



EL RANCHO DE LAS GOLONDRINAS

Spanish Colonial Life in New Mexico

by Louann Jordan

This book is respectfully dedicated to those who love history; to those who study history; to those who preserve history; and to those who enjoy taking part in history by seeing how history was made.

This fourth edition is especially dedicated to the volunteers who put life in this living history museum.

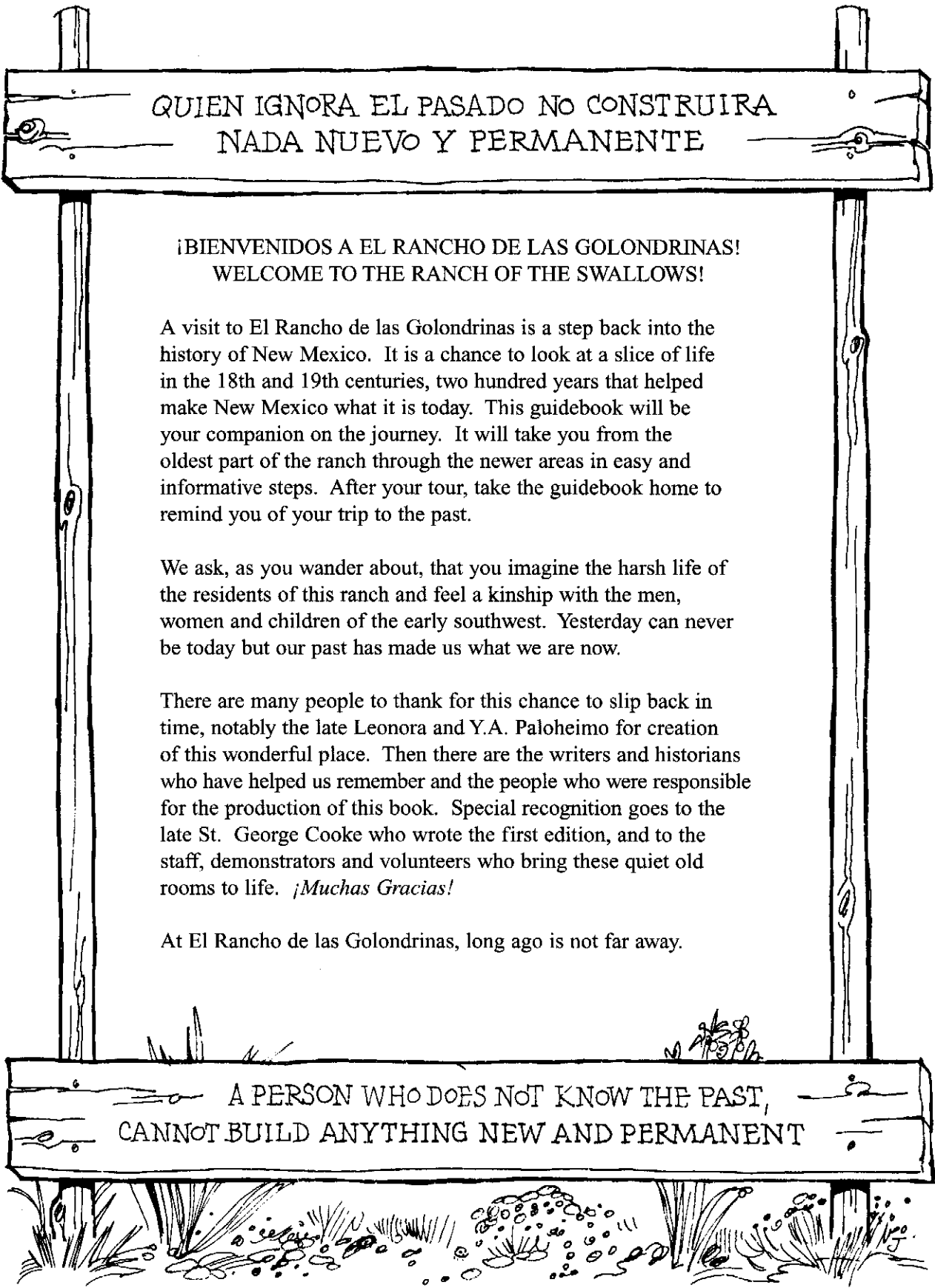
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QUIEN IGNORA EL PASADO NO CONSTRUIRA
NADA NUEVO Y PERMANENTE

¡BIENVENIDOS A EL RANCHO DE LAS GOLONDRINAS!
WELCOME TO THE RANCH OF THE SWALLOWS!

A visit to El Rancho de las Golondrinas is a step back into the history of New Mexico. It is a chance to look at a slice of life in the 18th and 19th centuries, two hundred years that helped make New Mexico what it is today. This guidebook will be your companion on the journey. It will take you from the oldest part of the ranch through the newer areas in easy and informative steps. After your tour, take the guidebook home to remind you of your trip to the past.

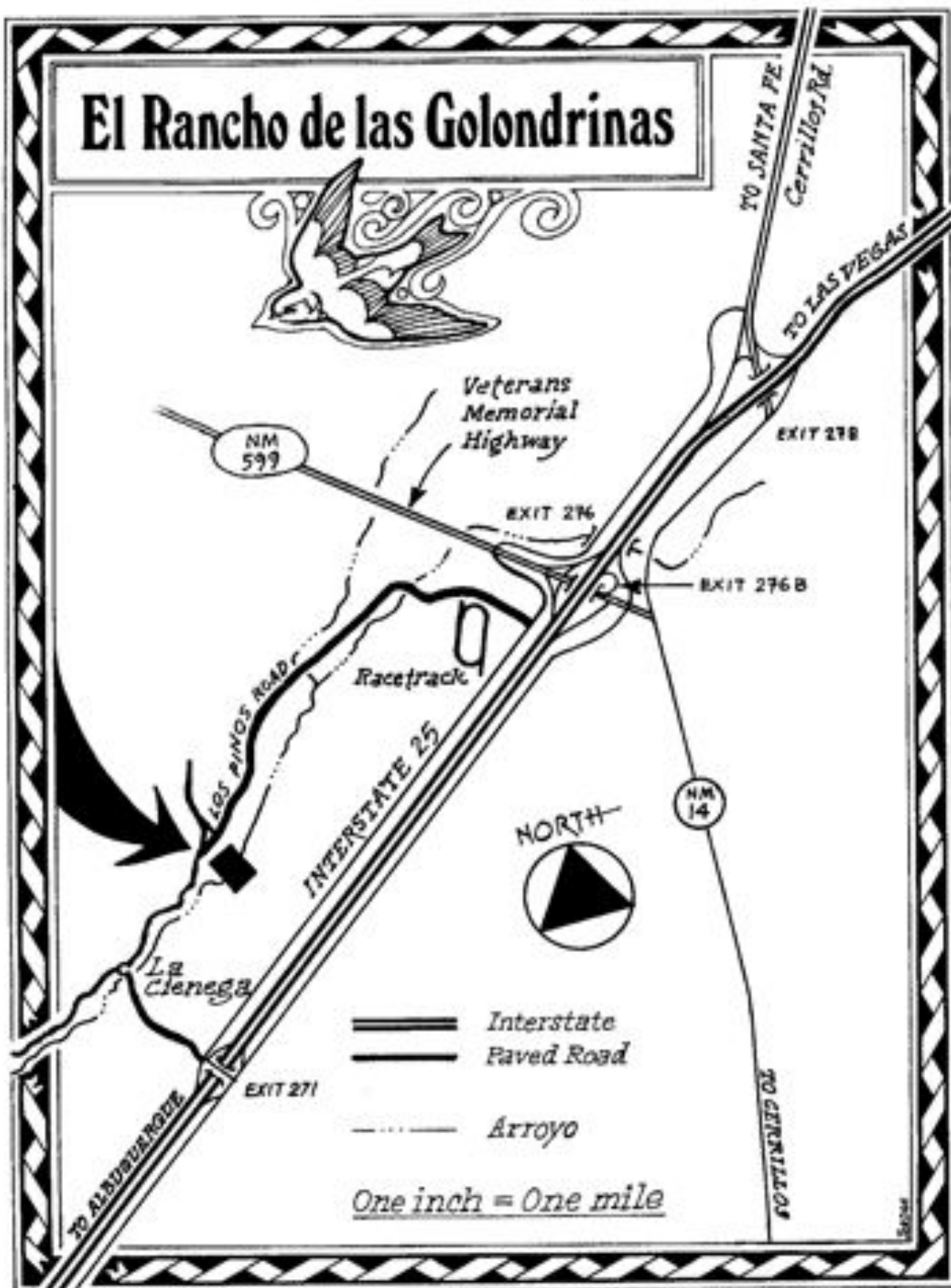
We ask, as you wander about, that you imagine the harsh life of the residents of this ranch and feel a kinship with the men, women and children of the early southwest. Yesterday can never be today but our past has made us what we are now.

There are many people to thank for this chance to slip back in time, notably the late Leonora and Y.A. Paloheimo for creation of this wonderful place. Then there are the writers and historians who have helped us remember and the people who were responsible for the production of this book. Special recognition goes to the late St. George Cooke who wrote the first edition, and to the staff, demonstrators and volunteers who bring these quiet old rooms to life. *¡Muchas Gracias!*

At El Rancho de las Golondrinas, long ago is not far away.

A PERSON WHO DOES NOT KNOW THE PAST,
CANNOT BUILD ANYTHING NEW AND PERMANENT

El Rancho de las Golondrinas





HISTORY

Lying in the small valley of the Cienega stream some fifteen miles southwest of Santa Fé is El Rancho de las Golondrinas, the Ranch of the Swallows. Evidence of ancient habitation show that man lived in the area long before the Spanish *conquistadores* came into New Mexico. Their pueblos were located on nearby hills overlooking the valley where they planted corn, squash and beans, irrigated by water flowing from springs to form marshlands or *cienegas*. They adorned the lava rocks near their villages and in the canyon of the Santa Fé River with scores of petroglyphs, or drawings on the rocks, which can still be seen.

In 1598 Don Juan de Oñate led the advance guard of his colonizing expedition through the region on his way to establish the first Spanish settlement at San Juan Pueblo, while the caravan of the colonists took an easier route to the east. Later explorers and officials journeyed through the valley. After the founding of Santa Fé by Pedro de Peralta in 1610, enterprising settlers found the valley suitable for their farmsteads and pastures. One of these sites, known by its archaeological designation as LA 20,000, is on property owned by Las Golondrinas and has been researched and excavated by the anthropology field school program of a leading southwestern college. Tree ring dates and other data place its occupation between 1620 and 1680, ending with the Pueblo Revolt. While this site was not resettled after 1680, other Spanish settlers moved into the region following the reconquest of New Mexico by Don Diego de Vargas in 1693.

Unlike most Colonial settlements there are is no formal land grant to La Cienega. The first property owner of record is Miguel de la Vega y Coca who secured land "by royal purchase" (signifying only that it was a legal sale) in the area in the early 1700s. Several of his eight daughters and their spouses were the earliest settlers of the area after the reconquest.

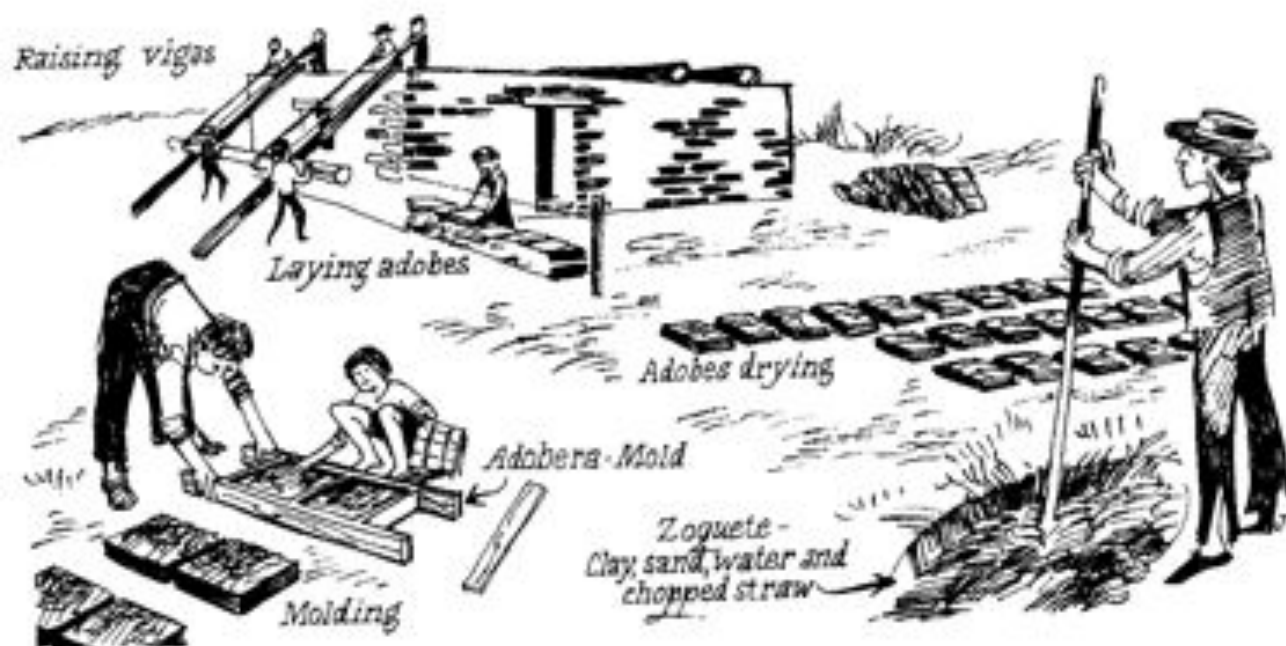
Throughout the early years the public road and single supply route from Mexico City to New Mexico, *El Camino Real*, passed through the region. El Rancho de las Golondrinas became one of the first *parajes* (camp sites) for travelers going south from Santa Fé and the last one for those going north.

A rancho, or *estancia*, depended upon itself for most of its necessities. The inhabitants raised stock, especially sheep, from which wool cloth was woven. They planted, irrigated, harvested and stored food for the long winter months. Grain was ground on *metates*, and later in small mills. Iron was imported from Mexico, but most tools were made in blacksmith shops. Produce was traded with neighboring Pueblo Indians, and some excess goods were sent by caravan down the dangerous Camino Real to Mexico. Houses were built of *adobe* bricks, made from the earth itself. But not all activity involved hard labor, for feast days and other special occasions were celebrated with joyous *fiestas*. While there was at least one family chapel, religious ceremonies were held in Santa Fé until the building of the church of San José de Guicú in about 1825.

The first documentation of El Rancho de las Golondrinas is the 1727 account of the will and settlement of the estate of Diego Manuel Baca. The property remained in his and Maria Vega y Coca's descendants' hands for more than 200 years.

The name "El Rancho de las Golondrinas" first appears in the journal of Juan de Anza for November 9, 1780 when he and his 151-man expedition spent their first night there on the way to find a direct route from Santa Fé to Arispe, Sonora. The monument and small plaza near the museum entrance, built in 1976, commemorate that visit. Juan de Anza was perhaps New Mexico's greatest colonial governor, serving from 1777 to 1787. Before that, he had led a colonizing expedition to California and founded San Francisco in 1775. After defeating the Comanche chieftain, Cuerno Verde, he signed a treaty with the Comanches in 1786 which lasted for many years, relieving one threat to La Cienega and Las Golondrinas from the danger of Comanche raiders. In the summer of 1776, Comanches struck the flocks of Cienega and Cieneguilla and killed nine shepherds.

In 1821 the Santa Fé Trail was opened by traders from the United States, bringing more and better goods into Santa Fé and down the Camino Real to Chihuahua. Brigadier General



Stephen Watts Kearny, head of the Army of the West, took possession of New Mexico in the name of the United States in 1846, then pushed on to the conquest of California. The army did not visit Las Golondrinas, marching by way of the San Marcos arroyo, but several officers detailed to inspect the countryside did. One, Topographical Engineer Lt. J.W. Abert, was particularly impressed with the prosperity of the valley, the industry of its inhabitants and the skill of its shepherd dogs.

As new roads into Santa Fé were established, Las Golondrinas was largely bypassed by travelers. Gradually, the well-known ranch deteriorated as buildings fell into disrepair. In 1932 the last descendants of the Baca-Pino family sold the property to the Curtin family of California and Santa Fé. Mrs. Thomas Curtin is known for her study, *Healing Herbs of the Upper Rio Grande*. In 1946 Finnish consul Y.A. Paloheimo married Leonora Curtin. They lived for some years in California, but spent their summers in New Mexico. The Paloheimos devoted themselves to transforming the neglected ranch into a living history museum devoted to New Mexico's long Spanish Colonial heritage. Remaining buildings were reconstructed and repaired. Those in ruins were rebuilt on the original foundations, old log structures were grouped to reproduce a mountain village, and a Penitente *morada* was copied from the original in Abiquiu. Other structures were purchased in rural areas to replace those which had disappeared, or to illustrate specific activities of a Spanish rancho. Historically accurate livestock was reintroduced.

In the spring of 1972 El Rancho de las Golondrinas was opened to the public as New Mexico's first living history museum. A regular schedule of *fiestas* and other events was instituted. Men and women who remembered the old skills of cultivation, weaving, carpentry, blacksmithing and crafts were invited to the museum to show visitors how a *rancho* functioned.

Mr. Paloheimo died in 1986, just four years after title to the museum was transferred to the Rancho de las Golondrinas Charitable Trust to ensure that it would always be maintained for the public as a living example of Spanish Colonial patrimony. Mrs. Paloheimo died in 1999.

— Dr. Myra Ellen Jenkins
with additional material
by Louann Jordan



In the center of this book is a detailed map of Las Golondrinas. The numbers set in parentheses, following the title of each page and in the text, correspond to numbers of the map and on the buildings. The paths from one point to another are clearly marked. This enables the visitor to stroll leisurely from place to place. **For your safety do not take an unmarked path, and please watch for low doors and high thresholds.** Take your time, follow the map, use your camera. Above all, enjoy your visit.



ENTRADA PRINCIPAL, MAIN ENTRANCE (1)
LIBBY'S GARDEN AND JUAN BAUTISTA DE ANZA MEMORIAL (2)
PLAZAS ARTESANAS, ARTS AND CRAFTS BOOTHS (3)

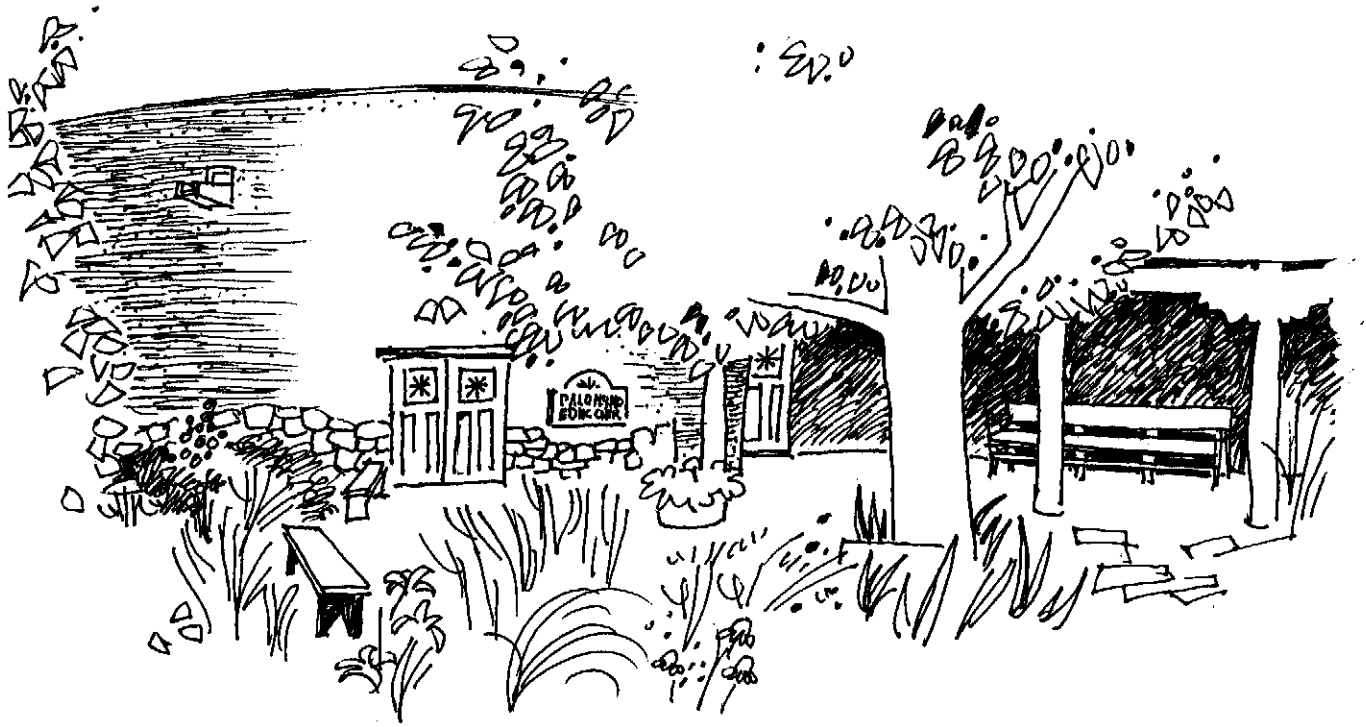
The visitor enters the museum grounds through the admission gates (1) into the beautiful Libby's Garden with the Juan Bautista de Anza Memorial (2). The memorial was dedicated in 1981 commemorating the 200th anniversary of Anza's visit to Las Golondrinas. A bronze plaque by Mexican sculptor Julian Martinez honors his memory. On the right is a modern *torreon*, which is not open to the public.

Also on the right are the Plazas Artesanas (Placita Padilla and Placita Ortiz) (3), where craftspeople show and sell their traditional work at Festivals. The crafts are handmade just as they were a century ago.



FOOD SERVICE AND PICNIC AREA (4)

At the end of Plazas Artesanas is the food service and picnic area (4). Restrooms are nearby.



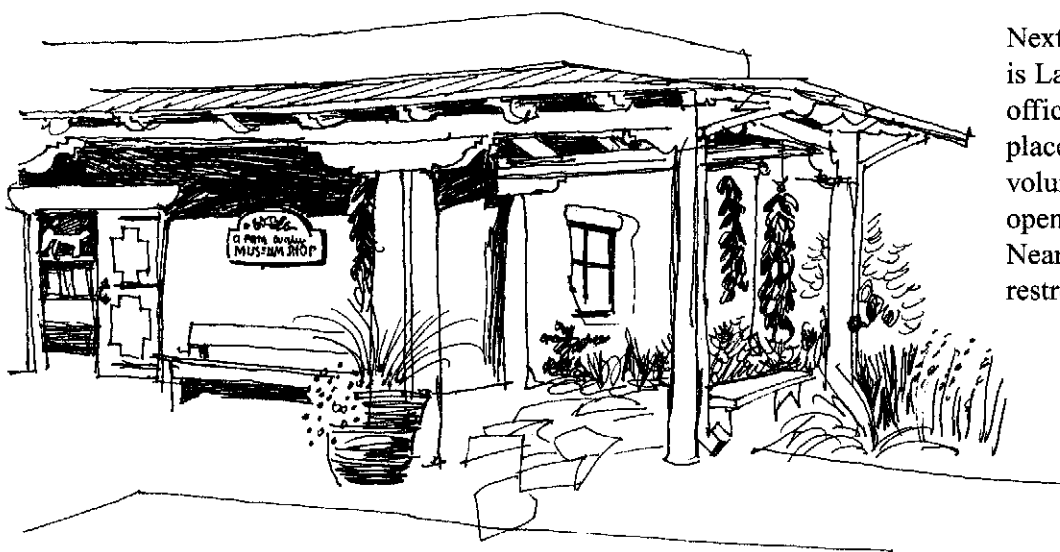
PALOHEIMO EDUCATION CENTER (5)

HACIENDA EXHIBIT HALL (6)

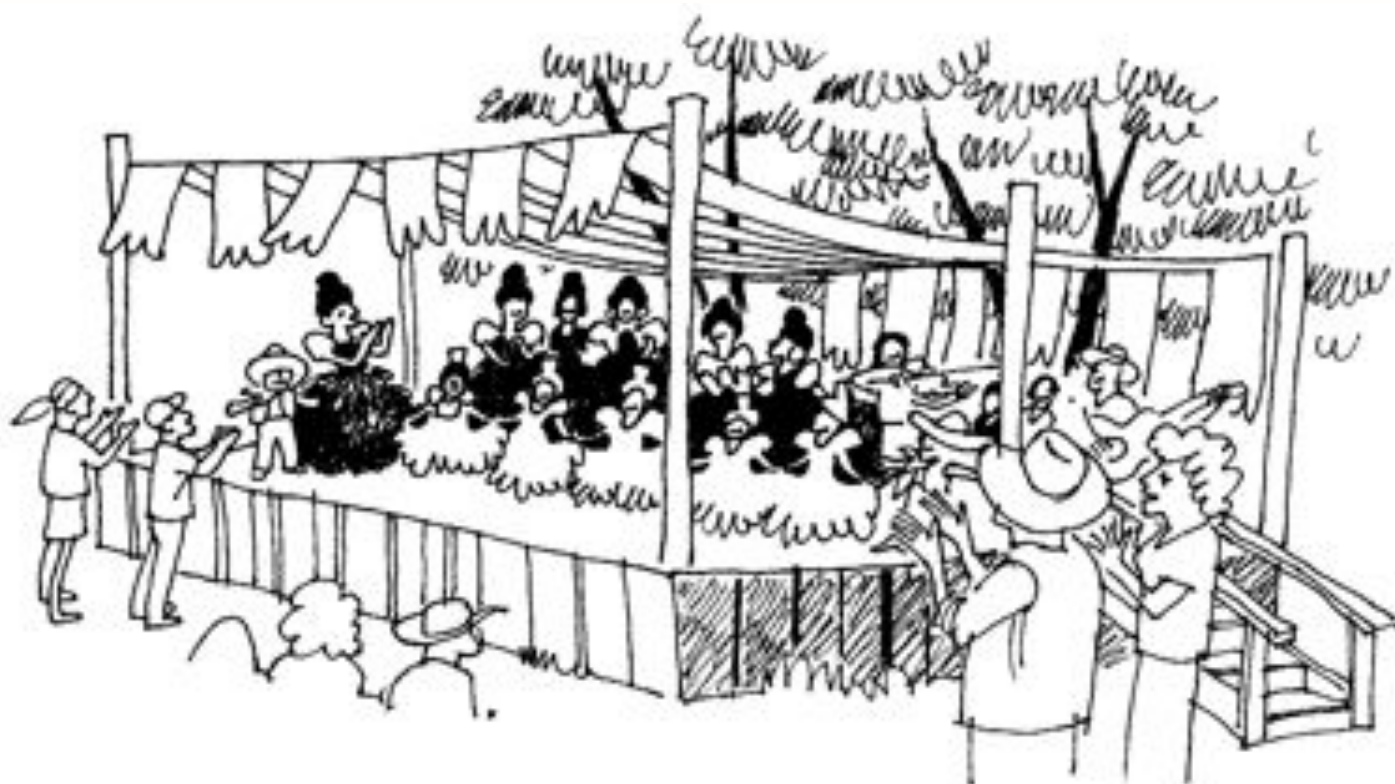
MUSEUM SHOP (7)

On the left at the entrance is the round Paloheimo Education Center (5). It is a good place to start your visit. Inside you can view an orientation video and see exhibits about the museum.

The Hacienda, adjoining the Education Center, is home to the Exhibit Hall (6) which features temporary exhibits. The placita and rooms off it are private. Also in the Hacienda is the Museum Shop (7) which sells museum publications, southwest books, one-of-a-kind regional antiques and contemporary crafts. Vintage textiles, distinctive jewelry, period clothing, traditional toys and bilingual children's books make this shop unique.



Next to the Hacienda is La Casita, the office and meeting place for guides and volunteers. It is not open to the public. Near La Casita are the restrooms.



ENTERTAINMENT PLATFORM (9)

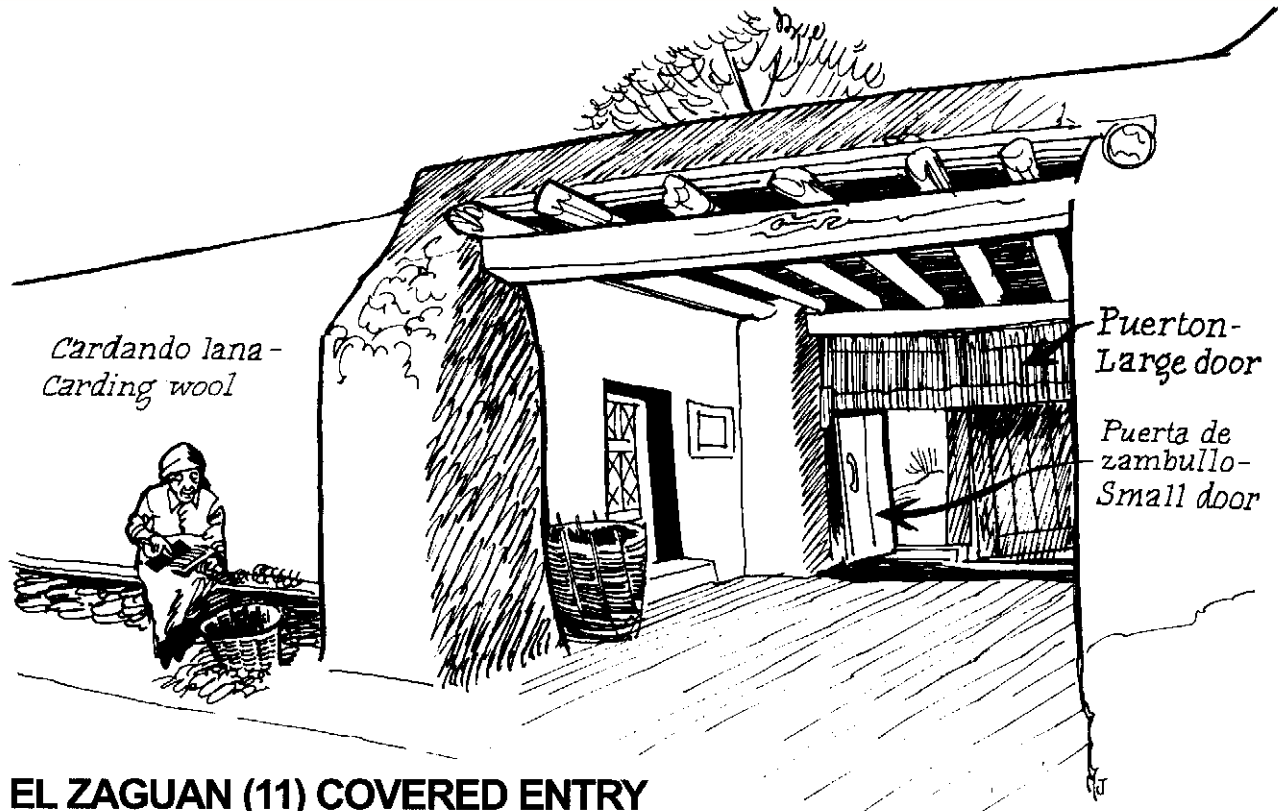
Musicians and dancers in colorful costumes perform traditional music here during Festivals and special events. It is also the location of the San Ysidro masses at Spring and Harvest Festivals.

The Pino House (10), next to the platform, was the farmhouse in the early 1900s and, until recently, the museum office. The office and Lost and Found are now in the modern building east of the Pino House. It is open weekdays 8:00 a.m. to 4:00 p.m. all year.

GOLONDRINAS PLACITA (11-23)

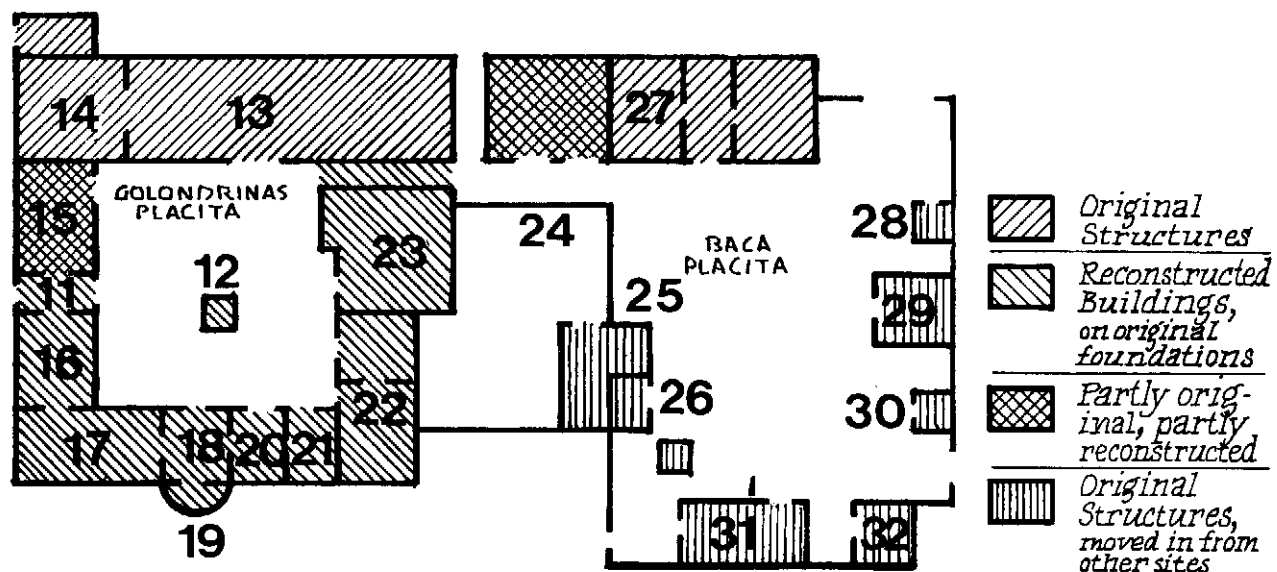
From the platform you can see the huge wooden doors to the Golondrinas Placita (11-23) where you start your tour. Outside are several *carretas*. This type of farm wagon with wooden wheels was common in New Mexico in the 17th through 19th centuries.





EL ZAGUAN (11) COVERED ENTRY

The earliest buildings of El Rancho de las Golondrinas were built in a defensive square to protect the residents from attack. There were two main entrances: a large door which could be swung open to admit wagons, animals and groups of people, with a smaller door for individuals. Inside was a *placita*, or little plaza, where on pleasant days chores were done outside in the open. Here was a well for drinking water and ovens, called *hornos*, constantly in use for baking. Flowers were planted about the well. Usually there was a saddled horse kept ready at a hitching rack in case a man had to ride for help in an emergency. And if someone wanted the comfort of prayer, there would be a small shrine, containing the patron saint of the *rancho*, set in a wall. The *placita* was where visitors were welcomed and Godsped on their way, where women worked and gossiped, and men performed their trades. Here on occasion, *bailes*, or dances, were held in the evenings. This was the heart of the ranch.





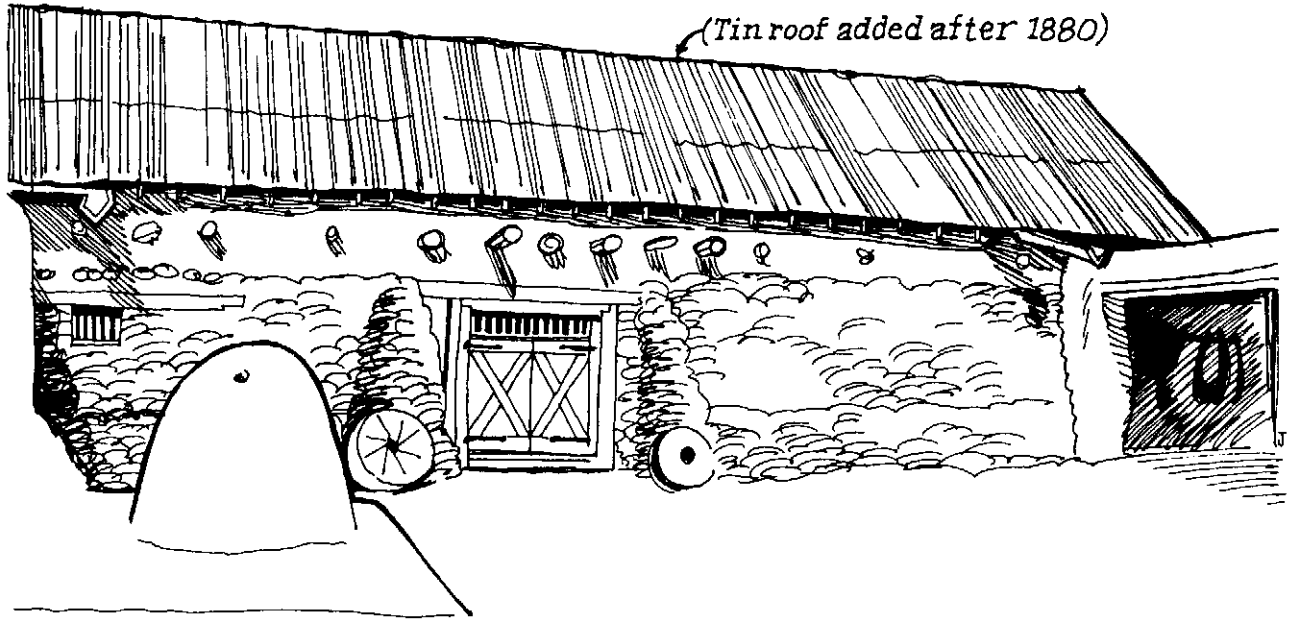
LA PLACITA, LA NORIA Y LOS HORNOS (12) COURTYARD, WELL AND OVENS

The *rancho's* well was located in the *placita* where everyone had access to it. The women would gather about it in the mornings to exchange the greetings of the day and the gossip of the night. It was their central meeting place. Great care was taken to see that the well was always kept clean and free of debris, and that the water remained pure and sweet.

The *hornos*, or ovens, in the *placita* were often in use. The beehive shape came to Spain from Africa with the Moors and from Spain to this country with very little change in design. They were used to bake many foods, including regular bread; the *dulces*, or sweet breads; and the traditional sugar/anise cookie, the *bizochito*; *panocha*, a pudding made of sprouted wheat flour and brown sugar; and to bake *cajeta*, blended quince and sugar which is flattened, dried and eaten like candy.

Hornos were also used to steam green corn for *chicos* and to roast chile.



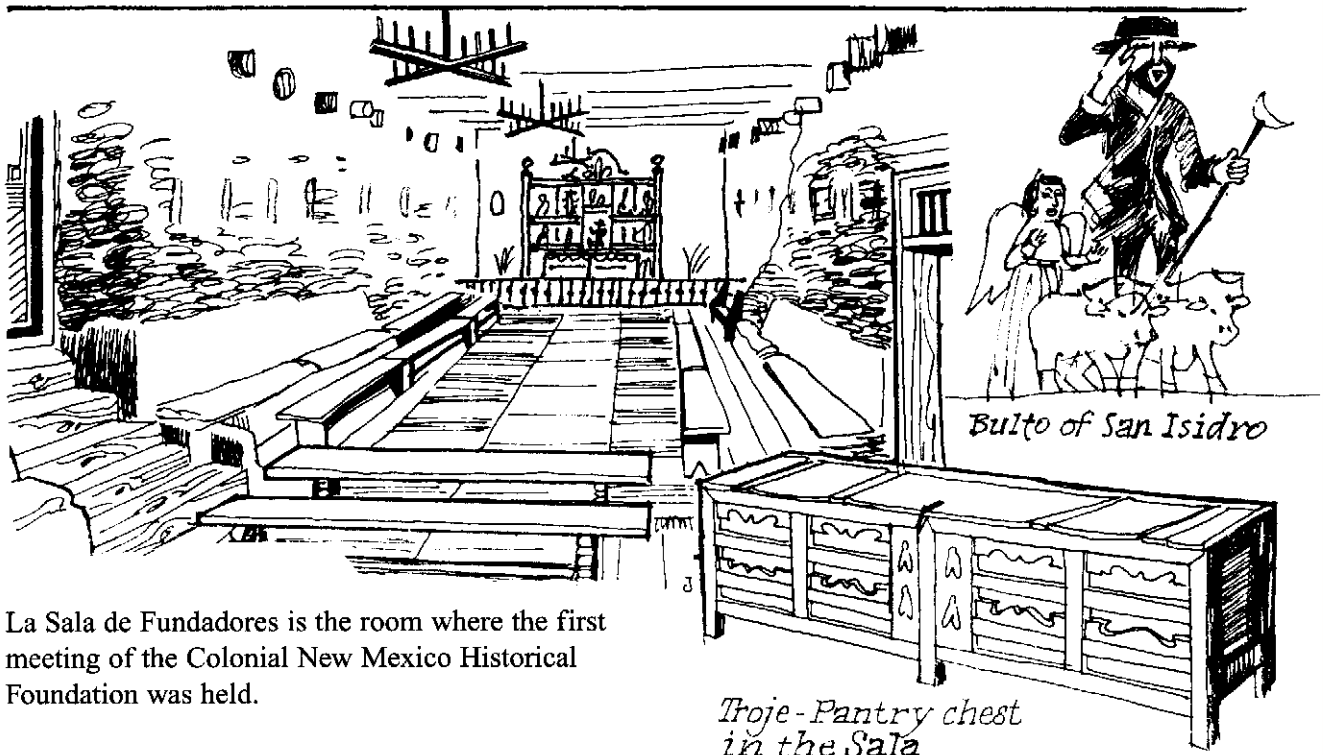


SALON Y CAPILLA (13) LIVING ROOM AND CHAPEL

SALA DE FUNDADORES (14) FOUNDERS' ROOM

This was the *rancho's* first building and was probably the first family home. The ceiling was raised and the wood floor and metal roof added later. When room was available, the colonists would have liked to have a chapel because they were devout Catholics. The altar was decorated with handmade crosses, statues of the saints and candles. Sometimes the statue of *La Conquistadora* was brought from Santa Fé on her tours of New Mexico. When priests visited the ranch to perform their services, a *fiesta* usually followed.

In 1994 eleven artists, working in traditional styles, constructed a beautiful *reredos*, or altar screen, in the Chapel. Later, 14 *santeros* and tinsmiths made the 14 Stations of the Cross on the side walls.



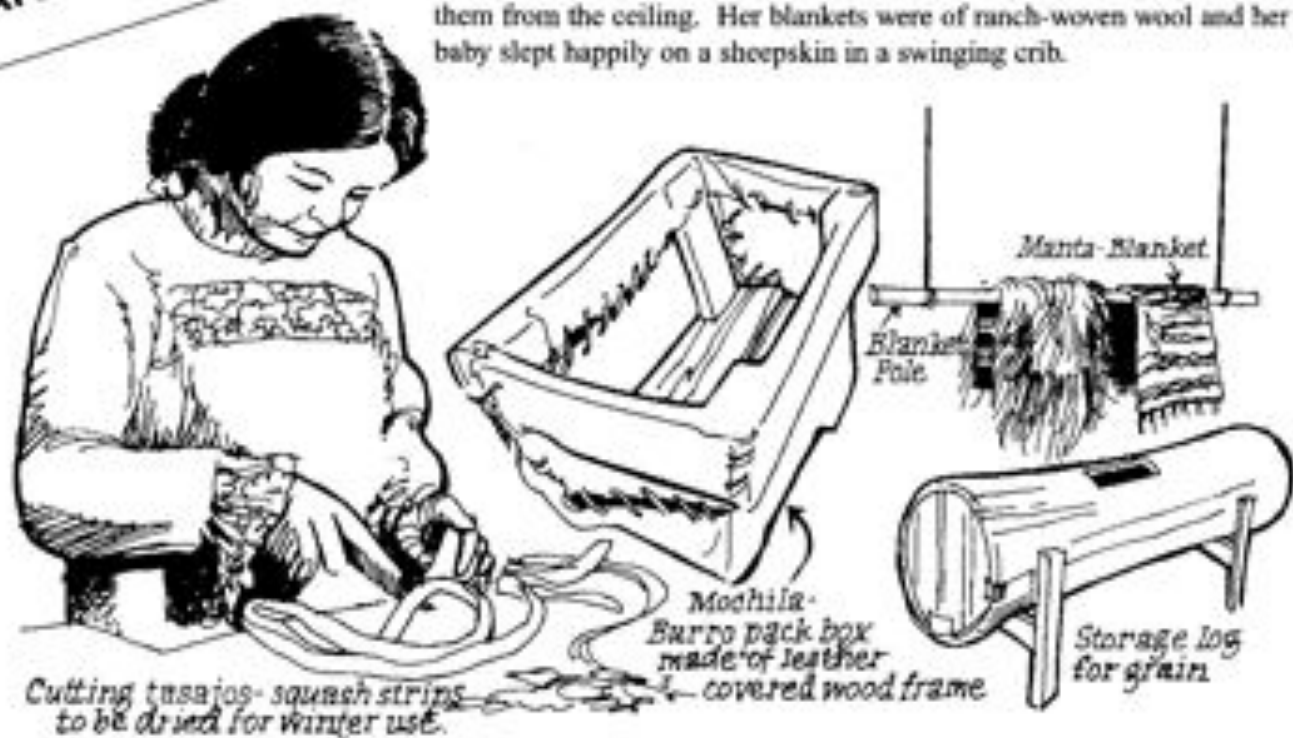
La Sala de Fundadores is the room where the first meeting of the Colonial New Mexico Historical Foundation was held.

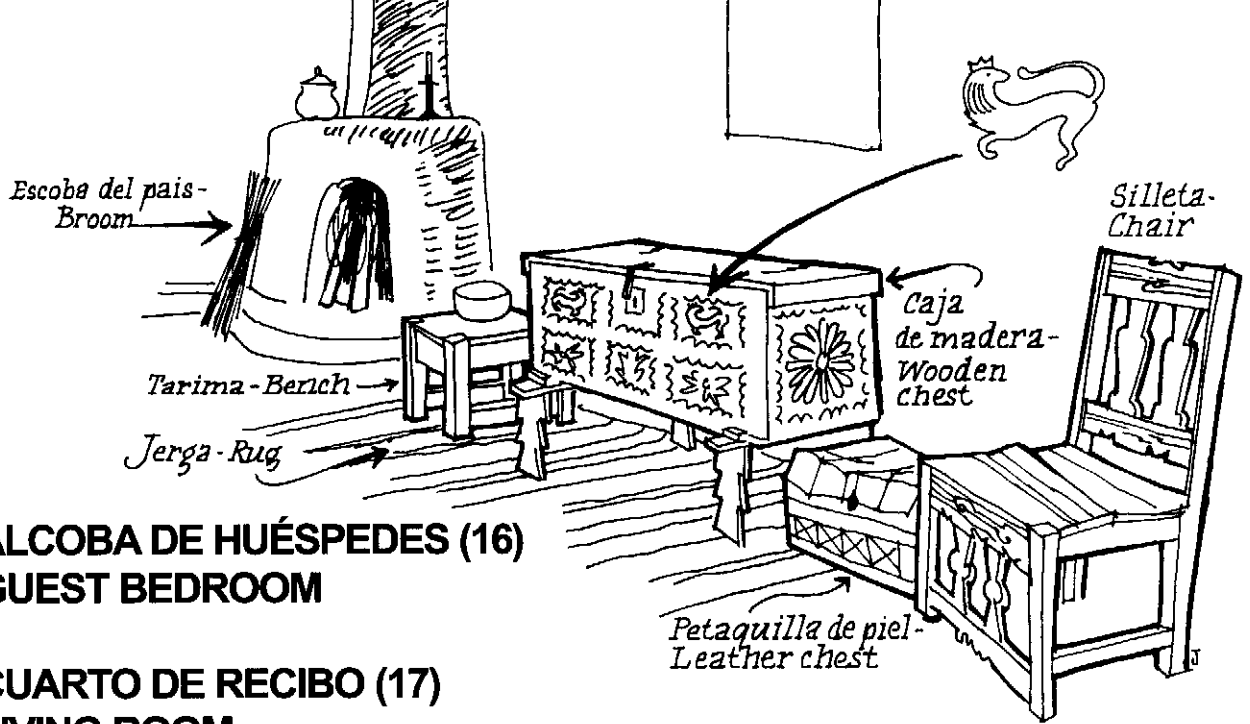


LA COCINA CON FOGÓN DE PASTOR (15) KITCHEN WITH SHEPHERD'S BED FIREPLACE

The kitchen is typical of those on the Spanish Colonial ranches of the 18th century. Note the architecture with the vigas (beams) and the rajas (rough cedar sticks between the beams). This ceiling method is still used in New Mexico today. The pastor's (shepherd's) wife cooked in a corner of the fireplace. She used pots made of clay, she ground her own corn on the metate and she used local herbs kept handy by hanging them from the ceiling. Her blankets were of ranch-woven wool and her baby slept happily on a sheepskin in a swinging crib.

**LOW DOORS!
WATCH YOUR HEAD!**



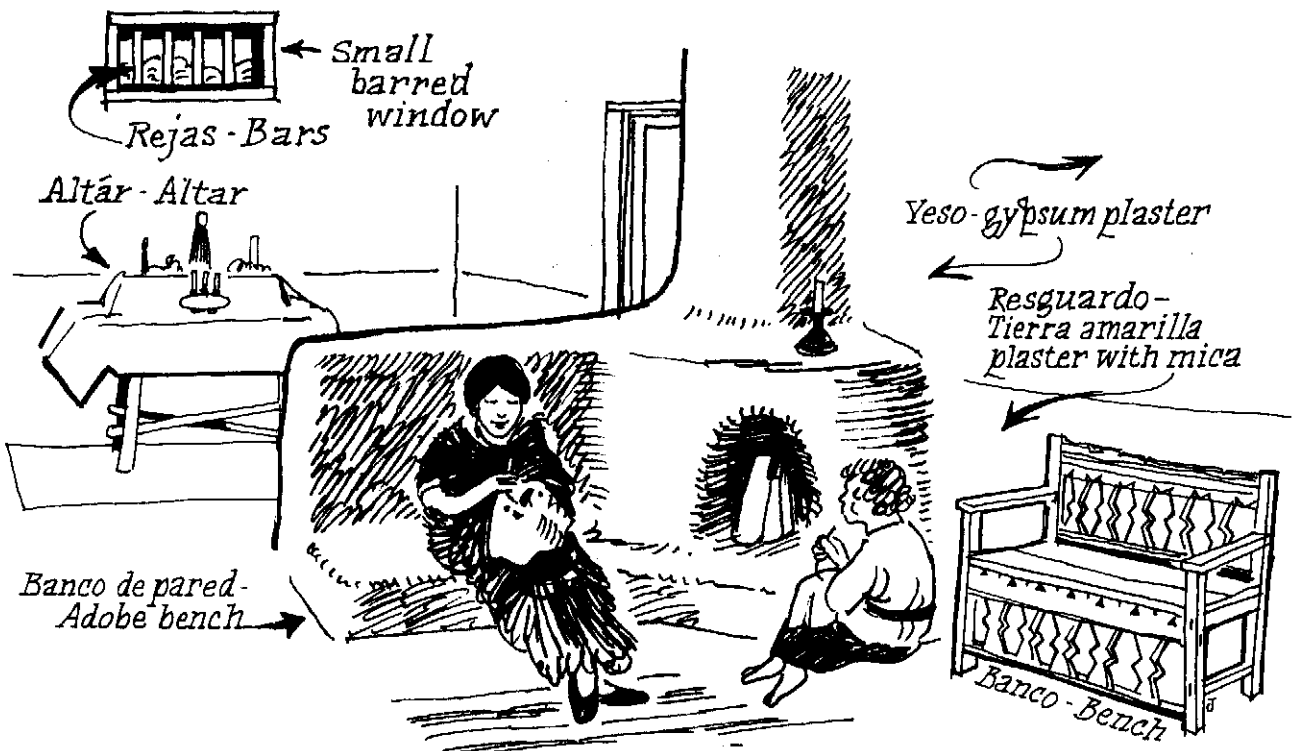


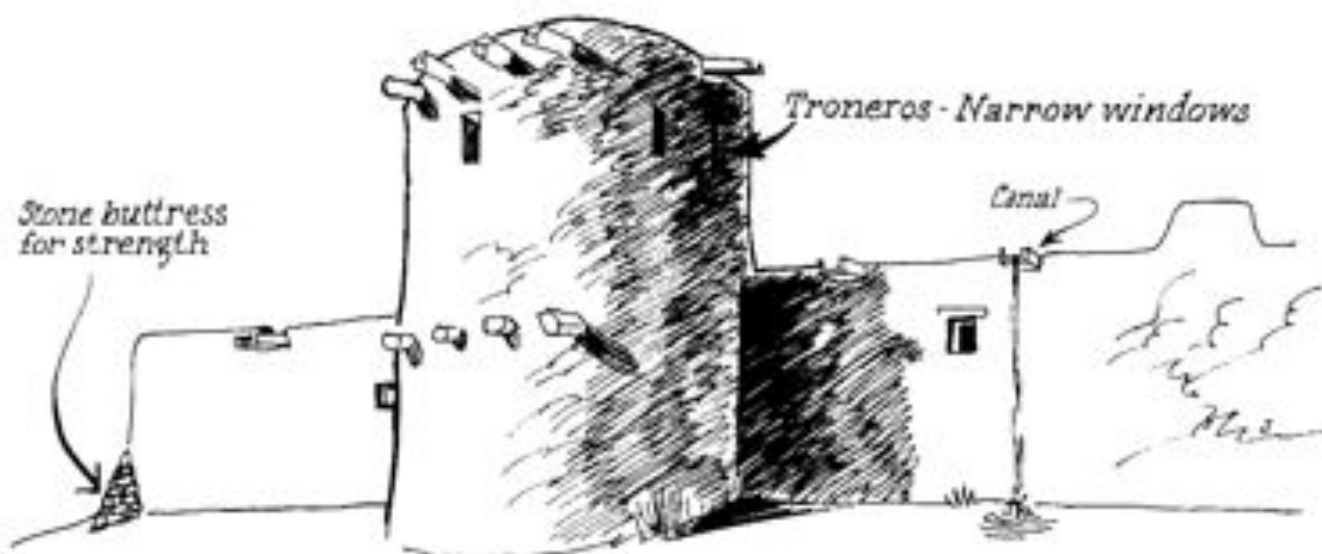
ALCOBA DE HUÉSPEDES (16) GUEST BEDROOM

CUARTO DE RECIBO (17) LIVING ROOM

The owner of the ranch put his best foot forward with the furnishing and decorating of the guest room. The Spanish expression, *Mi casa es su casa*, "My house is your house," had a sincere meaning. Nothing was too good for the guest. The guest room was as comfortable as it was possible to make it. The walls were painted with whitewash and trimmed with a wash made of yellow, red or brown earth. There would be plenty of *piñon* wood for the fireplace and the aroma would fill the room with a unique scent of the southwest.

The people of a *rancho* looked forward to guests as they brought the latest news from the outside world; what the government was doing, and what was the latest gossip in Santa Fé and Albuquerque.

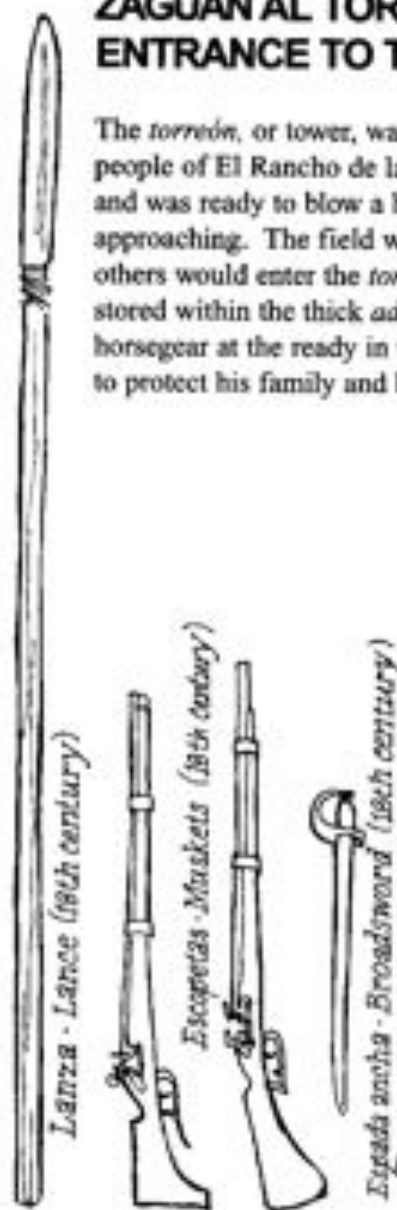


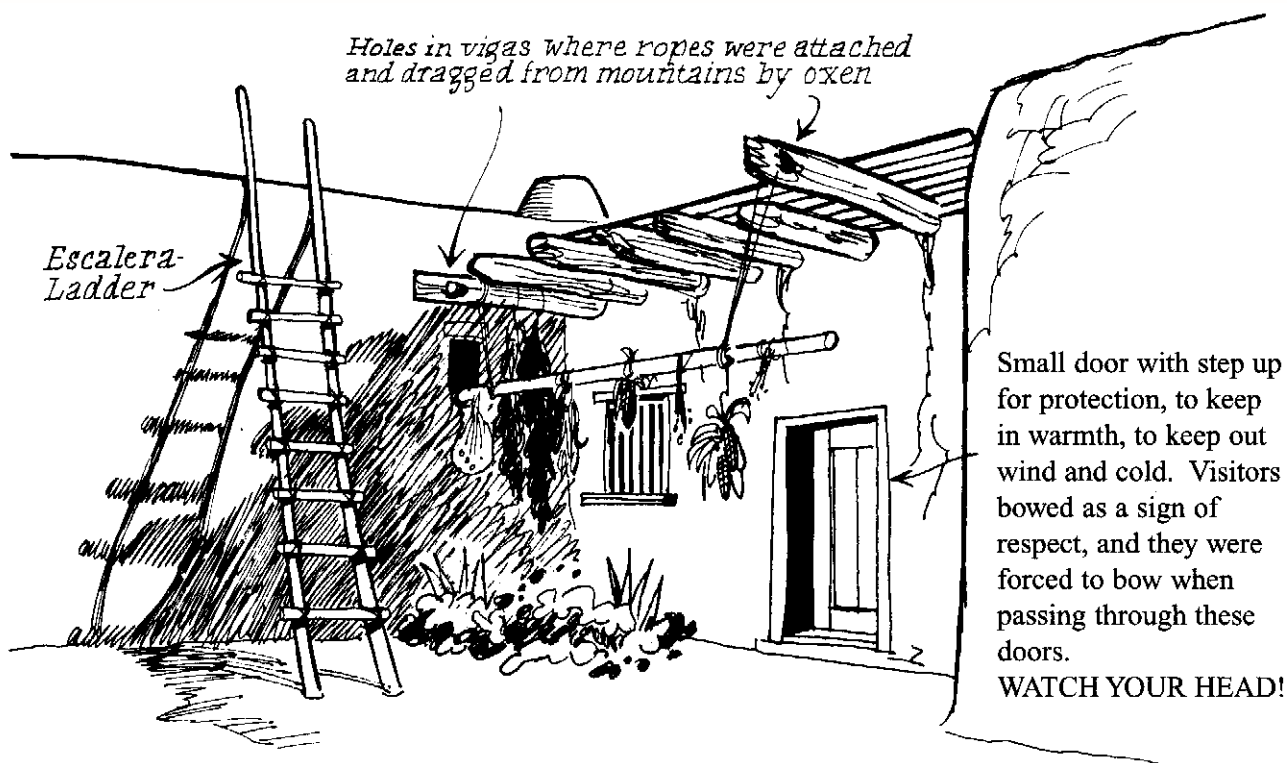


ZAGUÁN AL TORREÓN (18) ENTRANCE TO THE TOWER

EL TORREÓN DEFENSIVO (19) DEFENSIVE TOWER

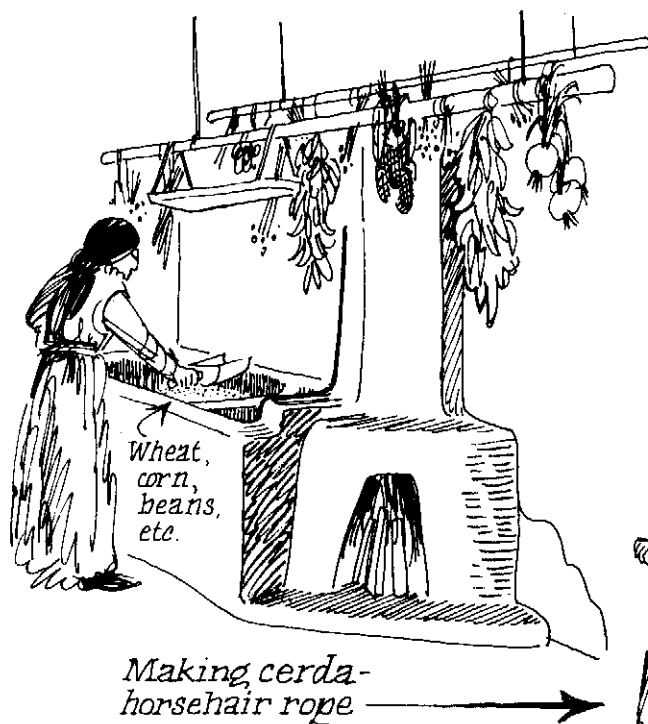
The *torreón*, or tower, was constructed by direct order of the King of Spain to protect the people of El Rancho de las Golondrinas. On the upper level a sentinel watched over the land and was ready to blow a horn, beat a drum, shout, or to ring a bell if he saw any trouble approaching. The field workers would run to the protection of the walled *hacienda* while others would enter the *torreón* to fight off the enemy. They had water, food and ammunition stored within the thick *adobe* walls. They also had a few guns, swords, bows, lances, and horsegear at the ready in the entrance to the tower. The Spanish Colonial knew how to fight to protect his family and his land.





ALCOBA DE DORMIR (20) BEDROOM

DISPENSA (21) STORAGE ROOM



Outside of the *dispensa*, herbs, vegetables and fruits were hung to dry. Inside, other foods such as beans, wheat and shelled corn was stored in bins. The food that was stored after harvest in one year had to feed everyone until harvest the next year!



Horsehair rope was in demand for its strength and beauty. It was used mainly as decorative bridles, reins for horses and for hatbands called *toquillas*.

TALLERES DE TEJER (22) WEAVING WORKROOMS

Spinners and weavers were very important to the *ranchos*. They made most of the clothes the people wore, as well as all the blankets for beds and horses, and rugs for the floors. They mostly used wool because they were too far north to grow cotton. They often dyed their wool in warm colors with natural dyes and wove beautiful patterns. Some of the ranches were known for their fine weaving.

The products of their handmade looms were widely sought after and were choice items for barter. An excellent, creative weaver was literally worth his weight in gold and most of the weavers were men!



Fogón de esquina - Two-sided corner fireplace

This replica of a 400-year-old loom was made by our museum volunteers.



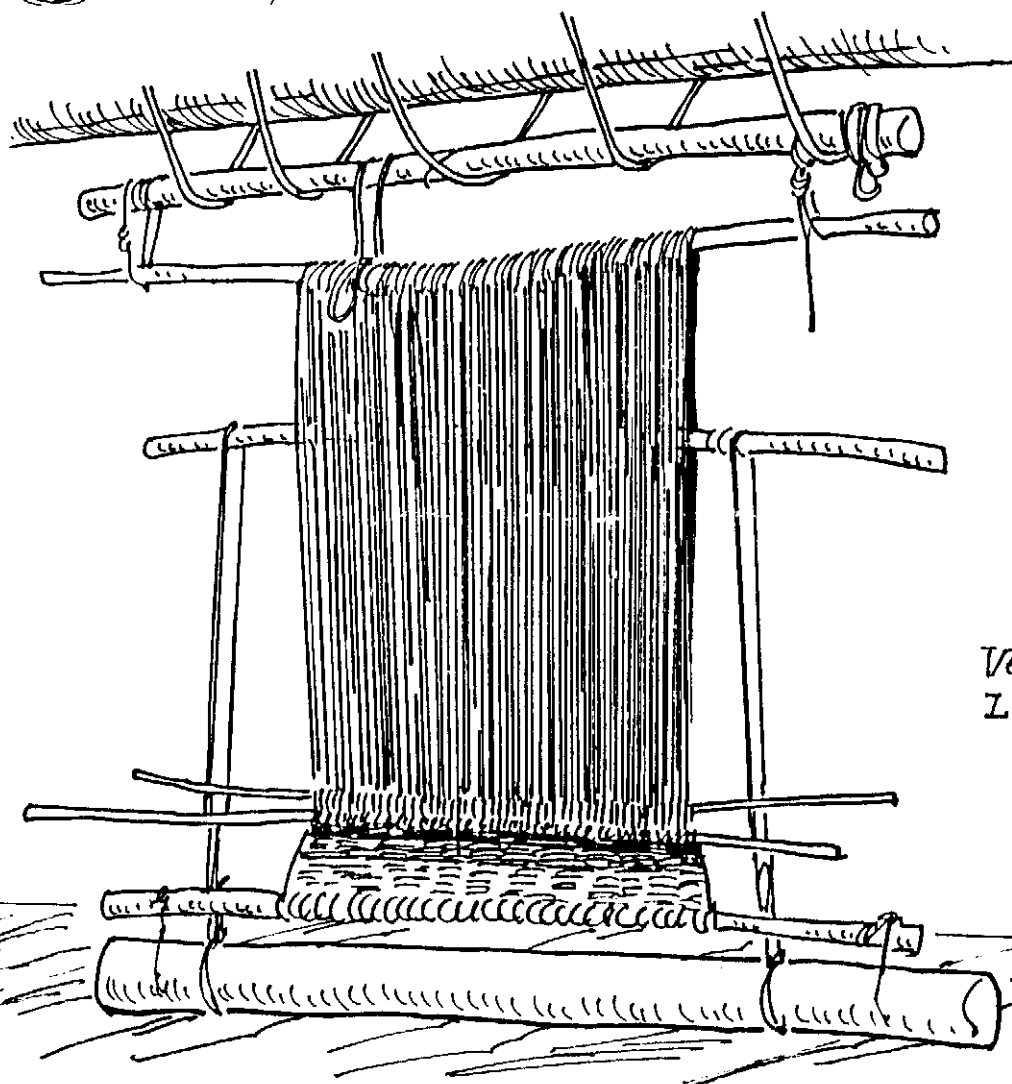
Spinning wool

CUARTO DE LOS CAUTIVOS (23) CAPTIVES' ROOM

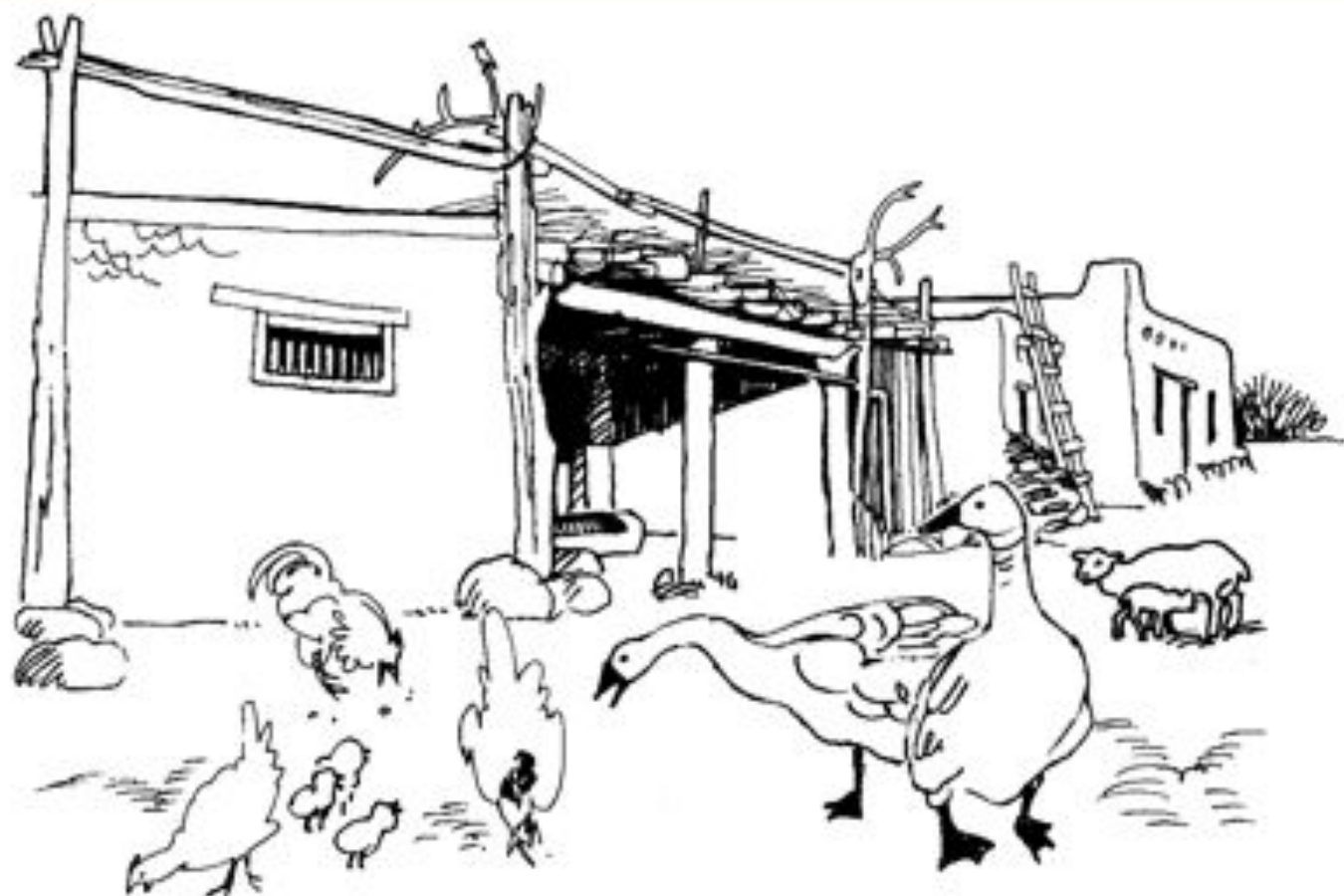
Marauding Indian tribes traveled through the valleys, riding off with livestock and with the shepherds who were surprised while tending their flocks. The Spanish colonists, who were always glad to have another pair of hands, often bought or traded for these captives. Indian or Spanish, they became members of the family, and traditionally they worked with the weavers.



Malacate-Spindle



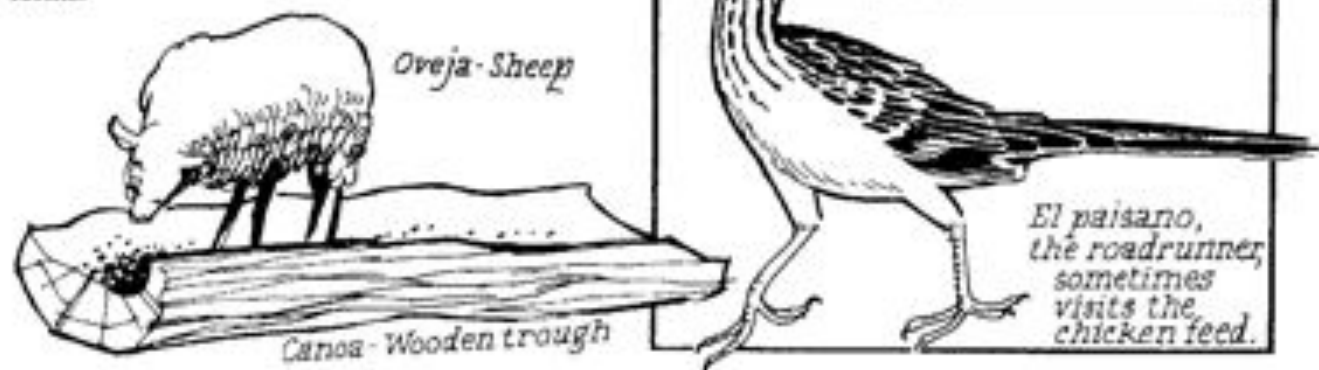
*Vertical
Loom*



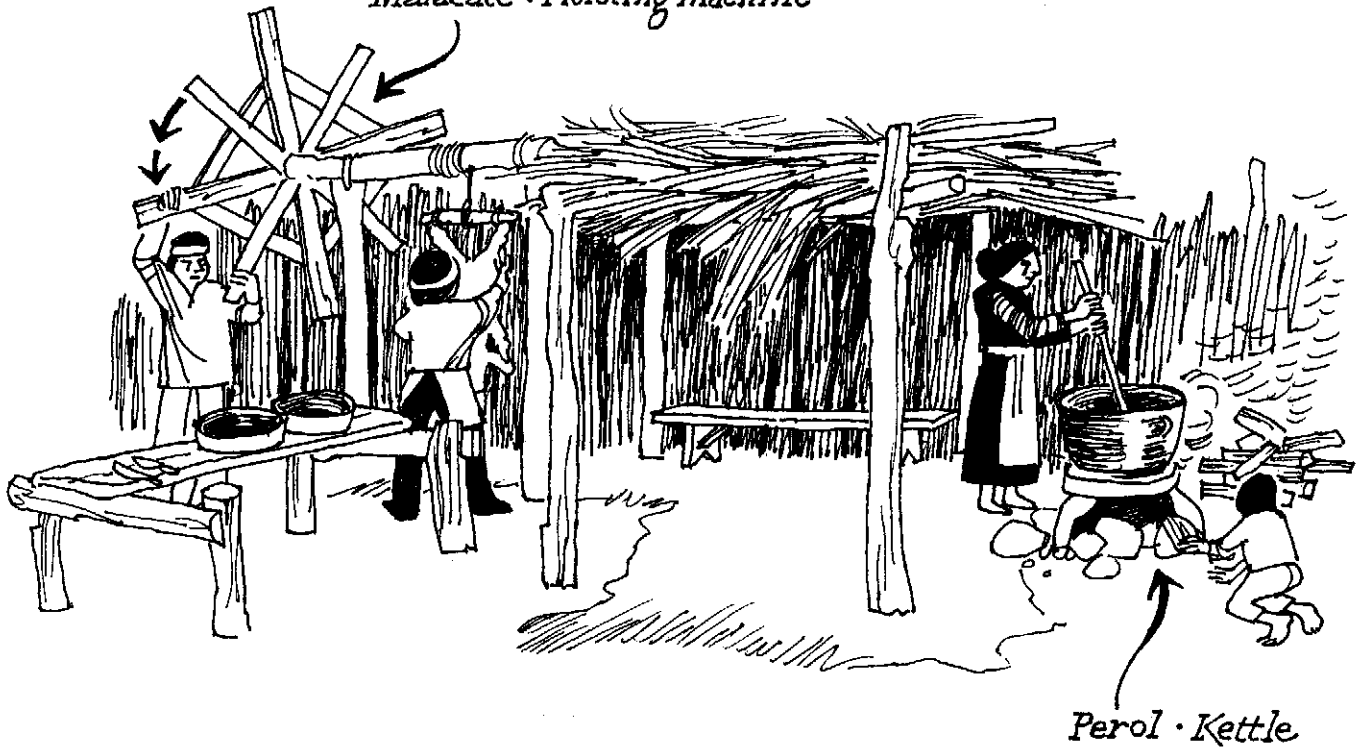
CORRALES, GALLINERO Y CABALLERIZA (24) **CORRALS, CHICKEN COOP AND BARN**

A person visiting Las Golondrinas in the colonial period would be sure to find more animals than humans. The animals provided food for the table, fertilizer for the gardens and fields, and skins for leather. On a large ranch nothing was wasted and everything was used.

During the winter months much of the stored grain and hay was fed to the animals so they could survive and reproduce in the spring. Ranch life was a constant recycling of life in all forms.



Malacate · Hoisting machine



Perol · Kettle

MATANZA DE ANIMALES (25) BUTCHERING AREA

Sheep, goats, pigs and cattle provided the meat on the *rancho's* tables. The wheel which raised the carcasses for skinning and quartering was so efficient a small man could easily pull up over three hundred pounds. Nothing of the animal was lost except the sounds! The skins were tanned for use or barter, the meat was eaten fresh or was 'jerked' (dried and salted) and stored, the horns were fashioned into drinking cups or signaling horns, and the bones were carved into tools and buttons. The animal blood was made into *morcilla* (blood sausage). Blood was also mixed with clay for a harder floor finish!

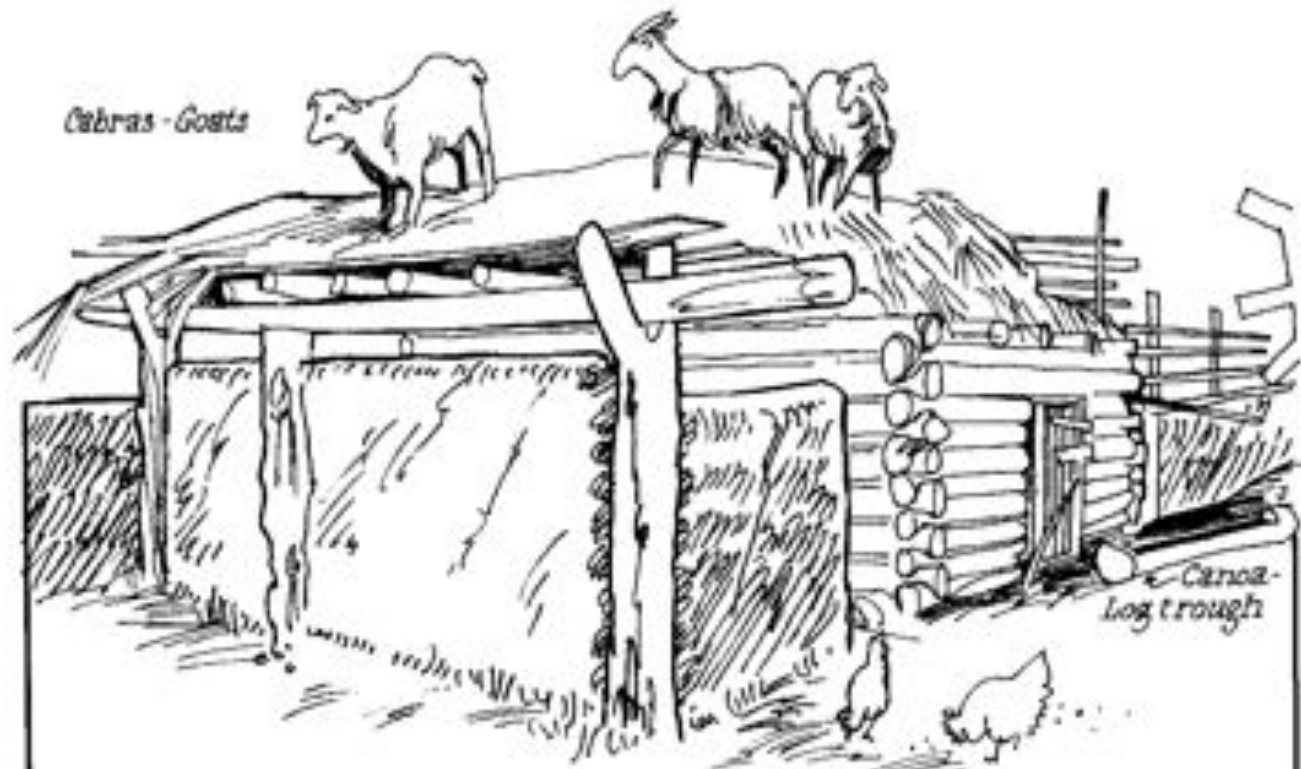
A large kettle was essential to render lard for cooking, tallow for candles and to make soap. The butchering was usually scheduled for cool fall mornings just after sunrise, so a hot day would not spoil the meat.

MAKING SOAP



Soap made on the *rancho* was of the curd variety, a combination of fat and alkali. The soap was made by boiling fat and wood ashes in a large kettle until it thickened. The lye was then drained off. It is said that the ash of the cottonwood tree makes the softest soaps. Some soapmakers would add fragrances by using the juices pressed from aromatic plants. Heavy blankets, clothes and mattresses were cleaned with this strong lye soap but people bathed and washed their hair with *amole* or yucca root solution.

Cabras - Goats



CORRALES DE CABRAS (26) GOAT BARN

Some of the ranch's most valuable animals lived in the corrals. Goats provided meat, milk and *naleas* (cured hides). Horses were bred for transportation and work power. Among the hardiest of the working animals was the small but strong and patient burro. They were not only good work animals, but made fine pets for the children. They were even louder heralds of the dawn than the rooster! In the spring the newborn lambs are in the corrals with their mothers.



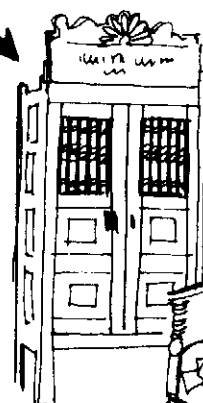


"Este estante yso Gyllen" (William made this shelf)
 "Como su lengua" (Like his tongue or
 that's what he says)

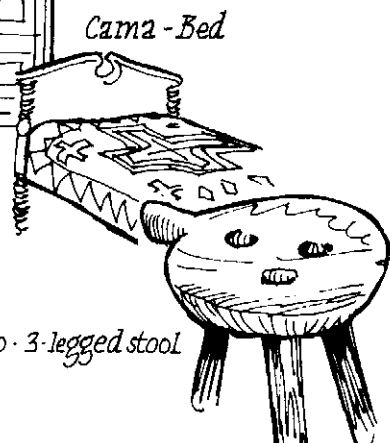
CASA DE MANUEL DE BACA (27) THE HOUSE OF MANUEL DE BACA

Manuel de Baca built this house for his family in the early 1800s when a defensive *placita* was no longer necessary. These three rooms remain of a much larger house. Some of the bricks, called *terrones*, were cut from the nearby marshes instead of being handmade, like *adobes*. On some of the *vigas*, swallows have built their mud nests. The *alacena* inside the house kept perishables cool, while the *noria* outside kept them cold. The simple architecture of the Baca House foreshadowed the later style of New Mexican houses.

Compare the Baca House and Placita with the Golondrinas Placita and buildings constructed 100 years earlier.

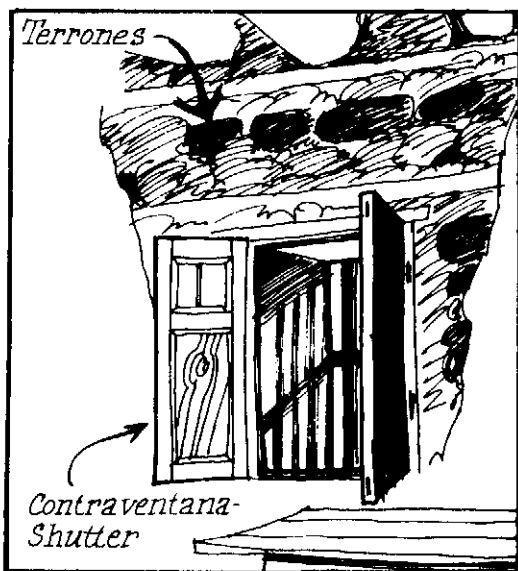


Armario or
Trastero -
Cabinet



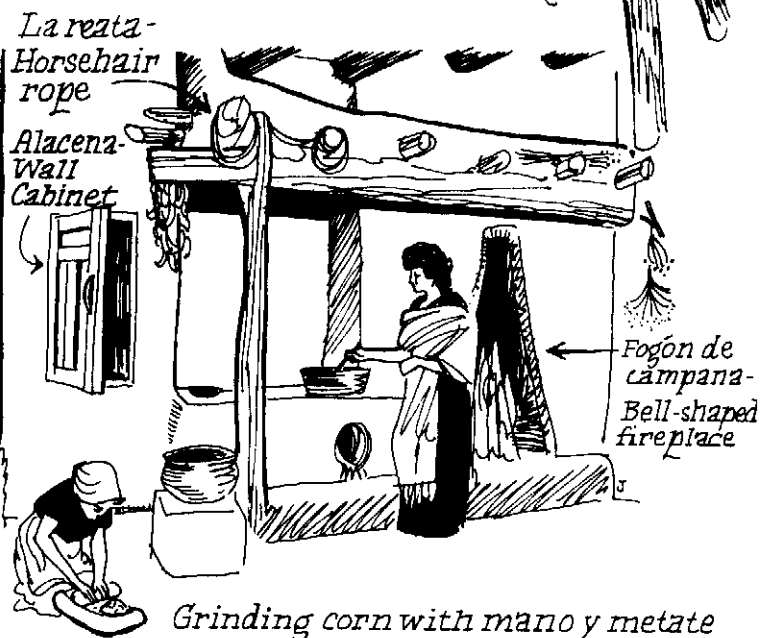
Cama - Bed

Banquito - 3-legged stool



Terrones

Contraventana -
Shutter

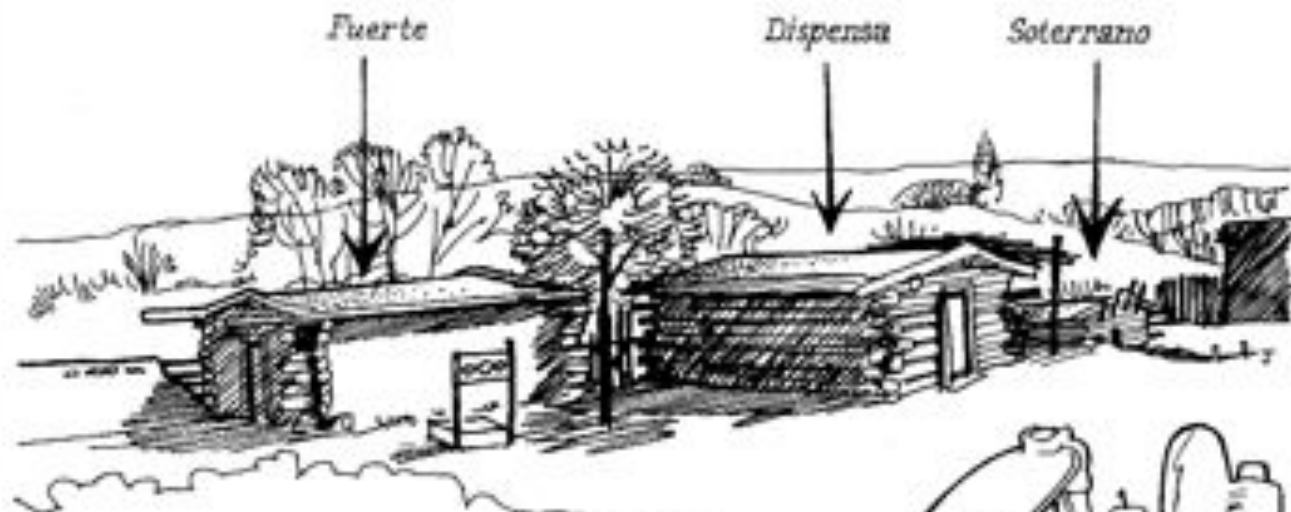


La reata -
Horsehair
rope

Alacena -
Wall
Cabinet

Fogón de
campana -
Bell-shaped
fireplace

Grinding corn with mano y metate



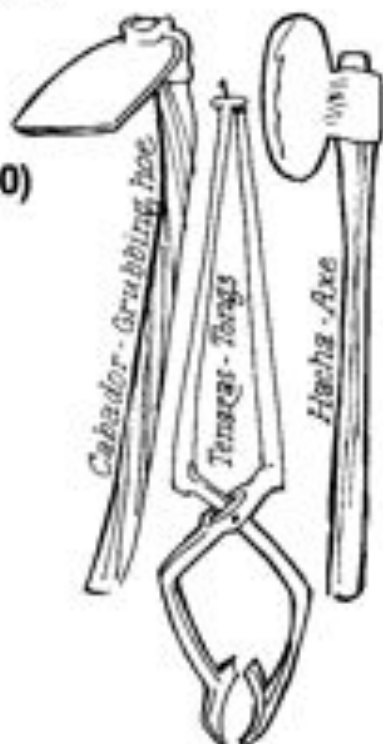
FUERTE (28), DISPENSA (29) Y SOTERRANO (30) STORAGE BUILDING, WORKSHOP AND ROOTCELLAR

You may notice that some buildings have numbered metal discs attached to the logs. These buildings were dismantled and moved to the museum. The numbers were a guide to their reassembly.

For the long winters, it was necessary to build storehouses. Foodstuffs such as vegetables, fruits and grains had to be put away. Hides and skins were stored for tanning and rooms were needed for tool storage and workshops. Large woodpiles were built to fuel the stoves and fireplaces. The logs were hauled from forests and wooded areas miles away to be cut to size and split. A lot of storage space was required to feed and care for the *rancho's* population.

The *dispensa* is now a carpenter shop.

Sometimes a little hen could be seen setting on her eggs in a quiet corner.



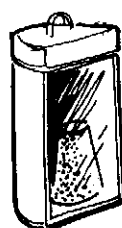
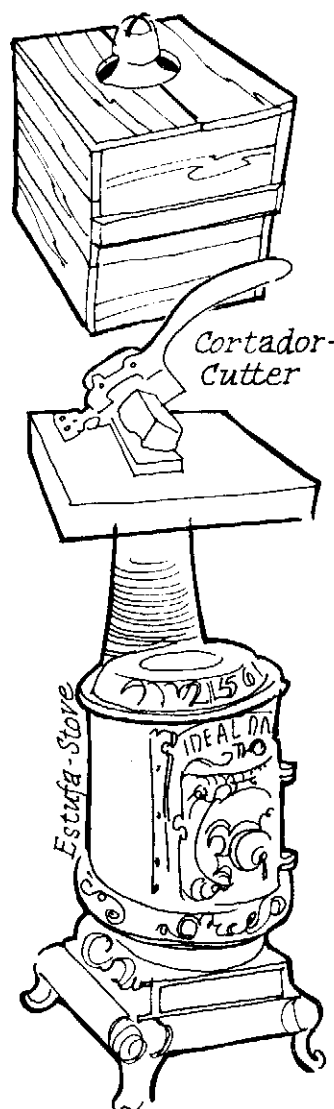
Fruits and vegetables were stored between layers of straw or sand in the *soterrano*. This style of half-buried storehouse is still used in parts of the United States where it is called a rootcellar.



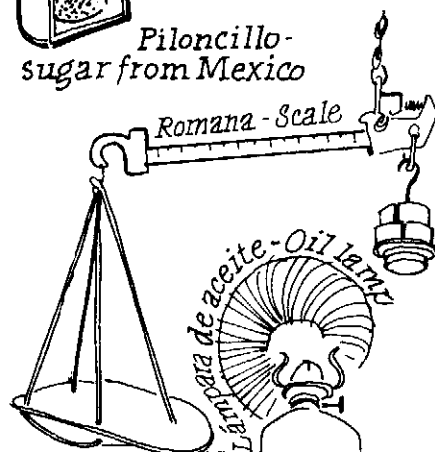
LA TIENDITA (31) THE COUNTRY STORE

La tiendita was a small store that sold a variety of items to the ranch people. Travelers on the Camino Real could buy things produced on the ranch, like rope, blankets, tinware, religious items, candles and food needed for their journey. You could also buy hard candies, cotton and wool cloth, tools, grain, eggs, fruits, vegetables and tobacco. Sometimes items brought from Mexico over the Camino Real would be available in the store, such as ceramic dishes, cotton, silk and satin fabrics, ribbons, buttons and silk stockings for men and women. Sales would be made mostly by barter or for what little money the customers could accumulate.

Later, metal cans containing such things as fruit, meat, evaporated milk, calico fabric, baking soda and coffee (all with labels in English) were brought here over the Santa Fé Trail and added to the store's inventory.



Piloncillo-
sugar from Mexico

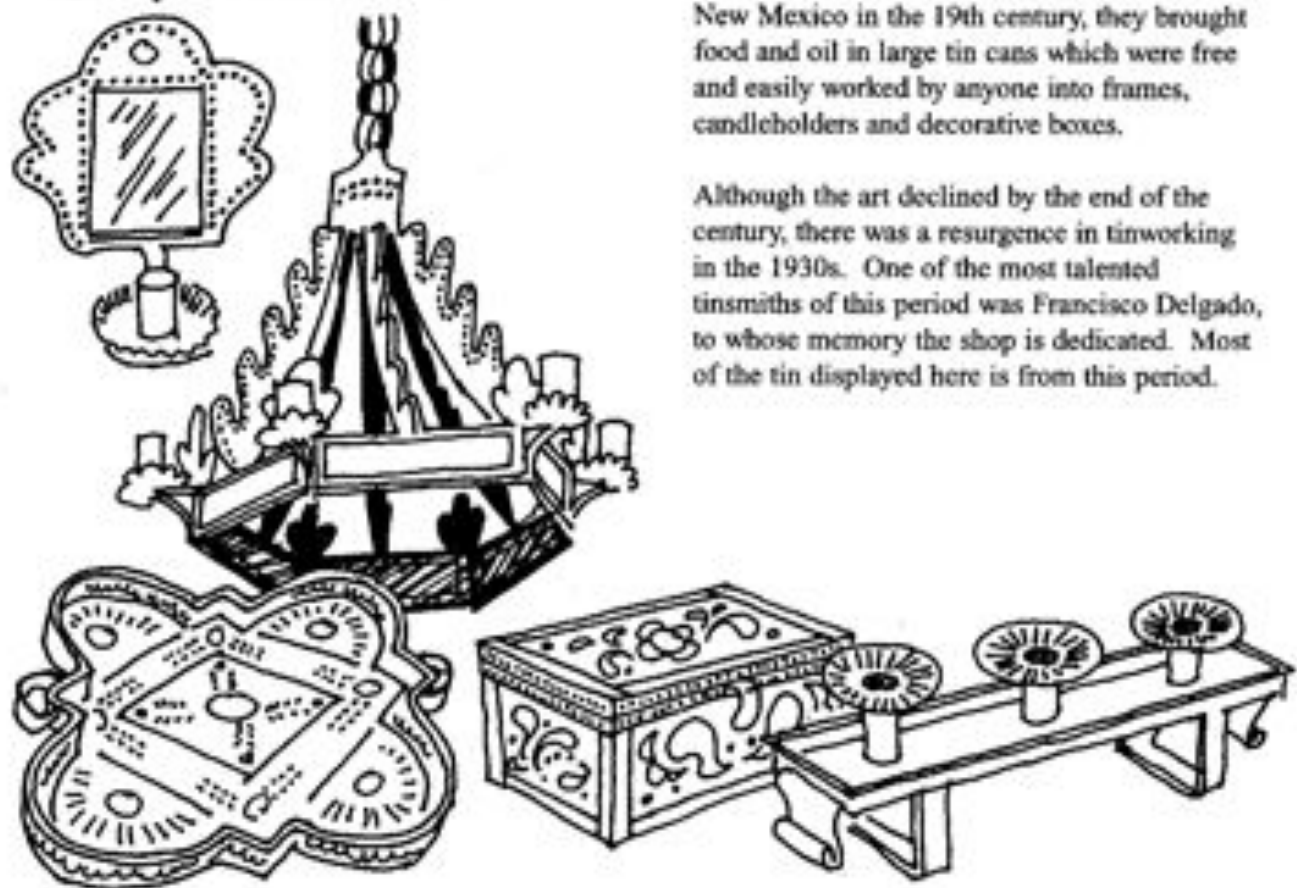




LA HOJALATERIA (32) THE DELGADO TINSHOP

Tin-coated metal, "the poor man's silver," was made into useful items by colonial blacksmiths. When the American army and traders came to New Mexico in the 19th century, they brought food and oil in large tin cans which were free and easily worked by anyone into frames, candleholders and decorative boxes.

Although the art declined by the end of the century, there was a resurgence in tinworking in the 1930s. One of the most talented tinsmiths of this period was Francisco Delgado, to whose memory the shop is dedicated. Most of the tin displayed here is from this period.





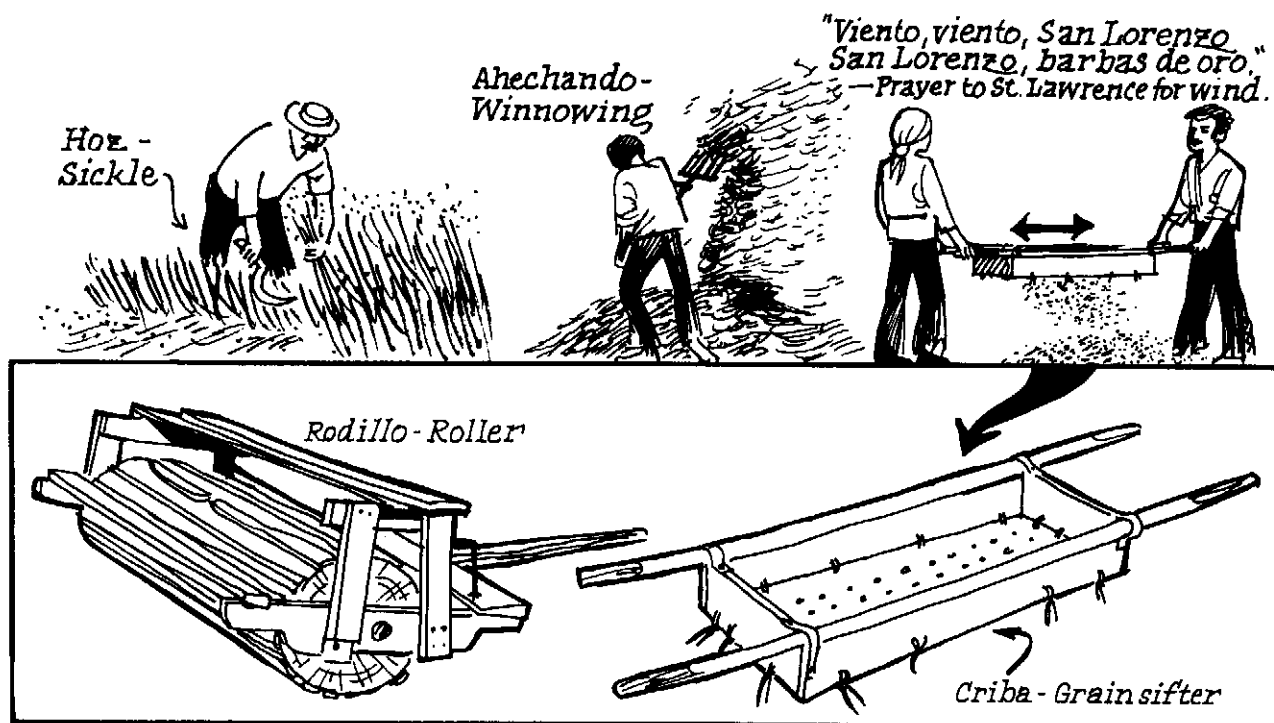
ERA DE TRILLAR (33) THRESHING GROUND

The most primitive method of threshing was used at Las Golondrinas. Grain, grown on the ranch, was spread in the corral. Goats, sheep, horses or burros were made to walk about the corral constantly until their hooves had separated the grain from the stalk. Sometimes a slatted roller was used. Then the corral was raked and the grain was separated from the chaff by winnowing. The grain was sifted to remove the dirt. It was then taken to the mill for grinding into flour, or was stored for winter. This method of threshing was used by ancient cultures before written records. It is still used in remote parts of the world.

Ahechando-
Winnowing

"Viento, viento, San Lorenzo,
San Lorenzo, barbas de oro."
— Prayer to St. Lawrence for wind.

Hoz -
Sickle



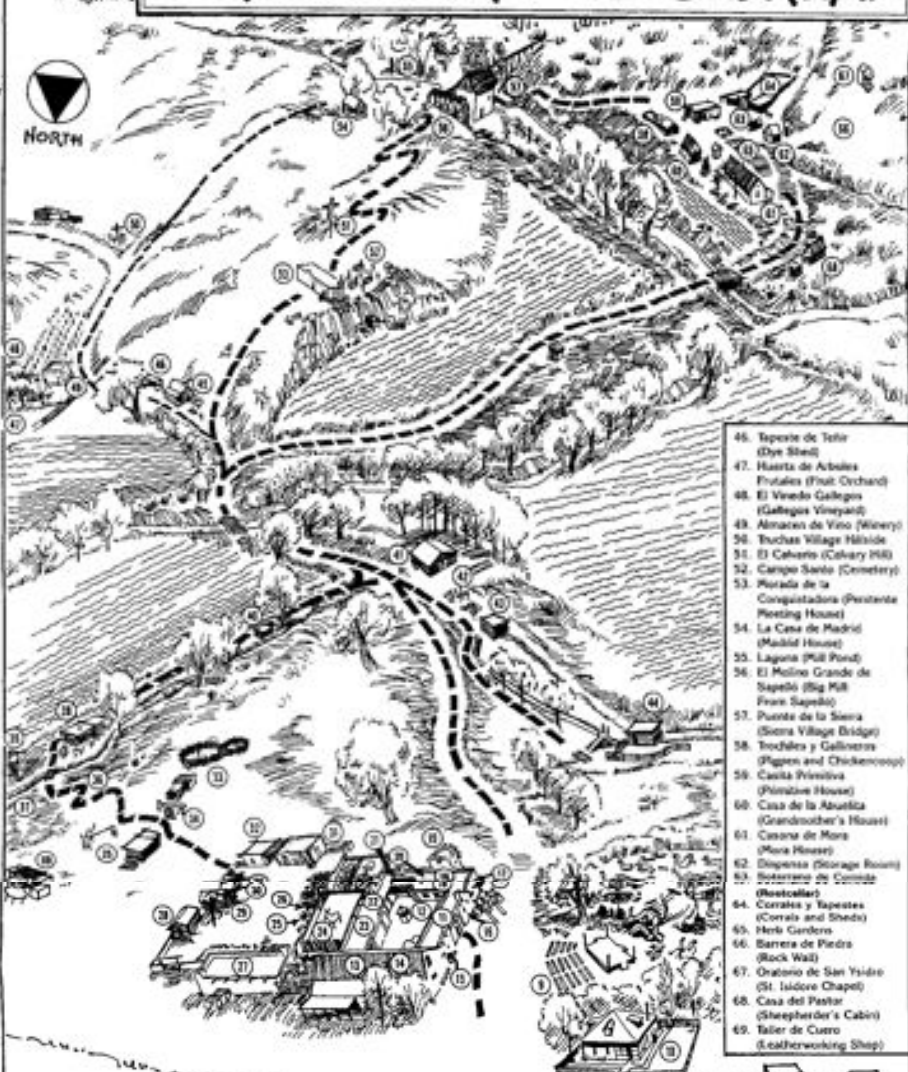
Rodillo - Roller

Criba - Grain sifter

LEGEND

1. Entrada Principal (Main Entrance)
2. Libby's Garden and Juan Bautista de Anza Memorial Plaza Artesanales (Arts and Crafts Booths)
3. Food Service and Picnic Area
4. Pajarero Education Center
5. Hacienda Exhibit Hall
6. Museo Sheep
7. Restrooms
8. Entertainment Platform
9. Pine House
10. El Zapatero (Covered Entry)
11. La Placita, la Nola y las Flores (Courtyard, Well and Ovens)
12. Salón y Capilla (Living Room and Chapel)
13. Sala de Fundadores (Founders' Room)
14. La Cocina con Fogón de Pastor (Kitchen with Shepherd's Bed Fireplace)
15. Alcobas de Huéspedes (Guest Room)
16. Cuarto de Recibo (Living Room)
17. Zapatero al Torreon (Entrance to Tower)
18. El Torreon Defensivo (Defensive Tower)
19. Alcobas de Dormir (Bedroom)
20. Dispensa (Storage Room)
21. Salones de Tejer (Weaving Workrooms)
22. Cuarto de Cautivos (Captive's Room)
23. Corrales, Gallinero, Caballería (Corrals, Chicken Coop, Barn)
24. Matanza de Animales (Slaughtering Area)
25. Corrales de Cabras (Goat Barn)
26. Casa de Manuel de Baza (House of Manuel Baza)
27. Fuente (Storage Shed)
28. Dispensa (Storage Room)
29. Sotomano (Rootcellar)
30. La Tiendita (Country Store)
31. La Hospitalaria (Delgado Tinahop)
32. Era de Trigo (Trenching Ground)
33. La Molinera Vieja (Old Molinera Mill)
34. La Molinera Nueva (New Molinera Mill)
35. Path Down Hill
36. Acopio Madre (Mother Lode)
37. Carretera (Wheelwright Shop)
38. Lookout and Historic Fields
39. El Molino Viejo de Talpa (Old Talpa Mill)
40. La Herencia Manuel Apodaca (Manuel Apodaca Blacksmith Shop)
41. Descanso (Resting Place)
42. El Molino Viejo de las Golondrinas (Old Golondrinas Mill)
43. Molino Barrio de Truchas (Barrio Mill Iron Truchas)
44. La Escuela de Raton (Raton Schoolhouse)

EL RANCHO DE LAS GOLONDRINAS



45. Tepalcates de Tejer (Dye Shed)
46. Huerta de Arboles (Fruit Orchard)
47. El Vinedo Gallegos (Gallegos Vineyard)
48. Almacén de Vino (Winery)
49. Truchas Village House
50. El Calvario (Calvary Hill)
51. Campo Santo (Cemetery)
52. Puente de la Conquistadora (Presenting House)
53. La Casa de Madrid (Madrid House)
54. Laguna (Pill Pond)
55. El Molino Grande de Sapelo (Big Mill From Sapelo)
56. Puente de la Sierra (Sierra Village Bridge)
57. Truchas y Gallinero (Rugens and Chicken Coop)
58. Casa Primitiva (Primitive House)
59. Casa de la Abuelita (Grandmother's House)
60. Casa de Mora (Mora House)
61. Dispensa (Storage Room)
62. Subterráneo de Comida (Rootcellar)
63. Corrales y Tepalcates (Corrals and Sheds)
64. Heró Gardens
65. Barrera de Piedra (Rock Wall)
66. Oratorio de San Ysidro (St. Isidore Chapel)
67. Casa del Pastor (Shepherd's Cabin)
68. Taller de Cuero (Leatherworking Shop)



El Rancho de las Golondrinas reproduces as authentically as possible the living and working conditions of Spanish Colonial and Territorial New Mexico in the 18th and 19th centuries.

- **PLEASE WATCH FOR LOW DOORWAYS AND WIDE AND HIGH THRESHOLDS.**
Don't bump your head or fall on your nose!
- **WATCH YOUR STEP ON TRAILS AND IN BUILDINGS.**
Path and roads are rough and floors are dirt.
- **DO NOT PET OR FEED THE GOATS, SHEEP, BURROS AND HORSES.**
Animals are unpredictable.





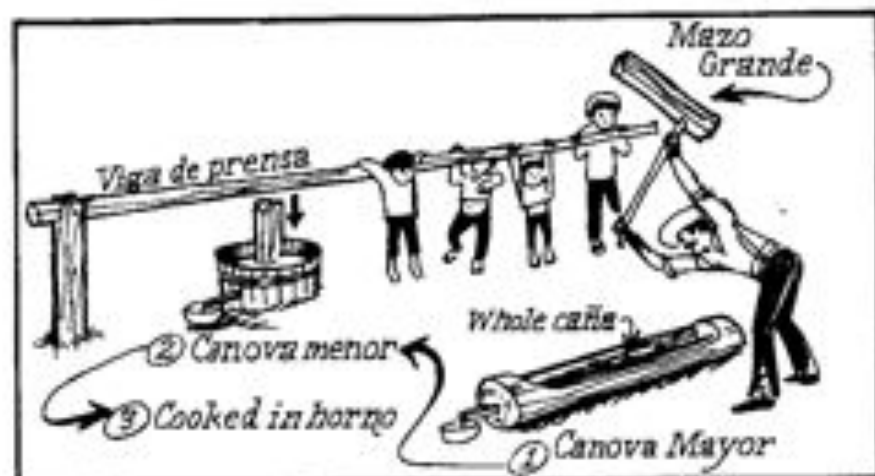
LA MELASERA NUEVA (35) THE NEW SORGHUM MILL

Cucharón - Scoop



Syrup made from sorghum cane, was important to the ranch. It provided the sweetening necessary for cooking. In the old mill the cane was pounded in a trough to release the juice; in later years it was squeezed between metal rollers. The juice was then rendered by boiling. In earlier days the syrup was pressed through a sieve to remove impurities. Today it is strained before pouring into containers.

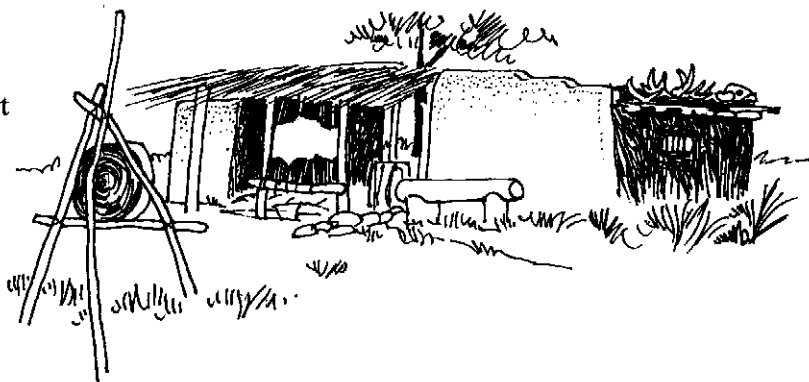
LA MELASERA VIEJA (34) THE OLD SORGHUM MILL



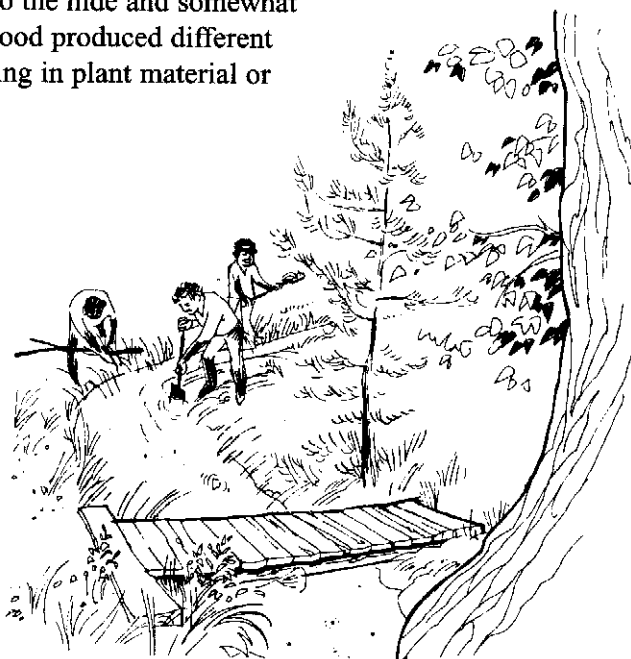
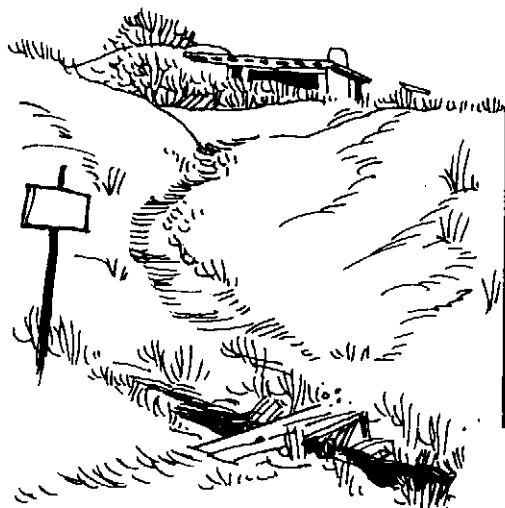
Cones of dark brown sugar, or *piloncillo*, were imported from the south. To the children, it was candy.

TALLER DE CUERO (69) LEATHERWORKING SHOP

Tanning of animal hides was a normal part of colonial life. Tanned deer, elk and buffalo hides were used to make pants, shirts, jackets, *botas* (leggings), moc-casins and blankets. These tanned hides became a major trade item between colonists and Indians.



The traditional hide-tanning process involves four basic steps: (1) Scraping, to remove hard connective tissue and hair, (2) Application of a softening agent by soaking and/or rubbing with animal brains or plant material, (3) Stretching, to break down and continue to soften the fiber, and (4) Waterproofing and/or coloring by suspending over a fire. Resin from the smoke will adhere to the hide and somewhat waterproof it. Smoke from different types of wood produced different colors. Coloring may also be achieved by soaking in plant material or rubbing with clay and soils.



PATH DOWN HILL (36), ACEQUIA MADRE (37) MOTHER DITCH

Take the path down the hill from the hide tanning and sorghum mill to the Wheelwright Shop. On the way you cross a tiny bridge over the *acequia madre*, or mother ditch, that runs through Las Golondrinas. Small lateral ditches cut perpendicular to this main ditch are called *sangrias* and are used to irrigate the field. This *acequia*, named *Acequia de la Cienega*, was built prior to 1739 and is listed on the National Register of Historic Places in Washington D.C.

Water has been called the lifeblood of New Mexico. Some of the earliest community organizations were devoted to the distribution and use of irrigation water. Each community's main *acequia* has its own name and is the common property of the *parciantes*, who are members of that *acequia* association. Each member has a responsibility to share the cost and labor involved in maintaining the ditch, according to established rules, customs and *acequia* laws. Spring cleaning the *acequia* is an important event shared by all water users, because a clean *acequia* is essential for the efficient use of a very limited and valued resource.

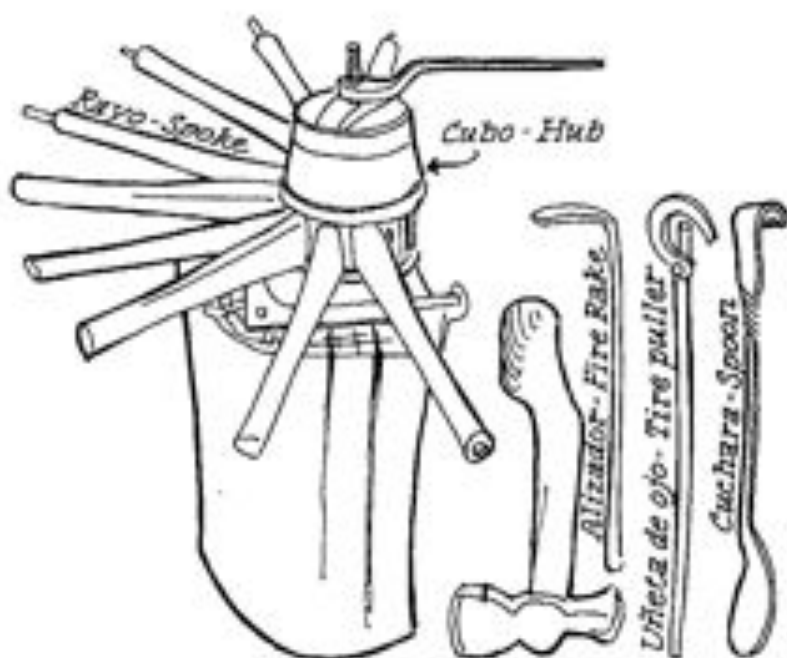


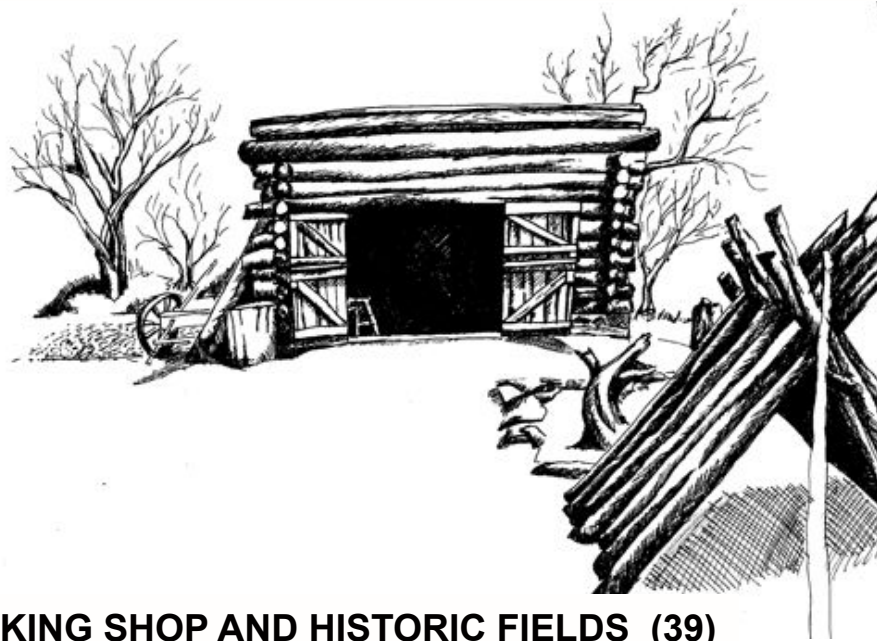
CARRETERÍA (38) WHEELWRIGHT SHOP

Separate shops kept ranch equipment in good repair. The cart, carriages and wagons were sent to the Wheelwright Shop where wheels were tightened or replaced, bodies were strengthened and iron rims were replaced.

The men who worked in the shops were experts at their trades. Wheelwrights, carpenters and apprentices were always in demand. Often these workmen were artisans rather than laborers.

This *carretería* was built in the mid-1800s.





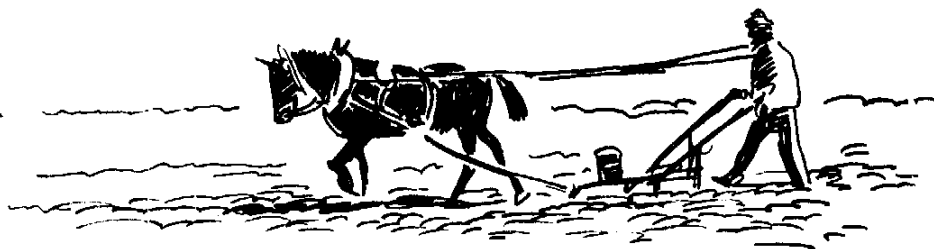
WOODWORKING SHOP AND HISTORIC FIELDS (39)

Before the Americans came in the 1840's New Mexico had no saw mills. Crafting wood into useful products all had to be done by hand. At this exhibit visitors can watch craftsmen using old tools to change rough wood into everything from furniture to wagon wheels and spokes.

The historic field is used to grow crops that were common in this area from pre-Columbian times through the American Territorial period. Corn, beans, squash, chile, melons, tomatoes, garlic, onions and tobacco are some of the plants we grow each season. Wild plants that would thrive in and around the cultivated fields were also considered very valuable and were harvested for their edible as well as medicinal benefits.



*Sorghum
with
leaves
stripped
for
crushing*



Chile Peppers

*Punche
(Wild
Tobacco)*

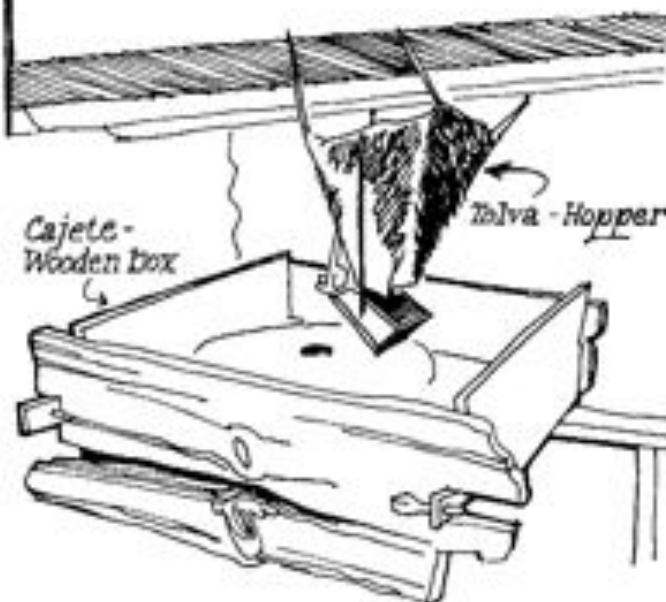




EL MOLINO VIEJO DE TALPA (40) THE OLD TALPA MILL

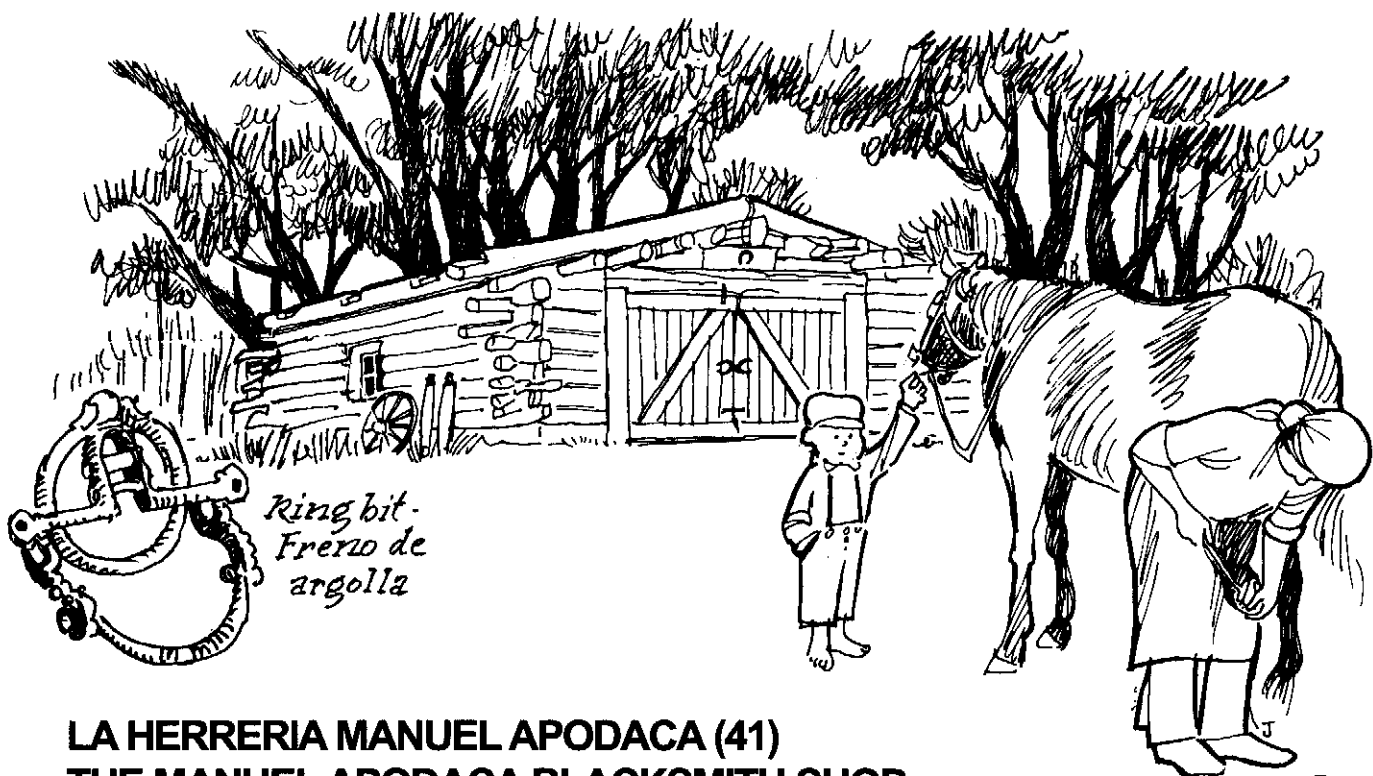
This old mill was brought from a little mountain town called Talpa. Built in the early 1800s, it is the most primitive on the ranch and is not in working order. The method of grinding grain was crude compared to later mills, but it

is an example of how men could make good use of materials available. It is all handmade and served the people of Talpa for many, many decades. After the water turns the wheel, the water runs into the field and irrigates the plants.



*Cedazo -
Horsehair
Seive*



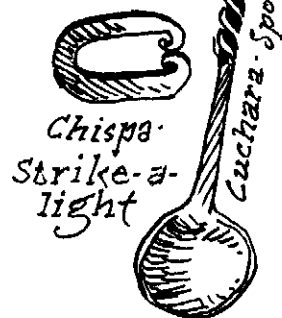


Ring bit-
Freno de
argolla

LA HERRERIA MANUEL APODACA (41) THE MANUEL APODACA BLACKSMITH SHOP

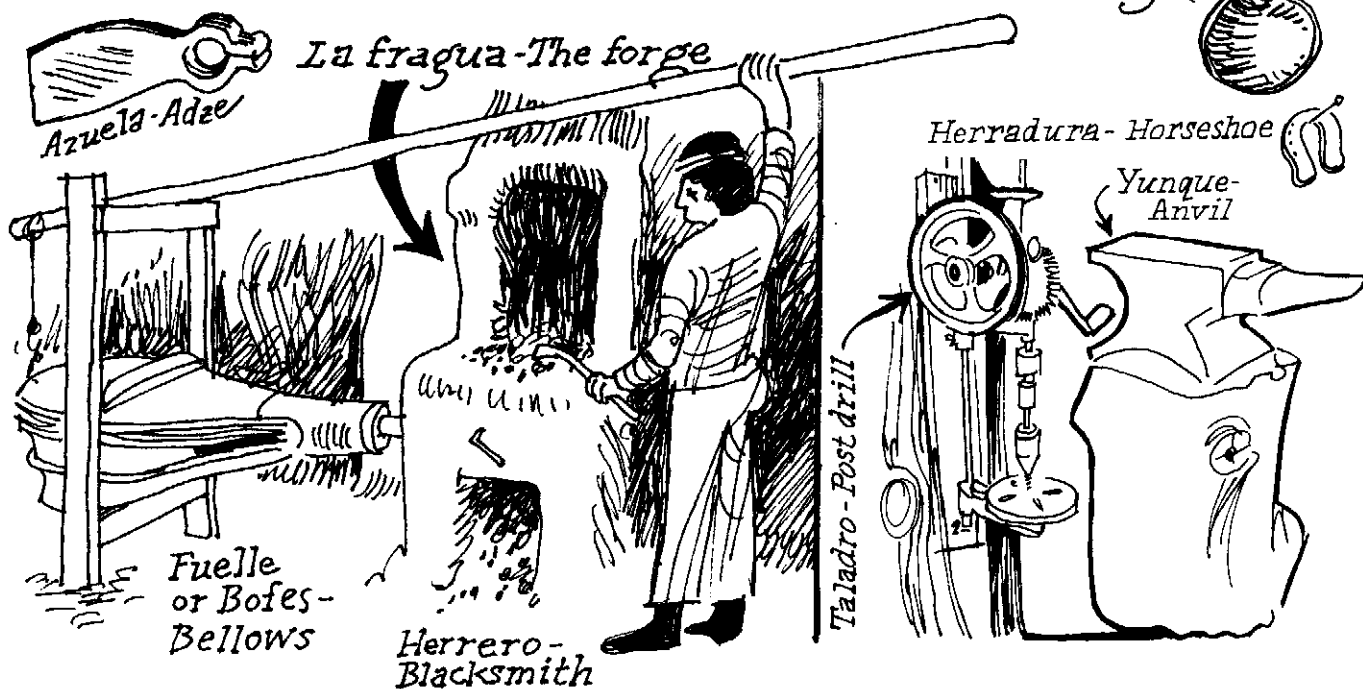
The blacksmith shop was vital to the ranch. Here was the forge and anvil where most of the ranch tools were made. The forge was made of *adobe* brick; the handmade bellows of wood and leather. The anvil and the iron for tools and horseshoes were imported by caravan from the outside world. The blacksmith was often an inventor and artist; he had to be an expert metalworker. Tools were made from old horseshoes, spoons from old tools, nails from old spoons, and so on. His chief assistant was the farrier, or horseshoer, who kept the hooves of the horses shod and in good condition. The farrier was often the ranch's veterinarian, too.

Herrador
-Farrier



Chispa-
Strike-a-
light

Luchara - Spoon



La fragua-The forge

Azueta-Adze

Fuelle
or Bofes-
Bellows

Herrero-
Blacksmith

Taladro-Post drill

Herradura- Horseshoe

Yunque-
Anvil



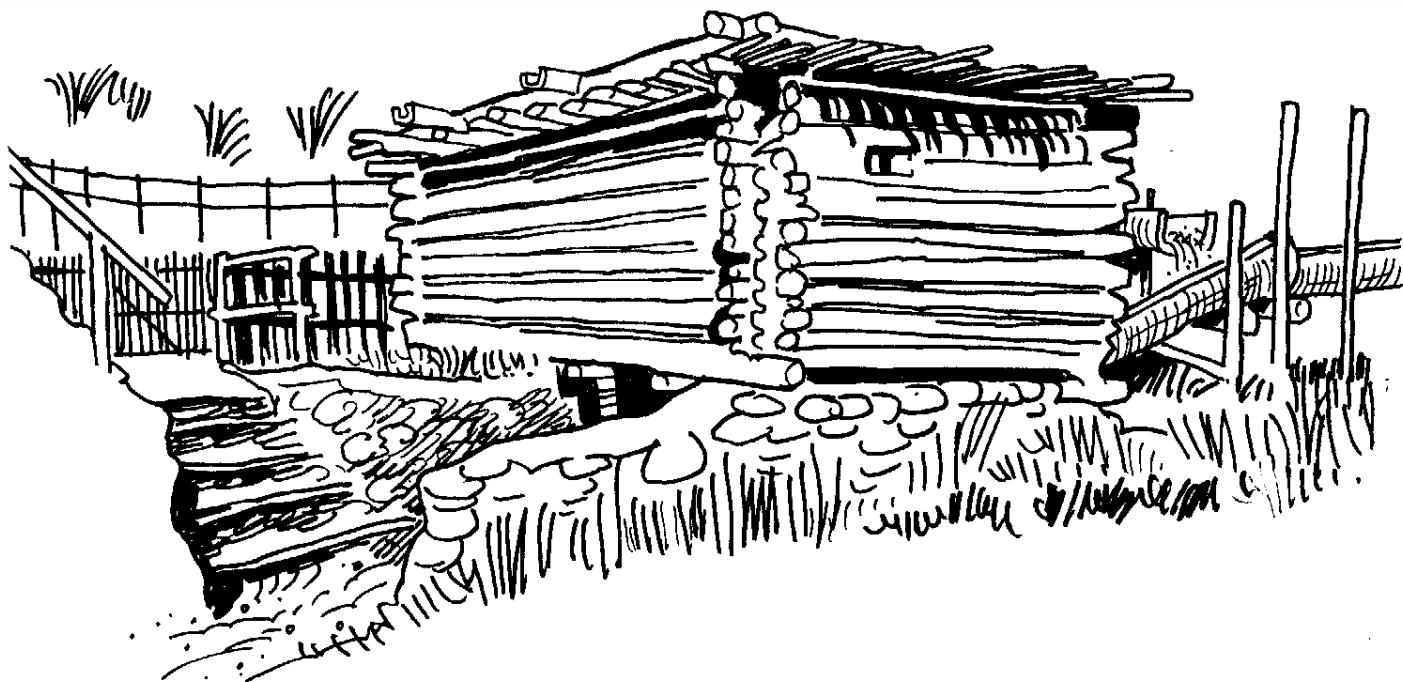
DESCANSO (42)
RESTING PLACE

EL MOLINO VIEJO DE LAS GOLONDRINAS (43) **THE OLD GOLONDRINAS MILL**

After the funeral service of a resident of the *rancho*, the body was carried by pallbearers to the burial ground, or *campo santo*, borne on a *doce* or ladder (*palajuelo*) and wrapped in a cloth. The mourners would stop along the way to rest and pray a *sudario* for the soul of the departed. Here they would erect a cross in memory of the deceased and add a rock to the growing mound. The cross and rocks were reminders that it was necessary, even on the last journey, to rest, to pray and to meditate.

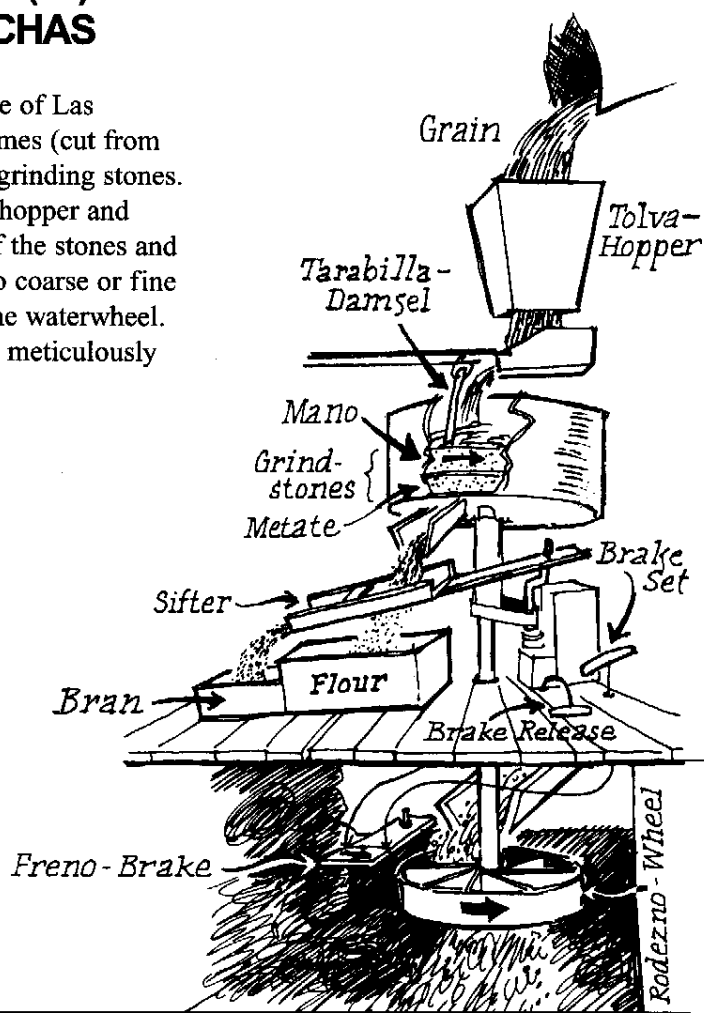
Behind the *descanso* is the Golondrinas Mill. It was rebuilt on the site of the original mill which is mentioned in old wills.





MOLINO BARELA DE TRUCHAS (44) THE BARELA MILL FROM TRUCHAS

This mill was discovered in the mountain village of Las Truchas (The Trouts). Here can be seen the flumes (cut from logs) bringing water to turn the mill wheel and grinding stones. The miller controlled the flow of grain into the hopper and onto the stones. He regulated the revolutions of the stones and the shaking of the sifter separating the flour into coarse or fine grind by using a brake to control the speed of the waterwheel. The mill, once owned by the Barela family, was meticulously restored in 1991 and operates today.





LA ESCUELA DE RATÓN (45) THE RATÓN SCHOOLHOUSE

Spanish children were taught in their homes by their parents, in the churches, or in Mexican boarding schools. Not until the late 1800s was a school system established in northern New Mexico. This two-room cabin was built in Ratón in 1878 as a private home. When the railroad came to New Mexico in 1880 it was converted to Ratón's first schoolhouse. Later, unused and deteriorating, it was donated to the Museum by Dolores Noel in memory of her mother, Ida Atwater, the former owner. In 1980 the 102-year-old structure was rebuilt at Las Golondrinas. The school room was furnished by donations and the second room is the school teacher's bedroom. The *adobe* addition is a private apartment.



TAPESTE DE TEÑIR (46) DYE SHED

An outdoor or summer kitchen was often used as a dye shed for coloring wool yarn. After the sheep were sheared, the wool was cleaned, carded, spun on the *malacate*, washed and dyed, before being rolled into balls and woven.

At the dye shed the yarn was bathed with a mordant to prepare it. Natural dyes were dissolved with water in native clay *ollas* and the yarn was colored. Following another mordant bath, the yarn was draped on racks to dry.

It was important to take care of your clothes because they were not easy to replace!



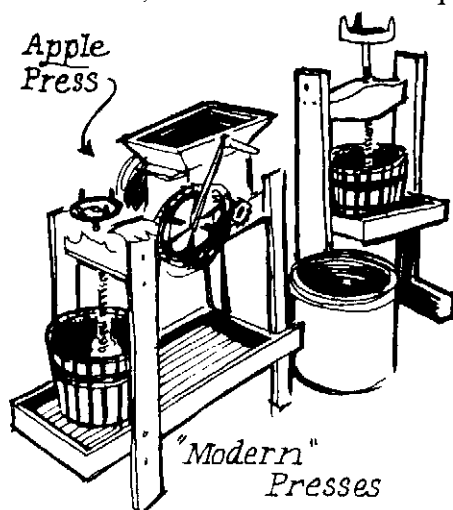


HUERTA DE ARBOLES FRUTALES (47) FRUIT ORCHARD

EL VINEDO GALLEGOS (48) THE GALLEGOS VINEYARD

ALMACEN DE VINO (49) WINERY

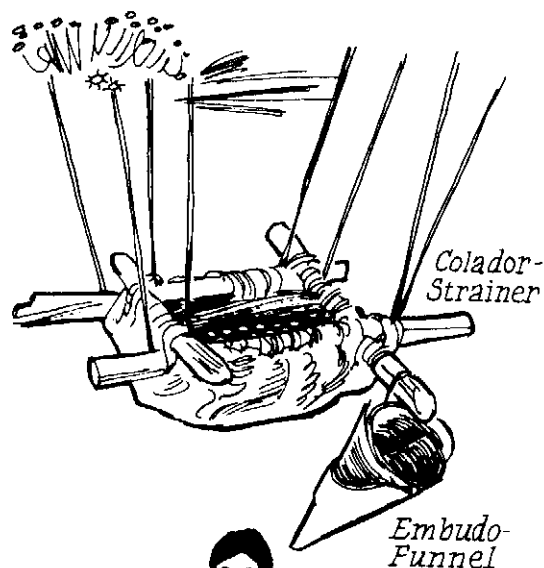
Las Golondrinas had many fruit trees: apple, apricot, quince, peach, cherry, pear and plum. The fruit was eaten fresh or dried and stored for winter. The vineyard was carefully tended, overseen by an experienced vintner. Wine was made in traditional ways from the picking of the grapes to the casking in wooden kegs or ceramic jars for fermentation and aging. The wines were served from *botas*, containers made from sheepskins, because glass bottles were few and expensive. The guests of the *rancho* were served the best of the wines, which were stored for special occasions.



Prensa de lagar
Grape Press

"Modern"
Presses

In the mid-19th century, more wine was produced in New Mexico than in California.



Crushing grapes

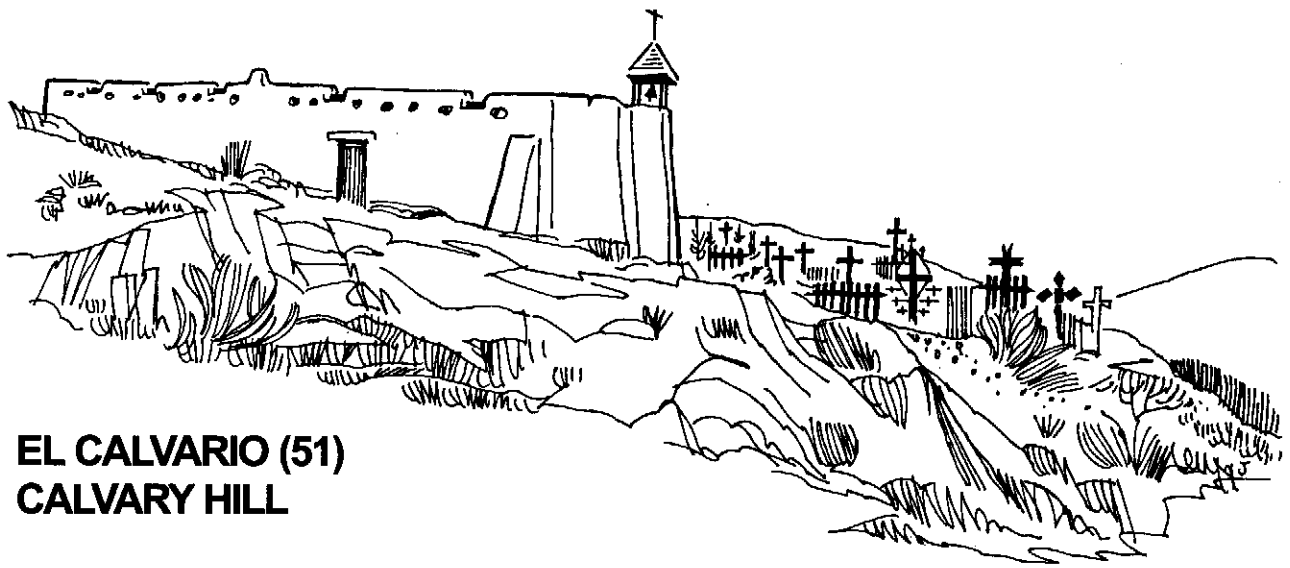


TRUCHAS VILLAGE HILLSIDE (50)

The old village of *Nuestra Señora del Rosario de Truchas* on the High Road to Taos perches on a high plateau with steep slopes down to the river far below. It is approached on a twisting road which passes a holy *descanso* and the tiny log barns and *tapestes* that mark the entrance to the town. This exhibit tries to capture the mood of the tranquil, brooding village of Our Lady of the Trouts, *Las Truchas*.

The house left of the road is not part of the Museum's exhibits. It is built around an old *torreón*, and is called the *Torreón House*. From the *descanso* you may take the path to the right which goes to the *Morada*, the Madrid House and the Big Mill. At the hilltop is a view in all directions, perfect for picture taking.





EL CALVARIO (51) CALVARY HILL

CAMPO SANTO (52) CEMETERY

MORADA DE LA CONQUISTADORA (53) PENITENTE MEETING HOUSE

On a hill overlooking Las Golondrinas is a reproduction of a *morada* (meeting house) of *Los Hermanos de Nuestro Padre Jesus Nazareno*, or *Penitentes*. It is dedicated to Our Lady of Peace, *La Conquistadora*, and is a copy of the south *morada* at Abiquiú. Inside are three rooms: the chapel with traditional crucifix, candelabras and *santos*; the dining room and the small inner storeroom where the Brothers of Light cleaned up after their Holy Week flagellation rites. The *Penitentes* were lay members of the Catholic Church who did the social work in outlying communities where there were no priests.

Visitors are asked not to photograph inside.

The hillside is symbolically called *El Calvario* (Calvary). At the top is a large cross. Next to the *morada* are old *campo santo* crosses.



Black cross with silvered hammer, pliers and nails.



Doña Sebastiana



Cristo by Jose Ben Lopez



LA CASA DE MADRID (54) THE MADRID HOUSE

Built in 1978 by 20th Century Fox for the filming of *Butch Cassidy and the Sundance Kid*; *The Early Years*, the house represents a Madrid, New Mexico mine manager's home of the 1880s. Unique features of this "new house made to look old" are the aging of the fireplace and the cabinetry inside the house. The back of the house was not finished because no filming was done there and the inside stairs go nowhere.

Furnishings of the Victorian bedroom have been donated by friends of the Museum and the dolls with costumes from the Ranch were made by Marye Garcia.



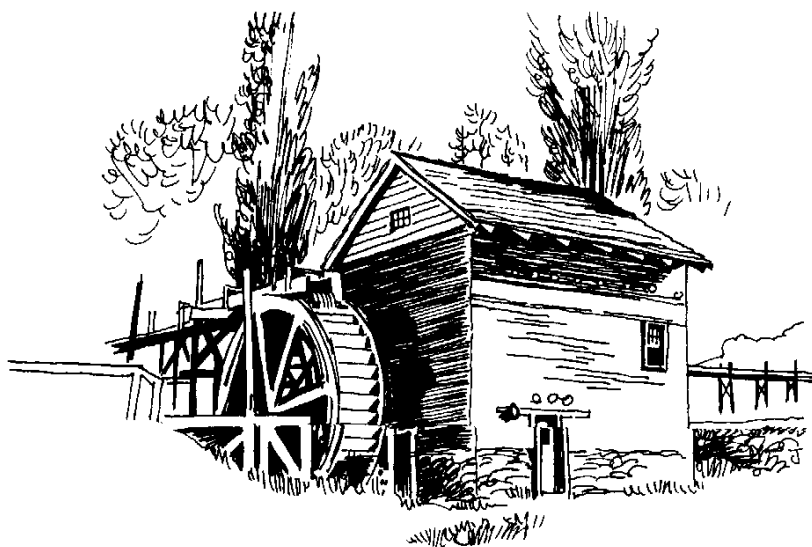
Grades of Flour:

Fine: *Flora fina*

Medium: *Semita*

Coarse: *Harina despajada*

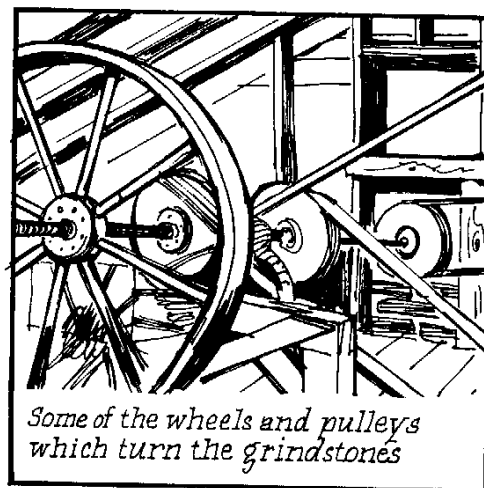
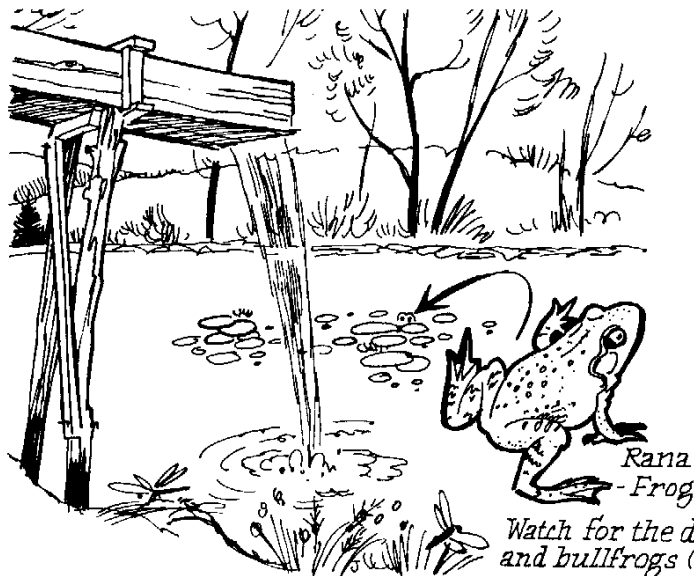
Remainder: *Salvado* (bran
for animal feed)



**LAGUNA (55)
POND**

**EL MOLINO GRANDE DE SAPELLÓ (56)
THE BIG MILL FROM SAPELLÓ**

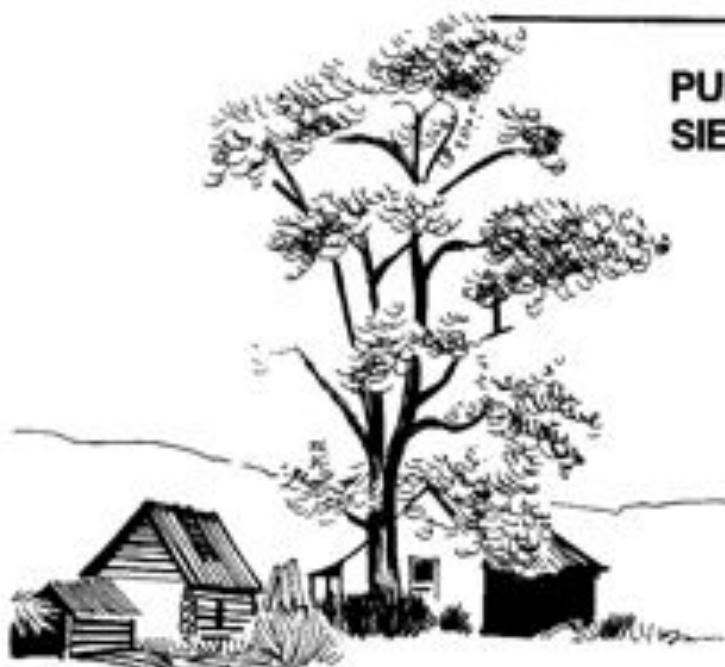
The largest mill at Las Golondrinas was originally built and used by the Pacheco family in Sapelló, New Mexico, and later operated by the Legers. Its machinery, which was manufactured in Buffalo, New York, was shipped to New Mexico by railroad in the 1880s. The miller made flour for the soldiers at Ft. Union until the fort closed in 1891. The mill began operating at Las Golondrinas in 1972. In 1991 a new, handmade oak wheel replaced the old, rotting pine wheel. Flumes and aqueducts bring water from springs in the hills. After turning the wheel, the water flows into a small *rio*. When the mill is not in use the water is diverted into the tree-lined mill pond. On Festival days the mill grinds flour from wheat.



PUENTE DE LA SIERRA (57) SIERRA VILLAGE BRIDGE

When the visitor crosses the bridge after leaving the Big Mill he enters the part of El Rancho de las Golondrinas called The Sierra Village. This village has been reconstructed in the style of an old mountain village in northern New Mexico.

The buildings span the years between the 1700s and the late 1800s.



TROCHILES Y GALLINEROS (58) PIGPEN AND CHICKENCOOP

Pigs and chickens were fast-growing and easy to raise. The covered pigsties and chickencoops were for protection from hawks and the often harsh weather.

The *campesino* (farmer) used a draw knife to scrape the flesh from a sheepskin; the first process in curing. This is exacting work as the slightest cut in the skin could spoil it.

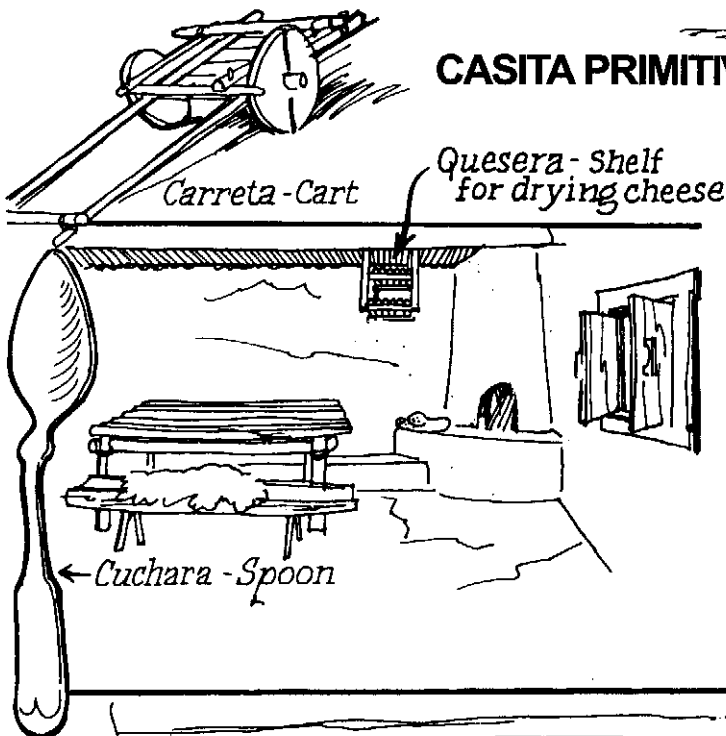


Drying sheeps' wool (lana)

Firewood stacked
for drying

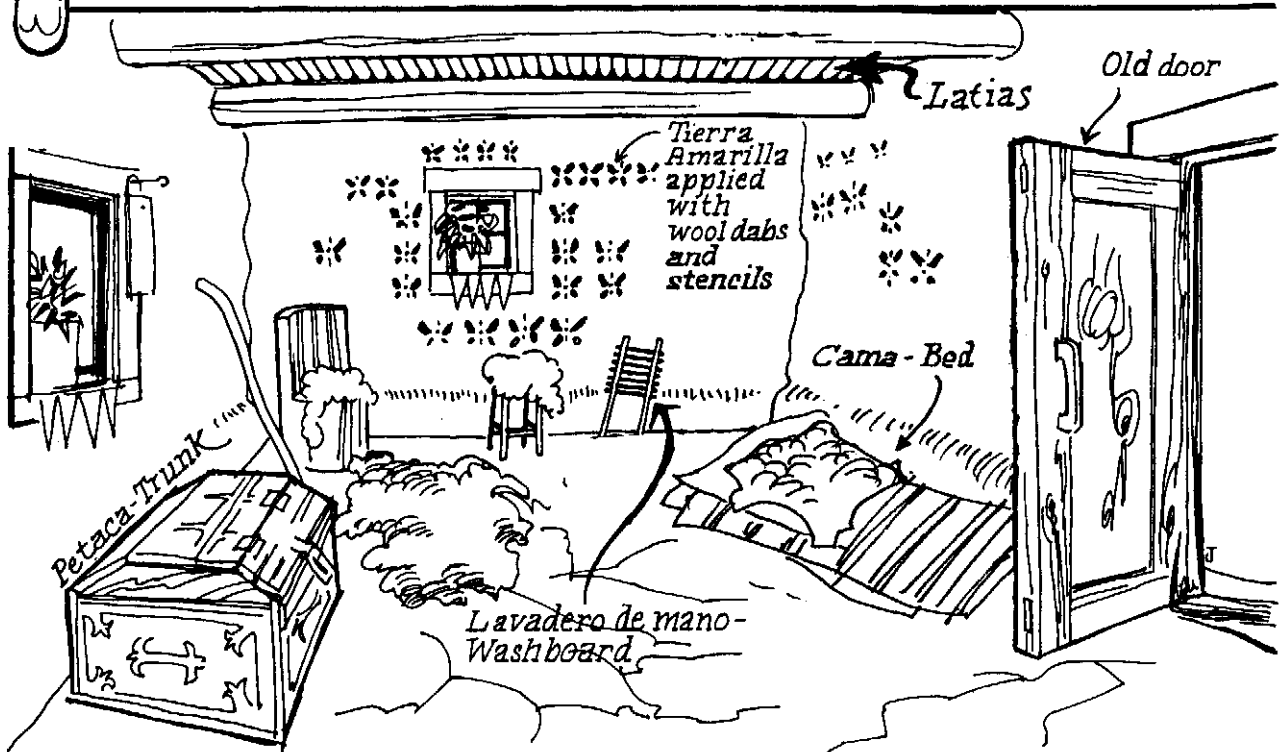


CASITA PRIMITIVA (59) PRIMITIVE HOUSE



This small primitive house shows how one could live comfortably without modern conveniences. The floors were packed earth, and cooking was done in a tiny fireplace. This *adobe*-plastered house was cool in the summer and warm in the winter. Designs stencilled on the walls with *tierra amarilla* cheered the plain room.

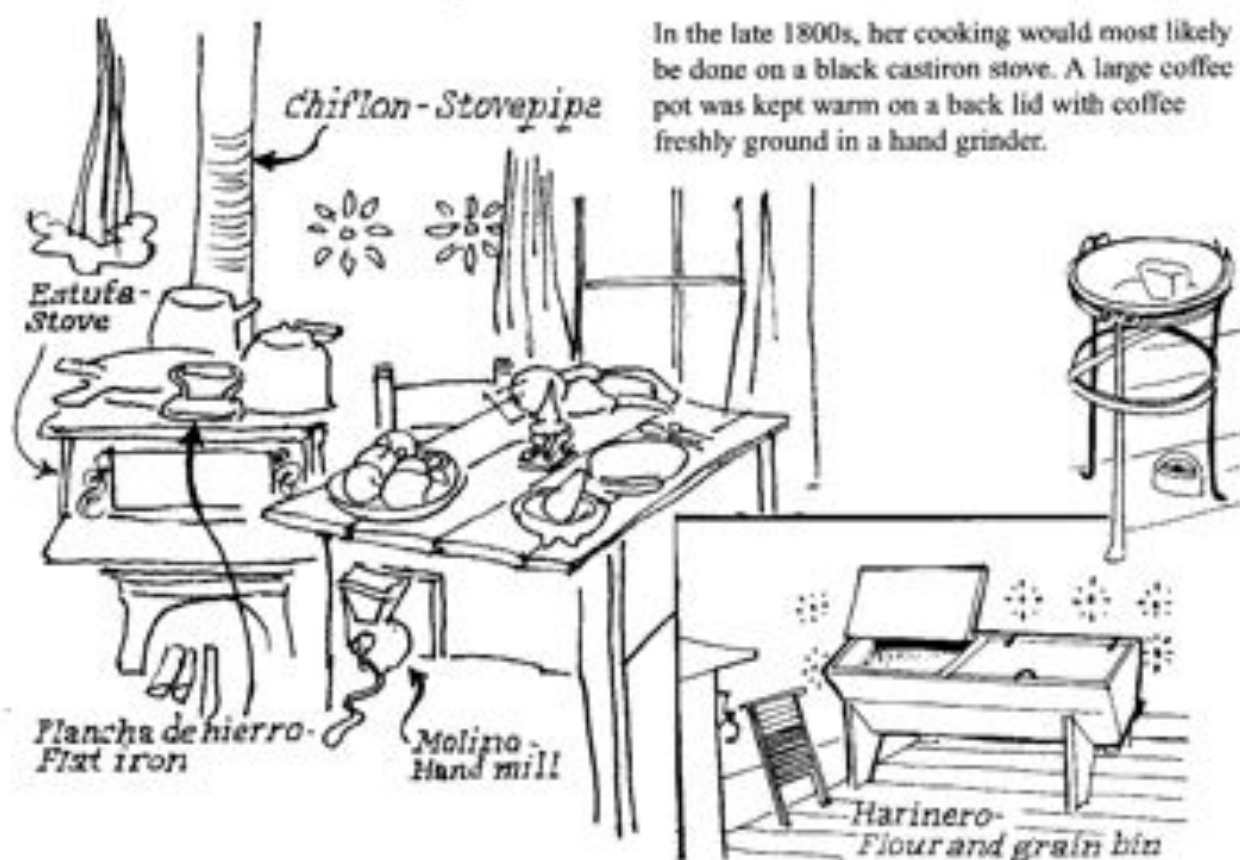
In rural areas large furniture was not common, so people often sat on their rolled-up mattresses on the floor. As in Europe until the 19th century, families traditionally ate from a communal bowl with a carved wooden spoon or a *tortilla*.



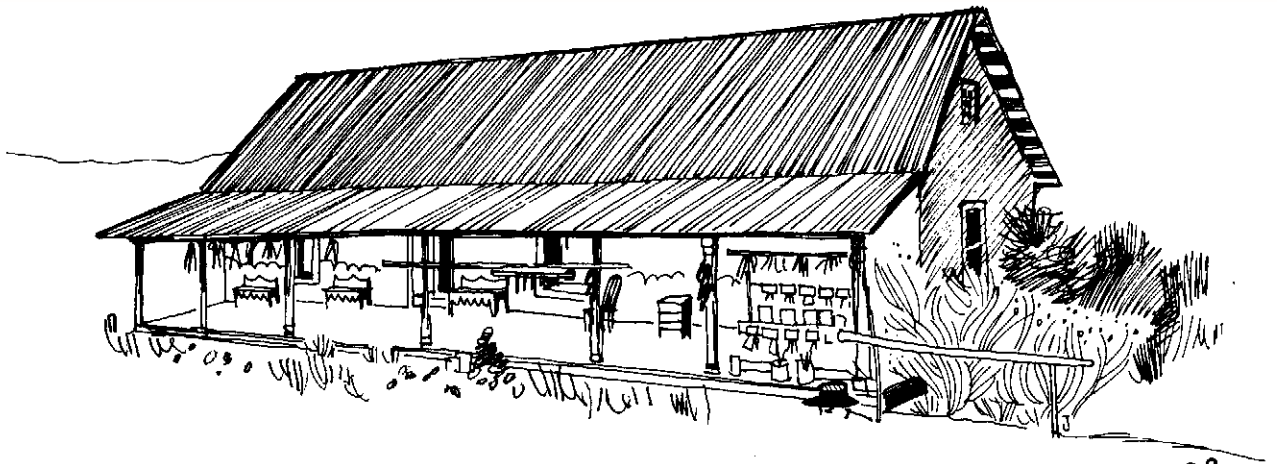


CASA DE LA ABUELITA (60) GRANDMOTHER'S HOUSE

Simplicity is the word for Grandmother's House. The old lady still worked hard, but she was supplied by her children and grandchildren. She was up with the sun and asleep with the moon. Her material needs were not many; a tight house with a peaked roof for the snows, a comfortable hand-carved bed, basic furniture, a pantry for her herbs and foods, and a few handmade rugs on the wood floor. She taught the old traditions and domestic skills to the grandchild who lived with her.



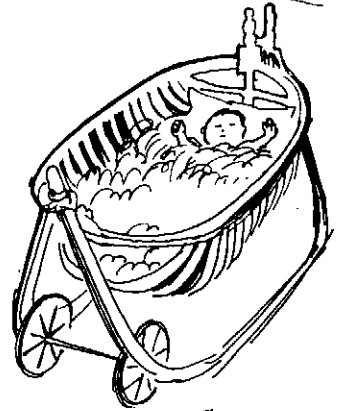
In the late 1800s, her cooking would most likely be done on a black castiron stove. A large coffee pot was kept warm on a back lid with coffee freshly ground in a hand grinder.



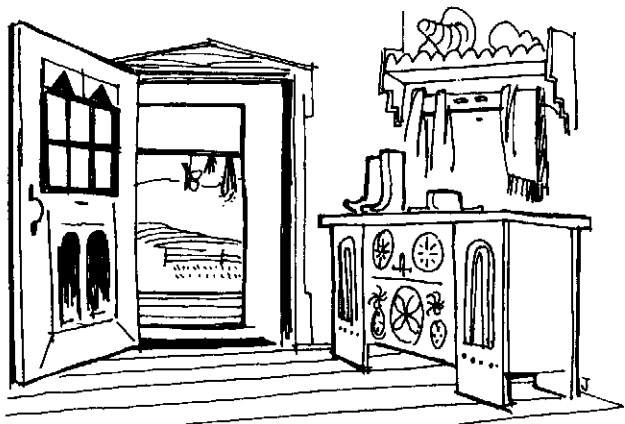
CASONA DE MORA (61)

MORA HOUSE

The house of the Mora family was a classic example of the larger village house built after milled lumber was introduced by the Americans. In front were small gardens for fresh vegetables and herbs. The baby slept in a wheeled crib in the bedroom. There was a simple elegance about the furniture and decorations. Family members were born, raised and died in the house. In the summer it was pleasant to sit on the porch shaded by a *portal* after a day in the fields. At night the father carved toys for his children by the light of the lamp.



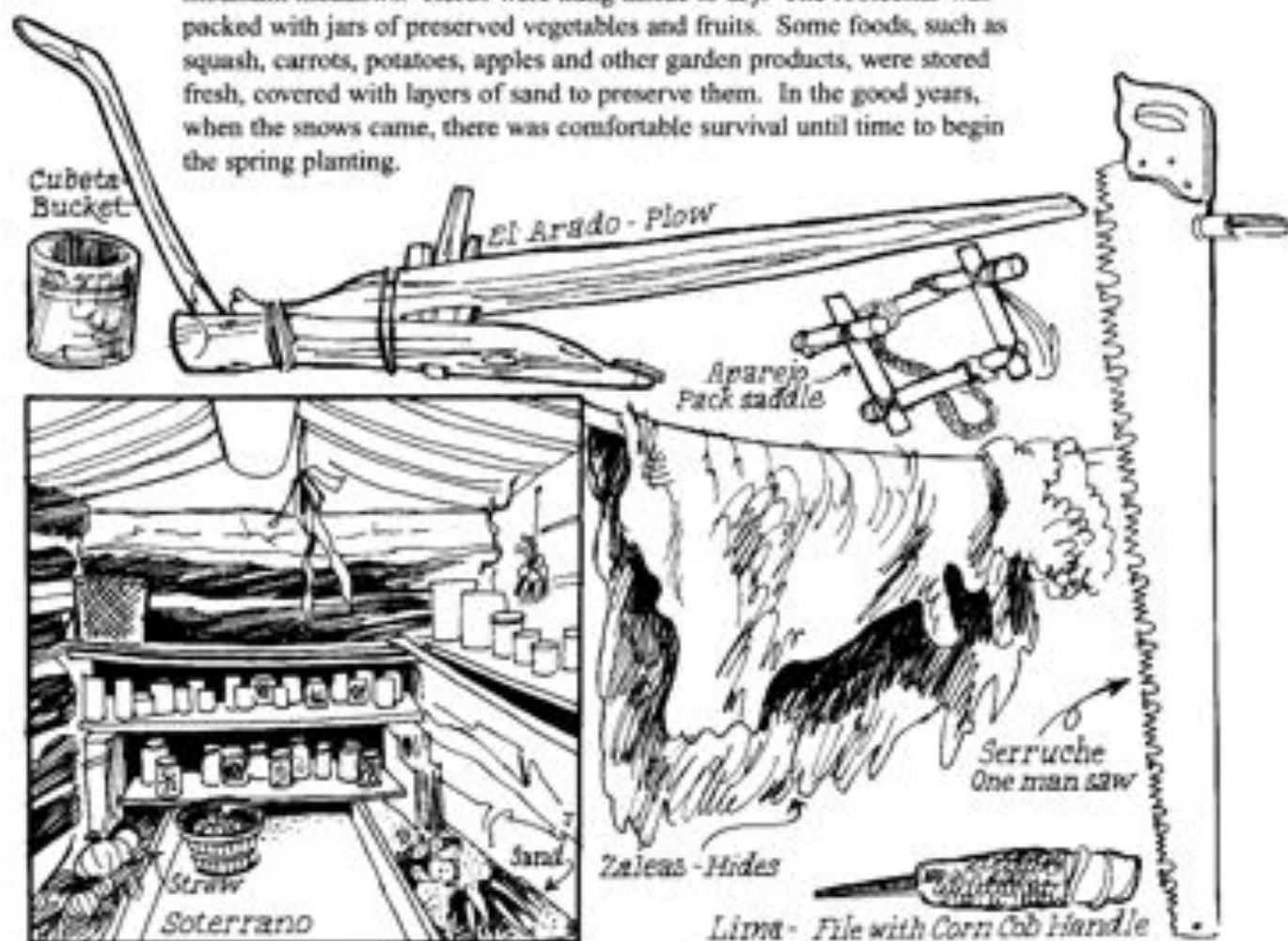
Cuna-Crib





DISPENSA (62) STOREROOM SOTERRANO DE COMIDA (63) ROOTCELLAR

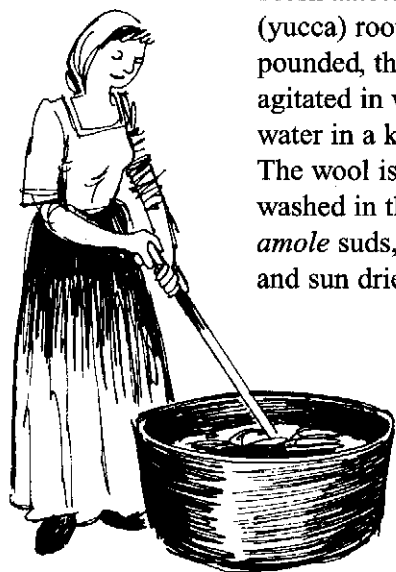
This barn was used to store tools and the hides of the sheep raised in the mountain meadows. Herbs were hung inside to dry. The rootcellar was packed with jars of preserved vegetables and fruits. Some foods, such as squash, carrots, potatoes, apples and other garden products, were stored fresh, covered with layers of sand to preserve them. In the good years, when the snows came, there was comfortable survival until time to begin the spring planting.





Washing wool yarn...

Fresh *amole* (yucca) root is pounded, then agitated in warm water in a kettle. The wool is washed in the *amole* suds, rinsed and sun dried.

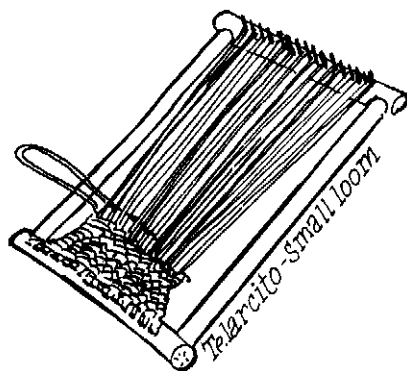


CORRALES Y TAPESTES (64) CORRALS AND SHEDS

There was always work to be done in a village. The animals in the corrals and barns needed constant care. Spring was a busy time. It was not only lambing season, but also time to shear the sheep and prepare the wool for the weavers. Dyes were made to color the wool. There were fields to plow, crops to plant and weed. In the fall the harvest was made. If life in a village was simple and consisted of work, work, work, there was time also for visiting relatives and friends, parties and village *fiestas* and the keeping of the Saints' Days. And, for a real celebration, there were the weddings and christenings!



Chicos are sweet corn roasted in husks in the *horno* and hung to dry.



Cottontails like to visit the corral



Vagón - wagon with logs for vigas



HERB GARDENS (65)

People have searched the world for herbs and spices to savor their foods and heal their bodies. In New Mexico a crude salt came from salt flats; black pepper was almost unknown. Therefore, the Spanish colonial depended upon those herbs he could find growing wild at his front door. Almost every flower and weed was used as a seasoning or medicine of some sort. And since there were few doctors in those times, the curandera who knew the curative powers of herbs was important to the well-being of the community. The most common way of administration was by herbal tea. There were herbs for heart disease, headaches, chest colds, stiff joints — for almost every ailment. People in those early days were expert in using what nature provided. Herbs were a most important part of their lives, not only as medicine but as a seasoning for food and as dye for wool.

POÑIL (Apache Plume)

The liquid from its boiled roots dissipates a persistent cough. Dry, ground leaves are mixed with native tobacco to make a soothing rub for rheumatic joints, and the plumes are useful to drive away witches.



CANUTILLO DEL LLANO
(Scouring Rush)

A useful substitute for a dish mop. Children made whistles from the segments.

CHAMISO BLANCO (Rabbit Brush)



The flowers from this common bush yield a rich yellow dye, and when mixed with guaco, makes a yellow paint. Its white galls are strung as beads and hung around babies' necks to stop their drooling.

ALEGRIA (Cockscomb)

These important plants are used to treat heart trouble, tuberculosis and jaundice, and the crimson juice was smeared on the faces of the elegant Spanish ladies as a sun screen.

YERBA DE LA TUSA (Coneflower)

The finely powdered root, placed upon an aching tooth, should reduce the throbbing.



PUNCHÓN (Mullein)



A substitute for tobacco, the inhaled smoke is good for asthma. A beverage made from its leaves is a mild sedative to the lungs.

YERBAS IMPORTANTES IMPORTANT HERBS

Used as a tea, or in a bath to cure high blood pressure.

MARIOLA
(Sagebrush)
Aster Family

A common herb and spice for *chile*, meats and other foods. Given to babies for colic or stomach ailments.

ORÉGANO
(Hare Mint)

POLEO (Penny Royal)

A common seasoning, it is roasted, placed in water with sugar and boiled. The water is strained and drunk for curing stomach and intestinal disorders.

Amole suds are excellent for washing hair and the raw wool. Amole is also used as a cure for chest ailments. A stimulant, brewed from the young shoots, was drunk by the *Penitentes*.

AMOLE
(Yucca Root)

PAGUÉ
(Field Marigold)

Chewed raw or drunk as a tea for stomach disorders. Also good for baby's colic.

COTA
(Wild Tea)
Aster Family

Drunk regularly as a tea. A good laxative. For circulation and high blood pressure. A rust-color wool dye.

MORADILLA
(Verbena)

"The little purple one" is powdered and made into poultice for an aching back.

YERBA BUENA
(Spearmint)

"Es muy bueno para todo y cuesta muy poco." Anyway, it won't hurt you. The most popular *remedio*, it is commonly used for all stomach ailments, as a poultice, an enema, or as a suppository. It is also a useful green dye for wool.

PLUMAJILLO (Yarrow)

Used for fever, chills and almost any stomach ailment. A yellow dye for wool.

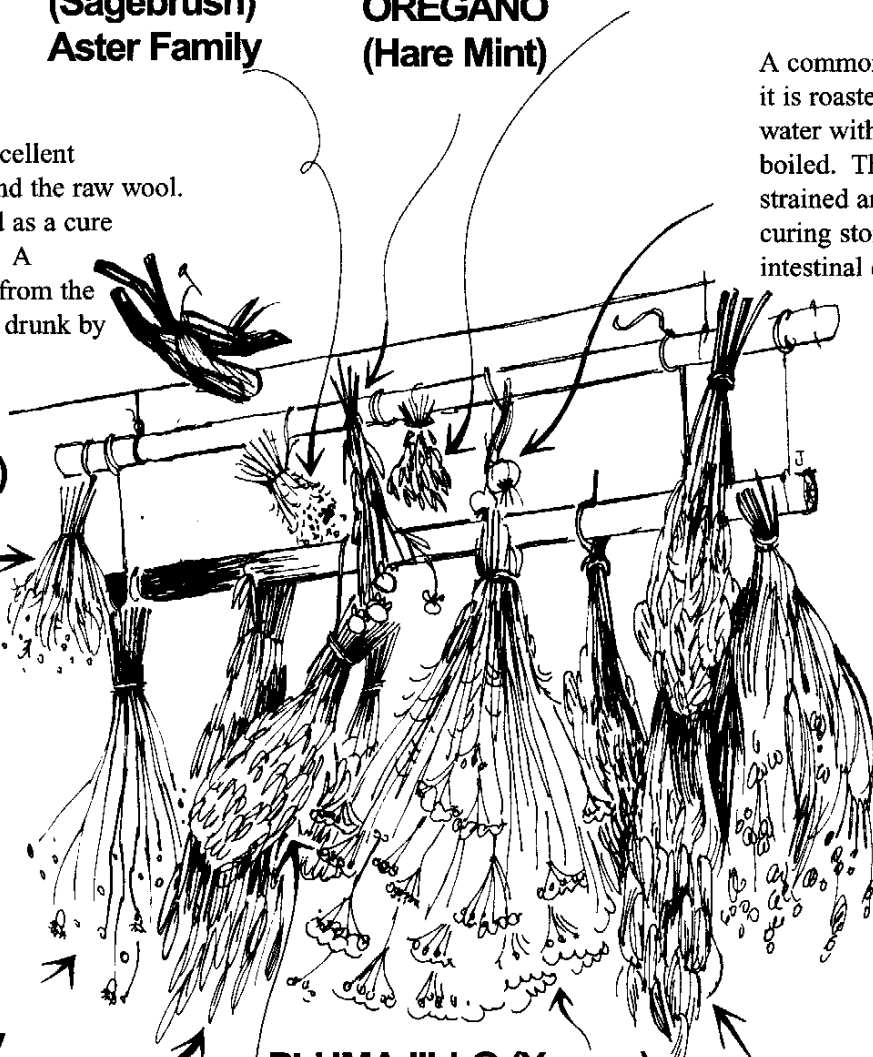
AJO
(Garlic)

Dissolved in water for dry or sore scalp. A fine shampoo, tea and a dye for wool.

MALVAS
(Mallow Family)

OSHÁ
(Parsley Family)

The local wonder drug. The dry root is chewed for stomach and headaches, mixed with flour and other *remedios* for a poultice, or used as an enema. The leaves are cooked with meat, beans and soup as seasoning and health food. The herb was carried in packets to repel rattlesnakes.





BARERA DE PIEDRA (66) ROCK WALL

ORATORIO DE SAN YSIDRO (67) SAINT ISIDORE CHAPEL

Just beyond part of the *rancho*'s old rock wall stands the small *oratorio*, or private family chapel of *San Ysidro*, the patron saint of farmers and of Madrid, Spain. The chapel is decorated simply and tastefully. The *retodos* was made by famous *santero* Charlie Carrillo.

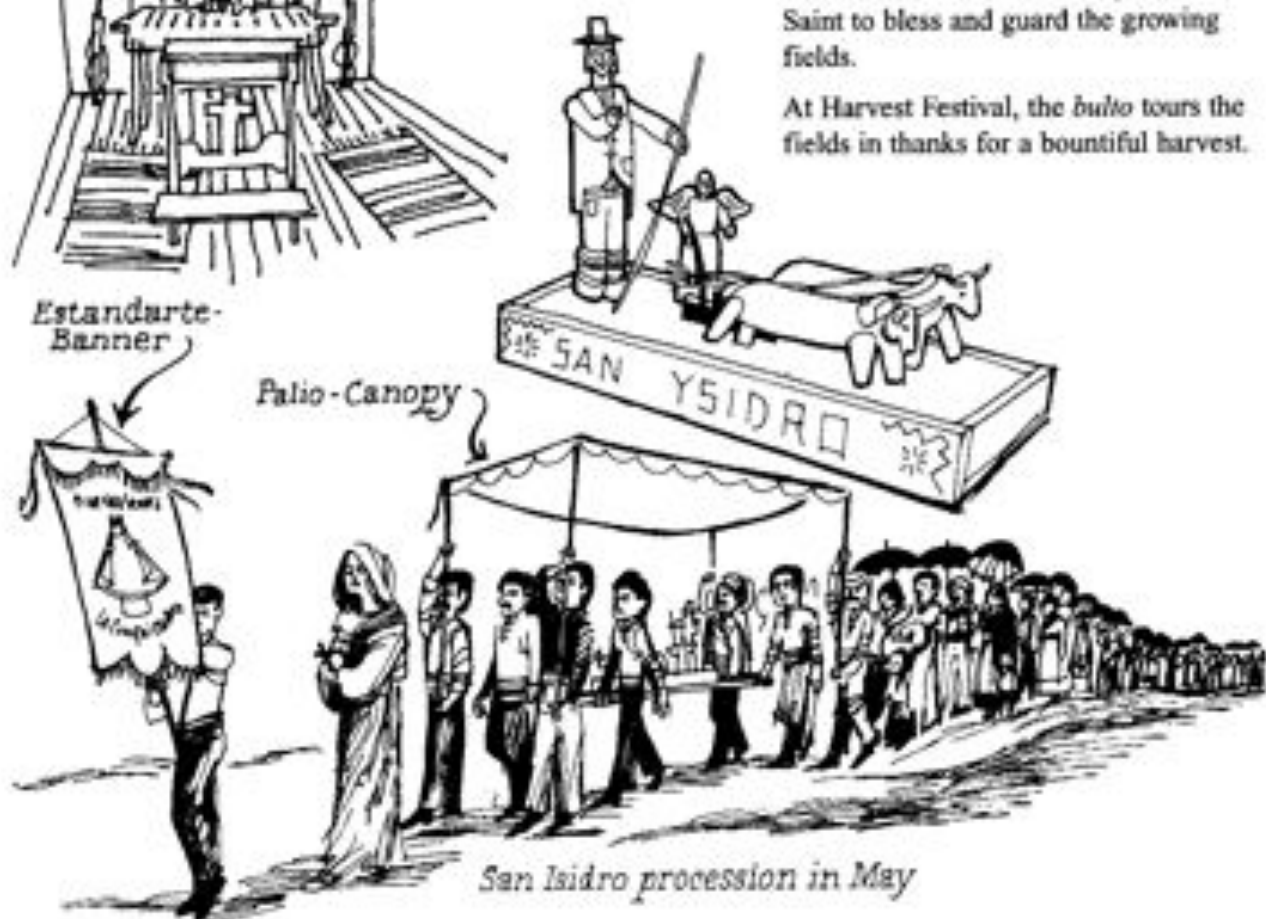
At Spring Festival the people of the ranch, the nearby village, and the countryside form a procession to carry a carving (*bullo*) representing *San Ysidro* to the *Oratorio*. They want the Saint to bless and guard the growing fields.

At Harvest Festival, the *bullo* tours the fields in thanks for a bountiful harvest.



Estandarte-
Banner

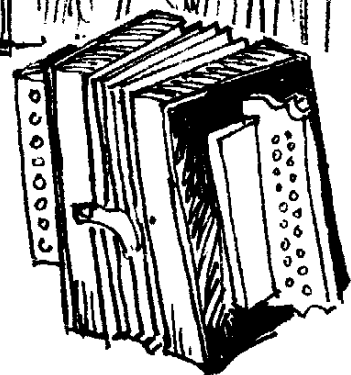
Palio-Canopy



San Isidro procession in May



Acordeón - Accordion

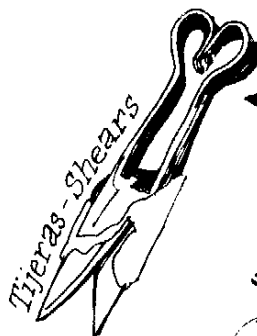
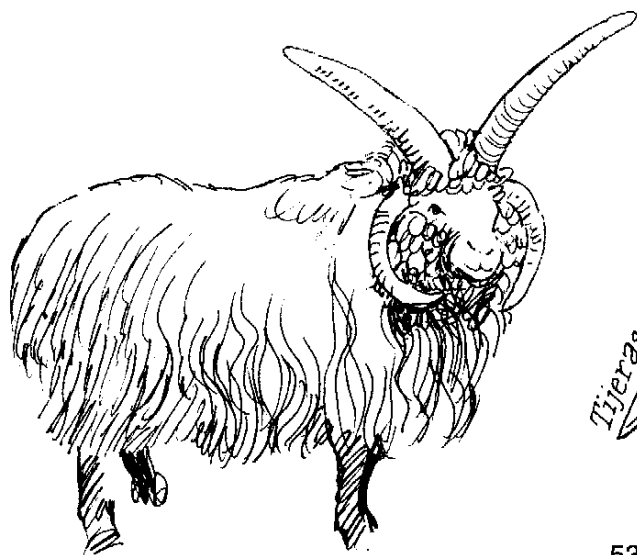


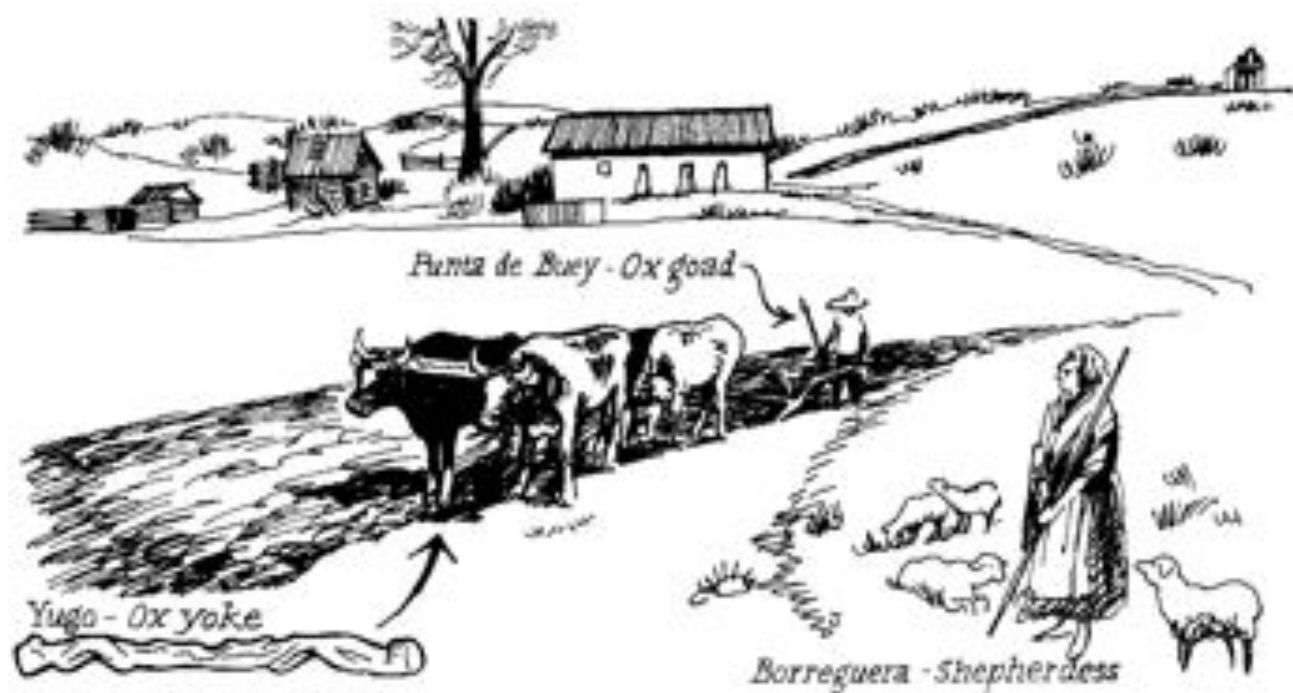
CASA DEL PASTOR (68) SHEEPHERDER'S CABIN

Sheep were extremely important animals in colonial New Mexico. They provided a welcome drink of milk, and every year their wool was sheared to make clothes, blankets, rugs and stuffing for mattresses. Although they were too valuable to kill for food, they were eaten when nothing else was available. And the colonists didn't forget to tan the hide for leather!

Shepherds took their flocks into the high mountains to graze on the tender grass in the summer. Some herders had snug little cabins to protect them from the cold nights. This cabin was built in southern Colorado and eventually moved to Las Golondrinas.

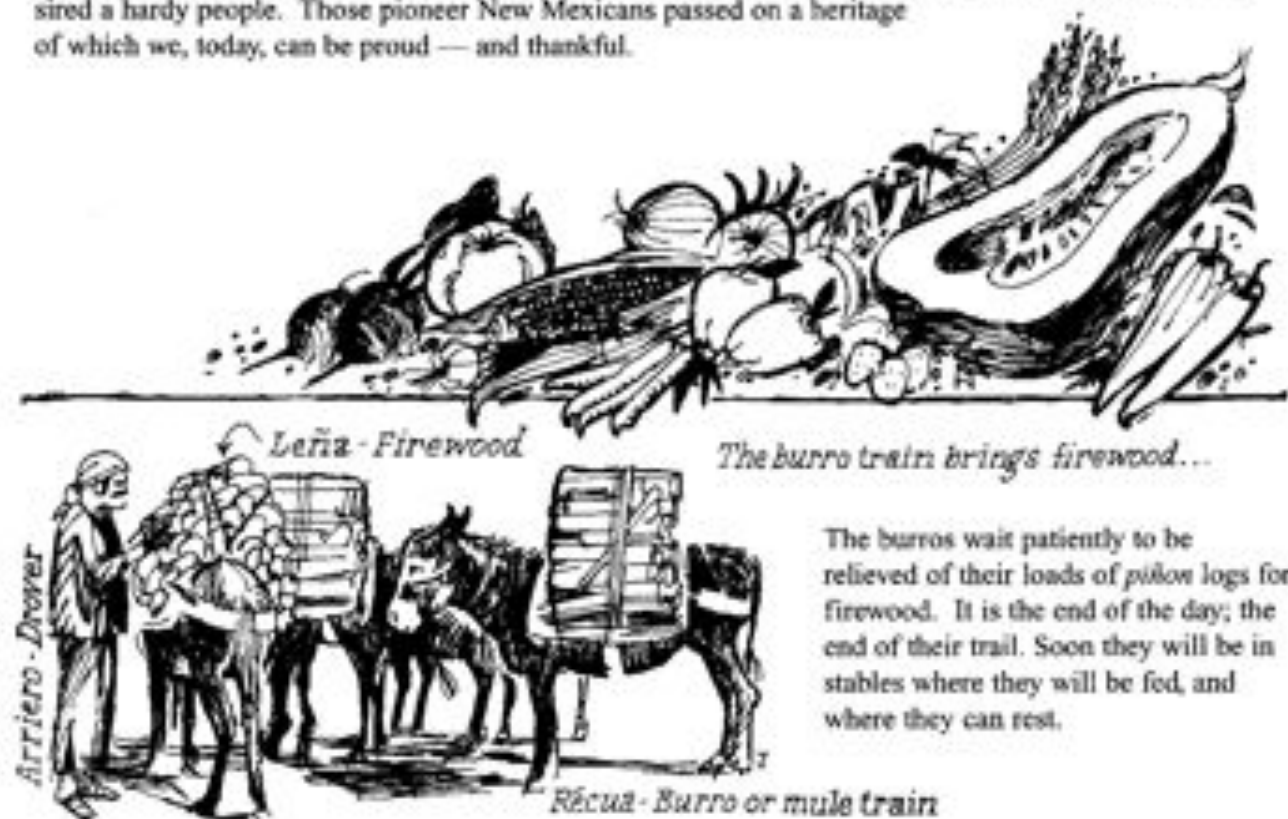
The Spanish Colonial settlers raised flocks of churro sheep (brought from Spain) whose fleece was low-lanolin, long and silky, ideal for hand-spinning. The museum flock is being backbred to return to the traditional churros who often have more than two horns.





MILPAS (69) FIELDS

The land! That is what it was all about. The *pobladores* (colonists) came to New Mexico after the soldiers. They needed land: a place of their own where they could settle, combat the seasons, and raise their families in peace. It didn't matter whether they were rich or poor — as long as they were able to live in some comfort and come out ahead after a year of work, there was little more they could ask for. They placed their future in the hands of God, thanked Him for His bounty, and asked that it might increase. They persevered with hard work, determination and faith. They put down roots and sired a hardy people. Those pioneer New Mexicans passed on a heritage of which we, today, can be proud — and thankful.



The burros wait patiently to be relieved of their loads of *pilon* logs for firewood. It is the end of the day; the end of their trail. Soon they will be in stables where they will be fed, and where they can rest.

LOS AMIGOS DEL MUSEO

The Friends of Las Golondrinas was created to provide financial, community and volunteer support for the Museum's historic preservation and educational programs. Members receive free admission during regular operating hours along with the Museum newsletter, *El Paraje*, Museum Shop discounts and other benefits. Memberships are valid for one year from date of purchase and are available in several categories, by mail or at the Museum.

Las Golondrinas is open April through October with guided and self-guided tours, theme weekends, festivals and other special events throughout the season.

Volunteers are always welcome to interpret exhibits and assist with many other special projects. Tour guides to lead adult and student tours are hired in the spring. An interest in New Mexico history is important, and bilingual persons are encouraged to apply. Both volunteers and guides receive a series of comprehensive classes on the history of Las Golondrinas and New Mexico.

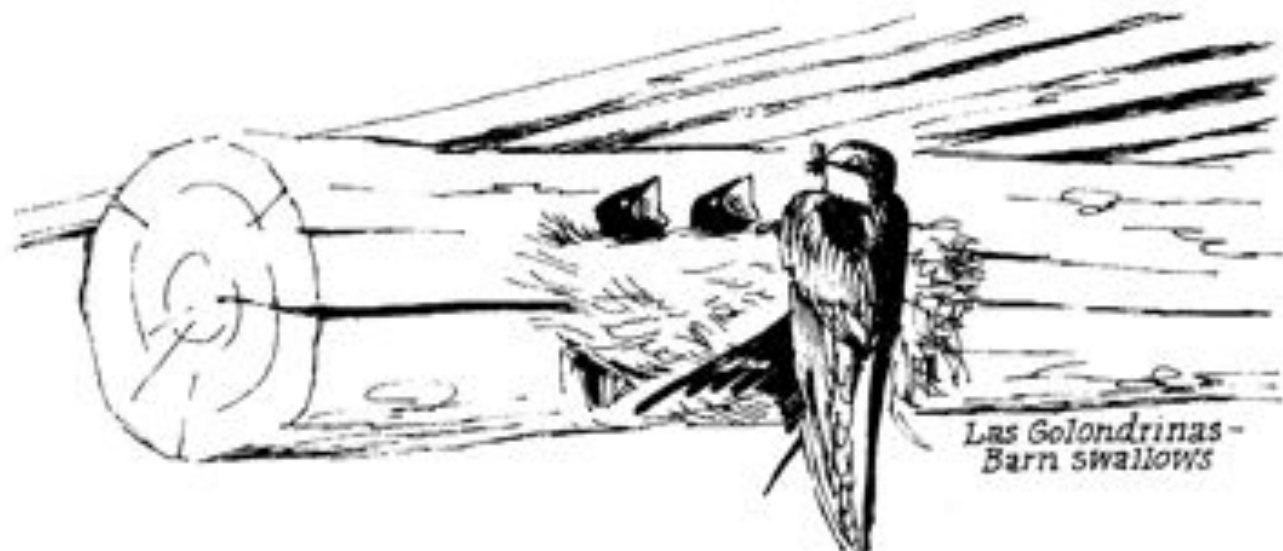
El Rancho de las Golondrinas is affiliated with the Association for Living History, Farms and Agricultural Museums (ALHFAM) and the Camino Real de Tierra Adentro Trail Association (CARTA).

For information on memberships, schedules, volunteers and guides, write: El Rancho de las Golondrinas, 334 Los Piños Road, Santa Fe, New Mexico 87507 or call (505) 471-2261.



THE COLONIAL NEW MEXICO HISTORICAL FOUNDATION

The Colonial New Mexico Historical Foundation was incorporated in 1971 to promote the study and preservation of Spanish Colonial New Mexican history and culture. It was instrumental in the establishment of Las Golondrinas but was disbanded in 1997. The Foundation seal was designed by Mrs. Leonora Paloheimo and was presented to the Foundation at their first meeting in 1971.



*Las Golondrinas -
Barn swallows*

LOUANN JORDAN is the Curator of Programs and Publicity at El Rancho de las Golondrinas. She became a volunteer soon after the Museum's opening and has been affiliated with it ever since as volunteer, tour guide and employee. Louann is responsible for *El Paraje*, the Museum newsletter, other museum books, publications and advertising. She is curator of the temporary exhibits in the Hacienda Exhibit Hall.

RECOMMENDED BASIC READING

	AUTHOR
<i>Brothers of Light, Brothers of Blood</i> (One of the best books on the Penitente religious movement)	Marta Weigle
<i>Coronado's Land</i> (Highly recommended essays on daily life in early New Mexico)	Marc Simmons
<i>Cuentos from my Childhood: Legends and Folktales of Northern New Mexico</i> (Bilingual collection of folktales from a professional storyteller)	Paulette Atencio
<i>New Mexico: An Interpretive History</i> (Excellent general history of New Mexico)	Marc Simmons
<i>New Mexico Village Arts</i> (Readable social history of village life)	Roland Dickey
<i>Santa Fe: History of an Ancient City</i> (Great book of essays with wonderful illustrations)	David G. Noble
<i>Spanish Pathways: Readings in the History of Hispanic New Mexico</i> (12 essays on everyday life in colonial New Mexico)	Marc Simmons
<i>The Eden of La Cienega</i> (Informative history of La Cienega)	George C' de Baca
<i>The Last Conquistador, Juan de Oñate and the Settling of the Far Southwest</i> (Biography of Oñate)	Marc Simmons
<i>The Penitentes of the Southwest</i> (Another excellent book on the Penitentes)	Marta Weigle

These and many other southwest books, CDs, and videos are available in the Museum Shop.



BIENVENIDOS AMIGOS AL RANCHO DE LAS GOLONDRINAS
WELCOME FRIENDS, TO THE RANCH OF THE SWALLOWS

Si algun día cuantas Bendiciones,
Seran como piedras en la arena.
Hallaras que el Hispano fue bien escogido
Para Guiarte, a esta Prometida Tierra.

La vida fué dura en las golondrinas,
Del amanecer, al anoecer, y más de prisa.
¡Mucho trabajo, para el niño y el anciano,
Pero tenían tiempo, para una sonrisa!

Tenemos que ahondar en el pasado,
Para en el futuro poder sobrevivir.
Esa es la razón de este museo viviente,
Enseñando el pasado, para el porvenir.

Para la juventud es muy interesante,
y educacional, que por si es virtud.
Para nuestros Ancianos, ver su antepasado,
Es tomar agua de la fuente de la juventud.

If someday you stop to count your Blessings,
They are like pebbles on the sand.
You will see the Spanish were well chosen,
To guide you to this promised Land.

Life was hard at Las Golondrinas,
From sunup to sundown, and a while.
Lots of work for young and old,
Yet they had time to smile!

We have to dig into the past,
So that in the future we can survive.
Showing the past for the future is the reason,
Our museum is Active and Alive!

For youngsters it is very interesting,
And educational in truth.
For our Elders to see once more,
Is like drinking from a fountain of youth.