

PH0357022

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

FOR NPS USE ONLY
RECEIVED AUG 17 1976
DATE ENTERED MAY 2 1977

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

SEE INSTRUCTIONS IN HOW TO COMPLETE NATIONAL REGISTER FORMS
TYPE ALL ENTRIES -- COMPLETE APPLICABLE SECTIONS

1 NAME **
HISTORIC (Pueblo of Jemez)

AND/OR COMMON
San Diego de los Jemes

2 LOCATION
STREET & NUMBER On N.M. Highway #4, 28 miles Northwest of Bernalillo, N.M.

CITY, TOWN _____ NOT FOR PUBLICATION
CONGRESSIONAL DISTRICT #1
STATE New Mexico VICINITY OF CODE 35 COUNTY Sandoval CODE 043

3 CLASSIFICATION

CATEGORY	OWNERSHIP	STATUS	PRESENT USE
<input checked="" type="checkbox"/> DISTRICT	<input type="checkbox"/> PUBLIC	<input checked="" type="checkbox"/> OCCUPIED	<input checked="" type="checkbox"/> AGRICULTURE
<input type="checkbox"/> BUILDING(S)	<input checked="" type="checkbox"/> PRIVATE	<input type="checkbox"/> UNOCCUPIED	<input type="checkbox"/> MUSEUM
<input type="checkbox"/> STRUCTURE	<input type="checkbox"/> BOTH	<input type="checkbox"/> UNOCCUPIED	<input type="checkbox"/> COMMERCIAL
<input type="checkbox"/> SITE	PUBLIC ACQUISITION	<input type="checkbox"/> WORK IN PROGRESS	<input type="checkbox"/> EDUCATIONAL
<input type="checkbox"/> OBJECT	<input type="checkbox"/> IN PROCESS	ACCESSIBLE	<input type="checkbox"/> ENTERTAINMENT
	<input type="checkbox"/> BEING CONSIDERED	<input checked="" type="checkbox"/> YES: RESTRICTED	<input type="checkbox"/> GOVERNMENT
		<input type="checkbox"/> YES: UNRESTRICTED	<input type="checkbox"/> INDUSTRIAL
		<input type="checkbox"/> NO	<input type="checkbox"/> MILITARY
			<input type="checkbox"/> OTHER:

4 OWNER OF PROPERTY

NAME Pueblo of Jemez, Office of the Governor
STREET & NUMBER Box #78
CITY, TOWN Pueblo of Jemez STATE New Mexico
VICINITY OF _____

5 LOCATION OF LEGAL DESCRIPTION

COURTHOUSE, REGISTRY OF DEEDS, ETC. Sandoval County Clerk's Office
STREET & NUMBER _____
CITY, TOWN Bernalillo STATE New Mexico

6 REPRESENTATION IN EXISTING SURVEYS

TITLE New Mexico State Register of Cultural Properties
DATE January 31, 1972
DEPOSITORY FOR SURVEY RECORDS New Mexico State Planning Office, 200 W. DeVargas
CITY, TOWN Santa Fe STATE New Mexico 87503

7 DESCRIPTION

CONDITION		CHECK ONE	CHECK ONE
<input checked="" type="checkbox"/> EXCELLENT	<input type="checkbox"/> DETERIORATED	<input type="checkbox"/> UNALTERED	<input checked="" type="checkbox"/> ORIGINAL SITE
<input type="checkbox"/> GOOD	<input type="checkbox"/> RUINS	<input checked="" type="checkbox"/> ALTERED	<input type="checkbox"/> MOVED DATE _____
<input type="checkbox"/> FAIR	<input type="checkbox"/> UNEXPOSED		

DESCRIBE THE PRESENT AND ORIGINAL (IF KNOWN) PHYSICAL APPEARANCE

The Pueblo of Jemez, reestablished at its present location in approximately 1700, is situated in the Jemez River valley of north central New Mexico where the high mesas rise to meet the Jemez Mountains. Skirted on the east by New Mexico Highway #4 (which actually crosses a portion of the pueblo proper) and on the west by the Jemez River, its closely clustered adobe buildings seem part of the arid terrain which surrounds them. The carefully cultivated green orchards and fields on the outskirts of the village contrast sharply with the deep red of the soil and rock formations indigenous to the area. The Indians of Jemez, the last remaining Towa-speaking and still one of the most conservative of the pueblo groups, have largely maintained their traditional way of life in this valley since the 13th century, despite a harsh environment and intermittent hostility with the neighboring peoples - Spanish, Navajo and, later, Anglos.

In the official report written following his historic 1776 visitation of New Mexico missions Fray Francisco Atanasio Domínguez described the Pueblo of Jemez as follows:

It all [the Pueblo] stands behind the church. . . , extending to the north. It consists of five blocks, or tenements, all of adobe, and two of them stand at the ends, one on the east and the other on the west, because the other three run across between them, one behind the other. . . and there are very good streets between them.

Although the Pueblo has grown in all directions during the last 200 years, the grid plan described by Domínguez is still largely intact. Most of the structures are one-story adobe residences in which the vigas (beams) supporting the flat roofs extend through the walls under the firewalls. In the northern house blocks, the area in which the kivas are located, and in which non-Pueblo visitors are unwelcome, a few two-story buildings remain although early 20th century photographs indicate that there were more of these structures at that time.

In the peripheral areas of the pueblo the dwellings are of more modern construction and include one large "mobile home," an unmistakable intrusion. Scattered throughout the community are the traditional hornos (outdoor ovens) which resemble 4' high adobe beehives and have been used for centuries by the Pueblo Indians to bake bread. Among the residences are small gardens in which beans, corn, squash and chile are grown and barns and stables constructed of both wood and adobe many of which have corrugated metal pitched roofs. Here and there an occasional iron-tired wagon can be seen. Many of the barns have corrals adjacent, some of which are formed by cedar posts set vertically in the ground; others are built of pine poles placed horizontally between the posts. Large piles of firewood and fence posts are common throughout the pueblo since wood products from the 88,000 acre reservation are one source of cash income. Many large cottonwood trees are found in the pueblo particularly along the acequias (irrigation ditches) but other landscaping is minimal.

The first known reference in Spanish Roman Catholic records to the Church of San Diego de Jemes mentioned by Domínguez appears in a 1706 report written by Fray Juan Álvarez, Custos (custodian) of the Franciscan Order in New Mexico in which he describes the church at Jemes as "being built." The structure was inspected in 1760 by Pedro Tamarón, Bishop of Durango during a tour of his

(See Continuation Sheet #1)

8 SIGNIFICANCE

PERIOD	AREAS OF SIGNIFICANCE -- CHECK AND JUSTIFY BELOW			
<input type="checkbox"/> PREHISTORIC	<input type="checkbox"/> ARCHEOLOGY-PREHISTORIC	<input type="checkbox"/> COMMUNITY PLANNING	<input type="checkbox"/> LANDSCAPE ARCHITECTURE	<input checked="" type="checkbox"/> RELIGION
<input type="checkbox"/> 1400-1499	<input checked="" type="checkbox"/> ARCHEOLOGY-HISTORIC	<input type="checkbox"/> CONSERVATION	<input type="checkbox"/> LAW	<input type="checkbox"/> SCIENCE
<input checked="" type="checkbox"/> 1500-1599	<input checked="" type="checkbox"/> AGRICULTURE	<input type="checkbox"/> ECONOMICS	<input type="checkbox"/> LITERATURE	<input type="checkbox"/> SCULPTURE
<input checked="" type="checkbox"/> 1600-1699	<input checked="" type="checkbox"/> ARCHITECTURE	<input type="checkbox"/> EDUCATION	<input type="checkbox"/> MILITARY	<input type="checkbox"/> SOCIAL/HUMANITARIAN
<input checked="" type="checkbox"/> 1700-1799	<input checked="" type="checkbox"/> ART	<input type="checkbox"/> ENGINEERING	<input type="checkbox"/> MUSIC	<input type="checkbox"/> THEATER
<input checked="" type="checkbox"/> 1800-1899	<input type="checkbox"/> COMMERCE	<input checked="" type="checkbox"/> EXPLORATION/SETTLEMENT	<input type="checkbox"/> PHILOSOPHY	<input type="checkbox"/> TRANSPORTATION
<input checked="" type="checkbox"/> 1900-	<input type="checkbox"/> COMMUNICATIONS	<input type="checkbox"/> INDUSTRY	<input checked="" type="checkbox"/> POLITICS/GOVERNMENT	<input type="checkbox"/> OTHER (SPECIFY)
		<input type="checkbox"/> INVENTION		

SPECIFIC DATES 1700 -

BUILDER/ARCHITECT

STATEMENT OF SIGNIFICANCE

The Pueblo of Jemez, known in the Towa tongue as Walatowa (the pueblo in the canyon) to distinguish it from various prehistoric sites in the mountains to the north, has been continuously occupied at its present location since the early 18th century. Its residents, one of the most conservative and fiercely independent of all the New Mexico Pueblo peoples, have determinedly resisted intrusion by outsiders including 17th century Franciscan missionaries, present day bureaucrats and even anthropologists, despite periods of apparent cooperation. Visitors are permitted in the pueblo village but they are not encouraged, particularly in those sections near the two kivas, the religious centers of the community, and such innovations as cameras and tape recorders are strictly forbidden throughout the area. Although they cannot escape the economic and social problems which confront all Indians today, the people of the Pueblo of Jemez would evidently prefer to retain their traditional way of life characterized by subsistence farming sustained spiritually by the ancient Pueblo religious beliefs.

The Indians of the Pueblo of Jemez are believed to have migrated from the San Juan River region in the 13th century. In 1541, Pedro de Castañeda, one of the chroniclers of the Francisco Vásquez de Coronado expedition, recorded seven "Hemes" pueblos which were visited by Captain Francisco de Barrionuevo as well as three others in the province of Aguas Calientes (now known as the Jemez Hot Springs). Antonio de Espejo reported in 1583 the Jemez Indians living in seven pueblos and fifteen years later, Juan de Oñate, the colonizer of New Mexico, heard of eleven "Emmes" towns but he was only able to list seven. Fray Alonso de Lugo was assigned by Oñate to administer to the spiritual needs of the Jemez Indians. He may have built a church but if so, the location is not known. In 1601, Lugo left New Mexico and a Franciscan lay brother continued to instruct the converts. However, this mission was abandoned before the coming of Governor Pedro de Peralta, the founder of Santa Fe, in 1610.

In 1622 the Jemez Pueblos were deserted because of raids by the Navajo but in 1627 Fray Martín de Arvide attempted to consolidate the Jemez people into the pueblos of San Diego and San José de Giusewa. The attempt failed because of insufficient food supplies and continued raids on these exposed pueblos by the Navajo. During the mid-17th century, the Jemez Indians made peace with the Navajo and united with them to overthrow Spanish rule. One Spaniard, Diego Martín Naranjo, was killed and twenty-nine Indians were hanged by order of Governor Fernando de Argüello Caravajal in retribution for their acts. In 1650, the Pueblos of Jemez, Isleta, Alameda (now extinct), San Felipe and Cochiti conspired with the Apache to expel the Spanish. The plot was discovered and nine of the ringleaders were executed.

The Indians of Jemez participated in the great Pueblo Revolt of 1680 by

(See Continuation Sheet #2)

9 MAJOR BIBLIOGRAPHICAL REFERENCES

- Adams, Eleanor B. Bishop Tamarón's Visitation of New Mexico, 1760. (Historical Society of New Mexico Publications in History, Vol.15) February, 1954.
 - Adams, Eleanor B. and Fray Angélico Chavez, eds. The Missions of New Mexico, 1776, a Description by Fray Francisco Atanasio Domínguez with Other Contemporary Documents. Albuquerque, 1956.
- (See Continuation Sheet #4)

10 GEOGRAPHICAL DATA

ACREAGE OF NOMINATED PROPERTY Approximately 124 acres

UTM REFERENCES

A	1,3	3,4,39,2,0	3,94,2,57,0	B	1,3	3,4,39,1,0	3,94,2,00,0
	ZONE	EASTING	NORTHING		ZONE	EASTING	NORTHING
c	1,3	3,4,30,6,0	3,94,2,00,0	D	1,3	3,4,3,06,0	3,94,2,560

VERBAL BOUNDARY DESCRIPTION

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

STATE	CODE	COUNTY	CODE
STATE	CODE	COUNTY	CODE

11 FORM PREPARED BY

NAME / TITLE

John O. Baxter, Archivist I

ORGANIZATION

New Mexico State Records Center and Archives

STREET & NUMBER

404 Montezuma Street

CITY OR TOWN

Santa Fe

DATE

August 9, 1976

TELEPHONE

827-2321

STATE

New Mexico

12 STATE HISTORIC PRESERVATION OFFICER CERTIFICATION

THE EVALUATED SIGNIFICANCE OF THIS PROPERTY WITHIN THE STATE IS:

NATIONAL

STATE

LOCAL

As the designated State Historic Preservation 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.

STATE HISTORIC PRESERVATION OFFICER SIGNATURE

Thomas W. Nelson

TITLE

State Historic Preservation Officer

DATE

8-9-76

FOR NPS USE ONLY

I HEREBY CERTIFY THAT THIS PROPERTY IS INCLUDED IN THE NATIONAL REGISTER

Acting Chief

DIRECTOR, OFFICE OF ARCHEOLOGY AND HISTORIC PRESERVATION

DATE

5/2/77

ATTEST

KEEPER OF THE NATIONAL REGISTER

DATE

4-27-77

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CONTINUATION SHEET

ITEM NUMBER 7

PAGE 1

diocese and sixteen years later Domínguez continued his description thus:

The church is adobe with thick walls, single-naved facing south. From the door to the ascent to the sanctuary it is 40 varas (approximately 33") long, 8 high and 9 wide. . . The nave has forty-six wrought beams without corbels in its roof and the clerestory rises along the length of the one facing the sanctuary . . . there is a small adobe belfry containing two small cracked bells and these came from the King. . . on the wall a middle sized painting on buffalo skin. . . of the Lady of Guadalupe, and it is now old.

Three years after the U.S. occupation of New Mexico in 1846, Lt. James A. Simpson, commissioned by the U.S. Army Corps of Topographical Engineers to survey the Navajo country, observed in 1849 that the church at Jemez ". . . appeared to be very old and was evidently wasting away under the combined influence of neglect and moisture." Evidently the elements continued to take their toll for in 1881 another U.S. military observer, Lt. John F. Bourke, on special assignment to study the Indians of the Southwest, stated:

There is no church; the church fell down about ten days ago - the great amount of rain this summer falling upon the earth roof proved too much for the resisting power of the old beams which gave way. . . but leaving the facade intact with the steeples in which are hanging two bells of small size.

Reconstructed in 1887-1888 on its present site, some 150 yards east of the original location, the new church was refurbished by Father Barnabas Meyer about 1918 and is now an 80' x 30' grey stucco building topped by a cross. In addition to the usual statues of saints and other Roman Catholic furnishings the interior of the church is decorated with Pueblo Indian symbols painted on the walls of the sanctuary. South of the church is a campo santo (cemetery) in which many of the graves are enclosed by small picket fences, a custom of the Spanish people in New Mexico which the Pueblo Indians have adopted.

Approximately 500 yards west of the cemetery across the acequia madre (mother ditch), forming two sides of a rectangle, are a small postoffice building and four larger one-story structures erected to house classrooms of a Roman Catholic parochial school which is no longer in use. On the north side of the rectangle, facing one school building and at right angles to the other, stands the original two-story convent of the order of the Poor Sisters of St. Francis Seraph of the Perpetual Adoration who maintained the school until the 1940's and which now serves as the parish rectory. Built in late 19th-century Victorian architectural style featuring a balcony over an arched portico in the entry and topped by a square cupola, the convent-rectory was

(See Continuation Sheet #2)

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originally joined on the east by a chapel of similar construction which was destroyed by fire in 1937, but was immediately rebuilt in traditional one-story, flat-roof Pueblo Mission style. The decorations of the interior of the chapel include some significant carved wooden accoutrements, many done by Jemez Indian artisans whose value will become more evident with time - a high altar screen, a representation of the Last Supper in the altar and small placques of the fourteen Stations of the Cross set into the walls of the nave.

Along Highway #4 east of the pueblo are three, large, recently constructed buildings which constitute the most obvious intrusions in the area. These contain a community center, classrooms for a Headstart program and the headquarters of a business venture of the Pueblo known as "Jemez Enterprises." Also on the west side of the highway are two small trading posts and a location for manufacturing adobe bricks. East of the highway are more corrals similar to those described above and the sites of the threshing floors formerly used to separate wheat from chaff by driving livestock over the sheaves of grain and straw.

#8

killing Fray Juan de Jesús, who was stationed at San Diego, and many Spaniards in the mid-Rio Grande Valley. When Governor Antonio de Otermín attempted to reconquer the area in 1681, the tribe fled into the mountains but returned to their villages as soon as the Spanish left. They repeated this migration when Governor Domingo Jironza Pétriz de Cruzate also attempted to reconquer the land in 1688. When General Diego de Vargas Zapata Ponce de León made his peaceful reconquering expedition of 1692, he found the tribe on a large mesa between the Guadalupe and San Diego Canyons. The Jemez promised to live at peace but after a second visit by Vargas in 1693, they raided the pro-Spanish Pueblos of Zía and Santa Ana. In retaliation, Vargas with 50 soldiers and Indian allies from Zía and Santa Ana, attacked the Jemez people in July of 1694. As a result of this battle, 361 women and children were captured and 84 persons were killed. The captives were taken to Santa Fe but were later released on condition that the Jemez Indians would return to their valley of San Diego and would aid the Spanish against other hostile tribes. Fray Francisco de Jesús was assigned to the pueblo but on June 4, 1696, the Indians clubbed him to death and once again retreated to the mesa above their pueblo. On June 29, 1696, Captain Miguel de Lara from Zía together with the Alcalde Mayor of Bernalillo attacked the warriors of Jemez, Ácoma and Zuñi at San Diego Canyon. Thirty-two Indians were killed and the rest fled to nearby mountains. Some joined the Navajo and were still with them when Roque de Madrid conducted an expedition into Navajo territory in 1705.

In 1706 more refugees returned to San Diego, where the present Jemez Pueblo of San Diego de los Jemes now stands. However, not until 1716 did those who had fled to the Hopi return. On January 12, 1706, Fray Juan Álvarez reported:

(See Continuation Sheet #3)

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In the mission of San Diego, composed of Xemes. . . Indians and distant from Santa Fé thirty four leagues, is Father Fray Agustín de Colina. There is no bell, and only one old ornament and an old missal; there are no vials. The church is being built. There are about three hundred Christian Indians . . . and others keep coming down from the mountains, where they are still in insurrection.

The Navajos reverted to being the enemy of the Jemez Indians and raided the pueblo in 1709 and 1714. The Utes in 1724 also made war on the Jemez tribe. These were not the only troubles to befall the people since in 1728, 108 of their number died from disease. More died in 1780-1781 when 5,000 Pueblo Indians in New Mexico were killed by smallpox.

The church which was in the process of being built in 1706 was visited in 1760 by Bishop of Durango Pedro Tamarón and in 1776, Fray Francisco Atanasio Domínguez inspected the building and wrote a detailed description of the structure and an inventory of its furnishings. Greatly impressed by the rigorous administration of Fray Joaquín de Jesús Ruíz, the Franciscan in charge of the mission at Jemez, Domínguez asked for a detailed written account of his spartan methods for use as a model of government for other pueblos which was appended to the Domínguez report.

About 1837 the last seventeen residents of the once populous Pueblo of Pecos, long ravaged by disease and Comanche attacks, joined their ancestral relatives at Jemez. Today this reunion is recalled each year on August 2 by the celebration of the feast day of Nuestra Señora de los Angeles, patroness of Pecos and traditionally the Tribal Council includes some Pecos descendants. Further modification of the culture of Jemez has come as a result of intermarriage with the Hopi and Navajo peoples to the west. November 12, La Fiesta de San Diego, is observed by all.

During the second half of the 19th century the authorities of both the Roman Catholic Church and the various Protestant denominations began to view Indian education as an important means of furthering their beliefs. Because all Indian affairs were controlled by the federal government a bias against Roman Catholicism prevalent in Washington in the 1860's and 1870's seemed to give the Protestants an initial advantage. The pueblo peoples of New Mexico became the special field of the Presbyterians who founded a school and a mission at Jemez. However, in 1886 the continuing efforts of Archbishop Jean Baptiste Lamy and his successor J. B. Salpointe were rewarded and the first contracts for Roman Catholic schools were issued by Commissioner of Indian Affairs Oberly for four day schools among the pueblos, including one at Jemez. Long familiarity with the Roman Catholic Church soon made that faith the prevailing one in educational affairs at the Pueblo of Jemez.

In 1902 Archbishop Pierre Bourgade invited the Franciscan Order, dormant in New Mexico for almost a century, to take over missionary activity at the Pueblo of Jemez. New school buildings were erected and administration was

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entrusted to the Poor Sisters of St. Francis Seraph of Perpetual Adoration until the 1940's when the school was closed. Desiring a principal role in the educational system the Pueblo of Jemez recently joined the other eighteen New Mexico pueblos in establishing a program with the University of New Mexico to train the Indian teachers so that the pueblo people may assume full responsibility for educating their children.

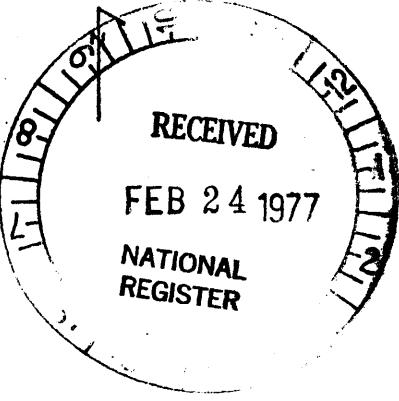
#9

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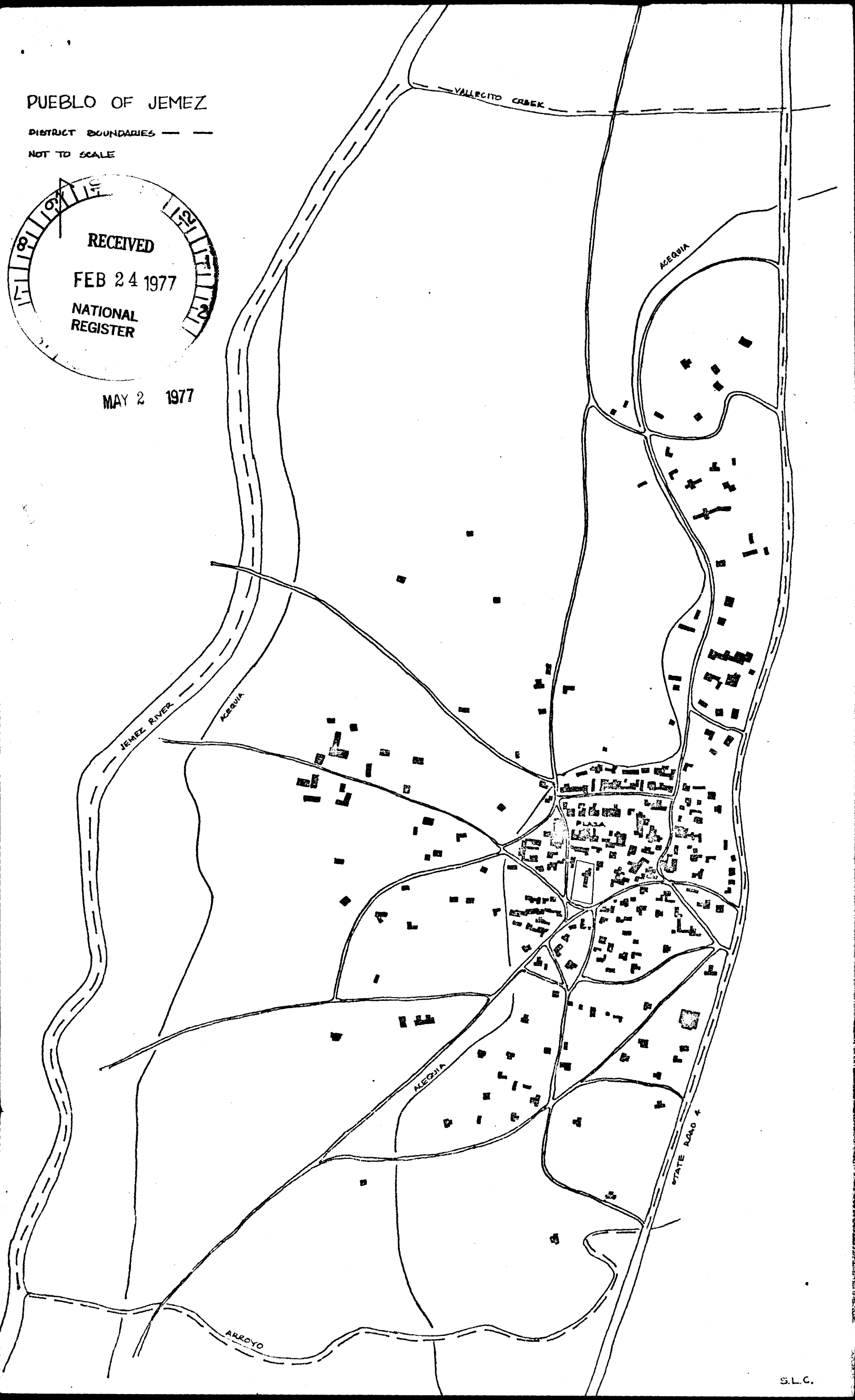
PUEBLO OF JEMEZ

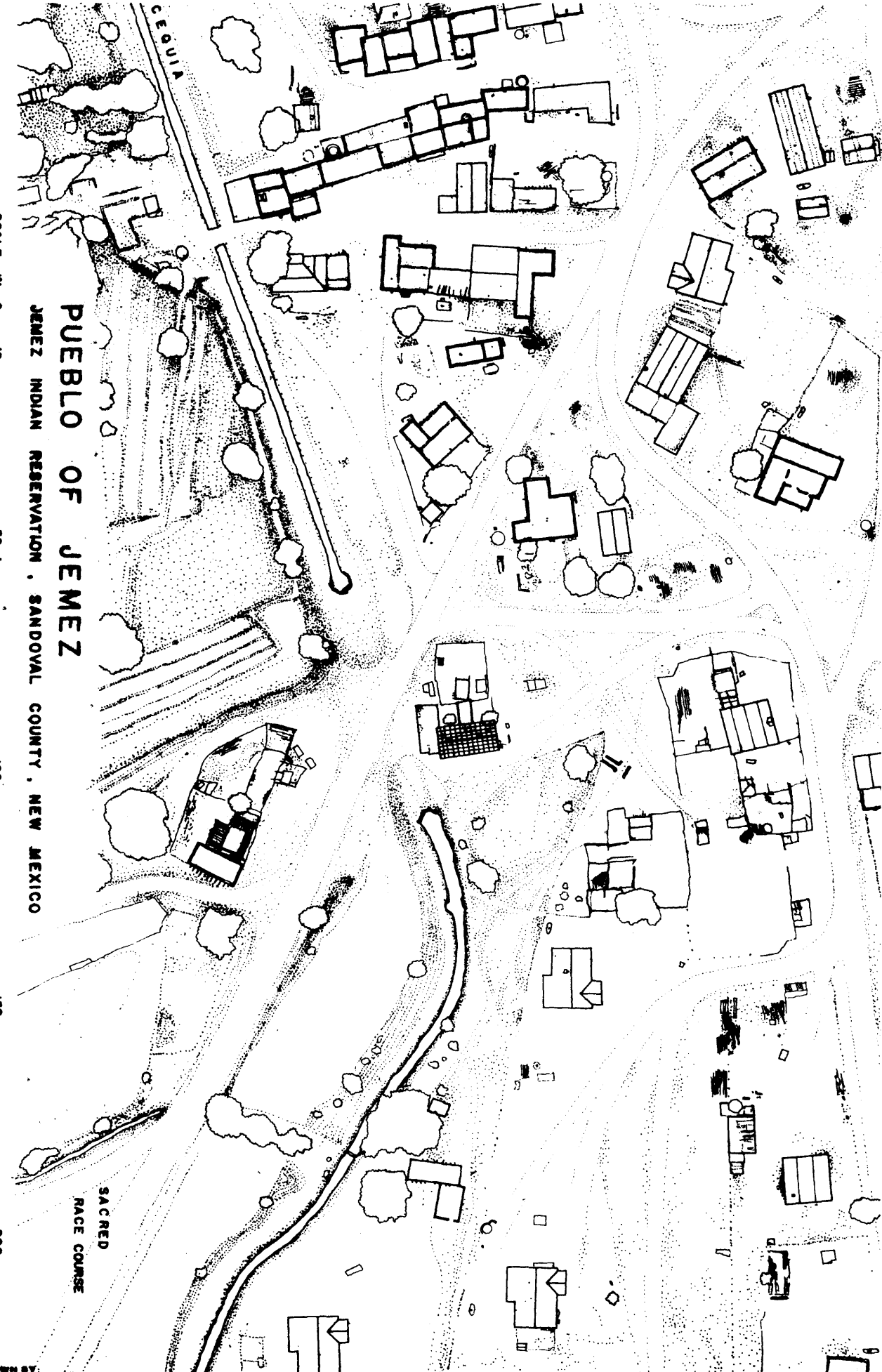
DISTRICT BOUNDARIES - - -

NOT TO SCALE



MAY 2 1977





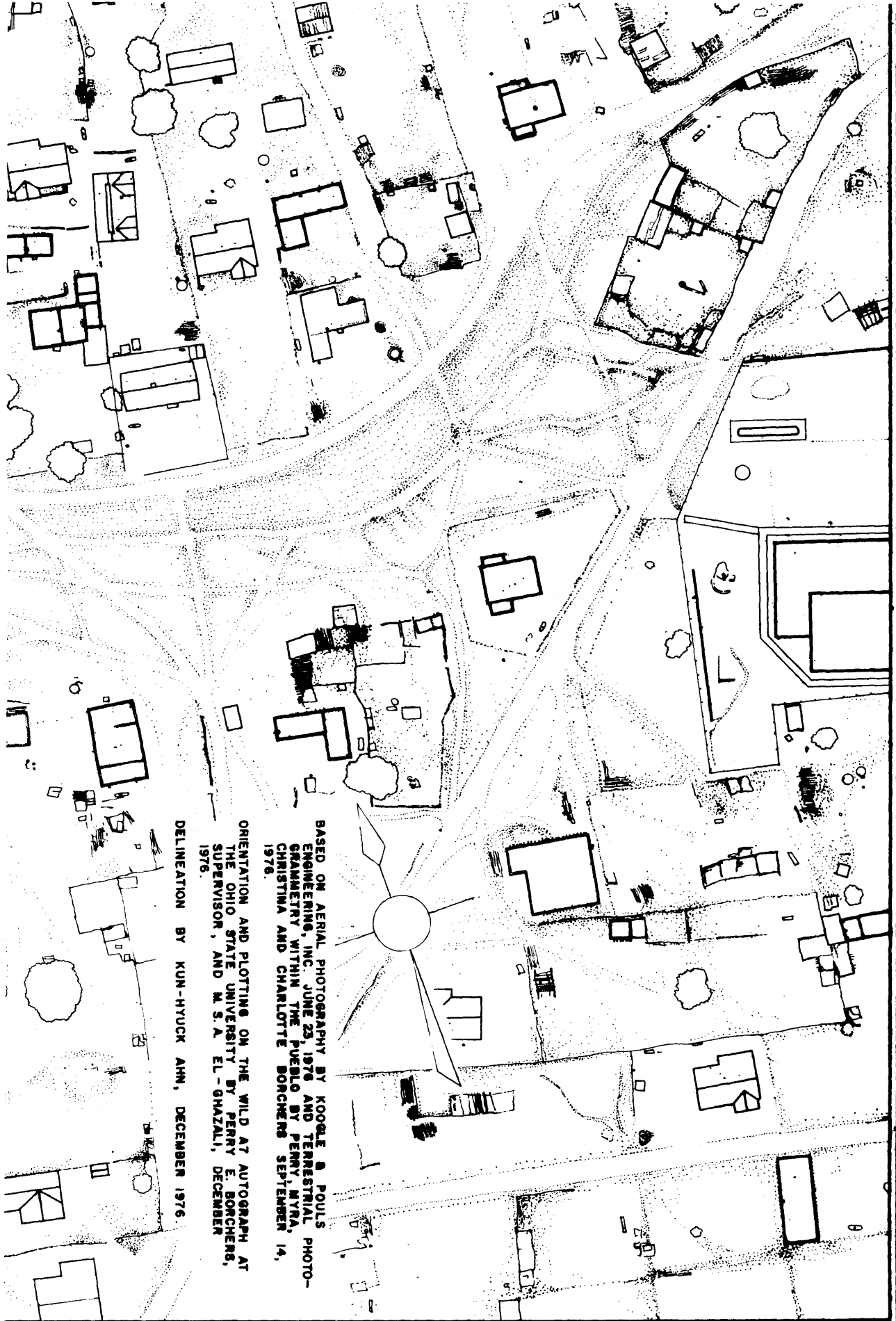
PUEBLO OF JEMEZ
 JEMEZ INDIAN RESERVATION, SANDOVAL COUNTY, NEW MEXICO



DRAWN BY:
 PREPARED AT THE SCHOOL OF ARCHITECTURE
 THE OHIO STATE UNIVERSITY, COLUMBUS, OHIO
 OFFICE OF ARCHITECTURE AND HISTORIC PRESERVATION
 UNDER DIRECTION OF THE NATIONAL PARK SERVICE.

PUEBLO OF JEMEZ
 JEMEZ INDIAN RESERVATION

NAME AND LC



BASED ON AERIAL PHOTOGRAPHY BY KOOGLER & POULS
 ENGINEERING, INC. JUNE 23, 1976 AND TERRESTRIAL PHOTO-
 GRAMMETRY WITHIN THE PUEBLO BY PERRY E. BORCHERS,
 CHRISTINA AND CHARLOTTE BORCHERS SEPTEMBER 14,
 1976.

ORIENTATION AND PLOTTING ON THE WILD AT AUTOGRAPH AT
 THE OHIO STATE UNIVERSITY BY PERRY E. BORCHERS,
 SUPERVISOR, AND M. S. A. EL-GHAZALI, DECEMBER
 1976.

DELINEATION BY KUN-HYUCK AHN, DECEMBER 1976.

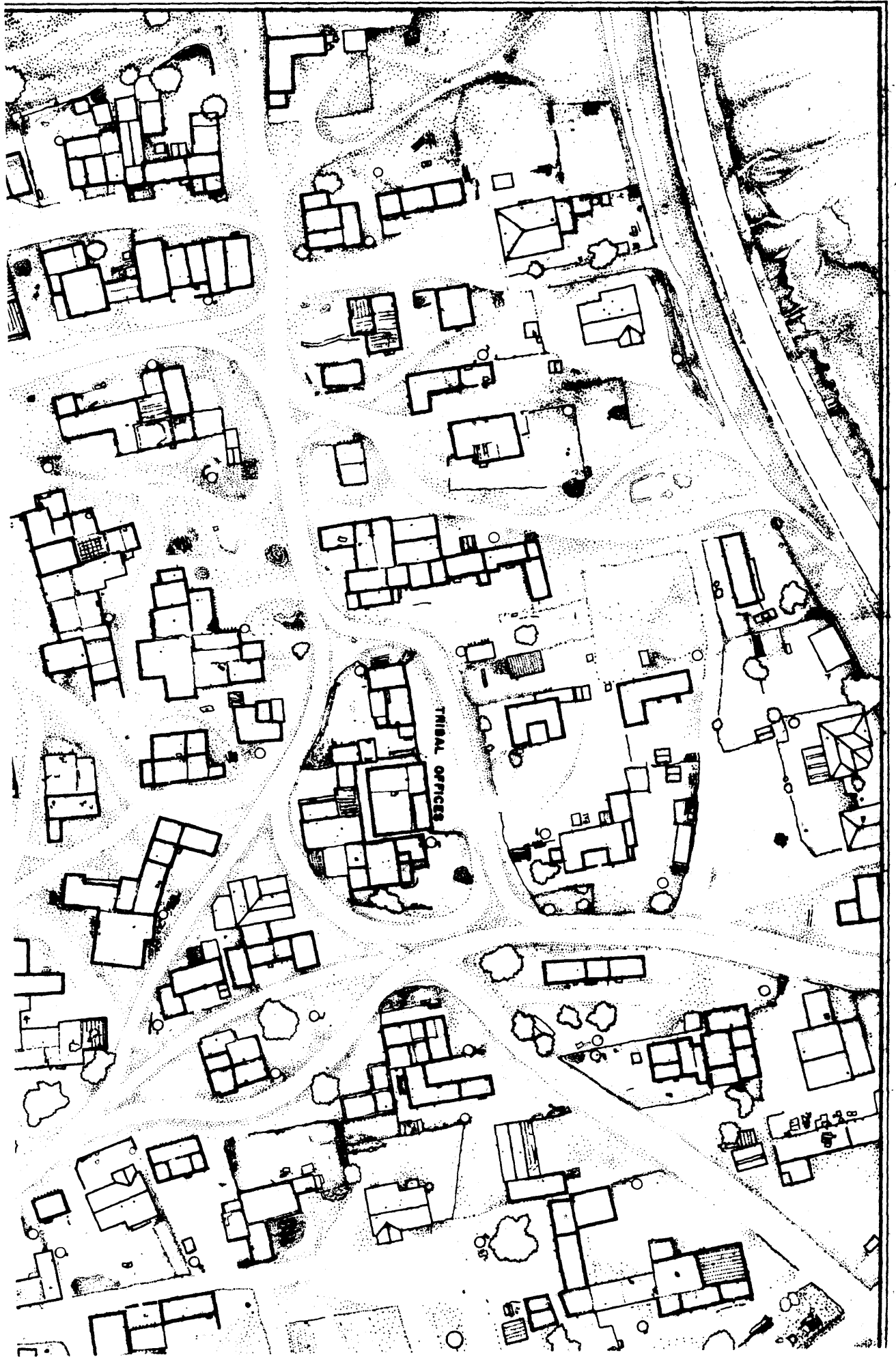
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VAL COUNTY, NEW MEXICO

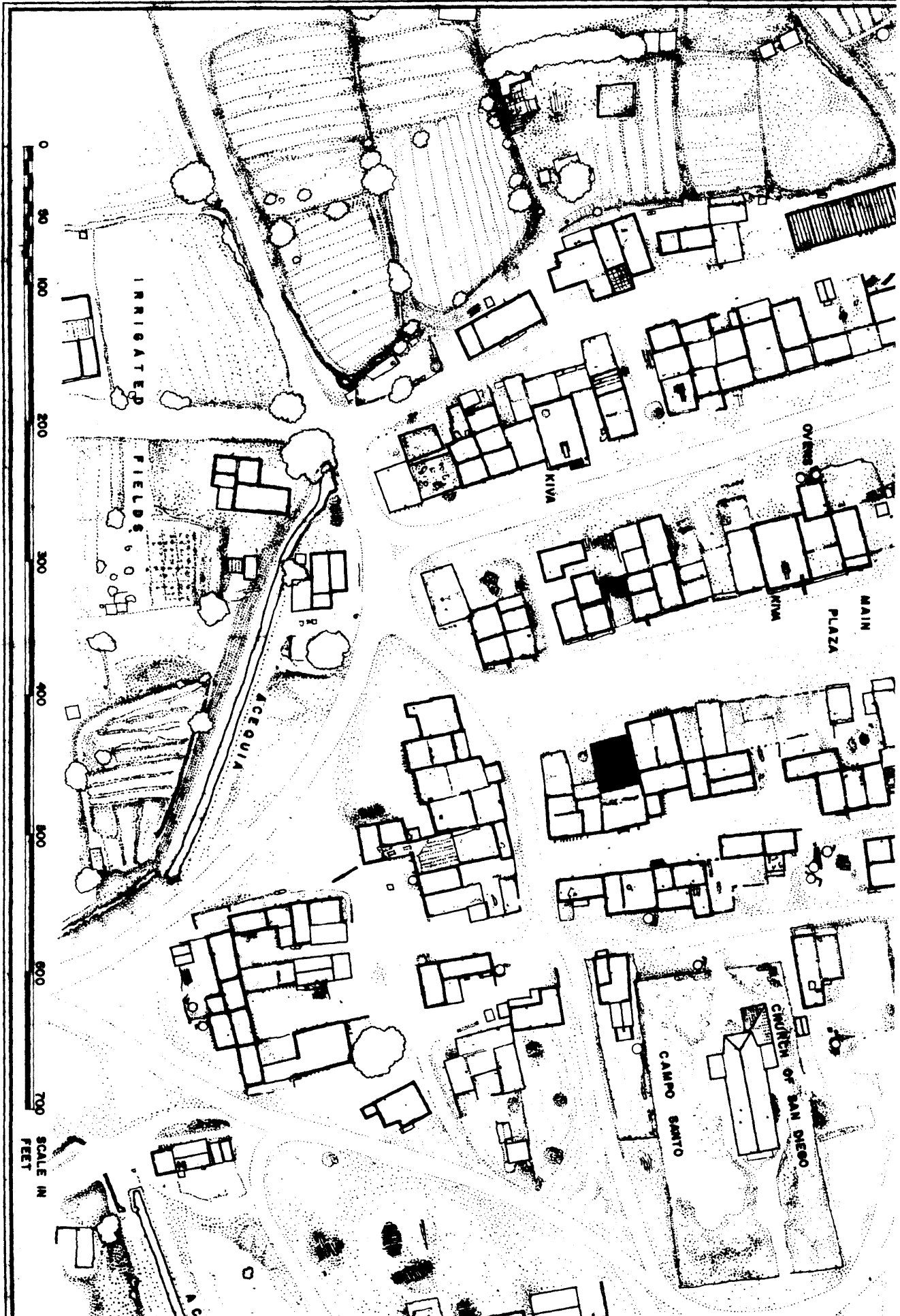
SURVEY NO.

HISTORIC AMERICAN
 BUILDINGS SURVEY
 SHEET OF SHEETS

LIBRARY OF CONGRESS
 INDEX NUMBER



TRIAL OFFICES



0 90 180 270 360 450 540 630 720 700
 SCALE IN FEET