

NATIONAL REGISTER OF HISTORIC PLACES  
INVENTORY - NOMINATION FORM

(Type all entries - complete applicable sections)

STATE: New Mexico	
COUNTY: Sandoval	
FOR NPS USE ONLY	
ENTRY NUMBER NOV 1 1974	DATE

1. NAME

COMMON:  
~~Pueblo of~~ Santa Ana Pueblo

AND/OR HISTORIC:  
Tamayá

2. LOCATION

STREET AND NUMBER: N of Bernalillo  
~~On north bank of Jemez River, 9 miles northwest from~~

CITY OR TOWN: vicinity  
Bernalillo and off State Road 44.

STATE: New Mexico      CODE: 35      COUNTY: Sandoval      CODE: 043

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	<input checked="" type="checkbox"/> Occupied <input type="checkbox"/> Unoccupied <input type="checkbox"/> Preservation work in progress	Yes: <input checked="" type="checkbox"/> Restricted <input type="checkbox"/> Unrestricted <input type="checkbox"/> No
PRESENT USE (Check One or More as Appropriate)			
<input type="checkbox"/> Agricultural <input 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: Pueblo of Santa Ana, Governor's Office

STREET AND NUMBER: General Delivery

CITY OR TOWN: Bernalillo      STATE: New Mexico      CODE: 35

5. LOCATION OF LEGAL DESCRIPTION

COURTHOUSE, REGISTRY OF DEEDS, ETC.: Sandoval County Clerk's Office

STREET AND NUMBER:

CITY OR TOWN: Bernalillo      STATE: New Mexico      CODE: 35

6. REPRESENTATION IN EXISTING SURVEYS

TITLE OF SURVEY: New Mexico State Register of Cultural Properties

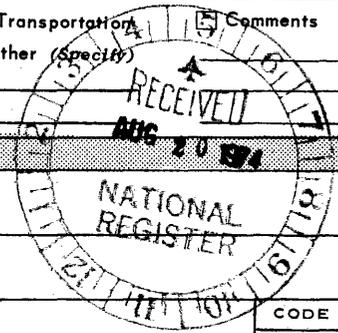
DATE OF SURVEY: 11/2/72       Federal       State       County       Local

DEPOSITORY FOR SURVEY RECORDS: State Planning Office

STREET AND NUMBER: 200 W. De Vargas

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

SEE INSTRUCTIONS



STATE: \_\_\_\_\_

COUNTY: \_\_\_\_\_

NOV 1 1974

ENTRY NUMBER

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DATE

7. DESCRIPTION

CONDITION	(Check One)					
	<input checked="" type="checkbox"/> Excellent	<input type="checkbox"/> Good	<input 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

Established about 270 years ago, the Pueblo of Santa Ana consists of two main plazas, two ceremonial kivas, several one and two-story homes and a mission church. Corrals and sheds for livestock are located on the outskirts of the village. The various structures are constructed of adobe with little use made of cement plaster. The Pueblo of Santa Ana is the best example of an unspoiled pueblo since modern conveniences such as electrical power have not been brought into the homes.

A small church was built in 1706 and rebuilt in 1734. This is the same structure as is now in use. In 1776, Fray Francisco Atanasio Dominguez visited the pueblo and described the church as follows:

The church is adobe with thick walls, single-naved, with the door to the east. It is 22 varas [1 vara equals 32 2/3 inches] long from the door to the ascent to the sanctuary 8 wide, and 7 high. The sanctuary is marked off by two steps made of wrought beams. From there to the center it measures 5 varas, with the same width as the nave. It is as much higher as the clerestory demands. There is a choir loft like those described before. On the right side there are two poor windows with wooden gratings facing south, and one in the choir loft. The roof of the nave consists of thirty wrought beams with small corbels, and the clerestory rests on the length of the one opposite the sanctuary. From here on there are seven beams in the sanctuary like those in the nave.

The main door is squared, has two poorly paneled leaves, no lock except the crossbar, and a wooden frame instead of masonry. It is more than 3 varas high by nearly 3 wide. At the front corners the walls jut out like tower buttresses, but they do not have towers or a balcony, but a sort of mirador which is open at the sides. There is an adobe arch on top, but it has no bell, since the one there was went (sic) to pieces. And today the necessary summonses are sounded by a war drum. The cemetery juts out on equal distance from the front corners. It is 30 varas square, with an adobe wall nearly a vara high. It has a wall on two sides only, one on the Gospel side and the other in front, each with a gate. The other side consists of the convent, as I shall explain later. The church floor, bare earth, its interior not very dark....(pp. 166-167).

Army Major John G. Bourke, who saw this church in 1881, gave the following details of the appearance at that date, "Church of Santana Pueblo, N.M. sketched November 4th 1881. Dimensions 57' broad, 35' high to the foot of belfries. Interior, clean and walls whitewashed, but falling to ruin. The altar pictures are of unusual merit and display through all their grime and faded looks the guidance of an artistic mind. They are four in number, and two others have rotted from their frames." Of the Pueblo proper, Major Bourke observed, "The town is quite large - houses

(See Continuation Sheet)

SEE INSTRUCTIONS

**8. SIGNIFICANCE**

PERIOD (Check One or More as Appropriate)

<input type="checkbox"/> Pre-Columbian	<input type="checkbox"/> 16th Century	<input type="checkbox"/> 18th Century	<input type="checkbox"/> 20th Century
<input type="checkbox"/> 15th Century	<input checked="" type="checkbox"/> 17th Century	<input type="checkbox"/> 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 checked="" type="checkbox"/> Other (Specify) <u>Pueblo</u>
<input checked="" 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 checked="" type="checkbox"/> Architecture	<input type="checkbox"/> Landscape Architecture	<input type="checkbox"/> Social/Humanitarian	
<input checked="" 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

SEE INSTRUCTIONS

The Pueblo of Santa Ana (Tamayá) was founded about 1694 by Indians of the Keresan linguistic group then living near Bernalillo. In 1598, Juan de Oñate, the Colonizer of New Mexico, found the tribe living on the black mesa of San Felipe and Fray Juan de Rozas was assigned in August of that same year to administer to the religious needs of the Indians. By 1614, the pueblo was made a visita of the Pueblo of Zia.

When the pueblos united in the great Revolt of 1680 against Spanish rule, Santa Ana Pueblo joined the natives of the Pueblo of San Felipe in the massacre of the priests at the Pueblo of Santo Domingo and many of the colonists in the Rio Grande Valley. In 1687, Pedro Reneros de Posada, then governor of the New Mexico colony in exile at El Paso, attempted a reconquest of the area. The Santa Anas offered stiff resistance and he burned their village. In 1693, General Diego de Vargas Zapata Lujan Ence de Leon found the tribe occupying a mesa known as Cerro Colorado about 10 miles northwest of Jemez. He persuaded them to return to their former locality and to become his ally. Upon returning, the tribe built the present Pueblo of Santa Ana and called it Tamayá as their previous pueblos had been named. In 1694, the tribe aided Vargas in his attack on the Pueblos of San Juan and Cochiti.

By 1694, religious records were being kept and the Pueblo again became a visita of the Pueblo of Zia. A small church was built in 1706 and Fray Pedro Montaña completed the convento in 1716. In 1734, the church and convento were rebuilt by Fray Diego Arias de Espinosa. This church was visited and inventoried by Fray Francisco Atanasio Dominguez in 1776 and is still in use. The convento was, however, torn down early in this century. Of the pueblo, Dominguez noted, "Nevertheless, I again point out that the said Cañada is so arid that even though it has the river mentioned [Jemez River], there are no poplar groves, osiers, meadows or other pleasant things." Because of the bareness of the land, Santa Ana has always been a relatively poor pueblo.

In 1808, Fray Mariano Sanchez Vergara, stationed at Santa Ana, complained to the Custos (the superior of the Franciscan order in New Mexico) that the acting Governor Alberto Máynez was supporting the pueblo's refusal to give the church a share of the harvested crops. He also castigated the (See Continuation Sheet)

HB  
No  
UTM

**9 MAJOR BIBLIOGRAPHICAL REFERENCES**

Archdiocese of Santa Fe Archives, State Records Center and Archives, Santa Fe, New Mexico.  
 Boyd, E. Documentation for New Mexico Cultural Properties Committee entitled "Tamaya Old Santa Ana Pueblo."  
 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.

(See Continuation Sheet)

**10 GEOGRAPHICAL DATA**

LATITUDE AND LONGITUDE COORDINATES DEFINING A RECTANGLE LOCATING THE PROPERTY			O R	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	35° 25' 46"	106° 37' 09"				
NE	35° 25' 46"	106° 36' 56"				
SE	35° 25' 37"	106° 36' 56"				
SW	35° 25' 37"	106° 37' 09"				

APPROXIMATE ACREAGE OF NOMINATED PROPERTY: 21.5

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

STATE:	CODE	COUNTY	CODE



SEE INSTRUCTIONS

**11 FORM PREPARED BY**

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

ORGANIZATION: **State Records Center and Archives**      DATE: **1-31-73**

STREET AND NUMBER:  
**404 Montezuma**

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

**12 STATE LIAISON OFFICER CERTIFICATION      NATIONAL REGISTER VERIFICATION**

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: August 16, 1974

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

*AR... ..*  
 Chief, Office of Archeology and Historic Preservation

Date: 11/1/74

ATTEST:

*Low...*  
 Keeper of The National Register

Date: 10-29-74

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(Continuation Sheet)

STATE	
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7. DESCRIPTION continued:

two stories mostly, very few entered from the ground; mostly all by ladders. Windows of selenite and glass, or both. Houses of adobe, plastered on outside."

Today, the pueblo is used only for ceremonial purposes, since the Santa Anas have relocated at Ranchos de Santa Ana, about four miles north of Bernalillo. The pueblo is still maintained as is the church with its unique outdoor chapel. The convento was torn down sometime after 1915, but the condition of the remaining structures is excellent.

8. SIGNIFICANCE continued:

pueblo for its alleged idolatry. A year later, the custos suggested that Santa Ana become a visita of the Pueblo of San Felipe. Fray Mariano Sanchez Vergara was then living in Jemez with his brother Ignacio, who was the Alcalde Mayor of the region. Nothing, however, came of the Custos' suggestion.

The Pueblo of Santa Ana was neglected by both the secular priests of the Mexican period (1821-1846) and those brought to New Mexico by Archbishop John B. Lamy after 1851. In spite of the poor quality of its lands, the pueblo was experiencing some prosperity when visited by Major John G. Bourke, U.S.A., in 1881. Bourke noted: "We passed a long train of wagons and carts, not less than 20, drawn by four or 6 oxen each driven by four Indians, going to carry home their crop of corn." Major Bourke also observed numerous two-story houses with portales. All the houses faced south and had both glass and selenite window panes. Ladders and doors were used to gain entrance into the homes which were full of crosses and wooden saints. He also commented that the people all had fine Navajo blankets and made excellent, large bowls and jars, an art now abandoned. In concluding, he observed, "... the Pueblo has all the outward signs of prosperity."

Today, the Santa Anas no longer live on the site of the old Pueblo of Tamayá but have moved to a reservation area known as Ranchos de Santa Ana located along the Rio Grande four miles north of Bernalillo. However, the old pueblo is still maintained. A gate at the south end of the bridge to the pueblo is kept locked except when the pueblo is used for ceremonial purposes. The church is also kept in repair.

Members of the Pueblo of Santa Ana, in spite of their modern jobs, are strongly conservative. Ceremonials are particularly well preserved in size and quality. More than any other pueblo, Santa Ana has integrated more identifiable strains of Spanish church music into its singing. On Santa Ana Day, a distinctive ceremony is performed prior to the dancing done by each clan. The name of "Santa Ana," is invoiced in front of the church door and her blessing asked. The sacristan replies from the

(See Continuation Sheet)

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(Continuation Sheet #2)

STATE	
New Mexico	
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(Number all entries)

8. SIGNIFICANCE continued:

church portal and the ceremony continues. The entire rite is said in the Keresan tongue except for the name "Santa Ana."

9. MAJOR BIBLIOGRAPHICAL REFERENCES continued:

Bloom, Lansing B. (ed.). "Bourke on the Southwest XIII," New Mexico Historical Review. Vol. 13, (April, 1938), pp. 214-218.

Hammond, George P. and Agapito Rey. Don Juan de Oñate; Colonizer of New Mexico 1595-1628, Albuquerque: The University of New Mexico Press, 1953.

Hodge, Frederick Webb, George P. Hammond and Agapito Rey. Fray Alonso de Benavides' Revised Memorial of 1634. Albuquerque: The University of New Mexico Press, 1945.

Salpointe, J. B. Soldiers of the Cross; Notes on Ecclesiastical History of New Mexico, Arizona and Colorado. Banning, California: St. Boniface's Industrial School, 1898.

Stubbs, Stanley A. Bird's Eye View of the Pueblos. Norman: University of Oklahoma Press, 1950.



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(Continuation Sheet)

STATE New Mexico	
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## 8. SIGNIFICANCE continued:

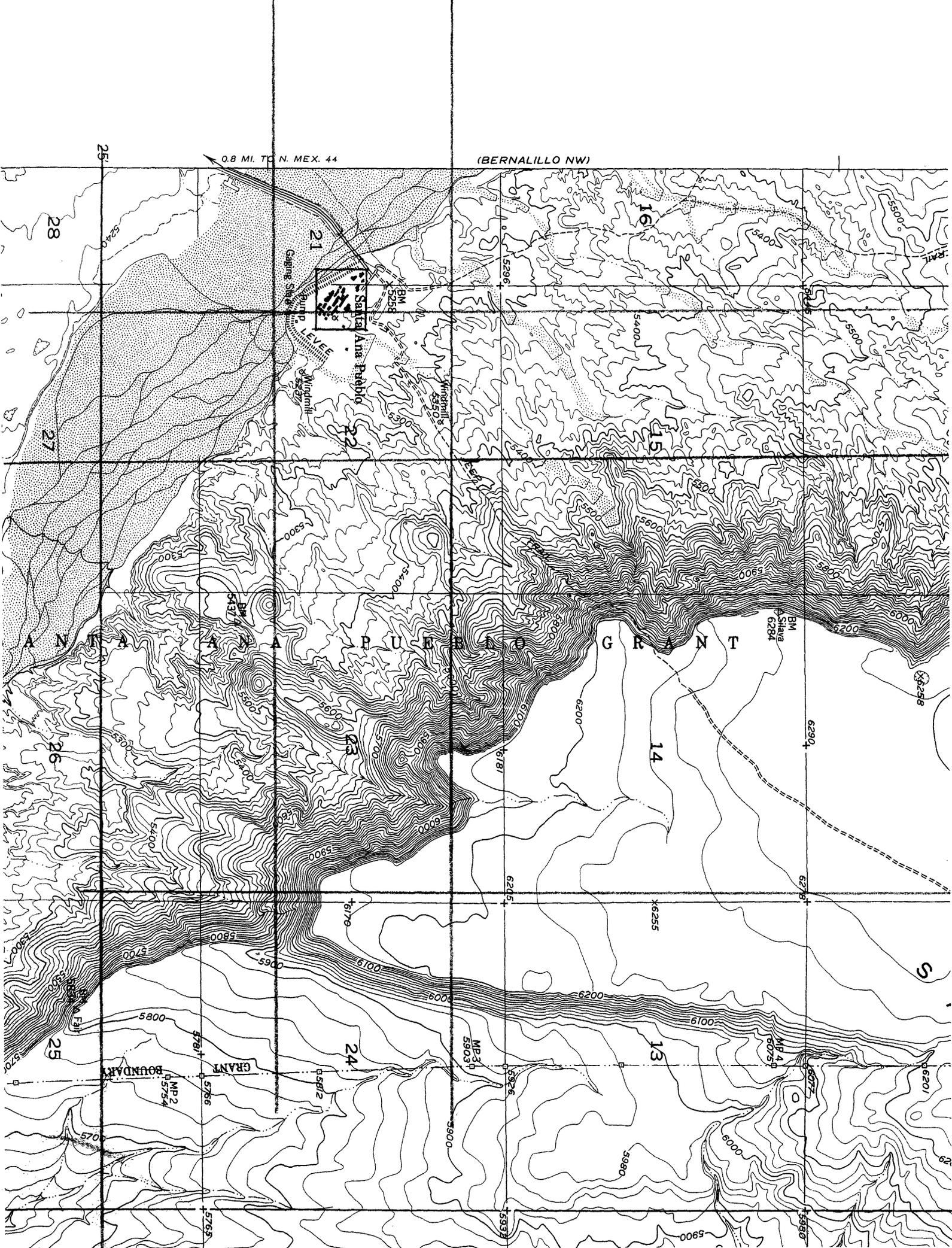
the village at Potrero Viejo on April 24 to the extent that it was never again occupied. Some of the Cochiti refugees joined in the establishment of the Pueblo of Laguna, although the majority of the Indians returned to their old pueblo. Spanish encroachment of Cochiti lands took place soon after their defeat. Antonio Lucero claimed to have received a grant in 1728 to an area of pueblo land known as La Cañada de Cochiti and Spanish residents had settled the region as early as 1768. By 1816, the powerful Baca family had established the village of Peña Blanca south of the pueblo claiming that the consent of Cochiti had been given them.

Bishop Tamaron visited the pueblo in 1760 but was not allowed to enter. The Indians met him at a settler's home on the east side of the river where he confirmed 339 persons. In 1776, Fray Francisco Atanasio Dominguez also visited Cochiti and noted, "... the pueblo itself is toward the north in relation to the church, planned and arranged of adobe houses which form two small plazas with all their four blocks separate from one another." (p. 159). He also observed that there were 116 families consisting of 486 persons living at the pueblo. By 1870, Indian agent W. F. Army noted that the population of the tribe was only 243.

The Congress of the United States on December 22, 1858 confirmed a 24,256.61 acre grant to the pueblo of Cochiti which was patented in 1864. The pueblo has become famous for its drums made out of hollowed cottonwood logs and the pinkish cream-colored pottery characterized by individual black designs. Recently, the pueblo of Cochiti has entered the field of recreation by leasing a portion of her lands for the construction of a \$50,000,000 dam and reservoir by the Army's Corp of Engineers. The dam is slated for completion in 1976 and will create a permanent 1,200 surface-acre lake on the Rio Grande. The Pueblo has received all rights to develop recreation facilities in the area.

## 9. MAJOR BIBLIOGRAPHICAL REFERENCES continued:

- Albuquerque: The University of New Mexico Press, 1956.
- Bandelier, Adolf F. and Edgar L. Hewitt. Indians of the Rio Grande Valley. Albuquerque: The University of New Mexico Press, 1937.
- Chavez, Fray Angelico. Origins of New Mexico Families. Santa Fe: The Historical Society of New Mexico, 1954.
- Espinosa, Manuel J. 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.
- Hammond, George P. and Agapito Rey. Don Juan de Oñate; Colonizer of New Mexico 1595-1628. Albuquerque: The University of New Mexico Press, 1953. (See Continuation Sheet #2)



0.8 MI. TO N. MEX. 44

(BERNALILLO NW)

28

27

26

25

25

27

26

25

21

22

23

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14

13

SANTA ANA PUEBLO GRANT

Santa Ana Pueblo  
LEVEE

Gaging Station  
Miradito  
Windmill  
BM 5258  
Windmill  
5350

BM Silena  
6284

MP2  
65754

MP3  
5903

MP4  
6075

