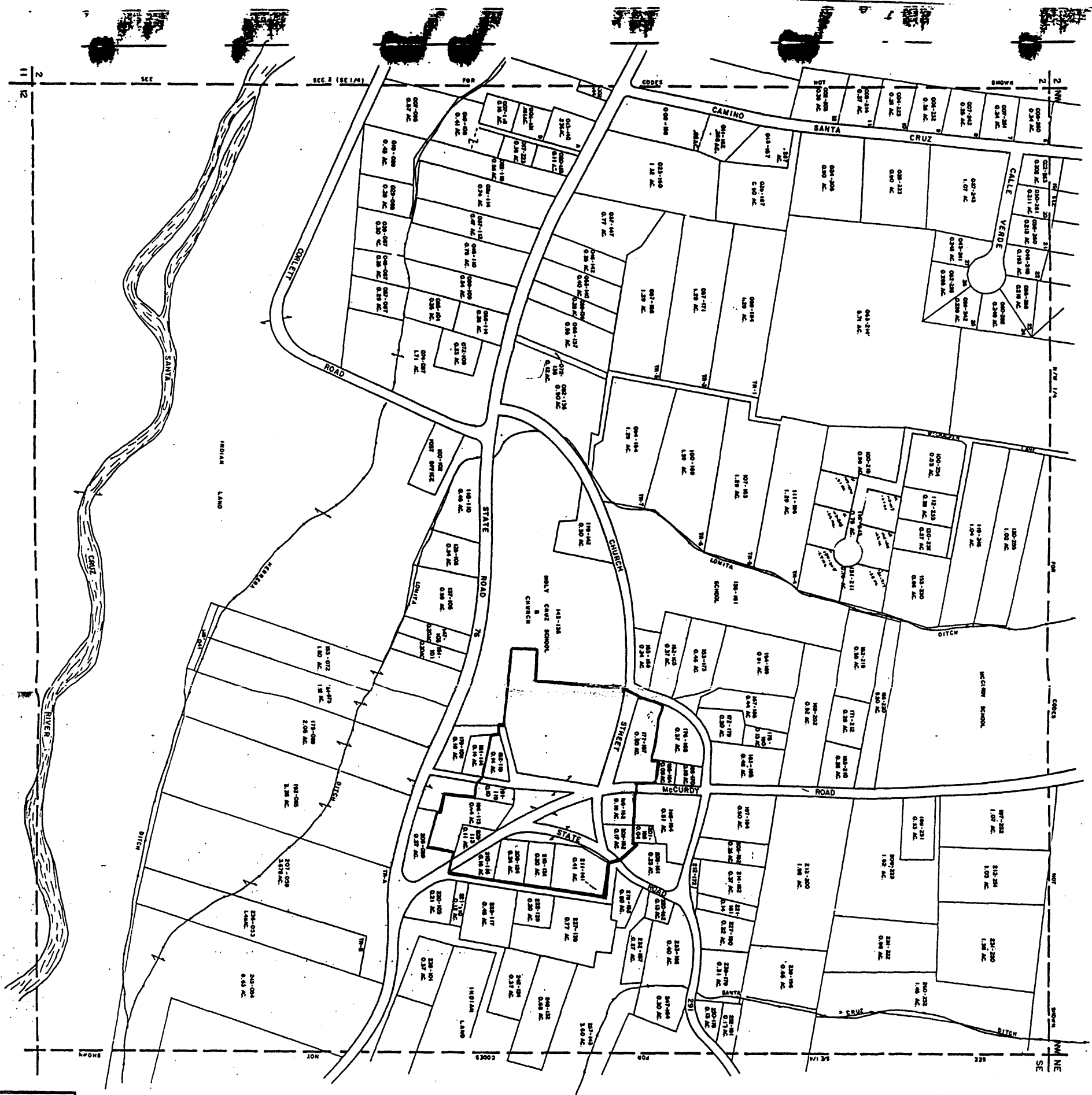
1. Convent
3. Corinne Sze
4. November 17, 1993
6. East and south facades. Camera facing northwest.
7. Photo #6

1. Santa Cruz Plaza
3. Corinne Sze
4. November 17, 1993
6. Partial plaza and features facing on the south, including north facade of Ortega House. Camera facing south.
7. Photo #7

1. Ortega House
3. Corinne Sze
4. November 17, 1993
6. North and west facades. Camera facing southeast.
7. Photo #8

1. Santa Cruz Plaza
3. Corinne Sze
4. November 17, 1993
6. Plaza and features facing on the east, including two noncontributing houses and site of the former Madrid property. Camera facing east.
7. Photo #9

1. Santa Cruz Plaza
3. Corinne Sze
4. November 17, 1993
6. Plaza during funeral. Camera facing northwest.
7. Photo #10



PROPERTY IDENTIFICATION MAP
SANTA FE COUNTY
NEW MEXICO

SCALE (APF) 1" = 100'
 CODE NUMBER
 1-048-120

LEGAL DESCRIPTION
 TWP. 20N. R5E08E SEC. 1 (SW)
 DRAWN BY JUV
 CODED BY JUV
 EDITED BY

100 FEET

1	2	3	4	5	6	7	8	9	10	11	12
13	14	15	16	17	18	19	20	21	22	23	24
25	26	27	28	29	30	31	32	33	34	35	36
37	38	39	40	41	42	43	44	45	46	47	48
49	50	51	52	53	54	55	56	57	58	59	60
61	62	63	64	65	66	67	68	69	70	71	72
73	74	75	76	77	78	79	80	81	82	83	84
85	86	87	88	89	90	91	92	93	94	95	96
97	98	99	100	101	102	103	104	105	106	107	108
109	110	111	112	113	114	115	116	117	118	119	120

PREPARED BY:
 SANTA FE COUNTY
 ASSESSOR'S OFFICE
 JAMES W. GIBSON, ASSESSOR
 1-048-120
 SEC. 1-T20N-R8E (SW)

BOUNDARY MAP
 La Iglesia de Santa Cruz
 and the site of the
 Plaza of Santa Cruz de la
 Canada