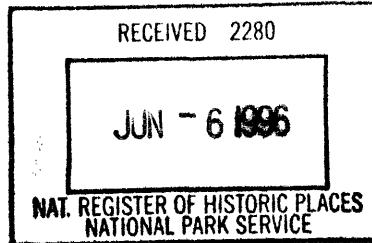


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United States Department of the Interior
National Park Service



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 El Cerro Tome (Tome Hill) Site

other names/site number _____

2. Location

street & number .5 Miles E of jct. NM 47 and Tome Hill Rd. not for publication

city or town Tome vicinity

state New Mexico code NM county Valencia code 061 zip code 87060

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.)

Shelly H. Shelby 6/3/96
Signature of certifying official/Title Date

SHPO
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:

<input checked="" type="checkbox"/> entered in the National Register. <input type="checkbox"/> See continuation sheet.	<u>Barbara J. Feltz</u> Signature of the Keeper	<u>7/9/96</u> Date of Action
<input type="checkbox"/> determined eligible for the National Register. <input type="checkbox"/> See continuation sheet.	_____	_____
<input type="checkbox"/> determined not eligible for the National Register.	_____	_____
<input type="checkbox"/> removed from the National Register.	_____	_____
<input type="checkbox"/> other, (explain:)	_____	_____

El Cerro Tome Site
Name of Property

Valencia, NM
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	
_____	_____	buildings
1	_____	sites
_____	_____	structures
_____	_____	objects
1	0	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

0

6. Function or Use

Historic Functions
(Enter categories from instructions)

Religion/ceremonial site

Current Functions
(Enter categories from instructions)

Religion/ceremonial site

7. Description

Architectural Classification
(Enter categories from instructions)

N/A

Materials
(Enter categories from instructions)

foundation N/A

walls N/A

roof N/A

other N/A

Narrative Description

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

El Cerro Teme Site
Name of Property

Valencia, NM
County and State

8. Statement of Significance

Applicable National Register Criteria

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

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

Criteria Considerations

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

Property is:

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

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 # _____

Areas of Significance

(Enter categories from instructions)

Archeology: prehistoric, historic
aboriginal, historic non-aboriginal
Ethnic Heritage: Native American, Hispanic
Religion

Period of Significance

3000 BC--1945

Significant Dates

N/A

Significant Person

(Complete if Criterion B is marked above)

Cultural Affiliation

Pueblo I-IV

Hispanic

Architect/Builder

N/A

Primary location of additional data:

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

Name of repository:

Univ. of New Mexico--Valencia Campus

El Cerro Tome Site
Name of Property

Valencia, NM
County and State

10. Geographical Data

Acreage of Property 179 acres

UTM References

(Place additional UTM references on a continuation sheet.)

1 | 13 | 343620 | 3847540
Zone Easting Northing
2 | 13 | 344660 | 3847400

3 | 13 | 344300 | 3846650
Zone Easting Northing
4 | 13 | 343140 | 3846740

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 David Kammer, Ph.D.

organization for UNM, Office of Contract Archeology date 9/30/95

street & number 521 Aliso Dr. NE telephone (505) 266-0586

city or town Albuquerque state NM zip code 87108

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 _____

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 *et seq.*).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Projects (1024-0018), Washington, DC 20503.

United States Department of the Interior
National Park ServiceNational Register of Historic Places
Continuation SheetSection number 7 Page 1El Cerro Tome
Valencia County, NM

Description

The traditional cultural property known as El Cerro Tome, or Tome Hill, is a 179 acre parcel consisting of the slopes and summit of a volcanic plug. With its base assuming the form of an approximate oval, the north, east, and south escarpments of the hill appear as symmetrical as they rise four hundred feet above the surrounding land to its summit; the western escarpment rises some 200 ft. to a gentle plateau which extends three hundred yards eastward before rising another 200 ft. to the summit. Three archeological sites, LA 8771, LA 50238, and LA 108472, contain numerous prehistoric and historical petroglyphs, some indicative of religious use; U-shaped rock alignments, possible Pueblo shrines; as well as evidence of masonry structures and room blocks. The principle trails climbing El Cerro Tome are periodically marked with rocks and concrete slabs bearing religious paintings and phrases. At the summit are a shrine and four crosses, or calvario, the destination of current religious pilgrimages. These prehistoric and historic resources date from 3000 BC to the mid-twentieth century. Seen from the surrounding environs, Tome Hill offers a striking relief as it rises over the Rio Grande floodplain. From the summit with its shrine and calvario, the vista of the surrounding countryside conveys a strong feeling of the unity between hill and village and the spiritual role the hill has played in the lives of the area's residents since prehistoric times.

Located in the Middle Rio Grande Valley about twenty-five miles south of Albuquerque, El Cerro Tome borders the northern boundary of the former Tome Land Grant. The floodplain of the Rio Grande extends to the southern and western base of the hill, with the river itself located about two miles to the west. Irrigation and drainage ditches, some of the former following alignments of the area's historic community ditches, or acequias, the latter dug by the Middle Rio Grande Conservancy District during the 1930s, course through the floodplain. Although subdivision, especially toward Los Lunas, six miles to the north, has removed some of the area's field systems, the vista of the floodplain from the hill remains largely agricultural. Irrigated fields and pastures ring the base of the hill on its north, west and south

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Continuation Sheet

Section number 7 Page 2

El Cerro Tome
Valencia County, NM

Description (continued)

sides recalling the agriculture that was the basis of Tome's settlement in 1739. Two miles to the southwest lies Tome Plaza with the belfries of the village's church visible from the calvario during the winter months when the cottonwoods stand bare. Bordering the hill's base to the east are the alluvial sandhills comprising the eastern border of the floodplain.

Because of its dramatic rise above the immediate floodplain, El Cerro Tome offers striking vistas in all directions. To the east the ridges of the Sandia and Manzano Mountain ranges line the distant horizon. To the west the western escarpment of the Rio Grande Valley steps above the valley's floodplain with the Ladron Mountains appearing some fifty miles to the southwest. North and south extends the Rio Grande Valley with Isleta, the closest Pueblo, about ten miles to the north. Marked by irrigated fields and the riverside woodland, or bosque, the valley's riparian vegetation offers a sharp contrast to the arid, brown sandhills lining it. Singular within this floodplain, the brown-black basalt slopes and summit of Tome Hill appear as they have to people travelling and living in the Middle Rio Grande Valley since prehistoric times, as a significant landmark worthy of visitation and as an appropriate site for the practice of community rituals and beliefs.

El Cerro Tome's role as a site associated with the traditional cultural practices of the area's Pueblo and Hispano communities is evidenced on both its slopes and summit (see accompanying site map). LA 8771 yielded twenty-six petroglyphs; LA 50238 with its eight proveniences yielded upwards of 150 elements and a masonry wall structure; and LA 108472 yielded four low room blocks, a Rio Grande glazeware sherd, and a moderately dense lithic scatter. In addition, twelve artifacts, eleven lithics and an incomplete rock ring, were found at eleven isolated occurrences.

The lineal and rake designs of some petroglyphs are attributed to late Archaic/Basketmaker Period and are similar to petroglyphs found in the Galisteo Basin northeast of Albuquerque,

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Continuation Sheet**

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El Cerro Tome
Valencia County, NM

Description (continued)

on the city's West Mesa at Petroglyphs National Monument, and on the basalt rocks of the nearby extinct Los Lunas volcano. The bulk of the rock art, however, is in the Rio Grande Style associated with the Pueblo Periods, especially the Pueblo IV Period, dating from AD 700 to the seventeenth century. Found throughout the northern Rio Grande basin, this highly stylized and creative rock art ceased when Spanish priests and missionaries sought to Christianize the Pueblo people and dispel their native beliefs. Characteristic of the Rio Grande Style are zoomorphs, such as turtles and deer; anthropomorphs, such as shield bearers and Kokopelli forms; and other designs including circles, masks, crosses, and corn plants. Especially pertinent to Pueblo ceremonialism, associated with Isleta Pueblo ten miles to the north, are images of supernatural beings, kachinas (depicted both full-bodies and head only), and ceremonial participants.

In addition to the pre-historic petroglyphs are several historic petroglyphs that are probably not of Pueblo origin. A probable buffalo head, indicative of Plains Indian petroglyphs and possibly made by Comanches who raided the area during the mid to late 1700s, appears in Provenience 5 at LA 50238.

Indicative of El Cerro Tome's association with the cultural practices of the area's Hispano community are those artifacts pertaining to religious pilgrimages to the site, especially on Good Friday during Holy Week. The earliest evidence of the hill's role as a traditional cultural property for Tome's largely Roman Catholic residents is several petroglyphs depicting Christian-style crosses. Possibly done by Hispanic shepherders to assert the primacy of the Christian religion, they appear alongside earlier Pueblo designs. Also appearing on the slopes of the hill are more recent evidences of the hill's continuing use as a traditional cultural property. Painted on boulders along trails climbing the hill's western and southern slopes, phrases and paintings indicative of contemporary religious folk practices offer pilgrims advice such as "Don't Fight," and "Share Love." On one boulder is a painting (ca. 4 ft. tall) of the Virgin Mary with the phrase "Our Lady of Lourdes Pray for Us" painted above

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Continuation Sheet

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El Cerro Tome
Valencia County, NM

Description (continued)

it. At another site in a crevice between two boulders well removed from the trail is a small board with a similar Virgin Mary painted on one side.

The trails leading to the summit from the hill's southern and western bases offer evidence of the care and maintenance members of the local community render to the site. Vernacular elements such as old tires filled with concrete and small masonry retaining walls stabilize steep sections of the trail. At the summit are a shrine and the calvario. The former consists of a masonry and concrete base approximately three ft. wide and three ft. high with a cobble and concrete compartment on top filled with religious articles and other artifacts left there by pilgrims. Surrounding the shrine are four heavy wooden crosses approximately twelve ft. high and set in a masonry base.

Apparent from anywhere within the village of Tome, the calvario is a destination for solitary recreational hikers as well as religious pilgrims. It receives its greatest visitation on Good Friday. Shortly after sunrise, local residents as well as those from nearby towns and the Albuquerque metropolitan area begin their procession to El Cerro Tome. Most follow NM 47, filling the shoulders of the area's main north-south road; others follow paths along nearby acequias. Arriving at the base of the hill, most follow the western trail known as the Way of the Cross, or Via Cruces. Although most choose to climb to the hill individually or in small groups, at mid-morning a procession of several hundred people led by Edwin Berry, the current custodian, or mayordomo, of the calvario, climbs the hill, pausing at intervals to recite prayers. On Good Friday, 1995, at least three individuals carried crosses; others climbed the hill barefoot. By late morning the pilgrims, numbering several thousand, reach the calvario, offer their prayers, and depart individually and in small groups.

In recent decades the area around El Cerro Tome has undergone development resulting in subdivisions and the loss of some farmlands. The hill, however, remains largely unaltered

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**National Register of Historic Places
Continuation Sheet**

Section number 7, 8 Page 5

El Cerro Tome
Valencia County, NM

Description (continued)

from when it first began to serve as a ceremonial and religious site. The base of the hill, well-defined by surrounding gravel and paved roads, has been the source of fill and basalt for local resident's small-scale building projects as well as a stock-loading area and, more recently, an informal dump. All of these practices have stopped, and local civic groups have worked to remove much of this recent debris. In 1993 the hill was deeded to the Valley Improvement Association which is committed to preserving the site. The VIA's commitment includes preserving the site's character defining features including its open space and vegetation, its cultural elements, and the Good Friday procession.

Statement of Significance

The petroglyphs and objects found on El Cerro Tome show that the site has served as a traditional cultural property dating back to the late Archaic Period. The prehistoric petroglyphs indicate that the hill was a possible religious site beginning around 3000 B.C. and extending through the Pueblo IV Period ending in the seventeenth century. Oral tradition holds that Pueblos from Isleta regarded Tome Hill as a southern boundary marker and conducted ceremonies there into the early 1900s. Historic petroglyphs and objects associated with Christianity, as well as oral tradition, indicate that the hill has also played, and continues to play, a significant role in the spiritual life of the area's largely Hispano communities since at least the mid-nineteenth century. Based on these associations with the ceremonial events of the Pueblos and with those of Tome's residents, El Cerro Tome is eligible as a traditional cultural property under Criterion A. The hill is also eligible under Criterion D for the information the petroglyphs and other artifacts have yielded, and may further yield, connecting earlier ceremonial use of the hill to modern Pueblo ceremonies.

The archeological survey of Tome Hill revealed that it has

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Continuation Sheet**

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El Cerro Tome
Valencia County, NM

Statement of Significance (continued)

been a significant religious or ceremonial site dating to the late Archaic Period. Little information exists, however, for interpreting the significance of the rake and circle designs of these early hunters and gatherers. Most of the petroglyphs located on the hill date from about 700--1600 A.D., comprising the Pueblo I-IV Periods. Most prevalent is the rock art attributed to Pueblo IV, 1300-1600. Done in the creative and highly stylized manner that characterizes the Rio Grande Style, this rock art embraces many of the icons associated with the worldview and cosmology of modern-day Pueblo ceremonies. The widespread use of masks, shields, and zoomorphs as well as hand and footprints, anthropomorphic figures and circular and geometric designs suggests that as the number of Indian pueblos in the Rio Grande Valley grew after 1300, El Cerro Tome became a key site in their spiritual and mythic landscape. More thorough documentation and analyses of the petroglyphs on the hill holds the potential for establishing even clearer connections between the prehistoric and modern Pueblo worlds.

Pueblo use of the hill following the coming of the Spanish appears to have declined as evidenced by the appearance of petroglyphs depicting Christian crosses presumably made by Spanish shepherders. In part, this decline may be attributable to the Spanish and, then, Mexican system of land grants which circumscribed the world of the Pueblos and placed the hill within the Tome Land Grant of 1739. Despite these changes, the hill remained a site for the ceremonial purposes of the descendants of those earlier Pueblos. Both Isleta tribal members and Hispanic residents of Tome recall their parents telling them that Pueblos from Isleta continued to perform ceremonies on Tome Hill into the early 1900s.

In the years after 1598 when Juan de Onate and his party of Spanish soldiers and colonists established permanent settlements in the upper Rio Grande Valley, a stream of travellers, many along the Camino Real which skirted the hill, and settlers beheld and visited El Cerro Tome. In 1659, the soldier Tome Dominguez de Mendoza II received a royal land grant with Indian laborers, or

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Continuation SheetSection number 8 Page 7El Cerro Tome
Valencia County, NM

Statement of Significance (continued)

encomienda grant, south of Isleta Pueblo and settled on the floodplain just west of the hill. Following the Pueblo uprising in 1680 and the reconquest of New Mexico in 1692-93, a second effort to settle and farm the area occurred in 1739 with the conveyance of the Tome Grant. Among those moving onto the grant lands were a number of Christianized and detribalized Indians, or genizaros, as well as the descendants of mixed marriages between Indians and Spaniards, or mestizos. Thus, as Tome grew as an agricultural settlement along the Camino Real, its population embraced those from different ethnic backgrounds.

Uniting these residents of diverse backgrounds was their Roman Catholicism. In the absence of parish priests and the spiritual security they provided, by about 1790 many religious laymen began to try to meet those spiritual needs through the formation of a religious society, the Penitente Brotherhood, or La Fraternidad Piadosa de Nuestro Padre Jesús Nazareno. Carrying out the community's needs for religious rituals at events such as burials and the celebration of holidays, especially those of Holy Week, the Penitentes became prominent in many New Mexican towns, including Tome, in the early nineteenth century. Bishop Zubiria noted the "heavy concentration" of penitentes in Tome in 1833. A few years later, Josiah Gregg described the Holy Friday, or Viernes Santo, events in Tome in which penitentes reenacted Christ's carrying the cross. This adaptation of a traditional Passion Play with the addition of penitente rites seeking divine forgiveness initially occurred in the plaza. Eventually, by the early twentieth century, members of the local Penitente Brotherhood, who maintained a chapel, or morada, between Tome and Adelino to the south, began erecting a single, large cross at the summit of El Cerro Tome and holding Good Friday services there. Earlier the hill had been the site for a religious ceremony when, in 1862, during the Confederate retreat from Glorieta battlefield, Tome's parish priest, Father Ralliere, led a group of choir and altar boys to the summit. There they reportedly sang litanies to save the community while retreating Confederates skirmished with pursuing Union troops on the floodplain below.

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Continuation Sheet**

Section number 8 Page 8

El Cerro Tome
Valencia County, NM

Statement of Significance (continued)

As was the case in many of the communities served by penitentes, the changes brought by the twentieth century marked a shift away from traditional rituals and ceremonies. Brothers aged and died and traditions were virtually abandoned. By the end of World War II, there was little penitente activity in the area although a wooden cross was periodically placed on the hill. In the 1950s, the local Penitente Brotherhood underwent a revival. Characteristic of many folk traditions in which specific patterns shift but the general tradition remains, the contemporary folk religious practices mark the continuation of Tome Hill's role in the spiritual lives of the area's residents after the period of significance. Led by Edwin Berry, members of the community erected a masonry shrine and four crosses at the summit, improved the trails, and revived the Good Friday processions. By 1975, periodic stops up the hill suggestive of the stations of the cross were added to the procession, and since then the number of people making the annual pilgrimage, led by members of the local Penitente Brotherhood, has increased.

Interviews with longtime residents of the Tome area underscore the role El Cerro Tome plays in their lives. Many echo Edwin Berry's declaration that "the hill is an outdoor church for everyone." Residents maintain that they derive a strong sense of place from the nearby hill, and that they turn to the hill for spiritual strength and healing. The revival of the Good Friday procession as an ongoing community ritual is viewed by all as a bond strengthening both their spiritual lives and their association with their community. Public meetings held in early 1995 addressing the future of Tome Hill resulted in unanimous support for recognizing the site as significant to the community's religious traditions.

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Continuation Sheet**

Section number 9, 10 Page 9

El Cerro Tome
Valencia County, NM

Bibliography

Berry, Edwin. Interview with Dan Scurlock, Feb. 14 and May 24, 1995. (Tapes on file at University of New Mexico--Valencia campus.)

Chavez, Fray Angelico. "Comments concerning Tome and Father J.B.R." New Mexico Historical Review 31(1):68-74.

Jojola, Ted, member of Isleta Pueblo. Personal communication with Dan Scurlock, April 19, 1995.

Schaafsma, Polly. Rock Art in New Mexico. Santa Fe: Museum of New Mexico Press, 1992.

Scurlock, Dan, Peggy Gerow, and David Kammer. The Cultural Resources of Tome Hill: A Multidisciplinary Investigation. Prepared for the Valley Improvement Association, Belen, NM and submitted by the University of New Mexico Office of Contract Archeology, Albuquerque, 1995.

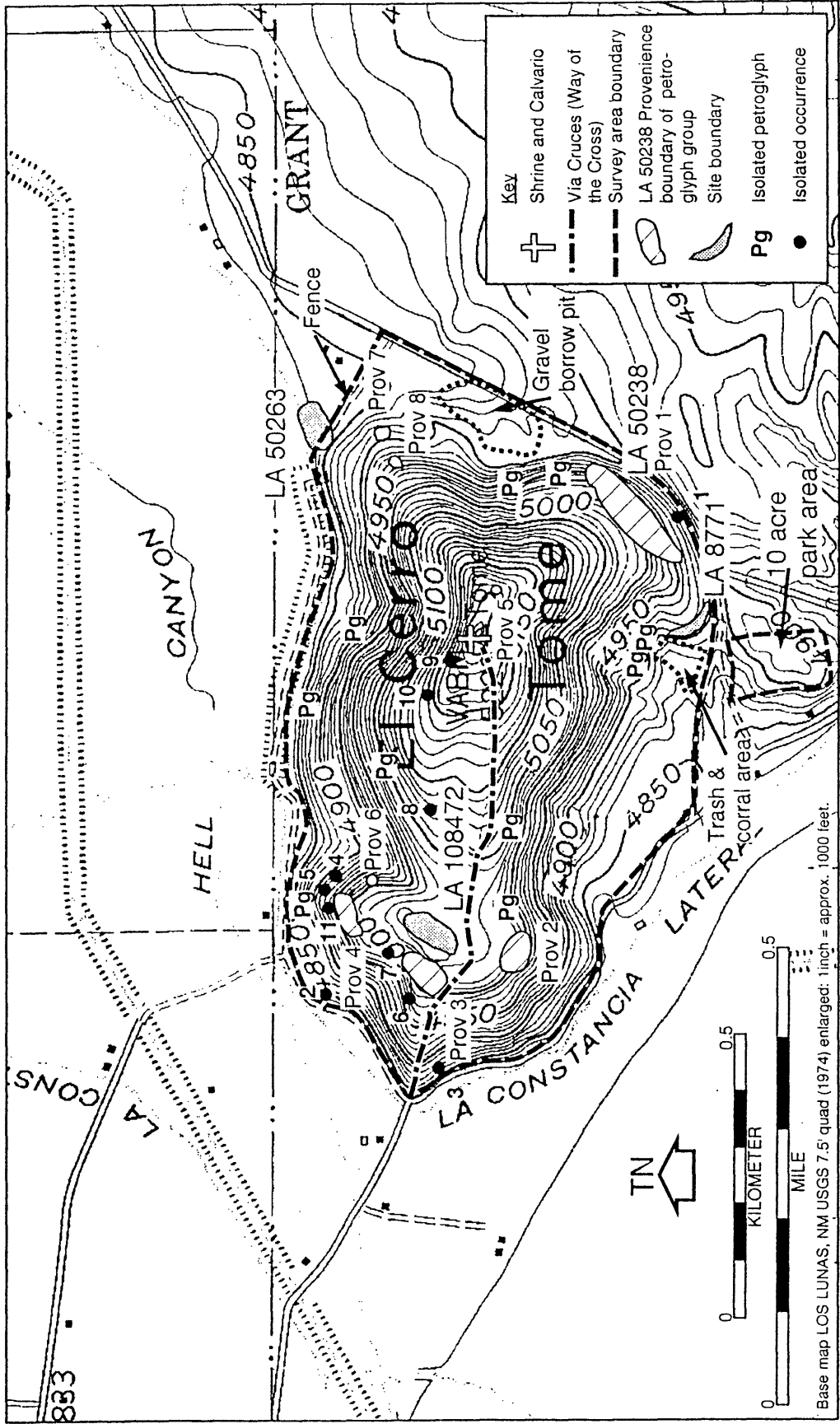
Geographical Data

Verbal Boundary Description

Boundaries are indicated on the accompanying base map.

Boundary Justification

The boundaries have been drawn to encompass the hill with its escarpments and trails and all of its pre-historic and historic resources, a parcel owned by the VIA.



Location of Sites and Isolated Occurrences in Project Focus Area.

Please Note: the 10 acre park area is NOT a part of the National Register nomination

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**National Register of Historic Places
Continuation Sheet**

Additional Documentation

Section number _____ Page 10

Photo Log--El Cerro Tome

1. El Cerro Tome Site
2. Valencia, NM
3. Dan Scurlock
4. 8/95
5. UNM - Valencia Campus
6. Spiral petroglyph & Calvario, NW
- 7 #1

1. El Cerro Tome Site
2. Valencia NM
3. Peggy A. Gerow
4. 3-95
5. UNM - Valencia Campus
6. Human footprint, bearpaw, & anthropomorph, NE
7. #2

1. El Cerro Tome Site
2. Valencia, NM
3. Dan Scurlock
4. 4/95
5. UNM - Valencia Campus
6. Calvario, N
7. #3

1. El Cerro Tome Site
2. Valencia, NM
3. Miguel Gandert
4. 4/95
5. UNM - Dept. of Journalism
6. Calvario procession, E
7. #4