# EAS GOLONDRINAS

The Southwest's Premier Living History Museum



**GUIDEBOOK** 



#### Welcome to the Ranch of the Swallows

"Bienvenidos a El Rancho de las Golondrinas," a welcome which has been extended to passing visitors over the centuries by its inhabitants, the Spanish settlers of Las Golondrinas. Life at this outpost in the vast Spanish empire was different from the way we live now. Allow us to introduce you to this lost country life, the plants and animals used to sustain life and culture, the variety of buildings for living and working, and the ways of creating all the things needed for survival that the Spanish settlers and their descendants employed and enjoyed—such as textile weaving, hide tanning, milling, worshipping, blacksmithing and the planting of crops. Join us on a journey to the past and let this booklet be your guide to the buildings and activities of El Rancho de las Golondrinas.

Along the way please stay on the paths and watch for low doors and high thresholds—parts of the past that might come as a surprise. Above all we ask that you enjoy your visit, ask questions on your journey, follow this map and guidebook, take pictures and treasure your memories.

#### History

People have lived in this idyllic little valley from precontact times until today, drawn by the presence of water as natural springs formed the marshlands or *ciénegas*, from which the region derives its name. Native inhabitants farmed the fertile valley, planted corn, beans and squash and hunted in the mountains and eastern plains. This life was irrevocably changed when the Spanish came to the region, led by Don Juan de Oñate in 1598, and followed by the founding of Santa Fe by Don Pedro de Peralta.

In 1680, the Pueblo People successfully drove the Spanish from New Mexico. Although remnants of a pre-revolt Spanish *rancho* exist in the area, it was not until Don Diego de Vargas returned in the early 1690s that Spanish settlements were reestablished with permanent success in the Ciénega valley.

El Rancho de las Golondrinas was an independent enterprise where the inhabitants raised or created almost all of the things they would need to survive. They harvested both corn and wheat that the mills would turn into flour. From their sheep they obtained the wool for cloth and clothing as well as meat. The fields were watered by the *acequias* (irrigation ditches) which are the same waterways seen throughout the ranch today.

Important tools for the ranch and farm were made from iron brought to the region from Mexico proper. Homes and other buildings were built using adobe made from earth, and lumber obtained from the nearby mountains. Any extra goods created were important to the survival of the ranch as they could be sold or bartered for other necessities not made in New Mexico.

El Rancho de las Golondrinas was strategically located on the Camino Real, the Royal Road that extended from Mexico City to Santa Fe. The ranch provided goods for trade and was a place where the caravans that plied the road would stop on their journey coming from or going to Santa Fe. It was a paraje, an official rest stop for travelers.



El Camino Real de Tierra Adentro

By 1821, the Santa Fe Trail was open for trade and more goods were carried down the Camino Real to the markets in Mexico. Again, El Rancho de las Golondrinas was important to this newly opened trade route. By the time the American Army of the West took possession of New Mexico in 1846, this area was enjoying relative prosperity. But eventually, the ranch was forgotten, the land divided up and its history largely lost to time until a few visionaries saw in it an avenue to a new life as a special place to explain a significant part of the past—that of life in Northern New Mexico.

For more information about the families who settled Las Golondrinas, see page 31.

#### Las Golondrinas Becomes a Museum

Leonora Curtin Paloheimo - known for founding Santa Fe's Native Market to help save and reestablish traditional craft forms and techniques and to provide local artisans with a source of income during the Great Depression - bought the ranch property with her mother in 1933. After their marriage in 1946, Leonora and her Finnish husband, Yrjö Alfred (Y.A.) Paloheimo, saw the potential in the old ranch as a site for an outdoor living history museum.

Both Leonora and Y.A. devoted themselves to transforming the property into a place where visitors could physically engage with the rich culture of the region and become immersed in the history of New Mexico. Existing historic buildings were restored, period structures were erected and historic buildings were brought in from other sites around New Mexico. The museum officially opened its doors in the spring of 1972 and over time has grown into New Mexico's premier living history museum. Today the museum promotes and preserves the cultural



Left to Right: Leonora Scott Muse Curtin, Y.A. Paloheimo and Leonora Curtin Paloheimo at Las Golondrinas in 1948

heritage of Northern New Mexico, while at the same time building a better understanding of the lasting influence of those cultures in the Southwest and the rest of the country.

Join us in exploring this past through its land and buildings, through its Native inhabitants, through the many tasks of the early European settlers, through the important crafts of the region, and through the celebrations of life that have graced these hills and valleys over the centuries.

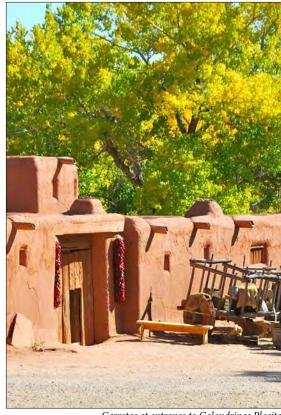
#### **Start Your Tour Here** Las Golondrinas Placita (1-12)

You are standing in front of the large wooden double doors leading to the Golondrinas Placita. Outside you see carretas (large carts with wooden wheels) piled with goods for the journey on the Camino Real. A large door (puertón/portón) opens for wagons and animals while the small door (puerta de zambullo) is used by individuals. Enter through the covered entry (zaguán) leading to the placita (little plaza). Once inside you are at the heart of the ranch where visitors were welcomed, women worked on their countless domestic tasks, men performed their trades, and children were raised within the protection of the thick adobe walls.

#### Zaguán (1) **Covered Entryway**

After entering the large wooden double doors you are standing in the middle of the Golondrinas Placita, a reconstructed example of an 18th century Spanish Period home. Built as a defensive structure and positioned on the Camino Real as both a ranch and paraje (stopping place), this dwelling would have housed an extended family, their servants and guests. The various rooms around the inner courtyard were used for both living and working. Large gates allowed big carts and livestock to enter for protection. The high walls with few exterior windows and a secure watchtower (torreón) are testaments to the real dangers faced by settlers from raiding native tribes. Rooms surrounding the *placita* make up the square defensive exterior walls, which are made of adobe plastered with mud.

Doors are hand hewn with a stout and substantial appearance. While on average, 18th century Europeans and their New World counterparts were slightly shorter than we are today, door height was not dictated by this fact. Rather, the doors are small for a number of other practical reasons: they require less material to make, preserve structural integrity of



Carretas at entrance to Golondrinas Placita



walls, help to maintain heat in a room and provide high thresholds to keep rain, snow, mud and leaves from entering. Smaller doors also offer some defense by forcing you to both stoop down and step over the threshold when entering a room or building. Whatever the reason, PLEASE WATCH YOUR HEAD as you explore the many rooms and buildings at El Rancho de las Golondrinas.

#### La Placita, La Noria, Los Hornos (2) The Little Plaza, The Well, The Ovens

Here, in this open space called a *placita* (little plaza), there is a well (noria), which provides easy access to water. The *hornos* (earth ovens) are where the family and their servants and Indian slaves spent much time cooking. The *horno* came to Spain from the Moors in North Africa and later to New Spain with Spanish settlers. Hornos were used to bake and roast many foods such as bread (pan), sweet bread (dulces), sprouted wheat and sugar pudding (panocha), corn for chicos, roasted green chile and roasted meat.

#### Capilla (3) y Sala de Fundadores (4) **Chapel and Founders Room**

The large peaked-roof structure with stone walls is the chapel and Founders Room. Believed to have been built in the 18th century, this is the oldest building still standing on original foundations at El Rancho de las Golondrinas. Originally covered with a traditional flat roof, the current peaked tin roof was added sometime after 1880, as more building materials became available with the coming of the railroad. You will notice the original vigas (large beams) that supported the flat roof still extending from the top of the exterior wall.

Prior to its transformation into a chapel, it was used as a barn. Currently it represents a New Mexican Hispanic chapel as used in the 19th to the early 20th centuries. In 1994, 11 artists working in traditional styles constructed the main altar screen. Later, 14 santeros and two tinsmiths made the 14 Stations of the



2. Placita with Well and Ovens: 3. Chapel





Cross. The Founders Room is where the first meeting of the Colonial New Mexico Historical Foundation was held in 1971. It now serves as a rotating exhibit space.

During the Spanish Period, a large room such as this would have served as the formal living room (*sala*). Celebrations and *fandangos* (Spanish dance parties) would have been staged here and large community and political meetings held in this room. Distinguished guests would also use this room for lodging.

#### *La Cocina (5)* Kitchen

Enter the kitchen through the door behind the beehiveshaped ovens known as hornos. The kitchen was a hub of activity. The owner, his honored guests and his family would be served in the family's quarters. Servants and slaves would eat in the kitchen or have a quick meal as they went about their business. The food served was a mixture of Spanish and Native American dishes as settlement created a culinary fusion, blending the food traditions of both cultures. Tortillas of corn and flour, ground on the *mano y metate* (grinding stones), a modest amount of meat, squash, beans and chile were the mainstays. Spices, salt and special foods such as chocolate or sugar were carefully stored and protected. Cooking was done in an open fireplace with a platform above for storage. This platform was also used as a bed in harsh weather and is often called a shepherd's fireplace (fogón de pastor).

The kitchen is full of tools and equipment. Serving pieces such as tin-glazed earthenware (*majolica*), silver plates and eating utensils, glassware and pewter were all used to serve the owner's family. Servants might share a pot of food using a tortilla as a utensil or a simple unglazed earthenware plate and cup. Metal was scarce, so all vessels and other tools made of metal were especially valuable. The log *harinero* is a storage bin for grain. Low stools and benches were used for



5. Entrance to Kitcher



5. Kitchen



5. Kitchen; Shepherd's Fireplace

both sitting and for the preparation of food. The practice of eating family style while seated at a table was not a part of life before the 19th century in various parts of the world. As was typical of the time, meals were a task, not an event and often taken on the go. Men, women and children often ate separately or in stages.

#### El Cuarto de Recibo (6) Reception Room

The reception room, directly adjacent to the large entry (zaguán) and across from the kitchen, was the realm of the man of the house. Once inside you will see that the windows looking into the placita are large, allowing air and light into the rooms, while the exterior windows are small for defensive purposes and are covered with selenite to allow light in. The roof is supported by large beams (vigas). The ceilings are a mix of round latillas (poles) and rajas (rough shakes) laid across both squared and round vigas.

The ranch was far more than a home and served as the center of a business enterprise. There was a need for space to work and for transactions of a wide variety to take place, precious commodities to be stored and documents to be prepared. Here the ranch owner could greet visitors arriving at the *paraje* during their journey and offer honored guests a room. Since he might be the only one who was able to read or write, this space housed precious books and a desk (escritorio) to write upon and store important papers. Heaped about the room would be goods either coming from or going to the rest of New Spain. Since the ranch produced surplus woolen goods, the rancher was involved in the merchant trade by exchanging his surplus for such things as newly arrived luxury goods or tools and items that could later be sold or bartered. In general, this entry room served as the main office, special storage and guest room.



6. Entrance to Reception Room



6. Reception Rooi



6. Reception Room

#### El Cuarto de Familia (7) Family Room

Through the double doors is the family room. This most-protected location was the inner sanctum, ruled by the lady of the house. Here she stored her precious belongings and raised her children. The room is characterized by the use of a variety of textiles for warmth, comfort and decoration and would be the place where women would gather to work and socialize. Along the walls were bancos (built in benches) and bedding stuffed with fleece, used for both sleeping and sitting. During the day, these comfortable mattresses were folded and used for sofas as the women worked on their many projects. This is also where the ranch owner's wife schooled her children and taught catechism. Like the entry room, a small fireplace provided heat and could be used for some modest cooking, although most of the serious food preparation took place in the kitchen. Servants would serve meals in this room as the family sat upon their rolls of bedding or upon low stools. The chests (cajas) were not only for storage but could also be used for serving and as work surfaces. Few pieces of additional furniture graced the room, although a chair or two might be reserved for special guests. A small altar area in the room was maintained for the family's private worship.

#### Zaguán al Torreón (8) y Torreón (9) Tower Entrance Room and Tower

Beyond the single carved door is the entrance room to the tower (*torreón*). *Torreones* were a common sight throughout Northern New Mexico during the Spanish Period. Settlers were responsible for defending themselves, as the soldiers of the *presidio* (fort) could not be notified in time to protect their fellow citizens. These towers provided a place for the Spanish to retreat while under attack.

These multipurpose structures were also used for storing food, water, tack and weapons such as *escopetas* (Spanish muskets), but since gunpowder



7. Family Room



7. Family Room



8. Tower Entrance Room

was constantly in short supply settlers also used bows, arrows and lances. On the upper level a sentinel stood watch and was ready to warn others of approaching danger by any means available, including blowing a horn, beating a drum, shouting or ringing a bell. Field workers would run for the protection of the walled placita, while others would enter the torreón to fight off the enemy.

While both the Spanish and Native tribes raided each other, one such attack was documented by Franciscan priest Fray Francisco Atanasio Dominguez. On Thursday June 20, 1776, a party of Comanche warriors attacked ranches in La Ciénega, killing nine men and boys and taking two young children captive. Antonio Sándoval, the owner of El Rancho de las Golondrinas, lost his 19-year-old son Jose Sándoval and nephew Santiago Mascareñas who were killed as they tended crops.

#### La Dispensa (10) Storage Room

The small door in the back corner of the *placita* leads to the storage room. Infrequent wagon trains from Mexico, drought and Indian raids made it imperative to take measures to store and stock provisions. Starvation was a very real possibility and times of famine would stalk the fledgling settlement. Wild game and domesticated animals were an indispensable source of protein. The triad of corn, beans and squash provided the most important foodstuffs and these were stored in great abundance by the settlers and guarded in the dispensa (storage room) from both pests and humans alike. Preservation of food was limited to salting, smoking and drying, canning and bottling were to come much later. Seed storage was another significant use for the dispensa. Like the settlers on the Atlantic coast, the Spanish would turn to Native Americans, in this case their Pueblo neighbors, when they had failed to adequately harvest sufficient quantities of food. The Pueblo people in turn would seek Spanish wheat and livestock when provisions ran low.



9. View of Torreón from outside of Placita



10. Storage Room



10. Storage Room

#### Talleres de Hilar y Tejer (11) Weaving and Spinning Rooms

The doors along the back wall of the *placita* by the ramada (arbor) lead to the weaving and spinning rooms. These rooms show how the Spanish settlers carded, spun and wove wool to make rugs for the floor, blankets for the bed and horses, and clothing including *sarapes* (blankets or shawls worn by men) and rebozos (shawls worn by women). These woven goods and sheep were the most important commodity exported from New Mexico. Today the weavers at El Rancho de las Golondrinas continue this tradition.

Wool was either left its natural color or prepare with natural dyes. Dyestuffs were typically grown on the ranch, but brilliant blues such as indigo and rich reds using cochineal (cochinilla) were imported from Mexico over the Camino Real.

The looms are all later examples or reproductions. The large four-harness beam loom is an accurate reproduction of a Rio Grande loom. These looms were multiple harness "walking" beam looms, meaning that the weaver stood while weaving and operating the treadles, essentially "walking" on the treadles. Weaving was predominantly done by men, while carding and spinning was done by women. Spinning was almost exclusively done using a malacate (spindle). The weights or whorls for the spindles were often fashioned from broken pottery. Large benchtype spinning wheels (ruecas) were also used, but there was a certain practicality to malacates in that they could be used anywhere.

#### El Cuarto de los Cautivos y los Criados (12) The Captives' and Servants' Room

The captives' room is the door along the back wall, by the zaguán leading out of the far side of the placita. The history of slavery, captivity, peonage and servitude in New Mexico is a long and difficult story. Raiding and stealing of humans, especially women and



11. Colcha in front of Weaving and Spinning Rooms



11. Weaving and Spinning Rooms



Spinning churro wool into varn with a malacate/spindle

children, was common among many tribal groups and Spanish settlers. Human trafficking in New Mexico was intense, went on for centuries and had a profound effect upon all levels of the population. One of the terms given for those who were separated from their tribes was *genízaro* (detribalized Native American). By some estimates almost one-third of the population of the area consisted of people with some form of mixed ancestry and/or separation from their original people through captivity, slavery and peonage.

The lives of these individuals were very much dependent on the luck of the draw. They could be treated harshly or brought into the family in a modest way; however, their labor and care was still at the discretion of their owners. Few of the slaves or peons of this settlement were of African heritage. At the ranch the servants/slaves slept in the kitchen or in their working quarters. The upright loom was used by native women. Their knowledge of weaving allowed them to make textiles that could be bartered for other goods. Other women and children shared this room—their sleeping/working quarters are not markedly different from those of the rest of the family, but all that you see belonged to the owner family, not to the captives.

#### Corrales, Caballeriza y Gallinero (13) Corrals, Barn and Chicken Coop

After passing through the zaguán at the back of the *placita* you will enter the corral area. While the buildings and corrals don't represent a specific time in history, they house the same types of animals that would have been raised on an early New Mexican rancho. Raising animals was a necessity for every household as domestic sheep, goats, pigs, cows, horses, burros, mules and chickens provided food, milk, transportation and fertilizer. Skins were used to make brain-tanned leather, and sheep provided wool used by weavers. Horses, mules, oxen and burros were respectively trained to be ridden, pull plows and serve as pack animals.



12. Captives' and Servants' Room



The animals here are churro sheep. Sheep were extremely important animals in early New Mexico. The Spanish settlers raised flocks of churro sheep imported from Spain. Their fleece was low-lanolin, long, silky and ideal for hand-spinning. In 1540 the first sheep were brought to New Mexico with Don Francisco Vasquez Coronado's expedition and were used to feed the soldiers, but by 1598 when the animals returned with the Spanish, the sheep where utilized as more than food. Herds of churro sheep and the products made from their wool sustained the settlement. Pueblo Indians already had a tradition of growing, spinning and weaving cotton. In the early 17th century Pueblos learned how to use wool obtained from the Spanish, while still using their traditional upright looms. Wool quickly became integral to Pueblo weaving traditions that were later passed on to the Diné (Navajo). As flocks flourished, the sheep were driven south for barter and sale. Flocks continued to grow in the following centuries, as did the production of wool and woolen goods.

The wool from these sheep is sheared, washed, carded, spun, dyed and woven into textiles by our weavers as a part of our sheep-to-blanket program. The dyestuffs are grown here, and most of the textiles you see on exhibit were woven at the ranch.

#### Area de Matanza (14) Butchering Area

Through the gate you will enter the Baca Placita. The butchering area will be on your right. Both wild and domesticated animals provided meat for the table. The large wheel (*malacate*) was used to raise the carcasses for skinning and quartering. Nothing was left to waste. The skins were brain-tanned and made into clothing or bartered for other needed goods. The meat could be eaten fresh or preserved (dried, salted or smoked) and stored in the *dispensa* (storage room) for later use. Horns would be fashioned into drinking cups or signaling horns, and bones were carved into tools and buttons.



13. Barn



13. Corral with Churro Sheep

The animal blood was made into *morcilla* (blood sausage) or mixed with clay and applied to household floors to make them hard and smooth. A large kettle was used to render lard into tallow for cooking or to make candles and soap.

#### Casa de Manuel Baca y Delgado (15) House of Manuel Baca y Delgado

The Baca house, dominating the north end of this placita, is representative of a typical two-room house in Northern New Mexico from 1821 to 1880. This home portrays life during the Mexican Period and the American Territorial period, until the arrival of the railroad to the region. The Baca Placita illustrates the gradual decrease of hostilities by raiding Indian groups, allowing New Mexicans to abandon the protective style of the earlier placita arrangement. Without the need for a walled compound, buildings became separate structures and spread out over the property. Large exterior windows were incorporated into designs, and buildings took on a less-cloistered atmosphere.

This home is believed to have been built in the 1800s by the Baca family. Manuel Baca y Delgado, born around 1824, was from a well-to-do family and is believed to have lived in this house. He was involved in the sheep and mercantile business and was an influential figure in Santa Fe. He served as a captain in the 2nd Regiment of the New Mexico Volunteer Infantry during the Civil War, fighting at the battle of Valverde in 1862. Later in life he was referred to as Don Manuel, a testament to his standing in the community.

The Baca House is a typical 19th century Northern New Mexico home before the introduction of the railroad and is characterized by its simple two-room construction with few doors or windows. This home shows the transition between life on the frontier and the gradual changes that occurred after Mexican Independence and the opening of the Santa Fe Trail in 1821. Construction of the home reflects a mixture of



14. Butchering Area



15. Baca House

local and imported materials. The windowpanes would have come over the Santa Fe Trail, while some of the bricks, called *terrones*, are peat cut from nearby marshes.

In the entryway are tools and supplies. The bedroom, like many rooms, was multipurpose, serving as sleeping quarters and a sitting room for any number of tasks. The most prominent feature of the room is the Empire-style daybed, indicating influences of French Empire furniture (via Mexico City) had reached the area during the Mexican Period (1821-1846). Even so, raised beds (camas) as we know them were a rarity in the region until well into the 19th century, since most of the sleeping was done on wool mattresses that were then rolled up and placed around the room during the day and used as seating. This room with its squared ceiling beams (*vigas*) and window with glass panes show the dramatic changes that occurred when new building materials were introduced following the opening of the Santa Fe Trail.

The kitchen would have been a place of great activity for cooking, congregating, eating, storage, sewing, repair of tools and harnesses and even sleeping. The construction of this room is different from the bedroom and is earlier. The windows are fitted with wood shutters (contraventanas) and bars (rejas). The hooded or shepherd's fireplace is typical of Northern New Mexico homes and is a direct descendent of Spanish hooded fireplaces. The hood shelf would have been used to dry vegetables and meat. While various theories exist regarding the unique bell-shaped form of the hearth, its shape most likely served a couple of functions, including increased heat reflection, smoke ventilation for the charcoal brazier, and open-hearth cooking by allowing meat to be suspended and roasted. The built-in charcoal brazier would have been used throughout the seasons even though cooking was usually done outside during the summer.



15. Baca House



15. Baca House



15. Baca House

# Fuerte, Dispensa y Soterrano (16) Tool Shed, Storage Building and Root Cellar

The log storage buildings located around the placita were needed for the safekeeping of tools and supplies. Foodstuffs needed to last throughout the winter were stored in the *soterrano* (root cellar), with fruits and vegetables carefully packed between layers of straw or sand. Grains were placed on shelves in well-sealed ceramic jars. Farm implements, tack and equipment were stored in the *dispensa* (storage building) while tools, including those for woodworking and other supplies, were stored in the *fuerte* (tool shed).

#### La Hojalatería (17) Tin Shop

This vertical-log-constructed building represents a tin shop, generally found in the towns and cities of New Mexico. This building is dedicated to the Delgado family of tinsmiths from Santa Fe.

New Mexican artists are well known for their fine tinwork. When the American army and traders came in the 1800s, they brought food and oil in tin cans, discarding them along the New Mexican countryside. This metal was salvaged by local craftsmen and worked into beautiful objects such as frames, candleholders and decorative boxes. Often these craftsmen would set up a workshop similar to the one displayed here. This beautiful craft lives on today and is a part of New Mexico's artistic legacy.

#### La Tiendita (18) General Store

The general store, a log building with glass windowpanes, is located across the placita from the Baca House. While this was not a store that existed at El Rancho de las Golondrinas, it does represent a New Mexican general store from the late 19th century. This building, like all of the log structures on the ranch, was brought here from another



16. Root Cellar during Harvest Festival



17. 1 in Snop



17. Tin Shot

location in New Mexico. If you look closely you can see metal tags on the logs that were used to put the building back together in the correct order. This particular building is from Trampas, New Mexico, and was operated as a store and post office from the early 1900s until 1940.

With the coming of the railroad to New Mexico in the 1880s, a flood of goods came to the shelves of stores. Whereas a few of these items were available before at high prices, there was now an abundance of more affordable goods. Items for sale would include kerosene lamps, dyes, seed packets and tools, all with labels in English.

Of equal importance was the role that small stores played in the gathering of raw materials and basic products of the land. In the case of outlying stores like La Tiendita, the goods gathered were wool and wool products. These local products were transported, along with livestock, back to towns like Santa Fe and even Las Vegas, New Mexico, home of the mercantile empires of the Ilfeld Company, Brown & Manzanares and Otero, Sellers & Company. These companies not only stocked the shelves of little stores but also gathered the products of the ranch that would then be shipped via the railroad back East. The quantities of inexpensive manufactured goods from the East had a great influence on the New Mexican Territory and Hispanic culture in much the same way American goods, for better or worse, influence foreign cultures today.

#### Era (19) **Threshing Floor**

You will see a small enclosure beyond the Baca Placita that is the threshing area. Before the advent of farm machinery a unique method of threshing was used throughout the world, including New Mexico. Grain stalks were cut using a hoz (sickle) and spread out on a prepared dirt area called an era (threshing floor). Animals, including goats, sheep, horses or burros were



18. General Store





18. General Store

made to walk about the threshing floor, sometimes pulling a roller or threshing sled until the grains were separated from the stalks. The threshing floor was raked, the broken stalks and grain were collected and then winnowed (ahechado) by throwing them up into the air with a pitchfork-like tool. The chaff and straw would be blown away by the wind while the heavier grain would fall to the ground. The grain was then sifted with a criba (grain sifter) to remove the dirt. It could then be stored for later use, coarsely ground on a metate, or taken directly to the mill for grinding into a fine flour.

# La Melasera (20) Sorghum Mill

The metal rollers and long horizontal pole make up the Sorghum Mill. Syrup made from sorghum cane was a luxury for New Mexicans. The crop was introduced to the territory in the mid-19th century and quickly became a staple of local culinary traditions. This syrup provided sweetening in a variety of recipes, since sugar and honey had to be imported from Mexico and later, from the Eastern states. Early on, the cane was pounded in a trough to release the juice. This laborintensive process was later replaced, using metal rollers turned by burros. The juice was rendered by boiling and pressed through a sieve to remove impurities. Often large gatherings were a part of the sorghum harvest and it took on a festive atmosphere. Families would often work together for days until all of the syrup was safely in jars that were later buried into the cool dirt floors of kitchens for preservation throughout the year. The leftover crushed cane was fed to the animals.







20. Sorghum Mill

#### Taller de Cuero (21) Hide Tanning Area

This adobe structure and large ramada overlooking the agricultural fields is the hide tanning area. Tanned deer, elk and buffalo hides were used to make pants, shirts, jackets, *botas* (leggings), moccasins and blankets. These tanned hides were often shipped south on the Camino Real and became a major trade item between the Spanish and Native groups.

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.
- 4. Water resisting and/or coloring by suspending over a cool smoky fire. Resin from smoke adheres to the hide and makes it remain soft when exposed to water and to stay soft when it dries. Smoke from different types of wood produces different colors. Coloring may also be achieved by soaking the leather in plant material or rubbing it with clay.

#### Acequia Madre (22) Mother Ditch

This *acequia* is the main irrigation ditch, which brings water to Las Golondrinas and the La Ciénega Valley. Small lateral ditches cut perpendicular to this main ditch are called *sangrías* and are used to irrigate the fields and power the mills. This *acequia*, named Acequia de La Ciénega, was built prior to 1739 and is listed on the National Register of Historic Places.

The Spanish word acequia comes from Classical Arabic "as-sāqiya" meaning "the water conduit." The Moors brought the technology to Spain during their more than 700-year occupation of the Iberian Peninsula. The



21. Hide Tanning Area



22. Acequia Madre

technology was adopted by the Spanish and utilized throughout their conquered lands in the Americas.

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. Springcleaning of 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 (23) y Carpintería (24) Wheelwright Shop and Carpenter Shop

These two log structures overlooking the crops are the Wheelwright Shop and the Carpenter Shop. While not original to the ranch, this Wheelwright Shop dates from the mid-1800s and was originally a mill located just outside of Truchas, New Mexico. Carts, carriages and wagons would have been repaired here. Wheelwrights were skilled tradesmen specializing in blacksmithing and carpentry, and were skilled in the fabrication of parts for wagons and their repair. Wheelwright shops serviced a variety of customers either in town or at ranches.

The Carpenter Shop across the road serviced the wheelwright with parts such as hubs and spokes. This particular building is a reconstruction using old logs from another structure. Specialized carpenters would have also made furniture, including tables, chairs, chests and shelves. Active in New Mexico from the very beginning of Spanish settlement, these artisans developed unique furniture styles while supplying the settlers of New Mexico with the furnishings and implements needed on the northern frontier.



22. Acequia Madre; Flood Control Gate



23. W neelwright Shop



24. Carpenter Shop

#### Las Milpas (25) The Fields/Traditional Crops

Stretching across the bottom of the valley is the field used to grow crops that were common in the area, from pre-Columbian times through the American Territorial period. Corn, wheat, sorghum, beans, squash, chile, melons, tomatoes, garlic, onions and tobacco are some of the plants grown each season. Seed saving was an important aspect of Spanish Period agriculture. The finest specimens of vegetables would have been selected, dried and the seeds removed for planting the following season. Wild plants that would thrive in and around the cultivated fields were also considered very valuable and harvested for their medicinal benefits and as edible foodstuffs.

#### Molino de Talpa (26) The Talpa Mill

Right next to the crops is a lone log structure known as the Talpa Mill. This mill, with its horizontal wheel, was brought from the little mountain town of Talpa, New Mexico. Built in the early 1800s, it is the most primitive mill on the ranch and is currently not in working order. The method of grinding grain was crude compared to later mills, but it is an example of how New Mexicans made good use of available materials. This handmade mill served the people of Talpa for many years. After the water turns the grinding stone, it runs back into the field, irrigating the crops.

\*Visit the Truchas mill (number 30 on your map) for more information about how Hispanic horizontal wheel mills operate and to see one in action!

### La Herrería (27) **Blacksmith Shop**

This log structure with its large double doors is the blacksmith shop, but was originally a barn in El Guique, New Mexico. The blacksmith or herrero was



25. Traditional Crops



26. Talpa Mill



27. Blacksmith Shot

vital to life in early New Mexico and was present on the northern frontier as early as 1598. In the 1700s, the armorer, a specialized blacksmith attached to the Presidio in Santa Fe, was often an officer, indicating the importance of the position. Here was the fragua (forge) and *yunque* (anvil) where most of the tools were made and repaired. This forge is made of adobe and the handmade fuelle (bellows) is of wood and leather. The anvil and the iron for tools and *herraduras* (horseshoes) were imported up the Camino Real from Mexico. These came in the form of ingots or bricks of iron. Fuel for the forge was typically wood charcoal. The blacksmith was well trained, serving for many years as an apprentice before becoming a master. As an inventor and artist fabricating the tools needed on the northern frontier, he had to be an expert metalworker. When no raw iron was available, tools were made from old horseshoes, spoons from old tools, nails from old spoons and so on. No scrap of iron went to waste as it was continually reused. The blacksmith often served as the *herrador* (farrier) as well, keeping the hooves of the horses shod and in good condition. In addition, he may also have acted as the veterinarian.

#### Molino de las Golondrinas (28) y Descanso (29) Golondrinas Mill and Resting Place

Situated next to the acequia (irrigation ditch) and overlooking the performance field is the Golondrinas mill. This mill is originally from Truchas, New Mexico, and was purchased from the Padilla Family in the late 1960s. This reconstruction is believed to have been built in the location of the original El Rancho de las Golondrinas mill mentioned in wills and documents from the 18th century. Next to the Golondrinas mill is a descanso (resting place), a common sight in New Mexico. While no one is buried here, the crosses memorialize the death of a loved one.





#### Molino Barela de Truchas (30) The Barela Mill from Truchas

Nestled on the side of a hill off the beaten path is the Barela Mill, constructed from logs cut high in the *sierras* (mountains). This mill comes from the mountain village of Truchas and is listed on the New Mexico State Register of Cultural Properties. It has a horizontal wheel that could be operated off the force of water from an *acequia* (irrigation ditch) as opposed to the fall of water for an overshot wheel like our larger Sapelló mill. There were many of these small family-operated mills throughout New Mexico. This style of mill was common until the mid-19th century when newer, more efficient technology reduced the need for these smaller mills. This mill is one of the few Hispanic horizontal wheel mills in operation in the United States.

Mills were operating in New Mexico by the early 1600s, showing up in official letters and accounts of the time. Here can be seen the *canoas* or flumes (cut from logs) bringing water to turn the mill wheel and grinding stone. The miller controlled the flow of grain onto the stones. He regulated the revolutions of the grinding stone 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 (31) The Ratón Schoolhouse

This log schoolhouse was built in 1878 and was brought here from Ratón, New Mexico. Early schooling in New Mexico was done at home, by the church, or sometimes by sending youths east to schools in the United States or south to other parts of Mexico. Those students sent to the United States provided an invaluable service as interpreters after the Americans began governing the region in the mid-19th century. Later in that century a school system was established.



30. Barela Mill From Truchas



30. Barela Mill: Wheel



31. Ratón Schoolhouse

Built as a home, this small two-room cabin was converted into an English language schoolhouse, becoming one of the first in Raton, New Mexico. However, in a typical New Mexican one-room schoolhouse, all ages were taught together in Spanish. Later, English was added to the curriculum eventually becoming the primary language of instruction. Most of the students were males as were the *maestros* (teachers). The second room was lived in by the schoolmaster or later by the schoolmarm. Teaching focused on the basics: *lectura, escritura, aritmética y morál* (reading, writing, arithmetic and morals).

#### Tapeste de Teñir (32) Dye Shed

This simple covered space with adobe hearth and chimney is the dye shed. It looks like an outdoor kitchen, but actually serves as a place to heat the large vats used to dye wool. After shearing the sheep, wool had to be carefully washed with yucca root soap to remove the lanolin. Once cleaned the wool was carded -- only then was it ready to be dyed. Dye materials included plants found in the region as well as imported dyestuffs such as brazilwood, indigo and cochineal. A variety of mordants were used to prepare the fibers for the dye. The skeins of yarn would then be hung to dry, ready to be woven into blankets, floor coverings or to make garments. El Rancho de las Golondrinas was bustling with these activities, as they were an important source of revenue.

# Huerto, Viñedo y Almacén de Vino (33) Orchards, Vineyard and Winery

Fruit abounds at Las Golondrinas during good years. The types of fruit available during the Spanish period included apples, apricots, peaches, cherries, pears, plums, melons and grapes. The growing of grapes for making wine was active and wine production began as early as 1629, making New Mexico the earliest wine-making region in the United States. Carefully



31. Ratón Schoolhouse



32. Dye sneu



33. Winery; Grapes being crushed for wine at the Harvest Festival

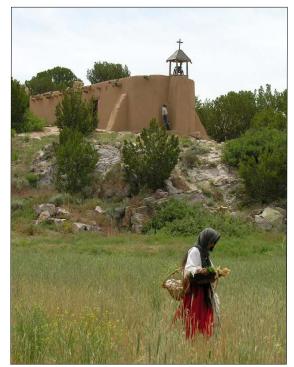
tended vines were of Mission grapes, a New World hybrid developed in Mexico. Wine was made using traditional methods and tools not substantially different from those used by the Romans thousands of years ago. New Mexican wine was used for sacramental purposes, enjoyed at the table and even distilled into brandy.

#### Morada de Nuestra Senora de La Paz (34) Penitente Meeting House of our Lady of Peace No photography inside, please.

The adobe building high on the hill overlooking the ranch is the morada. The Brotherhood of Our Father, Jesus of Nazareth, a fraternity of men known as the *Penitentes* (the penitent ones) is an important group of lay members of the Catholic Church known for their good works benefiting the community. They are also known for their penitential celebrations during Holy Week, including reenactments of the Passion of Christ.

The *Penitentes* were born from the roots of Spanish religious fraternal orders and have existed in various forms in New Mexico from at least the 18th century. It wasn't until Mexican Independence in 1821, when Catholic officials withdrew Franciscan priests from the state, that the *Penitente* Brotherhood as we know it today began to take shape. In the absence of priests, the lay order provided spiritual and social aid to fellow community members, work that continues to this day.

This chapter house, or *morada*, is a reproduction based upon the south *morada* at Abiquiu, New Mexico. It was built in 1972 with the help of that *morada*'s *Hermanos Penitentes* (Penitent Brothers) who continue to play an active role in the interpretation of this exhibit. This *morada* has a chapel, dining room and a small inner storeroom. The works of art associated with the *Penitente* Brotherhood include life-size sculpture used during reenactments, crosses with symbols of the Passion and a figure of *La Doña Sebastiana*—a skeletal image seated in a cart with a raised bow and arrow—a figure meant to remind the viewer of the fragility of life and its possible sudden and swift end.



34. Morada



34. Morada

#### Loma de Calvario, Camposanto, Descanso (35) Calvary Hill, Burial Ground, Resting Place

The hillside is symbolically called *Calvario* or Calvary, the site where Jesus was crucified. Next to the *morada* are *camposanto* (burial ground) crosses, representing a cemetery and a *descanso* (resting place) with crosses memorializing the death of loved ones.

#### La Casa De Madrid (36) The Madrid House

Built in 1978 by 20th Century Fox for the filming of Butch and Sundance: The Early Days, the house is furnished as a late 19th century movie set. The furnishings inside are the types of materials that would have come to the territory with the coming of the railroad in 1880.

Movie crews continue to use the house for filming, and it is a great location to learn about the films that have been made at El Rancho de Las Golondrinas. The back of the house was not finished because no filming was done there and the inside stairs go nowhere.

#### El Molino Grande de Sapelló (37) 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 Leger family. This style of mill didn't come to New Mexico until the late 19th century. Its machinery, which was manufactured in Buffalo, New York, was shipped to New Mexico by railroad in the 1880s.

This mill ground flour for the soldiers at Ft. Union until the fort closed in 1891. The reconstruction, with original machinery, began operating at Las Golondrinas in 1972. In 1991 a new handmade oak wheel replaced the deteriorated original pine wheel. Flumes and aqueducts bring water from springs in the hills. After turning the wheel, the water flows into a small río before making its way back into the *acequia*.



35. Burial Ground



30. Maaria 110use



37. Big Mill from Sapelló

When the mill is not in use, the water is diverted into the tree-lined millpond. During certain museum programs, the mill grinds flour from wheat.

Flour was ground and sifted into different grades:

- Fine (Flora Fina)
- Medium (Semita)
- Coarse (Harina Despajada)
- Bran for animal feed (Salvado)

#### Casa del Pastor (38) Shepherd's Cabin

This cabin was built in southern Colorado and was eventually moved to El Rancho de las Golondrinas. Flocks of churro sheep were brought north from Mexico and raised on the plains of the northern frontier. Sheep were extremely useful animals as a food source and for their fleece and skins, which could be traded for other products. Flocks continued to grow in the following centuries, as did the production of wool and woolen goods. Shepherds took their flocks into the high mountains to graze in the summer. Some shepherds had little cabins such as this one, to protect them from the elements.

By the early 20th century, the sheep and wool industry had declined greatly because of the introduction of affordable goods brought by the railroad, overgrazing and the loss of grazing lands.

#### Sierra Village (39-46)

After crossing the bridge you enter the Sierra (mountain) Village. The village is comprised of buildings that are not original to the ranch, but are arranged to show what life was like in the high sierras of Northern New Mexico. This particular group of homes and outbuildings would have housed a young couple with children and their elderly parents. The homes also show a progression of construction beginning with the Casita Primitiva, when the family first came to the high sierras, and ending with the Mora House as the family



38. Shepherd's Cabin



38. Shepherd's Cabin; Sheep shearing at Spring Festival



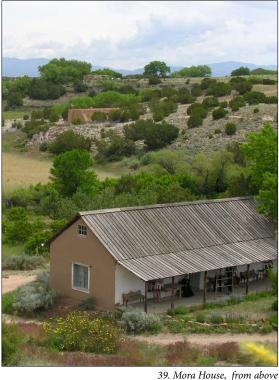
became more established. So step off the ranch for a moment and make your way deep into the mountains.

By the 1800s New Mexicans began to populate the lush fertile mountain areas as they became safer, following the Comanche treaty of 1786. Many buildings used logs in their construction, since wood was readily available in these areas. Roofs that were pitched to accommodate the heavy snowfalls of the mountain regions sometimes replaced flat roofs common in the construction of adobe homes in the valleys. These peaked roofs also offered storage space in the attic. Many of the log structures at the ranch show the unique Hispanic method of corner timbers with double-notch joints. This building type finds its antecedents in Mexico and made its way to the region in the late 18th and early 19th centuries.

#### Casa de Mora (39) Mora House

Here you are standing in front of a large adobe home with a covered porch running its entire length. Mora is a town on the eastern slope of the Sangre de Cristo Mountains in New Mexico. This long house was typical of homes built after the arrival of the Americans, since its open style signaled the end of the period of raiding and warfare. This structure is based upon homes in the Mora region and may contain some original woodwork, but overall it is a re-creation, not a relocated structure.

The portal provided a shaded workspace as well as an area for resting and relaxing after a hard day's work. The tall board-and-batten pitched roof was typical of mountain homes. Outside there are two exterior doors, one into the entryway and another into the kitchen. This accommodates the comings and goings associated with kitchen-related domestic work (cooking, fetching firewood and water, collecting food from the root cellar, taking washed clothes out to dry) without family members having to walk back and forth through the house.





39. Mora House

Inside there is no central hallway, so each of the rooms is accessed by traveling through one room after the other. The doors, doorways and windows are another testament to the easy access that the mountain villagers had to milled lumber. Many of the goods found in this home were store purchases rather than the exclusively homemade products of the past. With the coming of the railroad to New Mexico in the 1880s, large quantities of inexpensive goods became available, even in the little mountain towns dotting the Sangre de Cristo range. This influx of manufactured goods had a great influence on the long-standing culture of New Mexico and would have a profound influence on the traditions of the region.

#### Casa de la Abuelita (40) Grandmother's House

This small log home with pitched roof was the home of Isabel Sandovál Quintana well into the 20th century and was moved here in the 1970s from Truchas, New Mexico.

Next door to the young family is the small home of the grandmother (*abuela* or *abuelita*) living close to her daughter's home. The elderly were highly honored members of the community and family. As a guardian of traditional domestic skills, the grandmother was an invaluable resource. Given a pitched roofed home of her own, she could work at sewing, embroidery, spinning and other crafts, passing this knowledge onto her granddaughter with whom she shares this modest home. *Abuelita* has a wealth of knowledge about the folkways of the past, including the medicinal plants and practices of the mountain areas. For the benefit of her family and friends, she prepares herbal remedies (*remedios*) serving as a *curandera* (healer).

Her furniture is sparse and simple, but by the late 1800s, she has a nice bed brought in by the railroad and a cast iron heating stove. The manufactured items you see here were all newly introduced when rail transport became the method of bringing an abundance of goods to New Mexico. Note the decorative mica-stenciled (*estarcido*) walls.



39. Mora House



40. Grandmother's House



40. Grandmother's House

#### Casita Primitiva (41) A Simple Home

This log structure with flat roof is the *Casita Primitiva*. It was built in 1850 by Juan Augustín Sandovál and was moved here in the 1970s from Truchas, New Mexico.

At the *Casita Primitiva* the *abuelo* (grandfather), lives close to his son's home. Here we see an elderly man who, like abuela, is also devoted to the traditional ways of life. As in the past, he prefers to sleep on a wool mattress on the floor rather than using a raised bedframe. He is devoted to making *santos* (saints), in this case *bultos* (wood statue of a religious figure), although sometimes he makes *retablos* (painting on wood of a religious figure) as well as working with straw inlay. He has a chair and table that he uses as his work area and a box filled with his tools. On the table are his grinding tools for the creation of pigments and examples of his colors, binders and gesso. He uses religious prints as his models.

A typical small home of the region would have all the necessities and would be dry, warm and surprisingly comfortable despite its simplicity. With packed earthen floors, mud plaster and a ceiling of vigas and latillas, this home was almost identical to homes of the valley, except it has logs rather than adobe for the walls—essentially a log cabin covered in mud plaster. As practiced for centuries, the mountain folks used woolen mattresses as furniture for both sleeping and sitting. Cooking took place in the corner fireplace, but the abuelo most often ate with the rest of the family in the Mora House. Note the decorative mica-stenciled (estarcído) walls.

#### Corrales (42), Trochiles y Gallineros (43) Corrals, Pigpens and Chicken Coops

These structures are on opposite sides of the village complex and were brought here from Trampas, New Mexico. Up in the mountain villages pigs, chickens,



41. Simple Home



11. Simple Home



42. Corra

sheep, goats and cattle were raised in the protected coops, barns and sheds that were constructed from the abundant lumber of the mountain forests. These structures protected the livestock from the harsh weather of the mountain regions.

# Dispensa (44) y Soterrano (45) Storage Building and Root Cellar

This large peaked-roof building is the dispensa, used to store tools, sheep hides and drying herbs. The log soterrano built into the hillside is the root cellar, packed with jars of preserved vegetables and fruits. Some foods, such as squash, carrots, potatoes, apples and other fruits and vegetables were covered with layers of sand and straw to preserve them. Both buildings were brought here from other locations in the *sierras*.

#### Oratorio de San Ysidro (46) Saint Isidore Chapel

On top of the hill is a small *oratorio*, a private family chapel, dedicated to San Ysidro, the patron saint of farmers and adopted saint of El Rancho de las Golondrinas. The chapel is decorated simply with an altar and a *retablo* (painting on wood of a religious figure).

During the museum's Spring Festival there is a procession in which the bulto de San Ysidro is carried to the oratorio in hopes that San Ysidro will bless and guard the crops growing in the fields. A bulto is a wood statue of a religious figure.

At Harvest Festival, the bulto tours the fields while thanks are given for the bountiful harvest and is returned to the Golondrinas Placita chapel.

### Torreón (47) Tower (Archaeological Site)

Torreones (Defensive Towers) were built as refuge from attack, and the numerous torreones in the La Ciénega valley would have provided protection for Spanish



44 and 45. Storage Building and Root Cella



46. Saint Isidore Chapel at Spring Festival



settlers. Archaeological excavations suggest that this torreón was most likely built in the 18th century and was used for defense, storing crops and possibly later as a private residence. Archaeological fieldwork was completed in 2010 and the foundations seen here have been rebuilt over the original foundations.

\*Visit the Torreón in the Golondrinas Placita (#9) for more information on Torreones and their use in Spanish Period New Mexico.

#### More about the families

Between 1694 and 1701, lands were granted at the "old Pueblo of La Ciénega" by Don Diego de Vargas. One of the eastern boundaries is described as "Peñasco Blanco de las Golondrinas." While this is not a direct reference to a rancho of the same name, it is currently the earliest known reference using the term Las Golondrinas and indicates its long association with this area.

For thousands of years countless Ancestral Puebloans have called this place home. Over the centuries a number of European family names have been associated with La Ciénega and El Rancho de las Golondrinas. Determining exact historic boundaries for a place called El Rancho de las Golondrinas has proven difficult, yet it is important to remember that real people lived here even if some of their names have become blurred over time. We know that one of the settlers who accompanied Don Diego de Vargas during the Reconquest at the end of the 1600s was Miguel Vega y Coca, a young man whose descendants were early settlers and longstanding residents of the valley. Baca, Terrus, Sandovál, Delgado and Pino are just a few of the family names that have an association with La Ciénega and what we today call El Rancho de las Golondrinas. All of these families should be honored as having a place in the history of the ranch today.



46. Torreón Archaeological Site



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Thanks to Charles Mann, Richard J. Gonzales, David L. Geary, Bill Todino, Jack Parsons, and our many other volunteers whose images appear in this guidebook.

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