1042

NPS Form 10-900
(Oct. 1990)

OMB No. 10024-0018

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NAT. REGISTER OF HISTORIC PLACES
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: **Doña Ana Village Historic District**

other names/site number: **N/A**

2. Location

street & number: **N/A** ☐ not for publication

city or town: **Doña Ana** ☐ vicinity

state: **NM** code: **NM** county: **Doña Ana** code: **013** zip code: **88032**

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.)

for Phillips H Shelby, SHPO, 8/28/96

Signature of certifying official/title Date

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

Historic Preservation Division, Santa Fe, NM

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: for Edson H. Beall — Date of Action: 9-27-96

Entered in the National Register

Doña Ana Village Historic District
Name of Property

Doña Ana, 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)
- ☐ buildings
- ☒ district
- ☐ site
- ☐ structure
- ☐ object

Number of Resources within Property
(Do not include previously listed resources in the count.)

Contributing 27 Non-contributing 9 buildings

_____ sites

_____ structures

_____ objects

27 **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

1 - Nuestra Señora de la Purificacion Church

6. Function or Use

Historic Functions
(Enter categories from instructions)

Domestic/Single Dwelling

Commerce/Trade

Religion/Religious Facility

Current Functions
(Enter categories from instructions)

Domestic/Single Dwelling

Commerce/Trade

7. Description

Architectural Classification
(Enter categories from instructions)

Other/Spanish-Mexican Vernacular

_____

_____

_____

_____

Materials
(Enter categories from instructions)

Adobe/Stone
_____foundation

Adobe
_____walls

Metal
_____roof

_____other

_____

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

See attached continuation sheets

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.

Areas of Significance
(Enter categories from instructions)
Exploration/Settlement
Architecture

Period of Significance
A.D. 1843-1943

Significant Dates

A.D. 1843-1943

Significant Person
(Complete if Criterion B is marked above)
Not Applicable

Cultural Affiliation

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.

Architect/Builder
N/A

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

See attached 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.)

See attached 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:
Archaeological Records Management System

10. Geographical Data
Acreage of Property 90 acres ±
UTM References
(Place additional UTM references on a continuation sheet.)

	Zone	Easting	Northing
1.	13	329060	3584650
2	13	329210	3584420
3.	13	329320	3585000
4.	13	329150	3584930

☐ see continuation sheet

Verbal Boundary Description
(Describe the boundaries of the property on a continuation sheet.) See attached continuation sheets

Boundary Justification
(Explain why the boundaries were selected on a continuation sheet.) See attached continuation sheets

11. Form Prepared By

name/title: Neal W. Ackerly, Ph.D./Chris Wilson

organization: Dos Rios Consultants, Inc. date: 27 March 1996

street & number: P.O. Box 1247 telephone: (505) 388-8980

city or town: Silver City state: New Mexico zip code: 88062

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: Various

street & number: N/A telephone: N/A

city or town: Doña Ana state: NM zip code: 88032

SECTION 7 - DESCRIPTION

Executive Summary

The Doña Ana Historic District is situated on a small plateau bracketed on the north and south by arroyos, to the east by arid sand hills, and to the west, down a forty-foot-high embankment, by the lush, irrigated fields of the Mesilla Valley -- south central New Mexico's premier agricultural lands. Organized as a grid of rectangular blocks, the core of the historic village follows the Spanish-Mexican urban tradition with its church facing the public plaza, and dwellings placed side-by-side on the lot line, thereby defining the streets as walled corridors. A block and a half segment of the historic road leading north from the grid reflects the more informal settlement alternative: the linear village, in Spanish, a cordillera. With their adobe construction, flat roofs, one-room-wide floor plans, and use of additional masonry walls to complete courtyard-compounds to the rear, the vast majority of the houses demonstrate the Spanish Colonial house type. This style of construction continued to be popular after Mexican independence and subsequent annexation to the United States and is termed **Spanish-Mexican vernacular.**

The district includes the previously-registered church of Nuestra Señora de la Purificacion, 26 contributing residences, a historic plaza, and irrigation ditches. The irrigation system is being nominated to the NRHP as part of a separate nomination and will not be considered here. Eleven structures in the district are non-contributing. These include two altered, historic buildings, five houses built since 1940, and four mobile homes. Many, perhaps a majority, of the adobe buildings in the core of the historic district, and three attached houses along the cordillera were constructed during the first generation after settlement in 1843. Although some windows and doors have been replaced since 1930, three-quarters of the buildings retain their historic integrity through their massive, unornamented walls, flat roofs and courtyard plans. In a region that turned decisively to nationally-popular styles and the free-standing single family house after the arrival of the railroad in 1880, Doña Ana's historic church, Spanish-Mexican vernacular and distinctive urban ensemble underscores this district as a historic settlement.

Introduction

The village of Doña Ana is situated in the Doña Ana Bend Colony Grant established by the Mexican government in 1839. The settlement was not formally occupied by Mexican colonists until 1843. At the time, Doña Ana represented the only permanent settlement between Paso del Norte (El Paso), TX, and Socorro, NM.

Doña Ana is situated approximately five miles north of Las Cruces, NM, in southern New Mexico. The village is roughly bounded on the west by the Doña Ana Lateral irrigation ditch, on the east by Interstate 25, on the north by State Road 320, and on the south by the Doña Ana School Road. The village is near the northern limits of the Doña Ana Bend Colony Grant and is situated on the bluffs of the eastern (left) bank of the Rio Grande overlooking an extensive cultivated floodplain. The Doña Ana Arroyo passes through the southern margin of the village limits.

Town plan and streetscape patterns.

A strong Spanish-Mexican spatial template underlies the village of Doña Ana. The regular grid of farm plots in the valley adjoining the village, but are not included in the nominated area, and a smaller grid

of streets and blocks laid out by Mexican officials shaped the broad patterns of the village's development. On the smaller, domestic scale, the cultural image of the rectangular courtyard house determined where individual rooms and boundary walls would be placed.

The village plan established by the prefect for the El Paso district in January, 1844, consisted of a grid of thirty-five-foot-wide streets defining roughly square blocks running 310 feet southwest to northeast, and 275 feet wide southeast to northwest (SOI 1874:46, Doña Ana County Flood Commission 1991) Although the streets were reportedly laid out thirty-five feet wide, the current widths between building vary from thirty to forty feet. The contiguous houses on each street, nevertheless, adhere to a uniform facade line. The houses on Cristo Rey, below Gutierrez, were positioned only thirty feet apart, while those in the next block northwest are forty feet apart. The historic district contains two complete, square blocks, two blocks that were originally truncated on the southwest by an irrigation ditch, and portions of another five blocks. A few properties are original lots 137.5 feet square, although many of these were further subdivided lengthwise according to Mexican practice into rectangular lots with the narrow side facing the street. The houses standing shoulder to shoulder are the street's edge, complemented by similarly aligned walls and fences, give a formal, urban definition to the street.

In the Spanish-Mexican tradition (see additional discussion below), an important alternative to the grid, especially for agricultural settlements, was the linear village with houses on one of both sides of a road winding its way along the edge of an irrigated valley (Wilson et al. 1989:122-124). Historically, the main north-south road linking Mexico to its distant colony in northern New Mexico entered Doña Ana from the south up an arroyo to Cristo Rey Street and left the grid going north on Abeyta street. The houses positioned more informally along these cordilleras were known locally as El Bajo and El Alto, or lower and upper town. A flash flood swept down the lower arroyo about 1901 washing away El Bajo. A portion of El Alto is located within this district and includes houses set twenty-five to one hundred feet back from the road.

The Spanish Colonial Courtyard House.

The courtyard house type occurs in temperate climates around the world. Comprised of segments one room wide arranged around a patio open to the sky, the courtyard house type provides a usable outdoor room and facilitates good ventilation. Its long presence in Spain and the rest of the Mediterranean world, and it status as the preferred house form of the Aztec nobility led to its emergence as the most popular dwelling type of New Spain, and the preeminent one on the northern Mexican frontier. Although few if any complete courtyard houses were built on the frontier, the form served as the ideal toward which families built. The individual room was conceived of as a self-contained unit, normally positioned at the street's edge, with a single door facing to the rear of the property. As communities or young families prospered, rooms were added one or two at a time, each with its own exterior door. Once three or form room in a single file stretched across the property, a corner might be turned to form an L-shaped house (photos 8, 20). On corner lots, the arm typically turned the corner; while on interior lots, placing the arm along the north property line oriented the "L" to the south or southeast, increasing passive solar gain in the courtyard (West 1974, McAlester 1990:128-137, Wilson et al. 1989:117-121).

In Doña Ana, as elsewhere on the northern frontier of Chihuahua, adobe or jacal (wattle and daub) walls were often extended along the unbuilt perimeter to complete a secure enclosure. Access to the compound was typically through a heavy wooden gate on the side or rear, or, occasionally, by a covered passage through the body of the building. Sheds along the rear might shelter livestock, with fodder piled high atop the flat roof. The simplest sheds were shade structures sometimes called ramadas consisting

of a four post structure with cross beam and a roof of cut branches. A lower wall within the enclosure sometimes defined a human zone apart from the livestock. While horses, dairy cows, goats and chicken were often kept in the corral, sheep and cattle could also be brought in from the nearby range at the first sign of Apache marauders. The term casa-corral (house-livestock enclosure) has sometimes been used to describe this dual residential-agricultural form (West 1974, Wilson et al. 1989).

In the early days, with no windows facing the street, these compounds provided a formidable defense against thieves and nomadic Indian raids. To further this objective, officials approving this land grant in Ciudad Chihuahua instructed the Doña Ana settlers to build their house " adjoining one to another for the better security of the place." (SOI 1874:46) Indeed, the presence today of sixteen historic houses that connect with their neighbors to form unbroken facades at the street's edge give a strong sense of the village in the mid-1800s (photos 4, 5, 10, 18, 21). As additional villages and U.S. Army forts were established in the region, the threat of Apache attack lessened and people quickly began adding doors and windows on the street facades of their houses.

By the late 1800s, with the introduction of barbed wire, many began to move their livestock out to their fields, and the commercial Elephant Butte irrigation project in the 1910s hastened the transfer of majority ownership of Mesilla Valley lands from Mexican- to Anglo-Americans, the agricultural function of the courtyard declined. Many of the old courtyard walls have disintegrated into mounds of melted adobe, although most families have chose to maintain their compounds with handsome stone and concrete mortar walls, and fences of woven wire or chainlink. Old sheds have been joined by garages at the rear of these compounds. There, many families maintain shops with equipment to service their cars, maintain their houses and take on the occasional odd job. Kitchen gardens, fruit, pecan and shade trees also add to the comfort and usefulness of these compounds today (Wilson et al. 1989:37-42,120).

Also after the threat of attack passed, settlements tended to spread out along more rural roads, and the relation of the house to the street became less important than responding to the undulating topography and the possibilities of passive solar orientation. At the north end of the district where Abeyta Street angles to El Alto, a pair of houses with an outbuilding to the rear form a classic rural ensemble (photo 24). Backed into a south-facing hill side, the two rectangles begin to sketch a courtyard on the land. The land between them is built up into a small shared terrace shaded by seven trees.

This combination of house plans one-room-wide, built of adobe with flat roofs, and combined with additional masonry walls to complete courtyard-compounds to the rear is characterized by Virginia and Lee McAlester in A Field Guide to American Houses as the Spanish Colonial house type. But because Doña Ana was not established until the Mexican era, and since this owner-built tradition continued after annexation to the United States, the version found here is termed in this nomination the "Spanish-Mexican vernacular." This designation also acknowledges the continued influence of the tradition on the location(s) of contemporary property walls.

Religious Structures and Other Building Functions.

Built in the mid-1850s, the Catholic church of Nuestra Señora de la Purificacion is the most historically important, visually prominent, and best preserved building in the community (photos 1, 25 11, 14). Situated on the high end of the village plaza facing south, the church with its facade parapet is approximately three times as tall as the surrounding one story houses. For a further description of materials and details, see number five under "Contributing Properties" below. A meticulous renovation of the building is currently underway.

Religious devotion often radiated out from Spanish Colonial and Mexican village churches into the entire community in the form of private chapels known as oratorios, small shrines and devotional altars in private homes. Of the handful of oratorios remaining in existence in New Mexico, some are freestanding chapels, while others are simply large rooms in linear room blocks set aside for devotion. The Oratorio de Santo Niño, built within the first few years after settlement by Pitacio and Rosita Barela, is of the latter type, located near the middle of three connected houses (photo 22). It is distinguished from the residential portions of the block, however, by being slightly set back, standing approximately three feet taller, and having a rounded facade. Inside, the chapel has a small altar covered by religious statues. The Barelas brought a statue of Santo Niño de Atoche, a manifestation of the Christ child, with them when they came to Doña Ana, while Nuestra Señora de Guadalupe, and Christ of the Sacred Heart also figure prominently in the chapel. These popular figures of Mexican Catholicism also dominate the iconography of the historic cemeteries.

Although Doña Ana in its mid-19th century heyday possessed general stores, saloons, a dance hall where fandangos were held, and even a county courthouse, it produced no specialized building types for these functions. Instead rooms within the long house blocks with doors opening onto the street served these purposes. A typical domestic room sixteen feet square might be converted into a store with a similar connected cell serving as its locked storeroom. A larger, rectangular sala of sixteen by thirty feet typically satisfied more public functions such as a temporary courtroom or dance hall. The locations of many of these specialized functions are well know in local oral tradition and are acknowledged in the building listings below, however, all have long since passed to domestic use.

Building Materials and Elements

Despite the specificity of Bartlett's (1851) description, no jacal construction was identified in the historic building survey conducted in January, 1996 in preparation for this nomination, although, some may be hidden under layers of stucco or inaccessible within private compounds. The twelve to twenty-four inch depth of the walls of all the historic buildings, and the fact that adobe was visible in all cases where stucco had fallen away, indicates that adobe is the predominant wall material (photos 11, 20). Because many adobe walls were laid on dry-laid stone rubble footings or begun directly on the ground, they have been chronically susceptible to deterioration from ground water. Many owners (photos 5, 6, 16) have responded by adding an exterior concrete footing or sidewalk at the base of the wall which sometimes aggravates the problem (Wilson et al. 1989:113-115).

Roofs were traditionally constructed of log vigas taken from the cottonwood forest along the Rio Grande. Smaller branches spanned these beams, then even smaller branches or grass, and finally a thick layer of earth. After a sawmill was established about 1860 in the Sacramento Mountains sixty miles east, milled roof beams and decking began to be used for new construction and, when it became necessary, the replacement of old rotted vigas. Many viga ceilings probably remain in place. However, since the survey did not conduct interior inspections of structures, the proportion of structures with vigas and those with milled ceilings is not known. The most important historic interior and the only one open to the public today-the church--retains its handsome viga ceiling which earlier had been covered with a drop ceiling (photo 12). Most roofs have long since been covered by a layer of tar and tar paper, normally concealed from view behind the parapet. Roof drains, canales , of pressed or folded sheet metal project the run-off three or more feet away from the buildings (photos 6, 20). In a few cases, home-owners have dispensed with the parapet wall on the side where the roof drains, and instead have extended a small eave overhang with simple board facia (photos 8, 22).

In addition to milled lumber, window glass and fired brick became increasingly available after 1870. Brick cornices were added to some parapets to protect the tops of adobe walls from the elements. Two or three remain on residential buildings, while the prominent examples are found on the church parapets and facade. Double hung wooden sash windows predominated in the late 19th century with lights organized in patterns of 1 over 1, 2/2, 4/4 and 6/6. Many window have been replaced in recent decades. Steel casement windows were commonly used in the 1930s, sliding aluminum windows in the 1960s and 1970s, and 2 horizontal lights over 2 metal sash windows since about 1980. On most houses, historic architectural detailing is limited, at best, to simple board surrounds framing doors and windows.

Dates of Constructions, Alterations and Historic Integrity.

Detailed information about the age of the oldest buildings is lacking. The construction of most of the buildings likely dates to the 1840s and 1850s since they represent an undiluted version of the Spanish-Mexican tradition. Period accounts describe substantial adobe structures under construction and, since the community has been a relative economic backwater with a stable population since 1860, most have undergone few changes. In addition, local oral tradition, which provides specific information on buildings at the end of the 19th century, indicates these were already existing buildings (Garcia 1986). Finally, all of the buildings classed as contributing in the district appear in their current configurations on 1936 aerial photographs of the village (USDA Soil Conservation Service 1936).

While new construction in the district has been limited since the Second World War, the local vernacular building vocabulary has incorporated simplified elements from popular suburban house types. This Bungalow-Ranch Vernacular consists of stuccoed buildings set back ten to fifteen feet from the street and capped by low gable roofs, typically facing the street. The five examples built since 1936 along with four mobile homes have been classed non-contributing (photos 14, 17, 19) . Two older houses that have received low, side-facing gables, have been classed contributing because they maintain their place in the historic streetscape patterns (photo 9). Several houses have also added a second file of rooms to the rear of the original linear portions in response to the broader plans and greater specialization of room use represented by the bungalow and ranch house. Because these additions are largely not visible from the public right-of-way, these houses, too, are considered contributing.

Of the dozen Mexican and Mexican-American villages established in the Mesilla Valley between 1843 and 1865, the two most intact are Doña Ana and Mesilla. Some six miles to the south, Mesilla supplanted Doña Ana as the leading commercial and trade center in the valley during the 1860s and 1870s. It grew larger and more substantial, but was bypassed by the railroad and settled into decades of little change. By the 1950s, however, it was rediscovered and began to be developed as a tourist center. Historic preservation was mixed, as often is the case, with liberal doses of speculative restoration and new, historic revival construction, so that now only the most discerning eye can unravel the various levels of historical reality. This historicizing sensibility has so far had limited impact on Doña Ana: a handsome Spanish-Pueblo revival porch on the rear of the Melendrez-Garcia House (photo 15) , the exposed wooden lintels of three houses (perhaps reflecting a conscious "earlying-up," photo 8), and the careful renovation of the church.

The most important changes to Doña Ana in recent years, because they represent the continuation of the Mexican-American vernacular, complement and enhance the historic, cultural character of the village. The spatial template of street grid and ideal courtyard enclosure introduced by the first settlers continues largely in effect. Where adobe compound walls have deteriorated, and, in a few instances where buildings have been demolished since the Second World War, massive stone walls, and to a lessor extent wire

fences, have taken their place, helping to hold the continuous street facades together (photos 9, 15). These walls and fences also protect the private family enclosures, and carefully define the rectangular lots much as the settlers did. The stone walls are typically three to five feet tall; a few have wrought iron crests; and many boast intermediate piers. As a thriving Mexican-American building craft, the stone walls and occasional stone wainscot veneers on houses add a rich texture entirely in keeping with the massive adobe and stuccoed walls of the village (photos 8, 9, 15). Some more-recently constructed buildings that are considered historically non-contributing, nevertheless, are surrounded by stone wall, which help weave them less-obtrusively into the historic fabric (photos 17, 23).

The western side of the historic district is bounded by the historic irrigation ditch and fields with the addition of only one farmstead and its mobile home. On the other three sides, homes built by their owners since the Second World War, primarily in the Bungalow-Ranch vernacular, a sprinkling of mobile homes, and many stone walls provide a sympathetic, if non-historic, setting for the district.

The modern town consists primarily of residential structures, with a post office and a grocery store within the town limits. Other services include a volunteer fire department, a public elementary school, and a village water system (Garcia 1986:6). As in the past, agriculture is the primary economic activity in the region surrounding the village. Doña Ana village can be partitioned into two parts including (1) a core area containing most of the older buildings that made up the original settlement and (2) a peripheral area containing more modern housing stock such as mobile homes (Garcia 1986:5). The proposed Doña Ana historic district encompasses only the core area; the periphery containing more modern structures is excluded from this nomination. The historic district contains a total of 27 contributing historic structures and 9 non-contributing structures. The majority of structures within the historic district boundaries are constructed of adobe (Garcia 1986:5).

Contributing Properties

Building locations are shown on a detailed district map included as part of this submission (Figure 1). Field survey numbers are used to identify buildings. Unless indicated otherwise, all buildings are Spanish-Mexican Vernacular, have stuccoed walls and flat roofs, and appear on 1936 aerial photographs (USDA Soil Conservation Service). Building names are based on a map in Garcia (1986) that relies on village oral traditions regarding early property owners.

1 John M. and John D. Barncastle House, ca. 1850s, rear-facing L-shaped plan, concrete footings, 1/1 double hung sash windows (dhw) and aluminum sliding widows, metal canales.

2 Pat Barncastle House, single file Spanish-Mexican Vernacular portion at street of about 1850s has received a low shed roof, Bungalow-Ranch Vernacular addition to rear, 6/6 dhw and metal casement windows (mcw), stone wainscot veneer over stucco walls, stone wall along street.

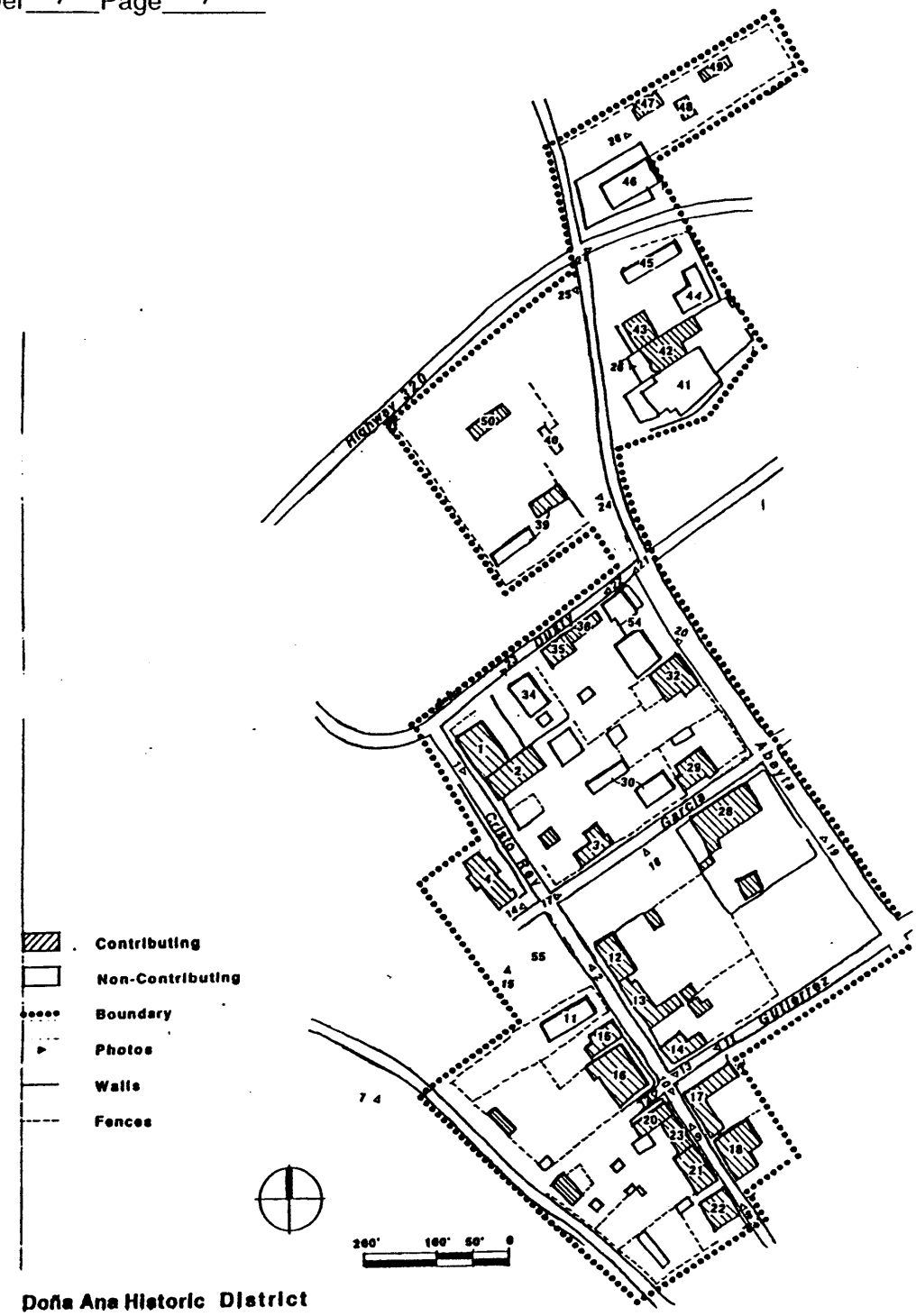
3 Isidro Cuaron House (photo 13 left), 1850s, T-shaped plan, 2/2 dhw, metal canales, 18" walls, likely adobe.

4 Nuestra Señora de la Purificacion Catholic Church (photos 1, 17, 11, 12), mid-1850s, Spanish-Mexican Vernacular with Territorial Style brick cornices, cruciform plan with clerestory window at transept, adobe wall exposed during restoration, two stone and concrete buttresses each on northeast transept and apse, large 6/6 dhw, jigsaw wooden "arch" over double wooden doors, round choir loft window, carved corbel brackets inside support a log viga-and-latilla ceiling, corbels doubles at transept, earthen floor with steps to raised sanctuary. Frame stucco tower added about 1910 with blind arches and windows, vents with pedimented heads, merions and pyramidal roof.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 7 Page 7



Doña Ana Historic District

Figure 1. Map of Contributing and Non-Contributing Properties: Doña Ana Village.

Stone wall with piers and arch define side court and edge of street to the north east. (See also discussion above.)

12 Jose Maria Flores House, (photo 10 left) ca. 1850, single file plan with shed-roofed addition at rear, masonry buttresses at north and west corners, brick cornice, concrete footing, ca. 18" walls likely adobe, 2 horizontal/ 2 horizontal (2h/2h) dhw, mcw, window have projecting sills and wooden lintels, concrete block wall encloses courtyard.

13 Herman Wertheim House and Store (photo 10 left), ca. 1850, rear-facing L-shaped, plan, 6/1 and 1/1 dhw with exposed wooden lintels, walls ca. 12" possibly adobe.

14 Guadalupe De la O Saloon and House (photos 8, 7 right), 1850s, rear-facing L-shaped plan, stuccoed wall on Cristo Rey and chainlink fence on Gutierrez enclose compound, 2h/2h dhw with exposed wooden lintels, stone wainscot veneer on house walls.

15 House, ca. 1850s, single file with rear additions, 2/2 and 1/1 dhw with projecting sills.

16 Henry Fitch Pool Hall (now house) (photo 9), ca. 1900, rectangular shape with low gable roof, ca. 12" walls probably adobe, aluminum sliding windows, set back ca. 10' from street with stone wall with piers and wrought iron at street.

#17 Felix Costales House (photos 5 right, 7 left), ca. 1840s, rear-facing L-shaped plan, adobe walls with concrete footings, 6-8" vigas and latillas visible on north corner, 5 single doors, 2/2, 1/1 dhw, metal canales.

#18 Carlos Montoya House (First Doña Ana County Courthouse) (photo 4 right), ca. 1840s, single door with covered side lights, 1/1 and 2 horizontal/2 horizontal dhw, concrete footing.

#20 Estanislao Chavez house (photo 6 right), ca. 1850, single file plan facing Gutierrez, ca. 16" wall likely adobe, 3 single doors, 6/6, 4/4, 1/1 and 2h/2h dhw, one pedimented lintel, concrete footing and stone veneer, exposed stone chimney. Porch with wooden posts, and stone wall at street added since 1979.

#21 Antonio Store (photo 4 left), ca. 1850, single file plan with room additions, 2h/2h dhw, concrete footing, metal canales. Porch with wrought iron post added since 1979.

#22 Concepcion Alvarez House (photo 4 left), ca. 1850, single file plan with rear additions, mcw with projecting concrete sills, concrete cornice, porch with wooden posts, masonry wall connects to house on south.

#23 Barncastle House (photo 6 right), ca. 1850, single file plan, 616, 1/1 dhw, concrete footing, ca. 16" walls, metal canales.

#28 Melendrez-Garcia House (photos 13 right, 15), Spanish-Mexican Vernacular ca. 1880 with (non-functional) vigas added to front and Spanish-Pueblo Revival porch with double corbel capital added to rear ca. 1940, mcw with cast concrete sills, 4' stone wall encloses balance of quarter block lot.

#29 Francisco Ledesma House, ca. 1860, single file plan with rear addition, mcw, 2h/2h dhw, textured stucco over adobe and concrete block, milled rafter ends visible.

#32 Mariosa McGrand House (photo 16), ca. 1890, single file plan with rear additions, 4/4, board cornice, dhw, concrete footing.

#35 Pablo Melendrez House, ca. 1890, rear addition, 1/1 dhw, concrete footing.

#36 Jose Maria Ramirez House, ca. 1890, mcw with cast concrete sills and wrought iron grills, concrete footing.

#39 Adelaida Garcia House (photo 20), ca. 1850s, several single doors, viga and latilla ends showing, weathered adobe walls, adobe wall defines side court, cactus "fence" extends along front of house to the north.

#42 Oratorio de Santo Niño and Barela-Abeyta House (photos 21 middle, 22), ca. 1850s, 18" walls, mcw, stone-walled forecourt with tiled walkways.

#43 House (photo 21 left), ca. 1850s, stone veneer wainscot over stuccoed 18" walls, mcw, stone-walled forecourt.

#47 House(photo 24 left), ca. 1890, 16" walls, two rooms stepping with slope, two single doors, 1/1 dhw, mcw, knobs at corners of parapets of one room, defines terrace court with #49.

#48 House (photo 24 right), ca. 1890, two rooms stepping with slope, two single doors, mcw, forms south facing terrace with #48.

#49 House, ca. 1930s, rectangular plan with two single doors, mcw, low gable roof with exposed rafters.

#50 Modesto Ledesma House, ca. 1850s, single file plan with multiple doors, aluminum sliding windows with grape arbor shades. Appears on 1936 aerial photograph with L-shaped plan with NW to SE arm (now demolished) paralleling now-vacated extension of Abeyta Street. Non-contributing mobile home on rear of property out of public view.

#55 Doña Ana Plaza (photos 10 left, 11 foreground), approximately 100 by 125 feet, asphalt surface. As with the original Mexican and Mexican-American earthen village plazas, community celebrations are held and vehicles are parked here.

Non-Contributing Properties

#11 House, Bungalow-Ranch Vernacular, built about 1985.

#30 Mobile home and double wide, prefabricated Ranch style house (photo 14), ca. 1980s. Two non-contributing structures.

#34 House (photo 19), Bungalow-Ranch Vernacular, ca. 1965, aluminum sliding windows, low front-facing gable.

#40 Mobile home, ca. 1965, pecan orchard, ca. 1985.

#41 House, ca. 1850s, largely surrounded by recent frame stucco additions, surrounded by fine stone wall with wrought iron gate.

#44 House, Bungalow-Ranch vernacular, ca. 1980, set behind #43.

#45 Mobile home.

#46 Double wide mobile home ranch house (photo 23), stone perimeter wall with wrought iron.

#54 Maximiano Garcia House (photos 17, 18 left), Bungalow-Ranch Vernacular, first story along Dusty Lane appears on 1936 aerial and probably dates to late 1800s, addition room on south, second story and low front-facing gable added ca. 1975, stone veneer on Dusty facade continues into forecourt wall with wrought iron on Abeyta. Non-contributing shop south of house facing Abeyta.

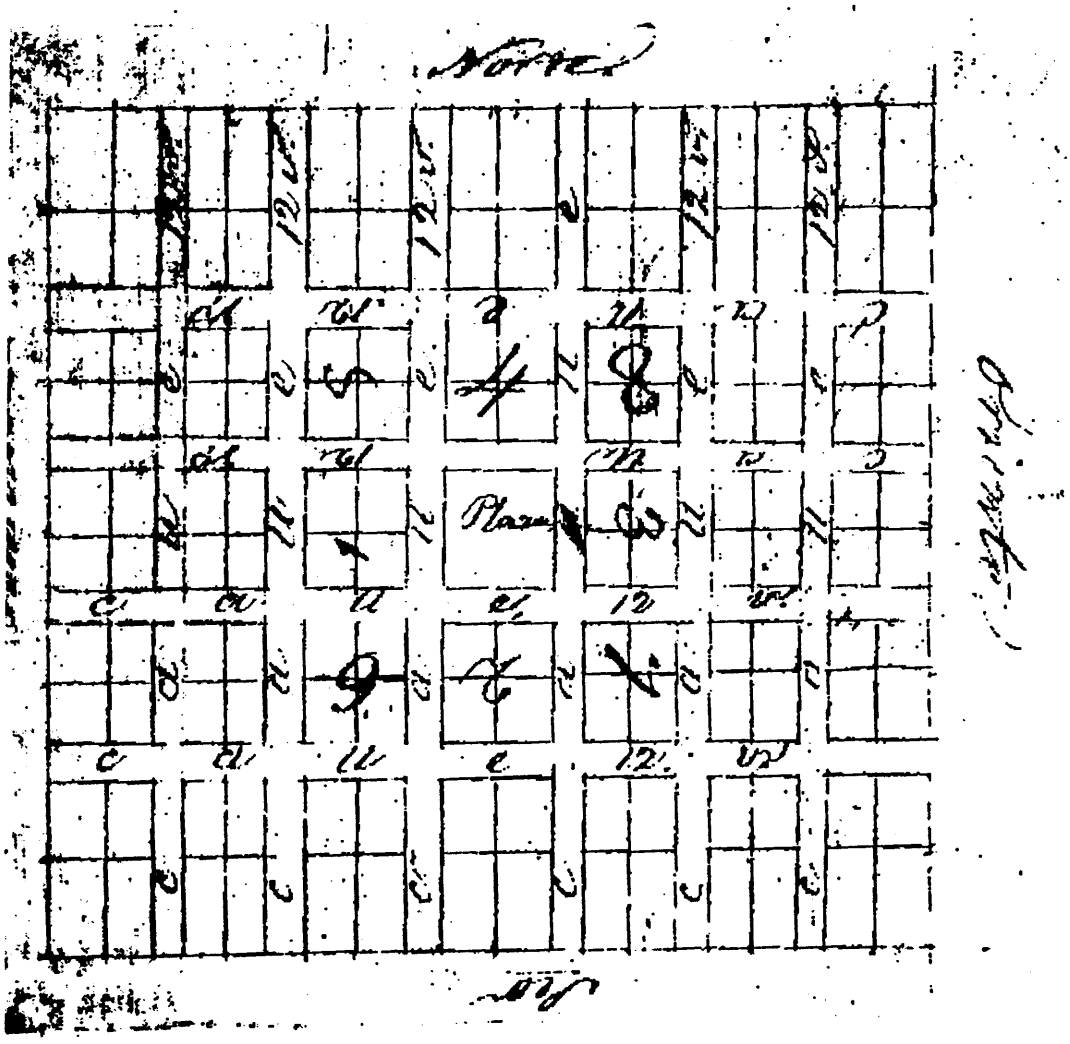


Figure 2. 1846 Plat of Village of Doña Ana.

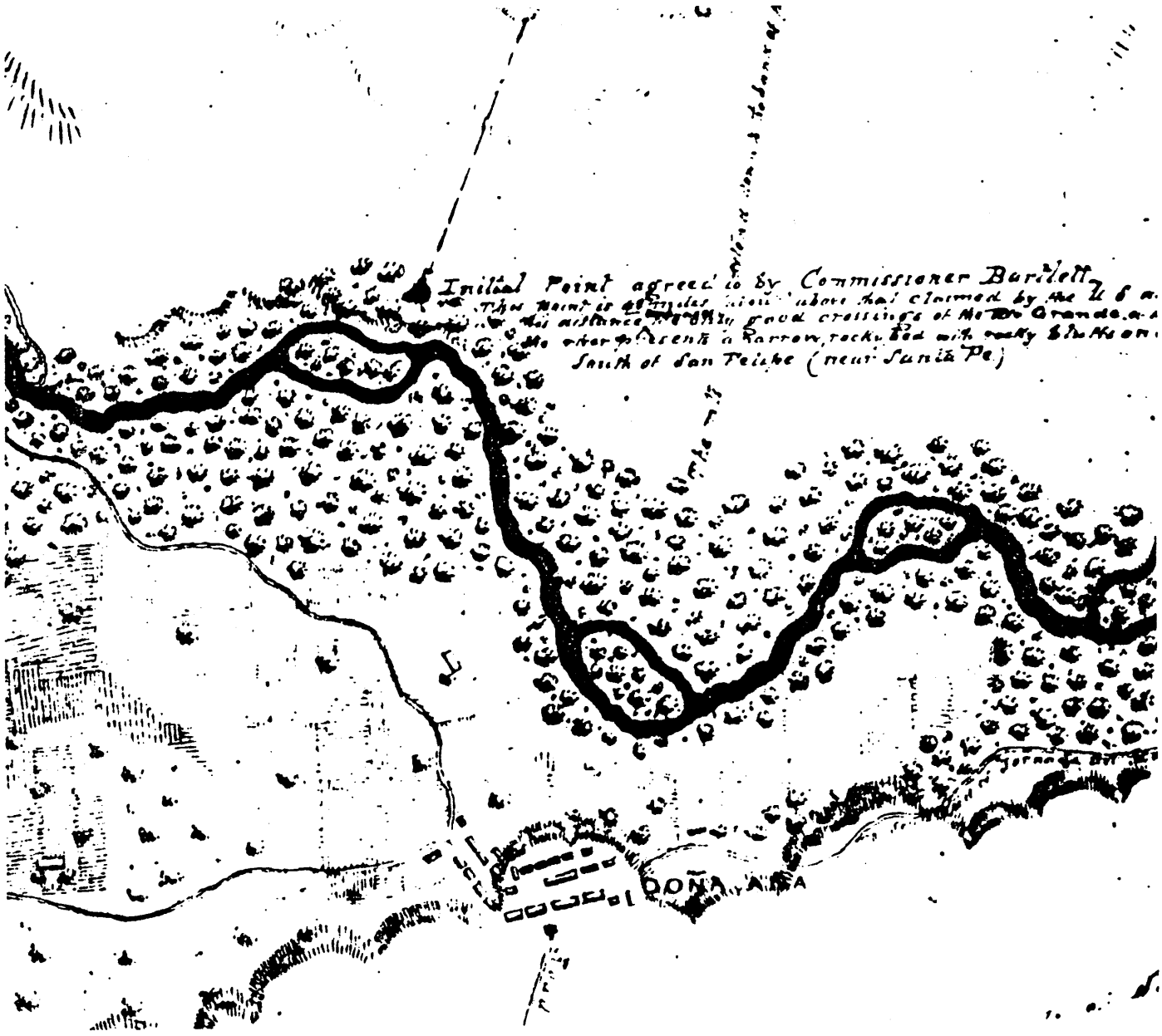


Figure 3. Portion of Pope's (1854) Map Showing Doña Ana Village.

SECTION 8 - STATEMENT OF SIGNIFICANCE

Executive Summary

Established in 1843 when the area belonged to the Mexican state of Chihuahua, Doña Ana is the oldest permanent settlement in the southern half of New Mexico. Over the next twenty-five years, through the U.S.-Mexican War of 1846, subsequent annexation to New Mexico, and the threat of Apache Indian raids, Mexican-Americans established another fifteen communities in the region, including Las Cruces, Mesilla and Tularosa. As the settlement that initiated this wave of colonization, and established the architectural and town planning norms for subsequent villages, Doña Ana is eligible for the National Register under Criterion A. From the range of generalized Spanish-Mexican settlement and architectural patterns, Doña Ana formalized the particular combination that would be followed in most later villages: a) settlement by an organized company of pioneers, b) community construction and maintenance of an irrigation ditch, c) a rectangular grid of fields, d) a village consisting of a smaller grid of streets forming square blocks each subdivided into four square lots, e) a public plaza with adjoining lots reserved for a church, f) the orientation of the corners field and street grids to the points of the compass, g) location of the village above the irrigation ditch and flood plane of the valley, h) a church with a transverse clerestory window oriented to the southeast, i) flat-roofed adobe houses with single file and L-shaped plans that combine with walls and fences to form private courtyard-compounds, and j) houses connected to their neighbors to define the streets as walled corridors. While the fields are not included in this nomination, and the irrigation ditch is covered by another pending nomination, the Doña Ana Historic District clearly embodies these many other characteristics of Spanish-Mexican colonial town planning and architecture, and, as such, is also eligible for the National Register under Criterion C.

Historic Context

The present day village of Doña Ana can trace its origins back to the year 1843. Doña Ana is therefore a relatively recent occupation, especially when compared with villages in parts of northern New Mexico. However, the village of Doña Ana represents the earliest permanent settlement in southern New Mexico and played a pivotal role in the eventual development of the Mesilla Valley.

Presettlement Importance: 1629-1839

Throughout most of the 1600s and 1700s, the Rio Grande valley between present-day El Paso, Texas, and Socorro, New Mexico, did not contain permanent Spanish settlements (Stoes in Griggs 1930:94). This was due, in large part, to incursions by Apaches and Comanches over much of this region (Schroeder 1968, Price 1985). Apache elements are first noted in Spanish chronicles from the early 1600s, appearing north of Santa Fe. By 1630, according to Benavides' chronicle, Apaches were found in the region between El Paso, Texas, and Albuquerque, New Mexico (Ayer 1916:16, 39-41). In the Doña Ana area, these were probably Manso Apaches (Forbes 1957:325).

By the mid-1600s, Apaches were actively involved in trading with and raiding of Spanish settlements in central New Mexico (Schroeder 1968:295, 297). For example, the pueblo of Senecú, south of Socorro, New Mexico, was originally founded in 1629 by Fray Antonio de Arteaga and Fray Garcia del

San Francisco y Zuñiga (Ayer 1916:216, fn18). This pueblo was abandoned in 1675 due to continuing Apache and Comanche raids and its remaining residents relocated to Socorro (Bandelier 1890:250). Apache raids at northern Rio Grande pueblos became more frequent during the late 1600s, especially after the Pueblo Revolt of 1680 when Spain lost control of its territory (Schroeder 1968:297-300). At about the same time, Gileño and Mimbreño Apache raids increased throughout southern New Mexico and Arizona as far south as the Spanish presidio at Janos, Chihuahua (Schroeder 1968:300-301).

By the early 1700s, Apache raiding was exacerbated by the arrival of Comanche groups along the northern and eastern margins of New Mexico (Price 1985:35-37, Schroeder 1968:302-303). Persistent Comanche raids eventually resulted in the abandonment of pueblos in the Galiesto basin, as well as the large pueblo at Pecos (Price 1985:39-40, Schroeder 1968:302-303). As a result, by the early 1800s, the vast and fertile stretch of the Rio Grande valley between El Paso, Texas, and Tomé, New Mexico, contained **no** permanent Spanish settlements.

The village of Doña Ana takes its name from a shadowy woman named Doña Ana Córdoba who was reputed to have lived in the area in the early 1600s and it appears as a place name in very early Spanish chronicles of the region (Julyan 1996:112-113, Garcia 1986:8). For example, Otermin's description of his effort to recapture Santa Fe in the wake of the 1680 Pueblo Revolt recounted that: "We marched on the 4th [February 1682] to another place which they call Doña Ana, where the señor governor and captain-general prepared to go in person to a sierra which is in sight about six leagues away, called Los Organos" (Pearce 1965:48). A 1693 report by Castillo recalled that: "I have just received report of Indian raids in the region of Los Organos where three Spaniards were killed, the raiders then going to a place called Las Cruces, and stealing stock also at Mesilla, then raiding the ranch of Doña Ana Maria, Niña de Córdoba" (Julyan 1996:112).

Throughout the eighteenth century, Doña Ana as a place name appears in various Spanish chronicles. These include the 1726 chronicles of Rivera and the 1730 chronicles of Crespo (Taylor n.d.). Doña Ana as a place name also appears in Bishop Tamarón's report of his visits throughout New Mexico in 1760. On May 11, Tamarón left El Paso, Texas, accompanied by an escort of 64 men. After traveling about 10 leagues, Tamarón reported that his caravan was forced to camp at "the dread site of Robledo" along the eastern bank of the Rio Grande near the Doña Ana Mountains. Situated in the immediate vicinity of modern-day Doña Ana, this campsite was one of the last places to obtain water before beginning a 90 mile traverse across the waterless plain known as the Jornada del Muerto [lit. Journey of the Dead Man]. Tamarón goes on to report that the paraje, or camp ground, at Doña Ana was "frightening, and the danger one runs there increases this aspect, for most travelers are attacked by infidel Indians [Apaches], which is a very frequent occurrence at that place" (Adams 1953:199). Despite its dangerous reputation, Tamarón passed the night peacefully at Doña Ana and continued northward toward the village of Tomé (Adams 1953:199; see also Griggs 1930:19 regarding the dangers of Doña Ana). Tamarón's chronicle indicates that Doña Ana had no permanent settlement, a conditions that persisted at least as late as 1766 according to LaFora's description of his traverse of the Rio Grande valley (1967:84-86).

Colonization of the El Paso District.

The valley of the Rio Grande below El Paso del Norte (current-day Ciudad Juarez) provided the most significant way-station on the long royal road from the silver mining districts of north-central Spain to the distant province of New Mexico. A Franciscan mission was established at El Paso del Norte and was joined by a military presidio in 1681. Refugees from the 1680 Pueblo Revolt in northern

New Mexico established four villages in the valley below El Paso over the next two years. The Spanish village of San Lorenzo and the Pueblo of Senecú now stand in Mexico, while the Pueblos of Socorro and Ysleta are now in Texas. While some refugees returned north in the reconquest of 1693, all five villages survived, growing by the mid-1700s to a total population of approximately 5,000 (Ortiz 1979:336; Reps 1979:57, 80, 106; Hall 1989:145).

Spanish colonial initiatives after 1759, known as the Bourbon Reforms, sought to increase revenues to the Crown by improving defenses and establishing peace on the norther frontier of New Spain, as well as by fostering new settlements, economic development and trade. Selective peace treaties with Apache bands often provided for government rations in return for an end to raiding. A cordon of frontier presidios was also developed roughly along the current U.S.- Mexico border. A second presidio was established below the refugee villages at San Elizario between 1789 and 1790. Protected by the El Paso presidio on the north and San Elizario on the south, the population of the valley climbed to about 8,000 on the eve of Mexican Independence in 1821, straining the agricultural capacity of the area. Dominated by a small Spanish Creole elite, local Franciscans and military leaders, the bulk of the population were Hispanicized Pueblo and nomadic Indians, and mestizos. The Santa Teresa and Bracito Grants were issued late in the Spanish period north of the narrow eight-mile-long pass (El Paso del Norte) that separated the existing settlements from the Mesilla Valley. They proved impossible to occupy permanently in the face of Apache raids (Hall 1989:110-115, 134-147; Reps 1979:42, 57; Bowden 1971:11-24, 85-93; Wilson et al. 1989:13-15).

The El Paso district, which had long been administered by New Mexico, became part of the state of Chihuahua with Mexican Independence. The government of the new republic instructed each state to adopt legislation to encourage and regulate colonization of unoccupied lands. The four areas designated for settlement under the colonization law adopted at the state capital of Ciudad Chihuahua in 1825 all fell in the El Paso District. These included the Mimbres River near present-day Silver City, NM, the Bracito tract and the upper part of the Rio del Norte northward to the Mesilla Valley, the Sacramento Mountains 75 miles northwest of El Paso, and "the old Presidio of San Elzerio [sic] and the lower part of said Rio Grande del Norte" (Reynolds 1895:132-133).

Before colonization could commence, a great flood of 1828 shifted the course of the Rio Grande for thirty miles below El Paso, washing out diversion dams and irrigation ditches (acequias). At the same time, Mexico's political and economic organization was deteriorating. Unable to sustain rations to Apache bands, for instance, the Mexican government attempted a policy of extermination by placing a bounty on Apache scalps. This instead initiated a guerrilla war that would last through the initial settlement of Doña Ana, the subsequent American occupation in the 1850s, and well into the 1880s. With the productive capacity of the valley below El Paso damaged, the burgeoning population, nevertheless, was held in check for another decade by Apache raiders. The colonization of Chihuahua's northern frontier envisioned in 1825 would not begin until 1843 at Doña Ana (Hall 1989:160-163; Bowden 1971:66-67; Reps 1979:117-125).

Settlement during the Mexican Period: 1839-1848

The petition to found the village of Doña Ana was submitted to Mexican authorities in 1839 (SOI 1874:4). However, the impetus for its establishment can be traced to a series of events that occurred in El Paso, Texas, in 1828. In this year, the Rio Grande experienced a tremendous flood with discharges estimated by some at upwards of 100,000 cubic feet per second (Carter 1953:4). This flood event resulted in overbank flooding across almost the entire floodplain of the Rio Grande between the settlement of Tomé,

south of Albuquerque, downstream through the entire El Paso Valley. The immediate impact of this flood event on Mexican settlements included short-term famines, destruction of towns and villages, destruction of irrigation systems, and widespread population dislocations. The longer term, and more significant, impact of this flood was erosion and loss of substantial amounts of agricultural cropland throughout much of the El Paso valley. As a consequence, the residents of the Lower Valley of El Paso no longer had the means to support themselves.

It is impossible to comprehend the impact of the 1828 flood and the subsequent difficulties faced by settlers in El Paso, as well as other parts of the region. Some sense of their desperate plight can be gleaned from the initial application for grant lands at Doña Ana (SOI 1874:50-51):

> Impelled by the scarcity of lands which we have experienced since the year 1828, from the freshets of said river [Rio Grande] carrying off and rendering useless more than half of the small quantity we previously cultivated, we find ourselves obliged, in order to subsist ourselves [sic] and our families, to apply anew to your honor, representing with all earnestness that you be pleased to make of this petition such disposition as you shall deem opportune, to the end that with the utmost dispatch what shall be deemed proper for the relief of our calamitous necessity may be determined for us. . .Harassed by the want that afflicts us, we consider the same [supplies normally provided to new settlers] as furnished, being content with only the grant that we ask, and that a general benefit may result from this new settlement to the nation, employing in this way the labor of its citizens and establishing measurably a bulwark against the barbarous tribes that surround us on this frontier. . .

There were originally 116 petitioners in 1839 for lands in this grant, almost all of whom came the pueblo of Senecú del Sur near El Paso. In October of 1840, another 32 individuals from Senecú petitioned the governor in El Paso for lands at Doña Ana (SOI 1874:56). It is not clear from existing documents whether their petition was honored. Finally, in 1843, an additional 58 individuals from El Paso again petitioned the prefect in El Paso for lands in Doña Ana (TANM Reel 21, Frames 975, 980). Apache depredations prevented actual colonization until 1843 (TANM Reel 35, Frame 285, 429).

Why, in light of the ongoing warfare with the Apaches, was Doña Ana established at the far north end of the Mesilla Valley, fifty miles from El Paso del Norte? Spanish traditions and Chihuahua's colonization law prohibited settlement on already allocated land. Although abandoned for at least a generation, the heirs to the Bracito and Santa Teresa Grants might have contested a new grant at the southern end of the valley. But the Doña Ana grant was pushed even further north, leaving unallocated land in middle of the Mesilla Valley. One can speculate that some among the El Paso elite may also have had their eyes on the valley. A community land grant, such as Doña Ana, was designed to form a bulwark against Indian attack. It offered the landless poor of a settled area an opportunity to own land and, thereby, move up the social ladder. These peons were often joined by a few families of somewhat higher standing who welcomed the opportunity to move up in status by becoming the leaders of the new community, and thereby receive the honorific title, Don. By braving the threat of attack, such settlers made the intervening lands safe for development, which were often taken up by the regional elite in the form of private or individual grants. This pattern would not be played out in the Mesilla Valley, however, for the U.S.-Mexican War and annexation to the U.S. brought a new set of forces into play.

Correspondence from 1842 reveals that settlers, fearing Apache attacks, had failed to move to Doña Ana (TANM Roll 21, Frame 945). Initial efforts to colonize what became known as the Doña Ana

Bend Colony Grant (alternatively El Ancón de Doña Ana) occurred in 1843. Only 33 of the original petitioners moved to Doña Ana and their initial efforts were not particularly auspicious (TANM Reel 35, Frame 285). Almost immediately after they arrived, they petitioned the governor in El Paso for troops and arms to protect the village from Apache raids (SOI 1874:70, 73). A subsequent inspection report in August, 1843, revealed that, although the number of settlers had dwindled to only fourteen men, they had managed to produce about 1200 fanegas, about 1800 bushels, of crops including corn, beans, cotton, and vegetables (SOI 1874:73; TANM Reel 35, Frame 446).

By 1844, there were a total of 68 families at Doña Ana and the total number of inhabitants had risen to 261 (SOI 1874:81). Family size averaged about 3.8 individuals. The village was composed of 166 adults and 95 children. The number of males vastly exceeded the number of females as indicated by an overall male:female sex ratio of 1.46 (SOI 1874:81). The 1895 deposition of Pablo Melendres provides some indication of the difficulties faced by the villagers (TANM Reel 35, Frames 599-600):

> The custom among the people was that a body of thirty men would go out and work in the fields together, and a body of thirty men would remain at home to take care of the families, and a signal of the presence of the Indians was a gun-shot [sic]; it was terrible there in those times. I was 10 and 12 men [were] shot down right around there, and in the town itself. . .Besides this there was a garrison of troops that belonged to the Mexican Government [sic] also; there were fifteen of the troops and one official Lieutenant. Two of the soldiers who took care of the horses for the troops were shot by the Indians and the Indians also carried off the horses; this took place within two hundred yards of the town.

Origins of the Doña Ana Plan.

The constellation of planning and architectural characteristics established at Doña Ana can be summarized as follows:

(a) settlement by an organized company of pioneers,
(b) community construction and maintenance of an irrigation ditch,
(c) a rectangular grid of fields,
(d) a village consisting of a smaller grid of streets forming square blocks each subdivided into four square lots,
(e) a public plaza with adjoining lots reserved for a church,
(f) the orientation of the corners field and street grids to the points of the compass,
(g) location of the village above the irrigation ditch and flood plane of the valley,
(h) a church with a transverse clerestory window oriented to the southeast,
(i) flat-roofed adobe houses with single file and L-shaped plans that combine with walls and fences to form private courtyard-compounds, and
(j) house compounds defining streets as walled corridors.

This characteristic set of features might be called the Doña Ana Plan given its importance in the subsequent organization of colonies throughout southern New Mexico. The plan combined the regulations issued for the grant by the Chihuahua state government, decisions made on site by the Prefect of El Paso, and the subsequent modifications developed by settlers to the village's layout.

In July of 1840, the governor and legislature of Chihuahua approved the Doña Ana grant, and Jose Rodrigo Garcia, director of that state's Geographic Bureau, issued a detailed set of twenty-five regulations to guide the prefect of El Paso del Norte in establishing the settlement. The settlers were to build and maintain a diversion dam and acequia. The community would be governed as a municipality under an alcalde (administrative justice) and alternate appointed by the prefect. Each head of household would receive afield 780.5 varas square (roughly 2150 feet square); single men, a rectangular field half that size. Within the village, the prefect was to "divide it off in squares of one hundred varas in length and fifty in breadth, with streets between of twelve and a half varas in width." "In the most central part of the latter," Garcia continued, "there will be taken four squares; two that are adjoining lengthwise will form the plaza, and the other two will be appropriated for the town-house, church, and the minister's residence, when their shall be any." This combination of the plaza, church, and municipal building as the civic heart of the settlement was central to the Spanish colonial tradition, although the Laws of the Indies specified a rectangular plaza rather than the square one envisioned by Garcia (SOI 1874: 45-47; Bowden 1971:468).

Delayed by the poverty of the prospective settlers, and the ongoing Indian hostilities, settlement only commenced in the spring of 1843 when thirteen of the settlers under authority from the prefect dug the irrigation ditch, and managed to raise a substantial crop. Then, in January of 1844, Antonio Rey, who as prefect was the leading official for the El Paso district, journeyed up river to place the full company of settlers in possession of the grant. In the reports of his actions that Rey filed with the state government, he describes measuring out the fields in the precise dimensions specified in the 1840 regulations. He next noted that "to form the settlement, I have selected an elevation .... It possesses a fair view, overlooks a large portion of fields . . . ." While this permitted the villagers to surveil their crops, it also placed the village above the flood the Rio Grande, which had demonstrated its destructive power ten years earlier (SOI 1874: 76-78; Bowden 1971:69-70).

For all his precision in noting the use of the appropriate field dimensions, Rey's only detailed observation on the town plan was his designation of a site 100 by 50 varas for the church "situated in the plaza on the side looking south, its boundaries being toward the cardinal points, the public streets of the town" (SOI 1874: 78). This, of course, would be one of the rectangular blocks specified in the 1840 regulations. The orientation of the corners of the plaza and street grid to the cardinal points was Rey's on-site decision. While the old Laws of the Indies had directed that "the four corners of the plaza are to face the four points of the compass," the great majority of Spanish colonial cities actually diverged from this requirement by responding to local topography, or by placing the plaza sides, not the corners, at the compass points. The sides of old Spanish plazas at Santa Fe and El Paso del Norte ran approximately north-south and east-west, although, the 1790 presidio at San Elizario and town blocks consisted of squares with the corners oriented to the compass points. This example may have influenced Rey's orientation of the Doña Ana town and field grids, although this arrangement also complemented the roughly northwest to southeast orientation of the Mesilla Valley at this point (Reps 1979:38).

In 1863, and again in 1873, Guadalupe Miranda, who served as secretary of New Mexico from 1839 to 1843, and succeeded Rey as prefect of El Paso, provided testimony in the adjudication of the Doña Ana grant, stating that he was present when Rey placed the settlers in possession of their land (SOI 1874: 86). According to his 1863 testimony, the original plan called for streets 12 varas wide (33 feet), blocks 100 varas (275 feet) on a side, with each block subdivided into four lots having 50 varas on a side (TANM Reel 21, Frame 1063). He also provided a drawing of Doña Ana's plan in 1846, at a time when he helped administer the grant as prefect of El Paso (Figure 2). The plan is idealized, as plans drawn by bureaucrats from memory or at a distance from the actual site often are. The orientation of his grid differs from that reported by Rey in 1844, and from the current plan of the village. His plaza stands at the middle of the

grid as specified by the 1840 regulations, and in 1846, the intention may still have been to develop the plaza in a central location. But when the church was finally built in the mid-1850s, and the location of the plaza thereby fixed, they were situated in their current location on the southwest side of the settlement, between the main street and the bluff overlooking the fields.

Miranda's square blocks with four lots each also depart from the rectangular blocks with two lots each specified in the 1840 regulations. But since Rey's 1844 settlement reports are mute on this point, we must turn to the current village plan in hope of clarification. Interestingly, the two complete blocks at the heart of the district are not exactly square. They do measure approximately 275 feet (100 varas) wide southeast to northwest as Miranda reports, but, instead, are 310 feet (112.5 varas) wide southwest to northeast. If Rey laid out the village as directed in the 1840 regulations with rectangular blocks 100 by 50 varas, and streets 12.5 varas wide, then the vacation of a street would form a roughly square block, 100 varas in one directions, but 50 plus 12.5 plus 50 in the other - the actual dimensions of these two blocks. If this interpretation is correct, then the narrow blocks southwest of Cristo Rey Street may actually have been laid out in rectangles by Rey in compliance with the 1840 regulations; the next file of seemingly square blocks, actually combining two original blocks and the vacated street between; and the next blocks to the northeast (and for the most part outside the district), are combinations of three to four original rectangular blocks with the intervening streets vacated.

The settlers may be responsible for adjusting the village plan in this way, but their houses pretty much matched what the authorities expected. They built flat-roofed, compound-courtyard houses of the type that had emerged in the Valley of Mexico in the 1500s as the preferred Spanish colonial form, and was carried north by New Mexican colonists in the 1590s (West). Writing the regulations for Doña Ana in 1840, the director of the Geographic Department assumed this ubiquitous form would be used when he specified that the houses should be built "adjoining one to another" (SOI 1874: 46).

The Doña Ana church represents a distinctively New Mexican regional variation on Spanish-Mexican norms. In the churches constructed in northern New Mexico during the first half of the 1600s, Franciscan missionaries and Pueblo workmen translated the Baroque transept dome with its hidden light from above into the modest adobe and flat roofed forms locally available. The flat roof of the church nave is stepped up three or four feet at the transept. Here in the clerestory wall created between the two roof levels, a narrow, horizontal window is inserted. For this light from above to flood the altar during morning mass, New Mexican churches were typically oriented east or southeast. When a mission was established at El Paso del Norte in 1659, it fell under the administration of the New Mexico Franciscans, who built a cruciform, flat roofed church with a clerestory window oriented to the east. This pattern in the El Paso district became even more fixed when another four villages were established in the wake of the 1680 Pueblo revolt by refugees from the north accompanied by Franciscan friars. No alternate forms appeared before the settlers at Doña Ana came to build their church in the mid 1850s--not surprisingly, a cruciform, flat-roofed adobe church with a clerestory window facing southeast across the plaza (Kubler 1978: fig. 177, Wilson et al. 1989:162-164, Reynolds 1895:189).

Influence of the Doña Ana Plan

By the time this final element was set in place, the combination of architectural and planning elements pioneered at Doña Ana was already being utilized in other new settlements. The alcalde of Doña Ana established the communities of Las Cruces and Tortugas on unallocated lands at the southern end of the grant about 1848. Both conformed to approximately eighty per cent of the characteristics of the Plan of Doña Ana described above. These three villages were placed on the American side of the new border

established by the 1848 treaty ending the U.S. - Mexico War (SOI 1874:85-85; Bowden 1971:70-71; Ortiz 1979:337).

The next settlements on the south (and west) side of the Rio Grande below Doña Ana, which remained Mexican territory, became not just an expansion from El Paso del Norte Mexico but also an attempt by the Mexican government to repatriate some of its citizens from northern New Mexico. The new community of Mesilla emerged as the leading settlement of a series of land grants organized by the state of Chihuahua. Mesilla conformed to the pattern established by Doña Ana in all but two regards: it stood on the floodplain of the Rio Grande, and it had long rectangular town blocks rather than square ones. The Gadsden Purchase of 1853 placed the south side of the river, too, in American territory. As a result, the establishment of another ten towns over the next fifteen years would be carried out without formal sanction or direction from Chihuahua. The groups of Mexican-American families who organized to established these communities, nevertheless, adhered to at least half of the characteristics of the Doña Ana Plan, while La Mesa, Colorado (now Rodey), and Tularosa each adopted eight or nine of the ten key features of this plan. Interestingly, La Mesa and Tularosa, although settled by groups organized at Mesilla, employed the square block plan of Doña Ana, not the rectangular blocks of Mesilla. In the twenty-five years following the founding of Doña Ana, the entire Mesilla Valley was occupied, and with the establishment of Tularosa at the foot of the Sacramento Mountains, another area designated by the Chihuahua colonization law of 1825 was reached (Bowden 1971: 9-11, 24-56; Wilson et al. 1989:20-21, 28-29, 120-123).

Settlement During the Early American Period: 1848-1900

Within a few years after Doña Ana was established, it became American territory under the terms and conditions of the Treaty of Guadalupe-Hidalgo (1848). According to John Bartlett, Doña Ana in 1851 was (1965: 211-212):

> . . .a small town of five or six hundred inhabitants, and stands upon a spur of the plateau, fifity or sixty feet above the bottom lands [sic], thereby commanding a wide prospect of the adjacent country. It has been settled but a few years, and was selected on account of the broad and rich valley near, and the facilities that existed for irrigating it. Its houses are mostly of a class called jacales, i.e., built of upright sticks, their interstices filled with mud, though a better class of adobe buildings have just been erected along the main street, for the occupation of the military, and for places of business. The central position of Doña Ana, and its fine lands, led to its selection for a military post. At the time of my visit there were two companies of United States troops here under the command of Major Shepard.

In an inspection report regarding military posts in the territory, Col. George McCall (1851:20) found that there were 54 dragoons and 43 infantrymen at the garrison in Doña Ana (see also 1968:166). Commanded by Major Steen of the 1st Dragoons, this post was deemed by McCall to be "in better order than any I have seen in this [military] department" (1968:167) and was quartered in rented housing along the main highway through Doña Ana (1968:168). The narratives of Bartlett and McCall clearly establish that the adobe buildings still standing along the main street of Doña Ana were constructed sometime prior to 1850. McCall also found about 3,500 acres of land under cultivation around Doña Ana (1851:7) and one trooper, Philip Ferguson, recalled that the village in 1847 consisted of 150 families (Garcia 1986:79).

Military expeditions suveying possible routes for a transcontinental railroad line are the next source of information about Doña Ana. Capt. John Pope prepared the earliest detailed map of the Mesilla Valley in 1854 and included a relatively detailed, albeit probably schematic, layout of the village (Figure 3).

The plan of the 1854 settlement is relatively compact and conforms to Simmons' (1969:13) description of a plaza. Plazas were, as Simmons notes, most often constructed for defensive purposes. One of the original settlers, Pablo Melendres, referred to the original village in an 1897 deposition as a "plaza" (TANM Reel 21, Frame 1077). Still other evidence suggests that the village of Doña Ana was concerned with defense (see also McCall 1851:15). For example, Antonio Rey's 1844 description of the settlement indicates (SOI 1874:77):

> At the mouth of the acequia, **although up to this time danger does not threaten, a sufficient palisade is necessary for the greater protection which can be made opportunely** (emphasis added)

Finally, Taylor (n.d.) suggests that the earliest oratorio [lit. a private place for prayer or Mass] also functioned as a torreon [lit. round fortified tower] for defense of the village.

Pope's accompanying text of his survey goes on to describe Doña Ana as (1854:6) "The oldest town in this part of New Mexico is Doña Ana, which, although settled as early as 1842, is nevertheless the least populous and thriving of the villages I have named." The smallest village to which he assigns a population estimate, Santo Tomas, had less than 300 inhabitants. Although Pope indicates that the Doña Ana **district** contained upwards of 600 residents, his comments on the village proper suggests that, even in 1854, Doña Ana contained less than 300 residents. According to documents complied by Taylor (n.d.), Pope's survey coincided with the 1852 construction of the first (and still standing) church in Doña Ana, Yglesia de Nuestra Señora de Candelaria. Although Doña Ana was the first village in the Mesilla Valley, it was rapidly eclipsed by the towns of Las Cruces and Mesilla. This was due to a variety of factors including, notably, the impact of international treaties, the proximity of troops, and the arrival of railroads.

After the Treaty of Guadalupe-Hidalgo was concluded in 1848, Doña Ana fell on the American side of the Rio Grande, while Mesilla remained in Mexican territory. Many Mexicans did not wish to become U.S. citizens and, consistent with the terms of Article 8 of the treaty, relocated to Mesilla. It is estimated that 60 Mexican families, most of whom were from Doña Ana, immediately moved to Mesilla (Garcia 1986:82, WPA 1940:7). This contributed to a decline in the population of Doña Ana village and a corresponding increase in the population of Mesilla (Johansen 1948:51). Indeed, it is estimated that almost half the residents of Doña Ana left for Mesilla in 1848 (WPA 1940:7). By 1852, about 2,500 individuals resided on the west (right) bank of the Rio Grande in Mesilla (Milton n.d.:18, WPA 1940:8). After the Gadsen Purchase was concluded in 1853, Mesilla, too, became U.S. territory and this event was accompanied by the move of still other residents further south into Mexico. The village of Doña Ana was made the county seat in 1852 for the newly-established New Mexico county of Doña Ana, but, within the year, the county seat was moved to Las Cruces, further contributing to Las Cruces' importance (WPA 1940:3).

Second, the ascendance of Mesilla and Las Cruces was due, at least in part, to the protection afforded to settlers by the U.S. Army at Ft. Fillmore, established near Las Cruces in 1851 (Griggs 1930:53-54, Wilson 1975:38). The garrison at Ft. Fillmore consisted of troops withdrawn from Doña Ana, thereby exposing the villagers to continued Indian depredataions. Ft. Thorn was established near Hatch, north of Doña Ana, in 1853 and garrisoned by troops that had been withdrawn from Ft. Webster in the Mimbres

Valley. Dr. Michael Steck, the U.S. Indian agent, distributed rations to Apaches from Ft. Thorn during the period 1853-1859. As a consequence, Apaches were often observed in and around Doña Ana throughout the 1850s. Indeed, in 1859, Mescalero Apaches camped near Doña Ana were attacked by elements of the "Mesilla Guard", a local group of vigilantes. This event did not, however, prompt any hostilities (Wilson 1975:44). Despite the presence of U.S. troops at Ft. Fillmore, and later at Ft. Selden north of Doña Ana, Indian depredations continued throughout the 1850s and 1860s (Griggs 1930:97-99, McCall 1851:7).

Doña Ana played only a small part in the Civil War. Wilson (1975:48-50) notes that a temporary Confederate hospital was located in the village in 1861. To the north of the village, Ft. Thorn, abandoned in 1859, was briefly regarrisoned with Confederate troops in 1861. At the end of the Civil War, in 1865, a new Army post was established at Ft. Selden north of Doña Ana near Radium Springs, NM (Wilson 1875:71).

In 1868, the U.S. Court of Private Land Claims confirmed the 35,399.017 acres of the Doña Ana grant, including the village of Doña Ana proper (Milton n.d.:8). A series of maps of the village of Doña Ana were prepared in 1884 and again in 1901 to support the residents land claims against the U.S. government. The 1884 map does not show any details about the village (Figure 4). However, it clearly shows that lands surrounding Doña Ana remained largely undeveloped and consisted of cottonwood **bosques** [lit. woodlands]. Originally constructed in 1844, the Doña Ana acequia had, by this time, become the acequia madre [lit. mother ditch] supplying water to the much larger towns of Mesilla and Las Cruces.

Finally, the arrival of the Atchison, Topeka, and Santa Fe Railroad in 1882 hastened the ascendance of Las Cruces at the expense of both Doña Ana and Mesilla (WPA 1940:15). A census of village residents in 1896 revealed that only 477 individuals resided in Doña Ana (TANM Reel 35, Frames 462-470). While this represents a 79% increase in a 52 year period, Las Cruces was, in the meantime, rapidly approaching a total population of 2,500.

Doña Ana appears only infrequently and indirectly in late nineteenth century documents. In 1884, the utopian community of Shalam was founded west of the bend in the Rio Grande lying opposite the village (Wilson 1975:109). Shalam operated for only 16 years, failing in 1900, but impacted Doña Ana primarily through land purchases and hiring of local labor (Garcia 1986:47-49, 51).

Twentieth Century Settlement: 1900 - present

It is difficult to understand the current structure of Doña Ana village without knowing its religious history. Although all of the original colonists were Catholic (Garcia 1986:65), Protestant missionaries converted upwards of 50 percent of the villagers to the Methodist faith beginning in the late mid-1880s (Garcia 1986:57, 71). Much of the motivation for converting to Methodism appears to have revolved around the fact that Methodists stressed education to a much greater extent than did their Catholic counterparts (Garcia 1986:58). This religious schism has been reflected in social and political relationships, as well as the village's design, until modern times (Garcia 1986:70-71, 83).

In particular, Garcia's analysis (1986:9-15) indicates that Methodist converts were the largest landowners in the village. Notable among the Methodist landholders were such prominent families as Cuarón, Garcia, Ledesma, Flores, Montoya, Chavez, Costales, and Melendrez (Garcia 1986:9). From an architectural standpoint, this religious division led to geographic segregation of Catholic and Methodist families. Specifically, at least through the late 1940s, the older core area of the village consisted primarily of Catholic residents, while the more outlying areas contained Methodists (Garcia 1986:10, 75). While perhaps accidental, the geographic segregation of these two religious groups coincides with a pronounced

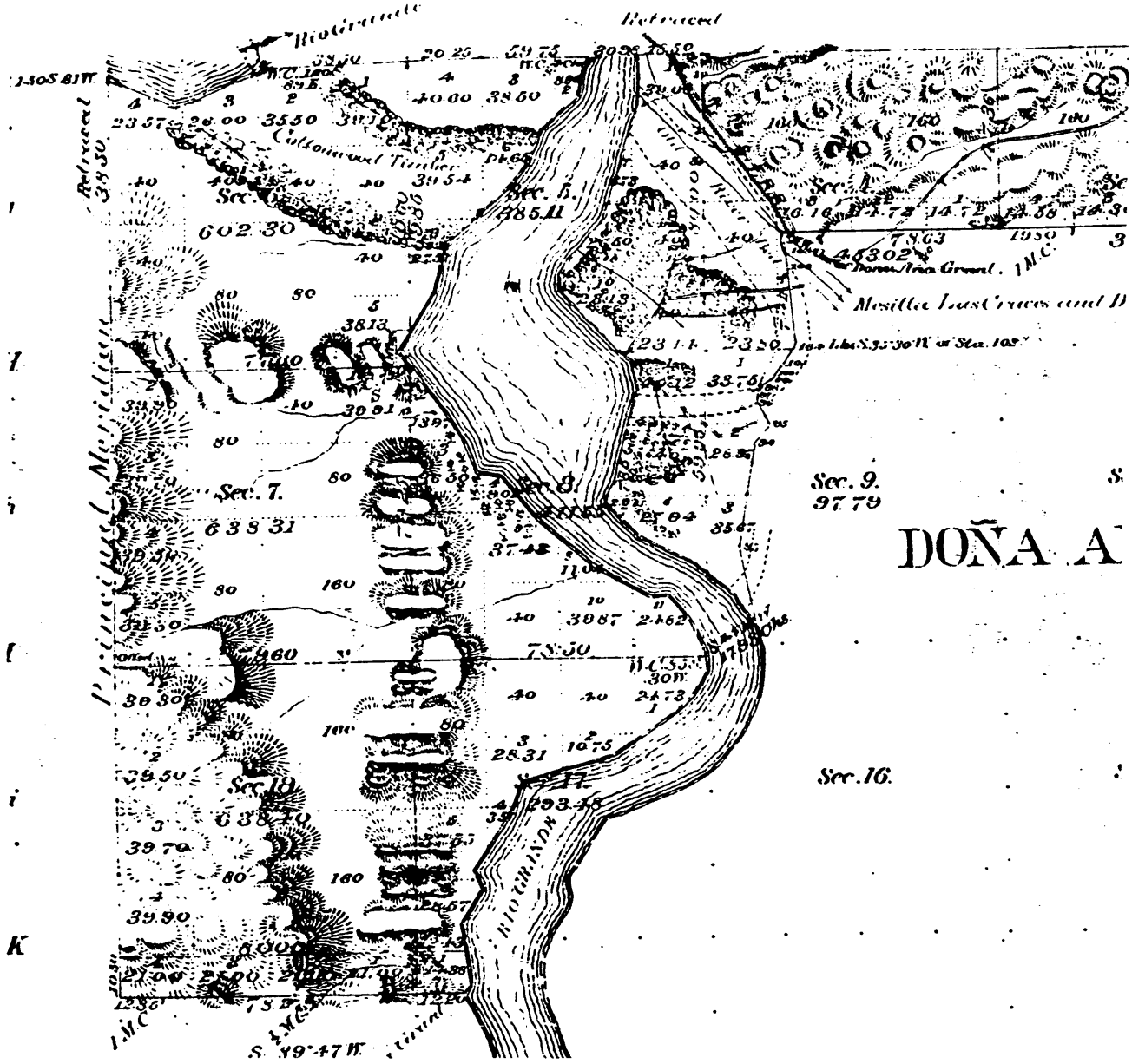


Figure 4. Extract from 1884 GLO Map of the Doña Ana Bend Colony Grant.

spatial shift in architecture across the village limits (see additional discussion below). Outmigration of many Methodists began in the late 1940s, culminating in the demolition of the Methodist church in 1975 (Garcia 1986:75-76). As a consequence, almost all of the villagers today are Catholics (Garcia 1986:85).

By 1901, another GLO map (GLO 1901b) clearly shows a northward expansion of the village limits in the intervening 47 years following Pope's 1854 survey (Figure 5). According to this map, the number of structures in the village had remained somewhat stable at approximately 20 buildings. This implies that, while the population did not dramatically increase, the layout of the village had become more dispersed compared with the layout observed by Pope in 1854. A more detailed map (Figure 6) based on oral interviews with elderly residents suggests that the village of Doña Ana contained about 40 buildings in the early 1900s (Garcia 1986). Jay Turley's field notes from a 1901 survey indicate that the Doña Ana Bend Colony Grant included both agricultural lands along the Rio Grande, as well as pastures located in the uplands east of the village (GLO 1901a:302-303). In 1907, the U.S. government conveyed title to the Doña Ana Bend Colony lands to the heirs of original grantees (Garcia 1986:21).

A detailed survey of lands in and adjacent to Doña Ana was completed by the U.S. Reclamation Servic, now the Bureau of Reclamation, in 1915 (Figure 7). As this map illustrates, most of the holdings in the village are approximately the same size as the original allotments to families and subdivision of grant lands does not seem to have progressed to any substantial degree (USRS 1915). According to a survey of the community by Perkins (1914:np), approximately 85 Anglos and 59 Mexicans farmed along the Doña Ana acequia, with a total of 5584 acres under cultivation.

The overall population of the village of Doña Ana, as well as the geographically-larger U.S. Census District of Doña Ana, remained stable throughout most of the twentieth century. Population size estimates were obtained from decadal U.S. Census figures for the period 1850-1940 and from 5-year census estimates presented in Bureau of Reclamation Project Histories (Figure 8). These data indicate that the village's population fluctuated between 300 and 750 individuals over the period between 1920 and 1955. The largest village population occurred the 1920s and 1930s. Since the 1930s, the village's population has declined by almost 40 percent.

Throughout most of the twentieth century the village's population has remained predominately Mexican-American (Johansen 1948:60). Households have increased in size to an average of 4.4 individuals (Johansen 1948:60), slightly higher than the size estimated for the mid-1800s. As in the 1800s, most of the structures in the village of Doña Ana are constructed of adobe. Older structures, and especially those that have not been remodeled, averaged about three rooms per house (Johansen 1948:70-71). Relying on aggregate statistics for a number of villages, including Doña Ana, Johansen found that most households in the 1930s had resided in these villages for an average of about 31 years. These data, combined with population size estimates, underscore the persistent rural character of Doña Ana's residents throughout much of the twentieth century. This stability is also reflected by relatively few changes in land-use patterns over the past 80 years. A comparison of land ownership maps from 1960 (Figure 9) with those presented earlier from 1915 (Figure 6 above) confirm that land-use patterns have remained more or less constant throughout the village's history.

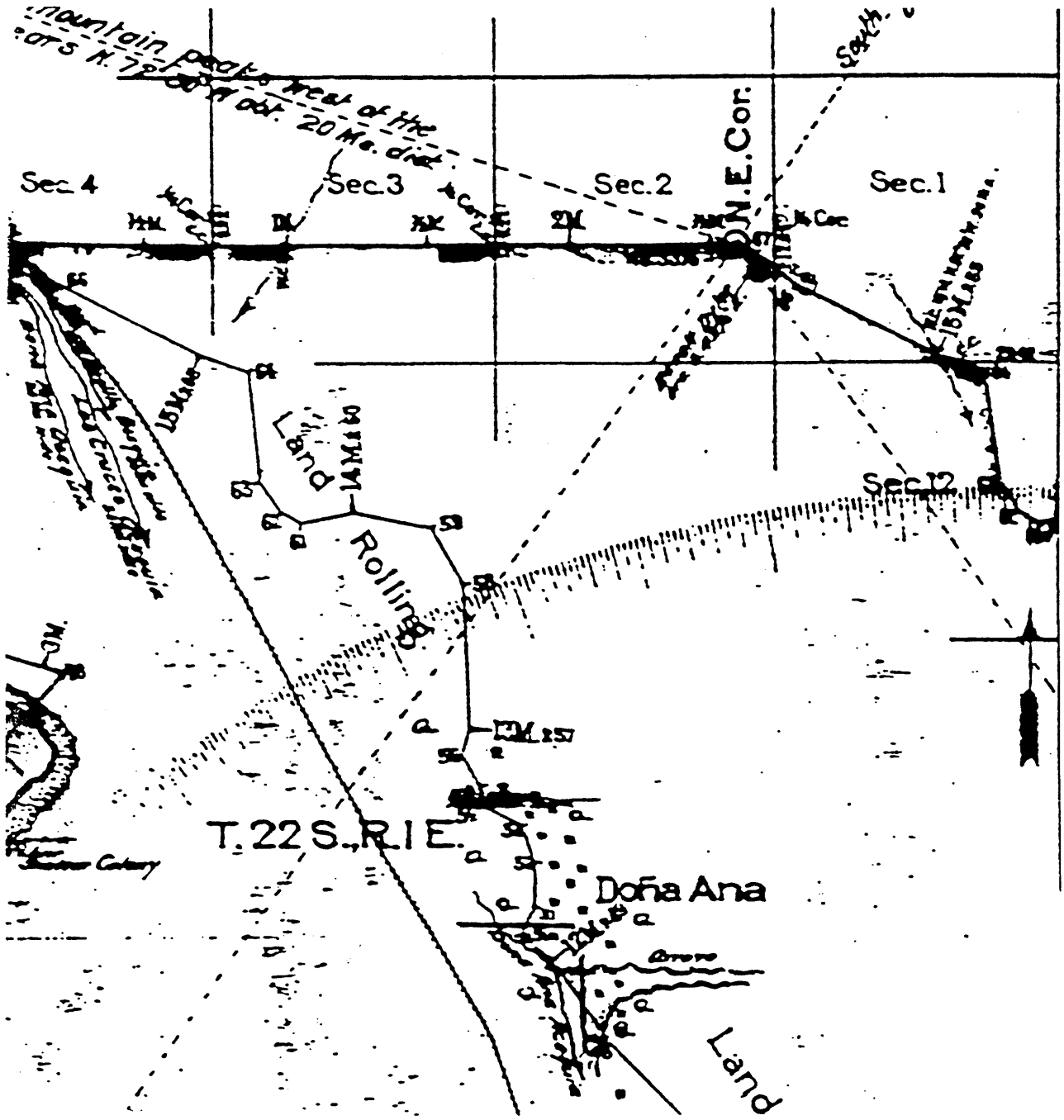


Figure 5. Extract and Blow-up of 1901 Turley Map of Doña Ana Village.

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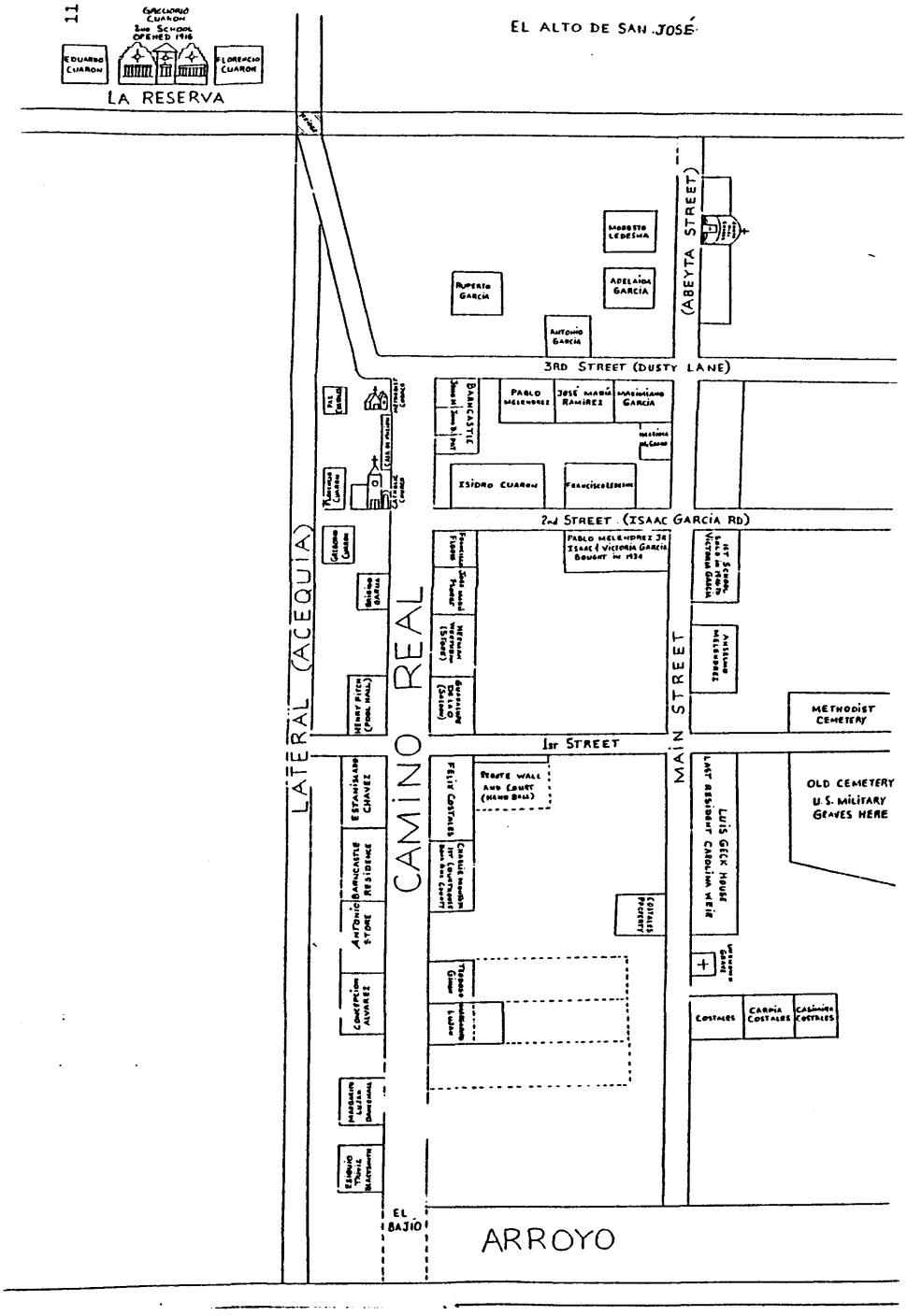

Figure 6 . Plan of Doña Ana Village in the Early 1900s (After Garcia 1986).

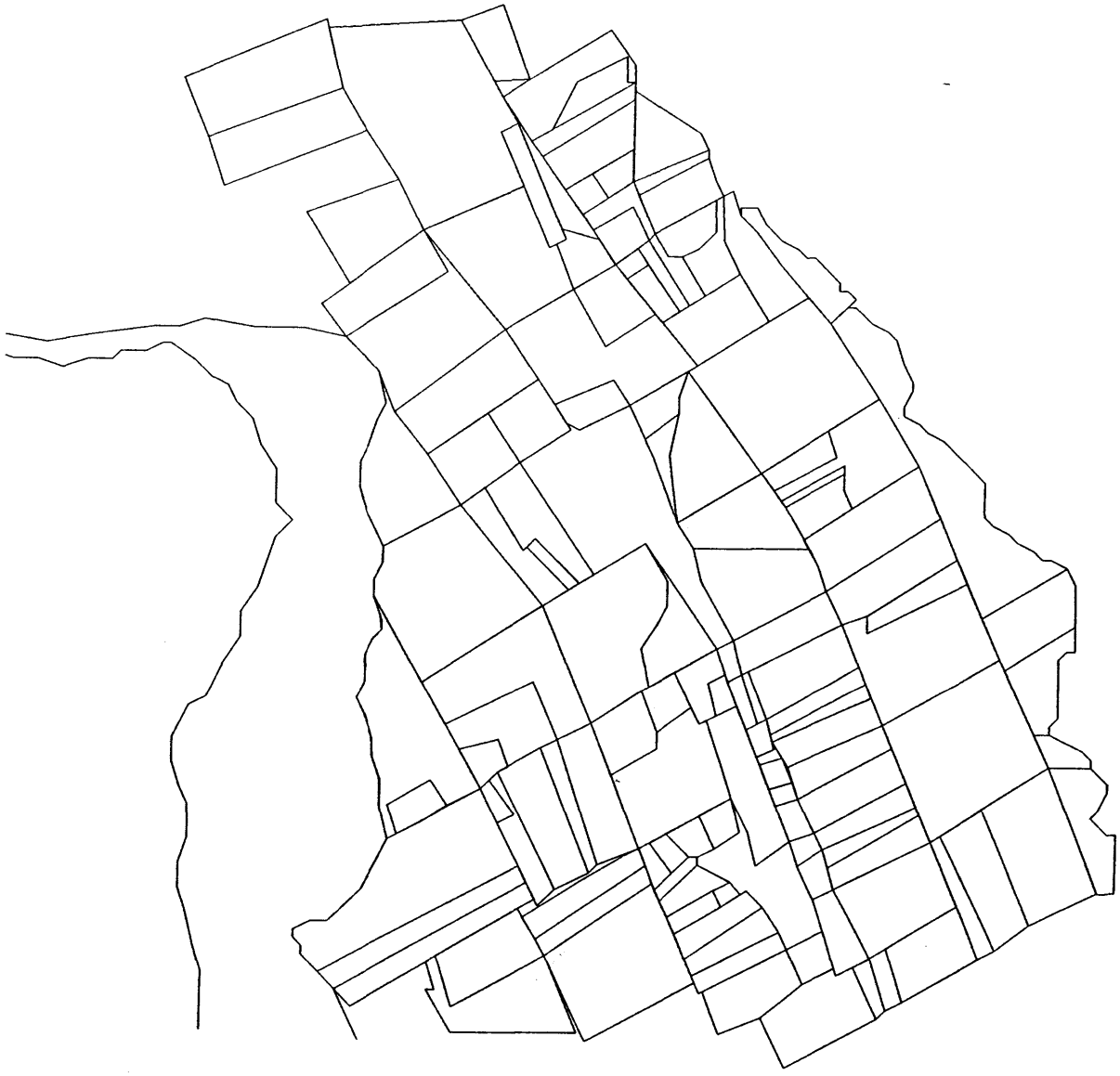

Figure 7. Blowup Extract of a 1915 U.S.R.S. Map of Doña Ana.

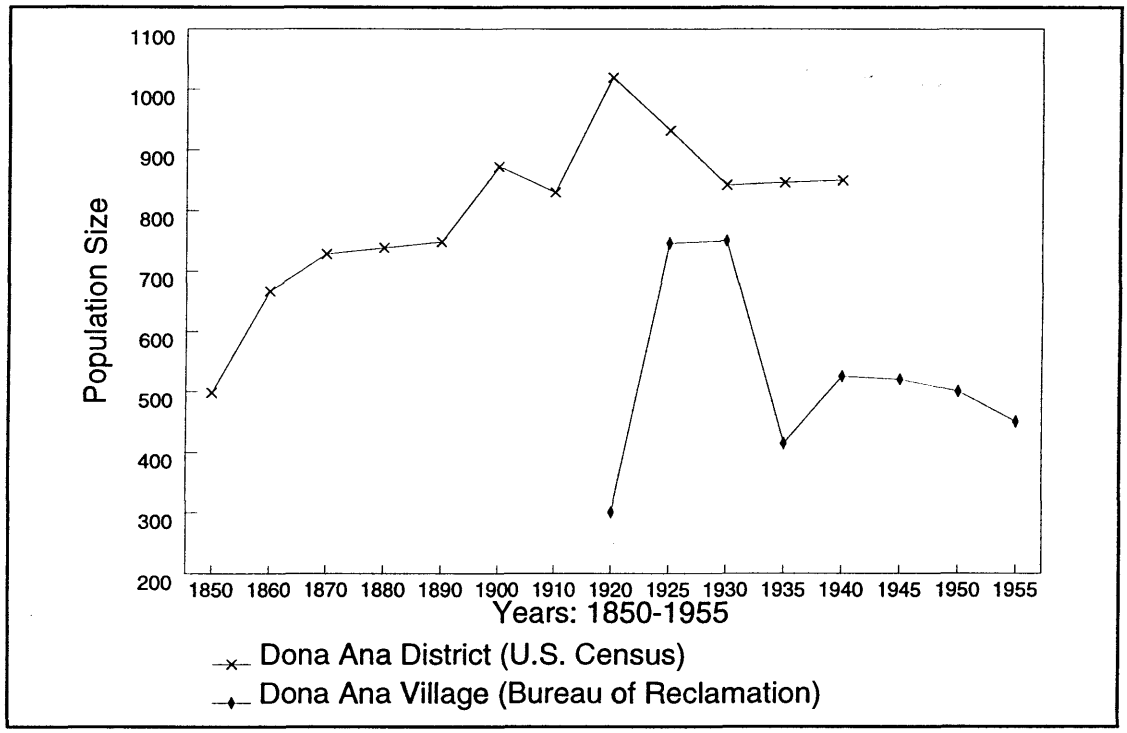

Figure 8. Long-term Population Fluctuations: Doña Ana Region.

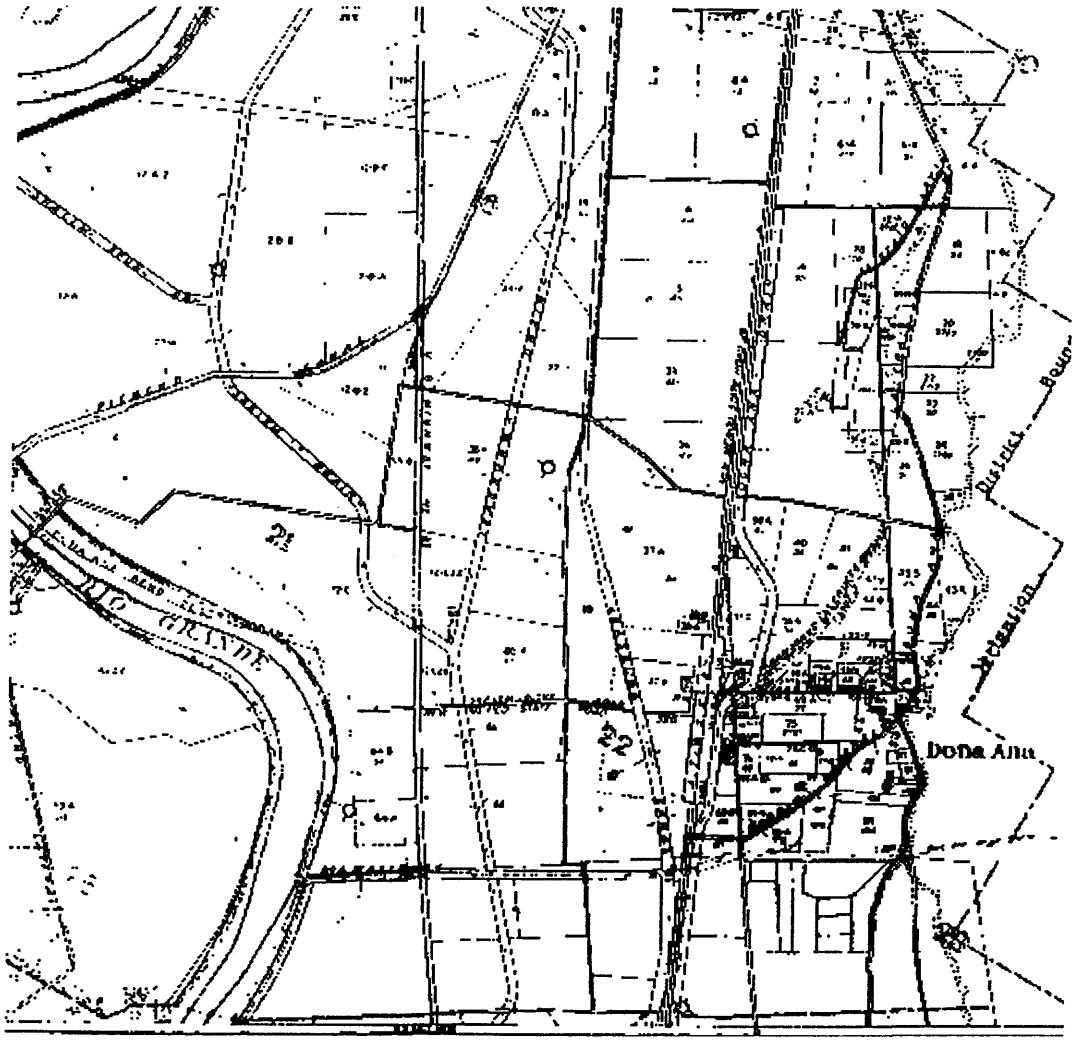

Figure 9. 1960 Land Ownership Map of Doña Ana Village.

Period of Significance

The period of significance for the Doña Ana village historic district is 1843-1940. In 1843, the first Mexican settlers established the village of Doña Ana, constructing dwellings, clearing fields, and constructing an irrigation system that provided water to almost all of the Mesilla Valley until the Bureau of Reclamation (formerly the U.S. Reclamation Service) constructed the Leasburg canal in 1912. A large number of structures in the historic district date from the earliest settlement. Another, larger subset of buildings in the village were constructed around the turn of the century and subsequent modifications (i.e., room additions and stuccoed exteriors) of structures occurred prior to 1940.

Areas of Significance

An assessment of the historic resources of south central New Mexico prepared for the state Historic Preservation Division, including input from public meetings and a panel of scholars expert in the area, identified Doña Ana as the single most important historic community not on the state and national historic registers (Wilson et al. 1989). In the best account of the Mexican settlement of this area, Spanish and Mexican Land Grants in the Chihuahuan Acquisition, Bowden (1971) argued that:

> It undoubtedly took great courage for the members of the Doña Ana Bend Colony to move from the security of El Paso del Norte to that isolated outpost in the middle of hostile Indian country. However, through their efforts the nucleus was formed for the ultimate settlement and development of the entire Mesilla Valley.

As such, Doña Ana is eligible for the National Register under criterion A. Indeed, the identification, for the first time in this nomination, of a constellation of planning and architectural features that crystallizes the Doña Ana Plan and the extent of its impact on subsequent communities further demonstrates its significance in the broad patterns of the history of the American Southwest (Wilson et al. 1989:243; Bowden 1971: 66-67).

The core area of Doña Ana village being nominated here is also eligible for inclusion on the National Register of Historic Places under Criterion C. Specifically, the core area of the village of Doña Ana has undergone relatively few architectural modifications since its founding in 1843. Unlike other Mexican villages in the region, notably Mesilla, NM, it has experienced little or no commercial development since its founding. Most of its structures date to the nineteenth and early twentieth centuries. Most were constructed of traditional materials using traditional methods (i.e., hand-made adobe brick). Most have continued to be used as residences throughout the occupational history of the village. Indeed, the buildings and lots included in this nomination have not been radically modified from the allotments given to the original Mexican colonists. The streets in the core area of the village, while paved, conform to the layout originally established in 1844 and, possibly, adjusted in the very early years of the colony.

The mid-nineteenth century Catholic Church, Yglesia de Nuestra Señora de Candelaria, is already on the National Register. This church is the focal point of the village and is currently undergoing renovation. Specifically, deteriorated adobe in the original walls is being removed, the bricks are being recycled to manufacture more new bricks from original adobe, and the walls are being rebuilt. This massive effort, completed largely by local residents, is specifically designed to preserve the historic character of the village.

Finally, the surrounding region has remained agricultural in character and is typified by large fields. The village's residents continue to irrigate their fields using a canal whose alignment follows that of a canal originally constructed in 1843.

In summary, Criterion C requires that a nominated property or district embody the distinctive characteristics of a type, period, or method of construction. Doña Ana contains distinctive characteristics of a compact, plaza-type village layout consistent with Mexican period defensive village designs, its adobe buildings are representative of nineteenth and early twentieth century Hispanic construction techniques, and the overall setting of Doña Ana village is typical of rural agrarian communities that were once common throughout southern New Mexico. Consequently, Doña Ana represents a significant and distinguishable example of a traditional, rural, agrarian nineteenth century Hispanic village in southern New Mexico.

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SECTION 10 - LEGAL DESCRIPTION

The proposed Doña Ana village historic district is situated in southern half of Section 14 of Township 22 South, Range 1 East (NMPM) on the U.S.G.S. Doña Ana (7.5') quadrangle (rev. 1994). The village is near the northern limits of the Doña Ana Bend Colony Grant.

Specific Universal Transverse Mercator Grid (UTMG) coordinates defining the boundary of the proposed historic district are shown in Table 1 below. These boundaries include the core area of Doña Ana village as described in Section 7. Figure 10 below shows the configuration of the proposed historic district boundaries, while Figure 11 shows these boundaries transferred onto the U.S.G.S. Doña Ana, NM (7.5') quadrangle.

Table 1
UTMG Coordinates of Doña Ana Historic District

Point	Easting	Northing
A	329060	3584650
B	329210	3584420
C	329280	3584440
D	329250	3584530
E	329310	3584560
F	329210	3584750
G	329200	3584860
H	329290	3584930
I	329320	3585000
J	329280	3585050
K	329220	3585020
L	329240	3584960
M	329150	3584930
N	329180	3584850
O	329080	3584780
P	329120	3584680
Q	329060	3584650

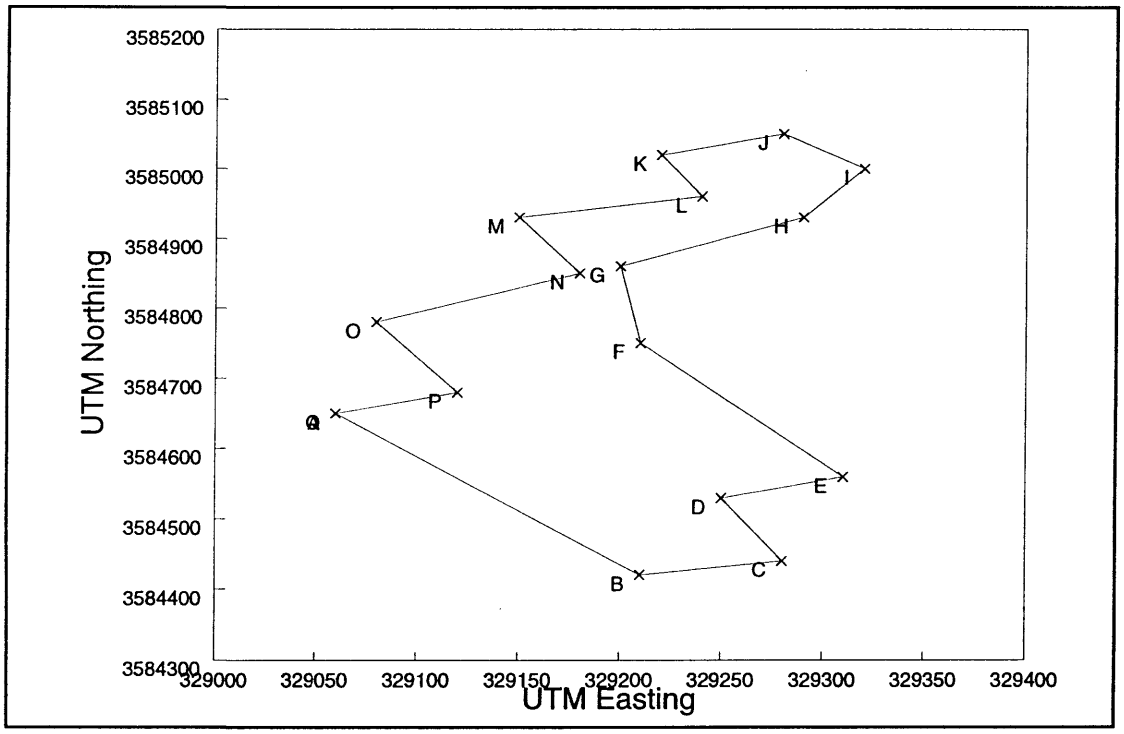

Figure 10 - Map Showing UTMG Boundaries of Doña Ana Historic District.

Boundary Justification and Description

The perimeter of the Doña Ana Village Historic District is defined in a way to maximize the number of contributing structures within the District boundary, while minimizing the overall number of non-contributing buildings. Accordingly, the Doña Ana Village Historic District boundaries are highly irregular and reference to Figure 1 will assist in defining the district boundaries.

Running in a counterclockwise direction, and beginning at the western margin of the district defined by the Doña Ana acequia, the perimeter runs (1) east along the margins of the Doña Ana arroyo, (2) then north along Cristo Rey to the junction of Cristo Rey and Gutierrez Street, (3) then east along Gutierrez Street to Abeyta Street, (4) then north along Abeyta Street to a point approximately 250 feet south of State Road 320, (5) thence east approximately 200 feet, (6) then north approximately 360 feet crossing State Road 320, (7) then east approximately 425 feet, (8) then north approximately 75 feet, (9) then west approximately 375 feet to Abeyta Road, (10) then south along Abeyta road to the southern edge of State Road 320, (11) then west along the southern edge of State Road 320 about 500 feet, (12) then south about 450 feet, (13) then east about 175 feet, (14) then south about 100 feet to the northern edge of Dusty Road, (15) then west along Dusty Road to the junction with Cristo Rey, (16) then south along Cristo Rey approximately 200 feet, (17) then west approximately 100 feet, (18) then south along the Plaza (#55), (19) then west to close the perimeter at the Doña Ana acequia.

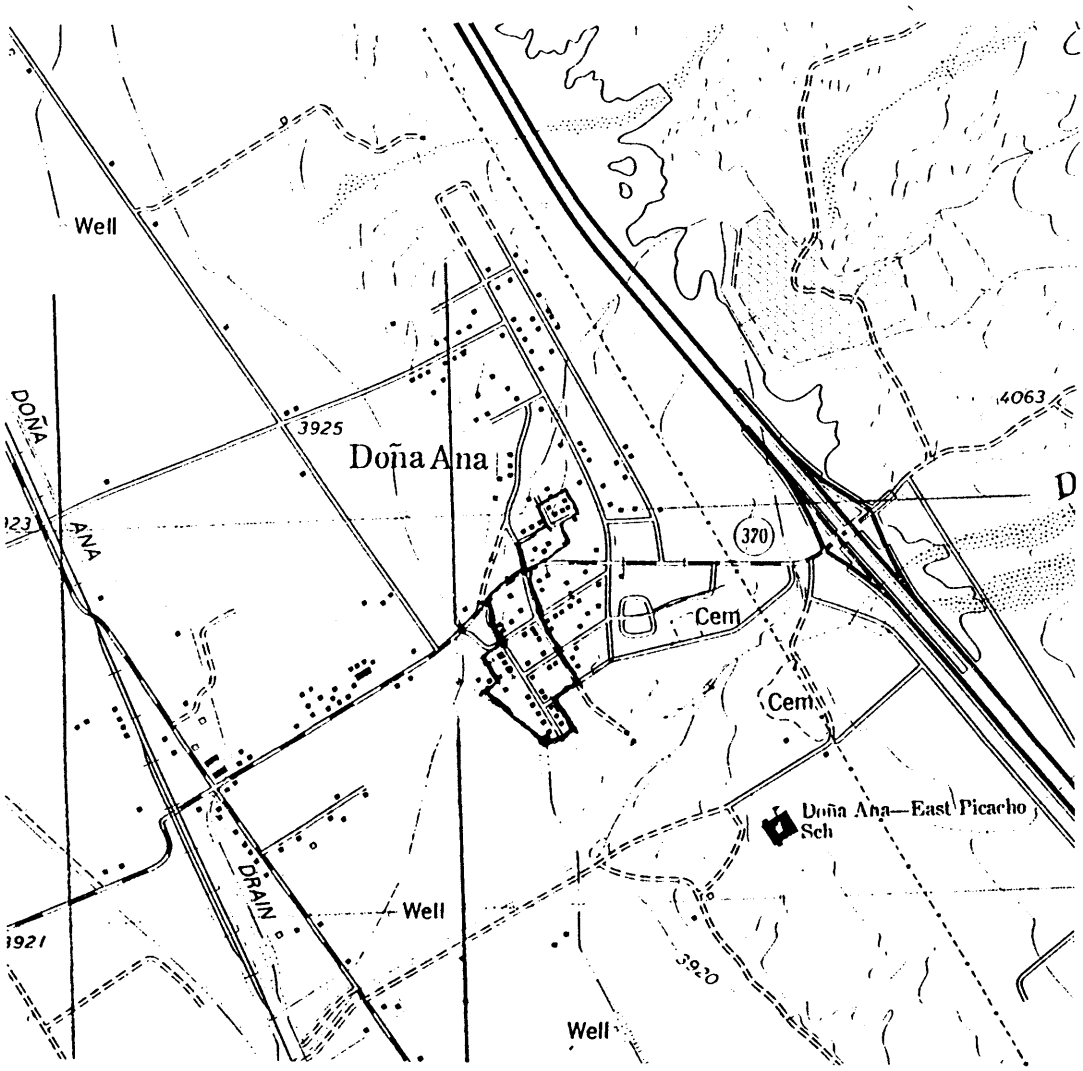

Figure 11. Historic District Boundaries: U.S.G.S. Doña Ana Quadrangle (7.5').

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National Park Service

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