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Belén Plaza Vieja and Colonial Church Preservation and Interpretive Plan

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BELÉN PLAZA VIEJA AND COLONIAL CHURCH PRESERVATION AND INTERPRETIVE PLAN

Recovery, Discovery and Public Exhibition

Belén Plaza Vieja Preservation Committee

Researched and written by Samuel Sisneros
Historic Preservation and Regionalism Program
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Acknowledgements

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Stakeholders

Plaza Vieja site property owners
 Belen residents and Belen extended descendent community
 Our Lady of Belen Catholic Church parish
 City of Belen
 County of Valencia
 State of New Mexico

Table of Contents

Introduction

Vision and Mission: Renewed Community Use	5
Emergence History of the Town and the Church	5
Historical Timeline	6
A Sacred Place: Consecrated Church and Cemetery	8

Recovery and Discovery

Mapping: Cultural Landscape	8
Excavation: Cultural Properties	14

Preservation Options

Interpretive / Public Exhibition, Community Use, Economic Impact

Traditional use and exhibition	16
Potential religious use	
Traditional Altars	17
Atrial Cross	19
On-site Traditional Capilla	21
Potential Green / Sustainability Use	
Acequia Culture and Tradition	22
Agriculture / Gardening & Animal Husbandry	24
Camino Real de Tierra Adentro By-way	25
Additional Potential Modes of Exhibition	25
Model Interpretive Sites	27
Conceptual Illustrations	30
Site Drawings	31
Bibliographic Resources	29

Table of Figures

Figure 1 – 1943 Photo of priest pointing to church ruins

Figure 2 – Map of New Mexico, 1778.

Figure 3 – Floor Plan of Nuestra Señora de Belén Church, 1795.

Figure 4 – Redrawn 1795 Floor plan with measurements and added room labels.

Figure 5 – Dimensional Sketchup drawings of 1795 map.

Figure 6 – Photograph of Acoma Pueblo Church, 1926.

Figure 7 – 1905 Belén Map. Northeast quadrant.

Figure 8 – Google Earth map road configuration for comparison with 1905 map.

Figure 9- Google map with estimated location of church and convent.

Figure 10 - 1882 Railway Map compared to 1905 map.

Figure 11 - Google Earth map with notation of structure noted in 1882 and 1905 maps.

Figure 12 - Image of 2018 excavation unit.

Figure 13 - Past family expressions of interpretive exhibition.

Figure 14 – Photo of outdoor altar installation in the mid-1980s.

Figure 15- Justo Juez devotional prayer card.

Figure 16 - Capilla in Los Ranchos, NM. 1900.

Figure 17 - Google map showing Plaza Vieja site in location to old acequia.

Figure 18 - 1882 Railway map.

Figure 19 – Valencia County parcel map with modern day acequia delineation.

Figure 20 - Landscape reading to show possible old Camino Real route to the church.

Figure 21 - Image of Campo de Cahuenga site.

Figure 22 - Image of Presidio San Agustín Museum

Figure 23 - Example of ghost frame exhibition.

Figure 24 – 25 - Conceptual Illustrations

Introduction

Vision and Mission: Renewed Community Use

The vision and mission of the Belén Plaza Vieja Preservation Committee is to recover the buried and forgotten history of the town of Belén's first church and plaza and recreate to some extent the "Plaza Vieja" site to be a vibrant social and educational destination so that local community members and visitors can discover and reclaim this important historical treasure as a vibrant social and spiritual space. It is hoped that this preservation and interpretive plan serves to inform the Belén Plaza Vieja Colonial Church site property owners and stakeholders of possible options and strategies towards a coordinated effort to protect a vital part of Belén's historical, cultural, architectural and archeological legacy and assure the continuity of this unique place without adversely affecting the historic resources at the site.

Emergence History of the Town and the Church

For ages Native American groups particularly Tiguas and Piros traversed the area known today as Belén, New Mexico. In the 1600s some Spanish estancias were built near Isleta Pueblo and the village of Valencia. As early as the 1730s, Genízaros (mixed tribe Native American and former captives and servants) began to settle in the Isleta area and southward to Belén. The Genízaros were followed by Spanish/Mestizo settlers from northern New Mexico in early 1740s. By 1790 the two groups formed a vibrant community in Belén and in 1791 the rock foundation to the plaza's church was laid. By 1793 the church rock and adobe walls and wood viga constructed roof were erected and a new parish and mission pueblo community began and prospered expanding to settle the plazas of Los Bacas, Los Trujillos, Los Genízaros, Los Garcías, Jarales and Sabinal. This was the beginning of an exclusive regional Rio Abajo settlement fashioning a rich cultural landscape along the agricultural/trade corridor of the Rio Grande and the traditional Camino Real de Tierra Adentro.

BELÉN TIMELINE - HIGHLIGHTS OF GENERAL HISTORICAL EVENTS AND PERSONS CONNECTED TO THE PLAZA VIEJA SITE.

- 1730s - Genízaro families (close to 70 persons) petitioned land in the old abandoned town of Sandia. Their petition was denied and most of petitioners moved further south forming the first settlement of Belén.
- 1740s - Group of Spanish/Mestizo people from Albuquerque and northern New Mexico moved into the Belén Genízaro settlement and petitioned for the Spanish land grant of Nuestra Señora de Belén.
- 1741 - Spanish monarchy gives land grant to Spanish/Mestizo Belén residents.
- 1745 - Belén Genízaro leader Antonio Casados with Manuel de la Cruz, chief war captain of New Mexico's Indian Pueblos, traveled to Mexico City to complain to the Spanish Viceroy about Spanish encroachment on their lands and abuses towards Belén Genízaros and Pueblo Indians.
- 1750- First census taken of Belén. Includes the two separate groups - the Genízaro section and the Spanish/Mestizo land grant section and their Indian servants. The total of both groups was seventy persons including Indian servants. The total Indian residents in Belén was 53% and 47% Spanish and Mestizo. This 1750 population became the base group that are the ancestors of many Belén area people today.
- 1765 - Sabinal settled by a group of Spanish and Genízaro people from Belén.
- 1770s - Maps drawn include Belén as an Indian pueblo and Sabinal as military fort.
- 1790 - Fray Cayetano José Ignacio Bernal, resident priest of Isleta who ministered to the Belén people took the second census of Belén. The Belén jurisdiction included seven plazas which were: Plaza #1, Plaza # 2, Nuestra Señora de los Dolores de Los Genízaros, San Antonio de Los Trujillos, Nuestra Señora del Pilar de Los Garcías, Nombre de Dios de Los Jarales and San Antonio de Sabinal. The combined total population was 888 persons and the racial/ethnic makeup was 57% Spanish, 24% Indian and 19% Mestizo (mixture of Spanish and Indian).
- 1791 - Construction of Church begins.
- 1791 - Oxcart Rebellion. While laying the rock foundation to the Church, the Belén residents were ordered by Belén Mayor Miguel Baca to dispatch men and oxcarts to collect wood vigas to help rebuild a bridge at San Felipe Pueblo. The people of Belén rebelled because it would have been too taxing on their oxen and impede the construction of Belén's first church. Seven of the leaders were held prisoners in Santa Fe for several months and later fined and released. These leaders were Toribio García, Xavier García, Juan Pino, Andres Torres, José de Luna, Paulin Baca and Juan Domingo Padilla.
- 1792-1793 - Church construction continues with walls falling three times in 1793.
- 1793 - Church construction completed and Church officially designated as a parish.
- 1793 - Fray Cayetano José Ignacio Bernal became the first priest of Nuestra Señora de Belén Catholic Church.
- 1802 - Census taken of Belén community members of the Cofradía de las Benditas Almas del Purgatorio and the donations each person made to the confraternity. Fray

Bernal was listed as living in the “Mission de Nuestra Señora de Belén, Plaza de los Bacas. This indicates that the mission church and convent (traditional quarters for resident priest) and the immediate plaza was called Los Bacas at that time. The other plazas noted in this census were: Plaza de Francisco Chávez, Plaza de los Genízaros, Plaza de los Garcías, Plaza de Los Jarales and Plaza de Sausal.

- 1807 - Fray Cayetano Bernal dies and was most likely buried in Belén Church although the burial entries in the register for that year are missing. Fray Bernal left the Belén church and convent in good condition which was considered one the most decent churches at the time in New Mexico.
- 1821 - After Mexico's independence from Spain, New Mexico became a state of the Republic of Mexico.
- 1848 - Northern Mexico including Texas, California, Arizona and New Mexico was occupied by US military and ceded to the U.S. with the Treaty of Guadalupe Hidalgo. Catholic churches in New Mexico moved from the Diocese of Durango, Mexico to the American Diocese of Santa Fe.
- 1850 - Census of Belen taken by the United States. New Mexico was just two years new as a territory of the US.
- 1855 - Rains and floods collapse the church walls closing the church for good at this location although burials continued at the traditional cemetery at the site for several years afterwards into the 1890s and possibly the early 1900s.
- 1860 - Second church built by Archbishop Jean- Baptiste Lamy at new location (current site of Our Lady of Belen church). A third church was later built.
- 1882 - Railway map of Belen drawn which included the “Old Belen” structures.
- 1905 - Map of Belen drawn which included the “Old Town Church Ruins” and the Lazaro Rael house which still remains at the site.
- 1943 - Image taken of Father Hayes pointing to the church ruins at the Plaza Vieja site.



The center picture shows Brother Andrew Hayes, O.S.M., pointing to the foundation of the first Belen church which was built at Plaza Vieja in 1793. Due to the fact that Mr. Becker bought the ruins in 1910 as road filling for Becker Avenue, nothing now remains of the church and even the foundation is indicated by only a slight rise of land. The little boy, who is looking the other way in a bored manner, is the son of Mr. Manuel O'Neal, the owner of the house which is built on the church site.

Figure 1: Father Hayes pointing to old Church ruins in 1943 photo.

A Sacred Place: Consecrated Church and Cemetery

In 1793 the mission church of Nuestra Señora de Belén was blessed a consecrated space as a parish for use in Catholic rituals and religious services. The sacramental registers produced at the Belén church by the resident priests throughout the years are at the Archives of the Archdiocese of Santa Fe. They documented parishioners' participation in the sacramental life of the church, which included baptism, marriage and solemn burial rights. Burials traditionally took place both in the church dirt floor and in the outside cemetery in front of the church and extending outward. The Belén church burial register included close to three thousand burial entries. Therefore, this important space has traditionally, for at least one hundred years, been treated as a consecrated and sacred space of reverence and respect.

Recovery and Discovery

Besides the historical research highlighted in the introduction of this report, part of the recovery and discovery of the Plaza Vieja site involves researching and mapping the cultural landscape and collecting data from archeological excavation.

Mapping: Researching the Cultural Landscape

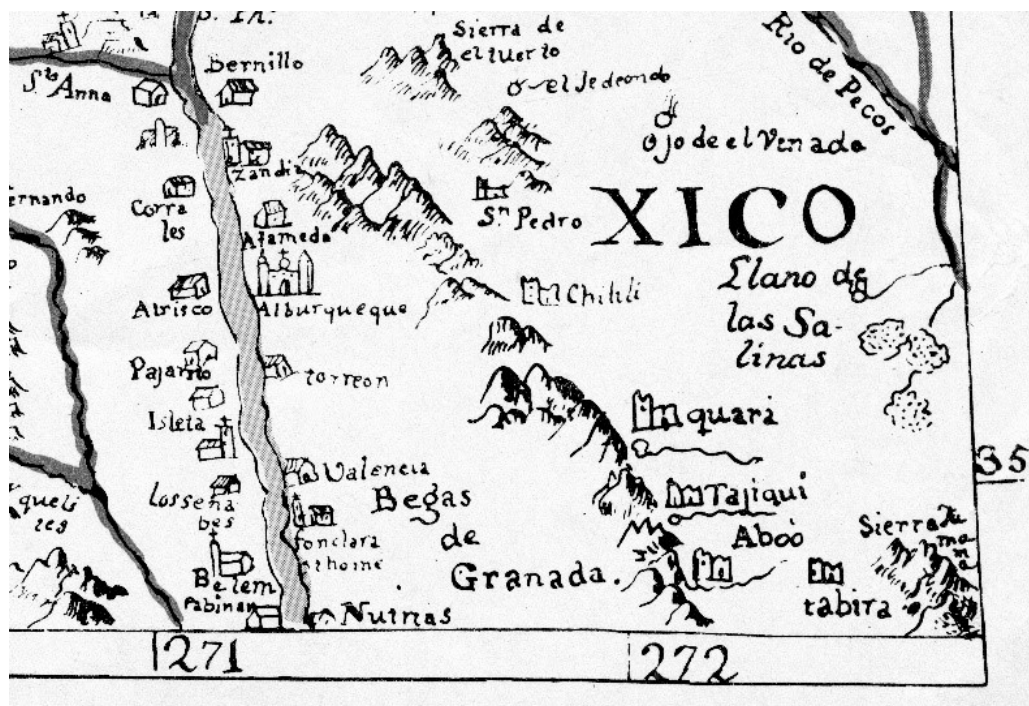


Figure 2. Section of *Plano Geográfico de la tierra descubierta nuevamente a los rumbos.....*, Don Bernardo Miera y Pacheco, San Felipe el Real de Chihuahua, 1778. Copy, Eleanor B. Adams Papers, Center for Southwest Research, Zimmerman Library, UNM.

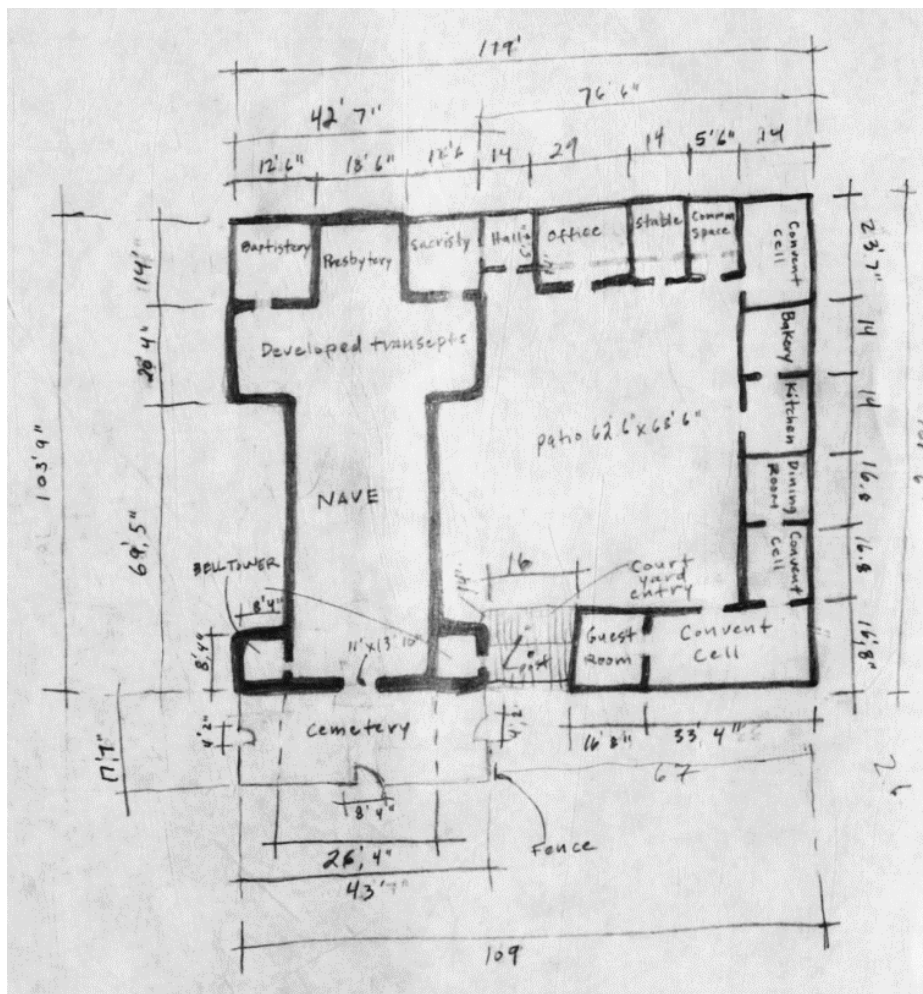
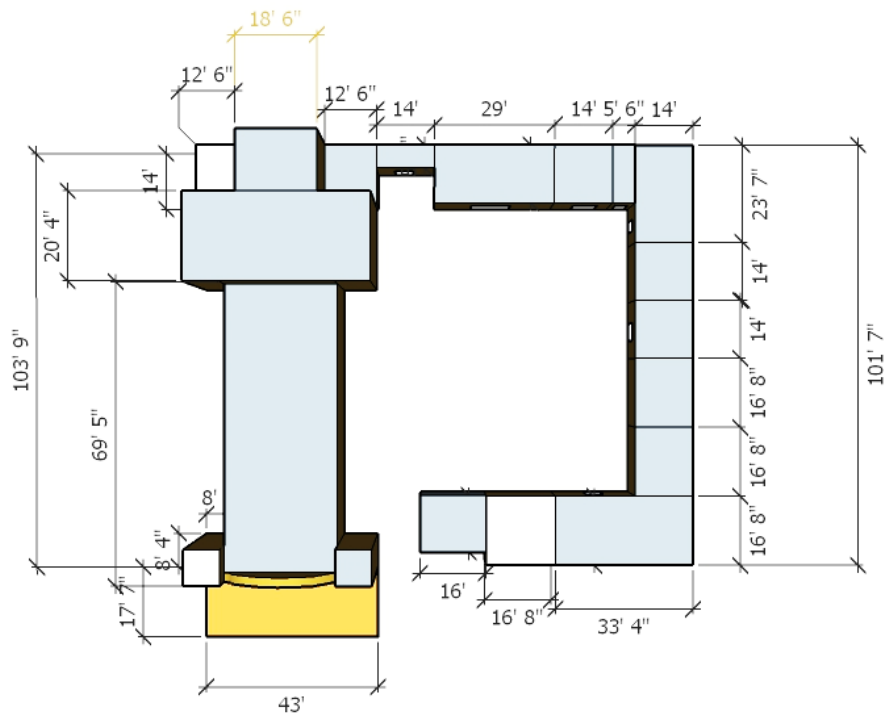


Figure 4. Tracing of the 1795 floor plan with adjusted (*vara* to feet) measurements and added room labels taken from *explicación*. Scale not proportional. Drawn by Samuel Sisneros.



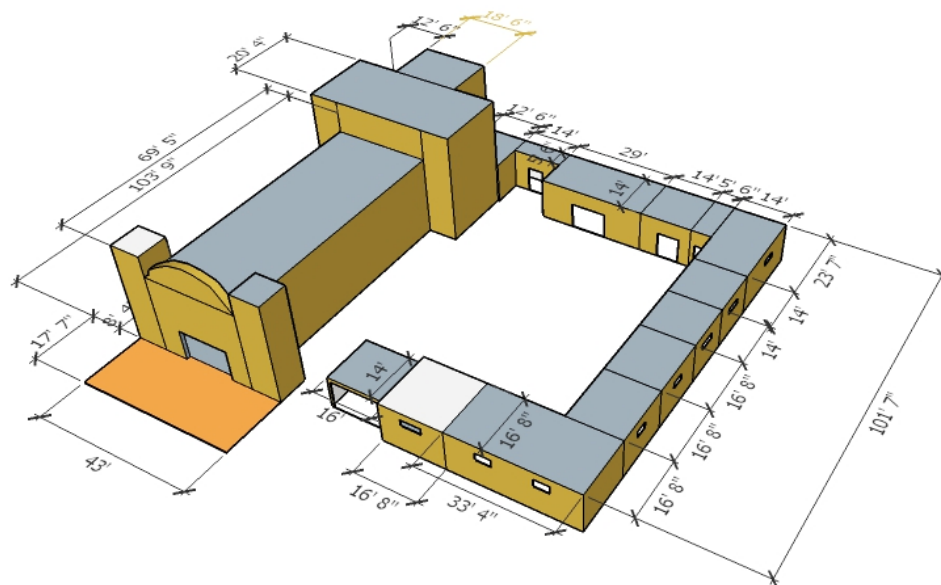


Figure 5. Sketchup drawings of 1795 floor plan (missing bell towers and other architectural elements).
By Samuel Sisneros.

The photo below shows that the Belen church's architecture and style would have been similar to the Acoma pueblo church.



Figure 6. Acoma Pueblo Church,
Photograph taken September
1926. John Gaw Meem Collection,
CSWR.

The rare 1795 floor plan along with historic and modern maps help understand the Belen church location, size, and the complexities of its space and the surrounding cultural landscapes. The following 1882 Railway map, which shows the “Old Belen” location, together

with the 1905 map (turned sideways below), with its rendering of the “Old Town Church Ruins,” and a modern aerial photo offers a good understanding of the locations of central buildings in relationship to the church and demonstrate the continuity of the built environment at the site.

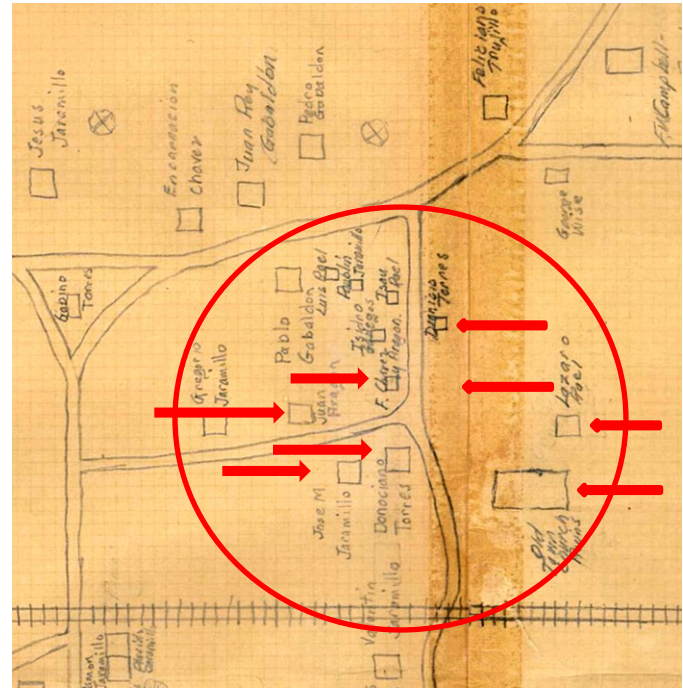
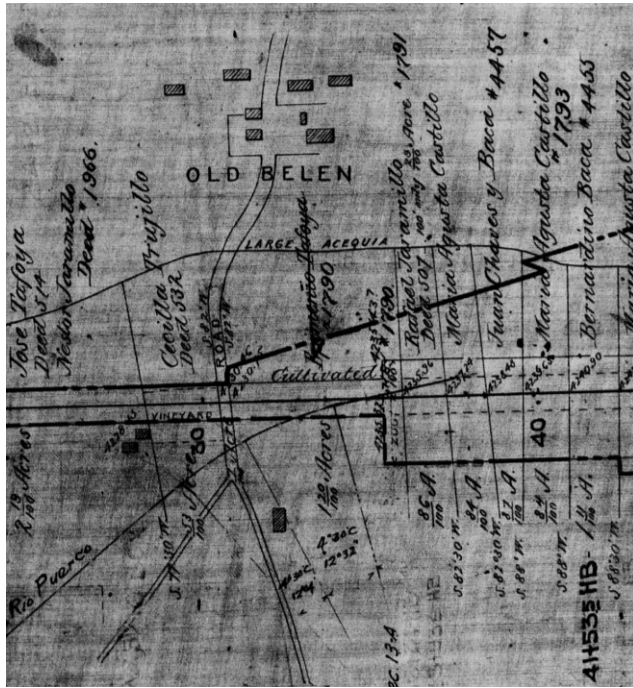
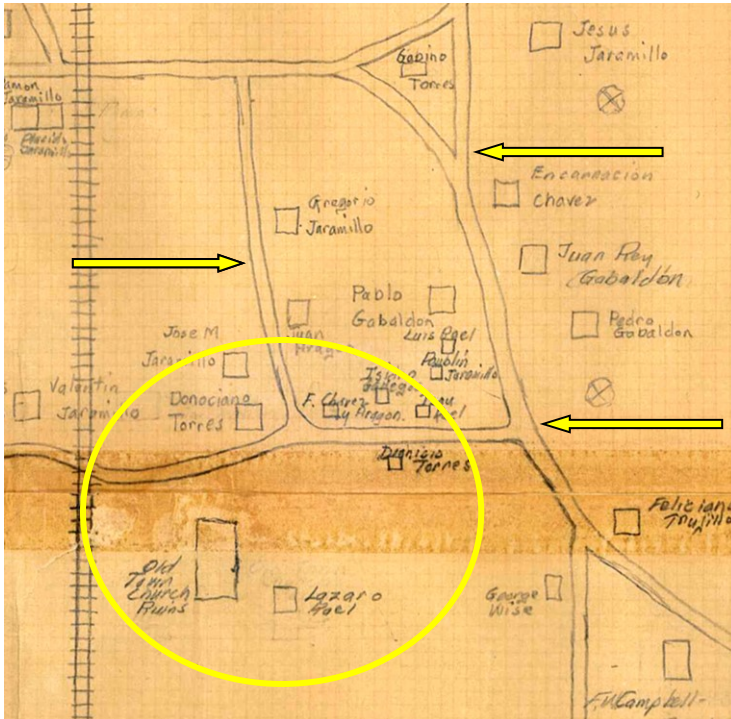


Figure 10. 1882 Railway Map (Fray Angelico Chavez Library) compared with 1905 with noted architectural features.



The 1882 map designates eight structures in “Old Belén.” The Same architectural features including the elongated church are approximately located (red arrows) in the 1905 map above and in a modern Google map.

Given these comparisons between the two historical maps and comparing the architectural features in them along with road configurations to a modern aerial Google Map photo, one can make a good placement of the historical church and convent within the modern street and residency layout.



In the following two figures, the ovals highlight the red roof of the Museum building and Church property. Arrows show same road configuration in both the map and the photo. At the left corner in the photo is the new Railrunner Station.

Figure 7. Northeast quadrant, 1905 Map. Attributed to F.W. Campbell, Harvey House Museum, Belén, New Mexico.

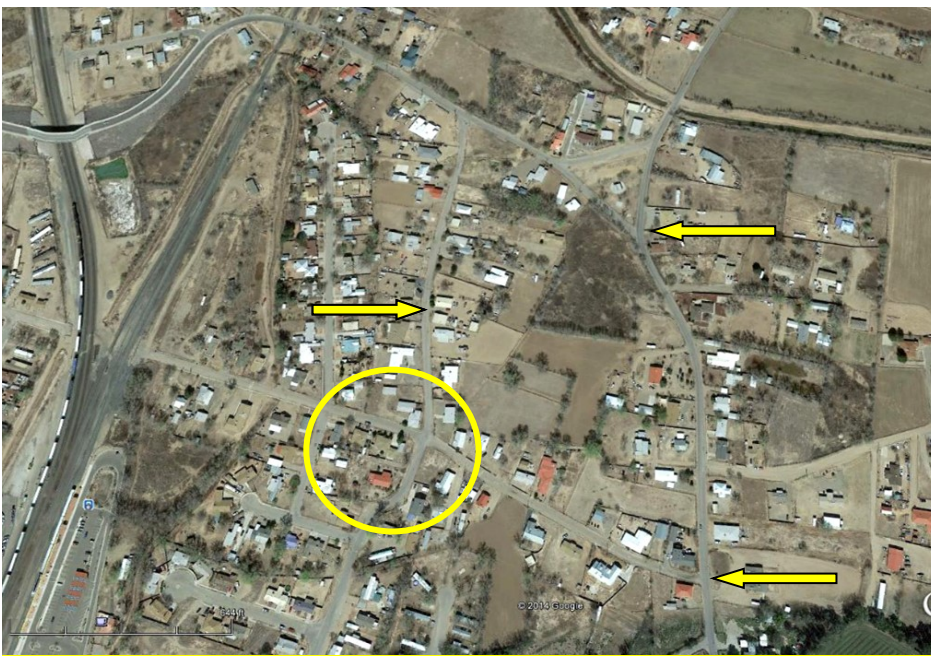


Figure 8. Google Earth, Copied Nov.12, 2014



Figure 9. Google map with estimated location of church and convent.

Excavation - Researching the Cultural Properties

In the summer of 2018 a team of Biological Archeologists from University of Massachusetts Amherst, University of Nevada Las Vegas and Hampshire College completed the first season of a three to five year excavation project. They did several test units and extensive excavation at two large units. This first season was very successful and not only did they find cultural artifacts but they also found isolated human bones. Additionally they excavated to the depth of the rock foundation, delineating two sections of the church's architectural parameters and yielding important information to be carried over into the following summer excavation seasons.



Figure 12. 2018 excavation unit.

Above is one the units exposing the 3 to 4 layered rock foundation over 4 ft. wide. This could possibly be a corner of the church or a bell tower. The google maps image indicates with yellow triangle the location of this excavation unit.

Preservation Options

The Belén site property is owned by a private family that has resided on the site and surrounding properties for generations. Following are potential options to help determine the course of preservation and planning of the site:

- **Conservation / Historic Preservation Easement** - A contractual legal category that protects site for archeological use and preservation, using land conservation techniques to protect and preserve the land, historical structures and artifacts. The easement is held by a Land Trust (New Mexico Land Conservancy) which has the capability and finances to monitor and enforce the easement. Land owner retains ownership but if sold to another party the easement can be a perpetual easement where conditions move with new owners whether private, city, county or state government entities or a non-profit organization.
- **Nomination for State and National Registers of Historic Places.** In 2014 Samuel Sisneros and the property owners submitted a preliminary questionnaire to explore this process. The State Historic Preservation Office responded that the site was not eligible for listing in the State and National Register because of loss of or diminished

characteristics. They suggested re-submittal after archeological investigations are complete demonstrating that subsurface archeological deposits and or features exist. It then may be eligible “because of its potential to yield important information about a historical church and plaza.” This nomination option particularly in the national register may present possible restrictions on continued archeological excavation and possibly impede landowner privileges.

- Formation of a non-profit historic foundation similar to the Historic Santa Fe Foundation. This would require that the current owners donate property to the foundation or acquire commitments from developers and investors to purchase the property at fair market price and insure future funding for management of the site.
- Efforts by stakeholders could be made to insure financial incentives to the owner in exchange for an easement preventing development as real estate.
- Agreement made between property owner, City of Belén, a non-profit trust (still to be formed), and others interested in supporting the project to create and operate an on-site museum and outdoor exhibitions and colonial village park in perpetuity. This can be a joint economic booster.

Interpretive / Public Exhibition, Community Use and Economic Impact

Traditional use and exhibition

An innovative and well thought out strategy towards informative exhibition of the church and convent structures at the Belén Plaza Vieja site can provide a sense of pride and connection to the Plaza Vieja and Church history by the descendent community of Belén and current residents. It can also provide economic incentives as part of the cultural heritage tourism of Belén. This is feasible considering it is very close (walking distance) to the Railroad depot, new civic plaza and the Harvey House Museum. Indeed, the 2009 Belén Station Area Planning Study (prepared for the City of Belén and the Mid-Region Council of Governments) included the Plaza Vieja site for potential develop as a “historic landmark which can also function as a neighborhood community center and park.”

The matriarch of the family, who resided at the historic property, Valentina Sanchez O’Neal, believed in the historical, cultural and religious significance of the site as a community center

(as it was in the colonial times). She single-handedly turned the old house into a temporary museum, adding signage, erecting a large gazebo and altars and holding public novenas and prayers. Although her traditional religious practices and forms of interpretive / public exhibition were not for economic gain, there exists today the possibility to create (or re-create) the Plaza Vieja site as a space for potential economic impact for the Belén community and at the same time retain its religious feel and use.



Figure 13. Past family expressions of interpretive exhibition.

Potential Religious Use

TRADITIONAL ALTARS

Given that the site is the place of the first Belén church, convent and cemetery and until recently there has been continued spiritual use of the property, there is potential for repurposing the Plaza Vieja space for Catholic and ecumenical use by creating exhibition panels explaining the religiosity of the place and placing traditional devotional altars on the

property. For generations the family residing at the property has had a particular devotion to San José and to Justo Juez. See outdoor altar image (figure 14-15) made by Valentina Sanchez O'Neal. A reconstructed interpretation of this altar can be placed at the site. Much of this altar effort can be done in conjunction with the Our Lady of Belén Catholic church including fund raising, maintenance, and religious processions and vigils to and from the site. The current priest of Our Lady of Belén Church has shown much interest in this project - in fact he has committed to aide in the re-interment at the current cemetery of all human bones excavated from the church site.



Figure 14. Photo of outdoor altar installation in the mid-1980.

The above outdoor altar made by Valentina at the property site was a replica of the Justo Juez imagery found in devotional candles or prayer cards such as the one below (Figure 15).

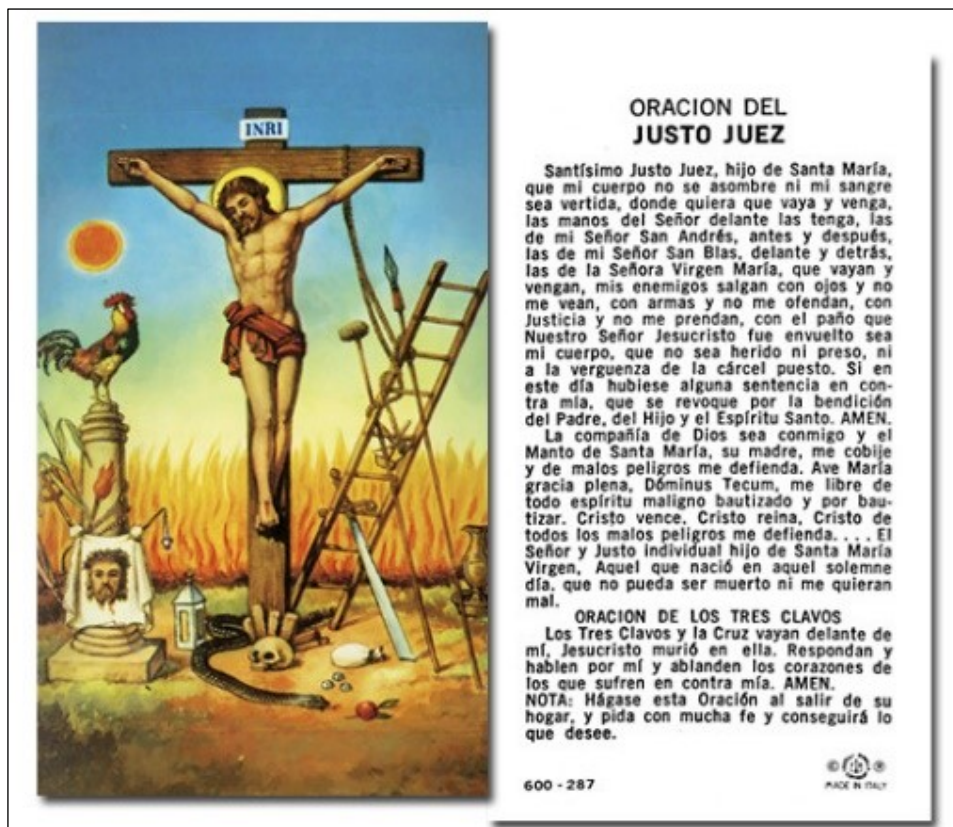


Figure 15. Justo Juez devotional prayer card.

Valentina's elaborate assemblage could have been part of a Catholic folk devotion to Justo Juez. In traditional Catholicism the Justo Juez prayer/imagery is used for protection from adversaries and prayer for justice. Aside from the use of prayer cards and candles, her devotion may have harkened back to the ancient colonial expression of the *Arma Christi* or the instruments of Christ's passion normally expressed in New Mexico with hide paintings. The items of Christ's passion depicted in these rare hide painting and in the Justo Juez imagery are the same and they include the rooster on top of a column, cherubs, holy vessels, Christ crucified and the instruments of Christ's death.

ATRIAL CROSS

And older expression of the Arma Cristi imagery is seen in the *cruz atrial* or atrial cross. The 16th century tradition of the *cruz atrial*, which has origins in Spain, became uniquely Mexican in purpose and style. The *cruz atrial* in the Americas involved the crafting by Indian artisans of large stone crosses which stylistically evolved to express uniquely indigenous design and symbolism with noticeable pre-conquest Aztec stone carving design. The atrial crosses consistently featured the insignia of the "INRI" at the upper section and Christ's head or a crown or celestial disc at the crossbar. As also seen in the Justo Juez prayer card, candle,

Valentina's outdoor altar and in the colonial hide paintings the *cruz atrial* has the same iconographic items of the passion of Christ's death. The atrial cross as a central outdoor locator of this sacred space, contributes greatly to knowledge of the continued sacredness and religious use of the Plaza Vieja. The *cruz atrial* was usually placed at the entrance to the church grounds as is the large cross in Valentina's altar which has been placed by the family at the entrance the property.



Examples of atrial crosses in southern México. (Images pulled from internet sources)



New Mexico examples of how large crosses are used in the atrium as a centering element. Santuario de Chimayo and Truchas. (Images pulled from internet sources)



Cross used in the outdoor altar is still on the property relocated at the south entrance of the property.

ONSITE TRADITIONAL CAPILLA

With the documentation presented in this report and the family and community belief that the location of Belén's first church is at this site there is a long tradition of family/community use of the space for religious purposes. There is also a long-standing wish by the property owners to have a small *capilla* or chapel on the property. This could involve the structural strip down and restoration of the original Rael house / old museum (still on the property) and repurpose it to be a traditional vernacular flat roofed adobe chapel with a shaded portal. It is believed that the Rael house was built on the church foundation. The two room Lazaro Rael house was built in the mid to late 1800s or prior to 1905 (see 1905 map figure 7). Ideally, the public chapel could be reconstructed in the traditional New Mexico adobe style. It could be a place of reverence - maintaining the spirit of the site. There are private/public chapels throughout New Mexico including a very beautiful one in Tomé just northwest of Tomé Hill.



Figure 16. Capilla in Los Ranchos, NM. 1900 (Palace of the Governors)

Potential Green / Sustainability Use

ACEQUIA CULTURE AND TRADITION

The Belén Plaza Vieja site can be an integral part of an open “arrival park” concept (See Belén Station Area Planning Study, p. 49) connecting from the rail station depot to the old acequia and to the Plaza Vieja site. The walk is less than 10 minutes. The old main historic acequia runs just adjacent and east of the train station. The acequia is no longer in use, but is visible and intact. This acequia which is directly associated with the plaza vieja as a traditional cultural water byway is a historic structure and would most likely be eligible for listing on the National Register of Historic Places (NRHP) or the State register of Cultural Properties.

Excavating this acequia could potentially bring to surface additional information about the economic and agricultural history and land use and tenure. It can potentially be revived for irrigation use or it can be left as a dry example of the old acequia system. The comparative study in figures 17-19 below substantiate the location of the old acequia and its relationship to the Plaza Vieja.

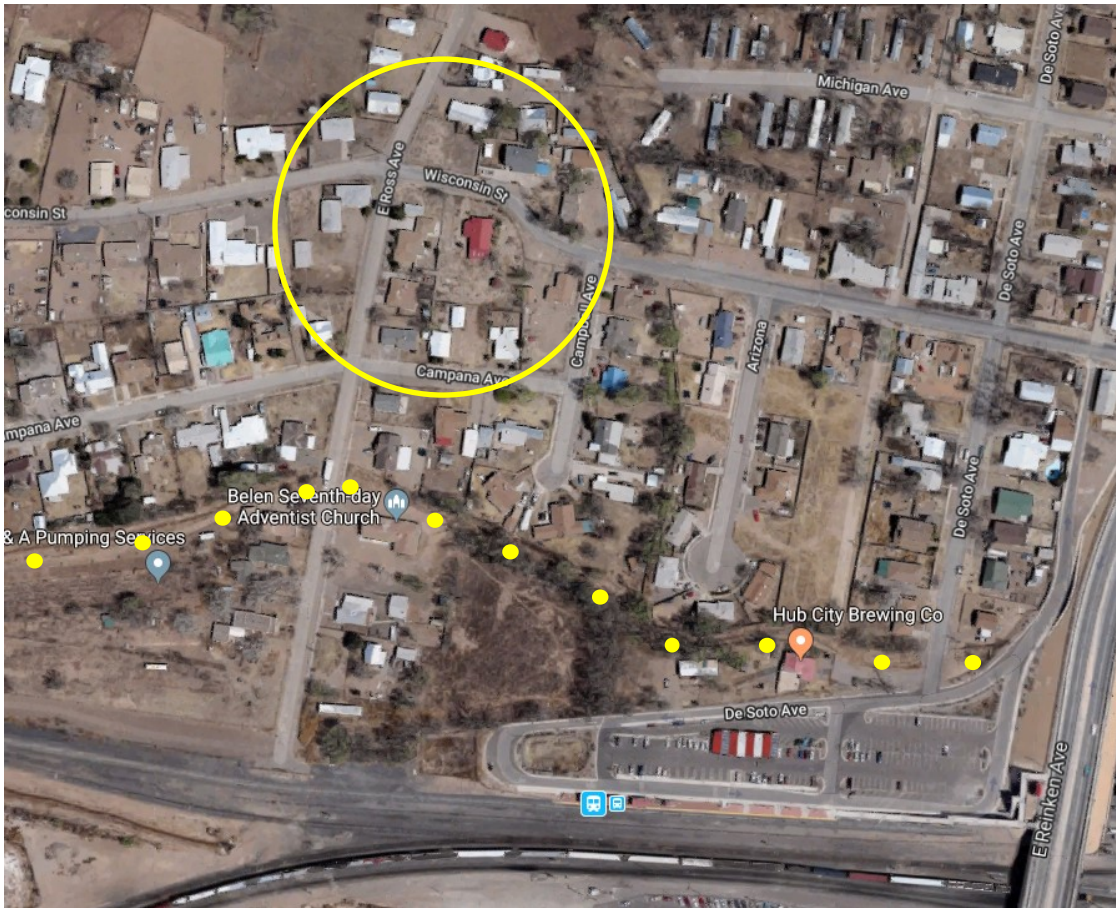


Figure 17. Google map showing Plaza Vieja site (yellow circle) in location to old acequia (yellow dots)

Yellow dots indicate the contour of the old acequia identical to the contour of the “large acequia” in the 1882 map below.



Figure 18. 1882 Railway map.

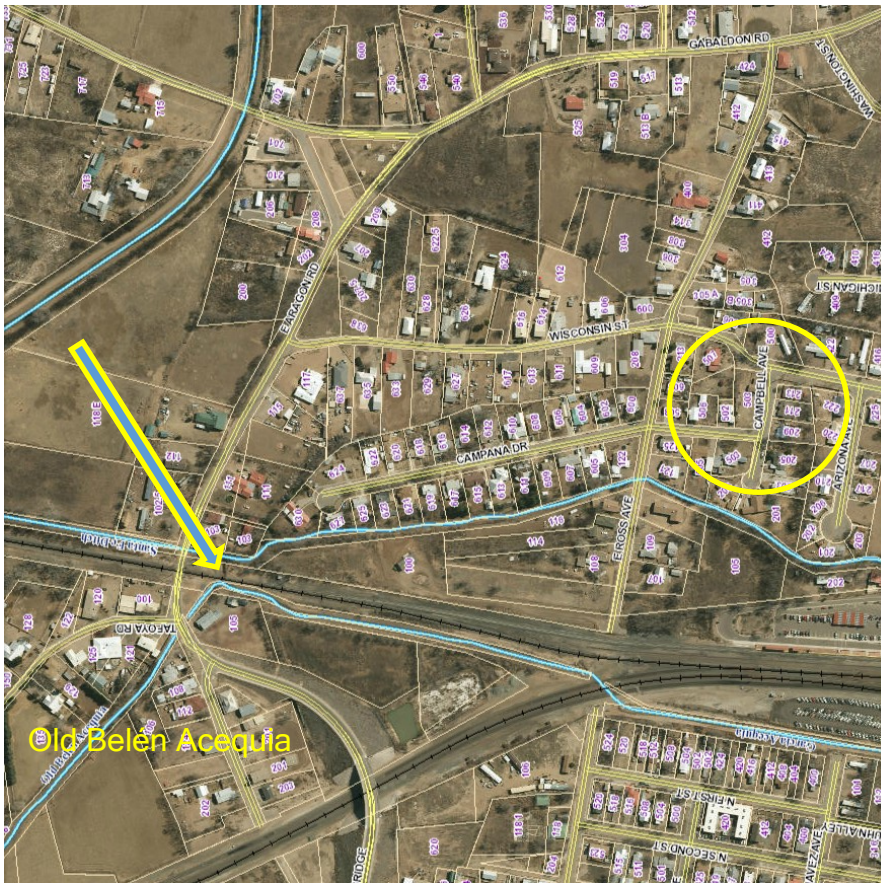


Figure 19. Valencia County parcel map with modern day acequia delineation (blue lines) and location near Plaza Vieja.

Arrow indicates where the train tracks interrupted the old Belén Acequia. Yellow circle indicates Plaza Vieja site with blue lines showing current acequia in the same place as in the 1882 map (figures 17-19).

AGRICULTURE / GARDENING AND ANIMAL HUSBANDRY

The Belén area is known for containing one the largest green belts along the Rio Grande corridor. Celebrating this, a small acequia can be connected to an existing acequia coming from the old main acequia just west of the site (See Figures 17-19). This could bring occasional water to the Plaza Vieja site for small seasonal garden plots, permanent pasture, trees, or traditional and regional grape vineyards on the site. Perhaps an area can be designated for open community garden area and corral for sessional grazing of animals brought in from local ranchers. An 1801 document demonstrates that sheep and goats were the principal stock raised by Belén residents and that they cultivated wheat, maize, beans, chile, barley, garbanzo, anise, cumin, cotton and hemp for making ropes. This Agriculture exhibit feature can focus on highlighting sustainability and foods of the early Belén settlers.

CAMINO REAL DE TIERRA ADENTRO BYWAY

Belén was an important stop on the ancient Camino Real (royal road) during the colonial period and was the first stop for caravans coming from Chihuahua after the long and treacherous journey through the Jornada de Muerto desert in southern New Mexico. A local commemoration of the Camino Real can contribute to and be part of larger projects commemorating the Camino Real as a Heritage corridor.

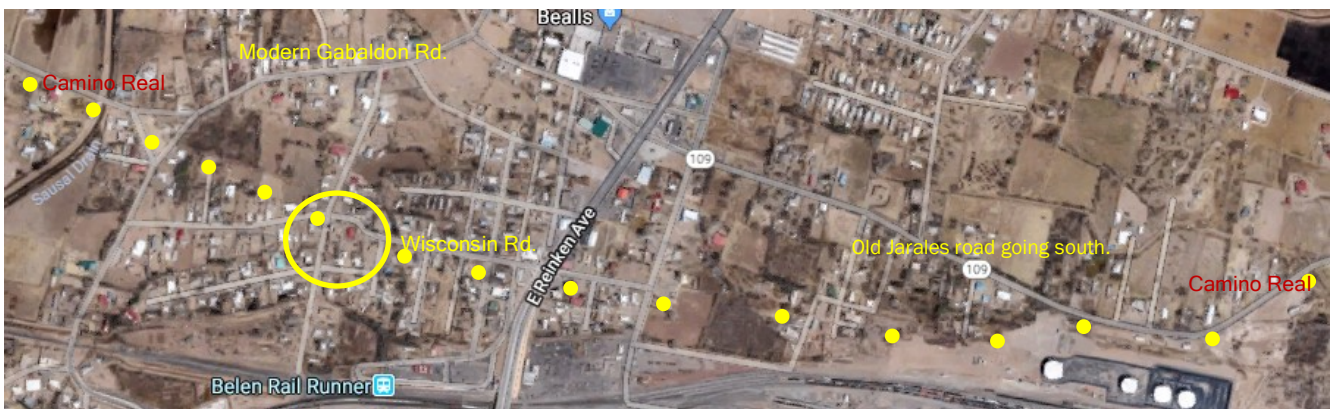


Figure 20. Landscape reading to show possible old Camino Real route (yellow dots) to the church (yellow circle).

To better understand the Camino Real as it passes through Belén it is necessary to conduct a study using interpretation of landscape features, continuities of byways and property borders and modern disruptions. In Figure 20 above the yellow oval indicates the Plaza Vieja site and the yellow dots indicate likely original course of Camino Real as it passed through the Belén colonial plaza. This trajectory connects the small strip of Wisconsin road on both sides to the Camino Real.

ADDITIONAL POTENTIAL MODES OF USE AND EXHIBITION

Besides the above-mentioned ideas, below are suggestions for use options and interpretive expressions at the Plaza Vieja site perhaps as part of an onsite Museum and interpretive outdoor colonial village park with the property additionally becoming a venue rental for weddings, receptions, conferences meetings and tours.

- Outdoor signage - interpretive exhibit panels describing the history of the place and church and the excavation process and artifact findings. Possible partially reconstructed Adobe walls and one or two exposed excavation units.

- Pedestrian connections - Walking/Biking/Driving tours from train depot to the plaza site.
- Ghost structure/reconstructed walls to delineate and demonstrate the church structure using metal framing combined with partial adobe walls.
- Artifacts from the site can be transferred and displayed at the Belén Harvey House Museum.
- Old Rael house recovered as a chapel.
- Old Acequia walking tour with educational signage just east adjacent to the train depot.
- Installation of Metal tombstones inside church area and the outside cemetery area with lists of names and dates of all burials at the site as found in the Belén church burial register.
- Metal panels containing names of residents in the 1750, 1790 and 1802 censuses of Belén.
- Outdoor informational panels with online linkage connecting to historical narratives of the site highlighting artifacts found at the site and exhibits at the Harvey House Museum or other museums or archives.
- Community gardens.
- Living museum situation with educational events for public schools such as historical reenactments, gardening demonstrations, adobe building seminars, etc.
- Archeological training, seminars and public demonstrations of excavation methods.

[Caretakers please offer up additional ideas in the space below and present them to the preservation committee.]

MODEL INTERPRETIVE SITES



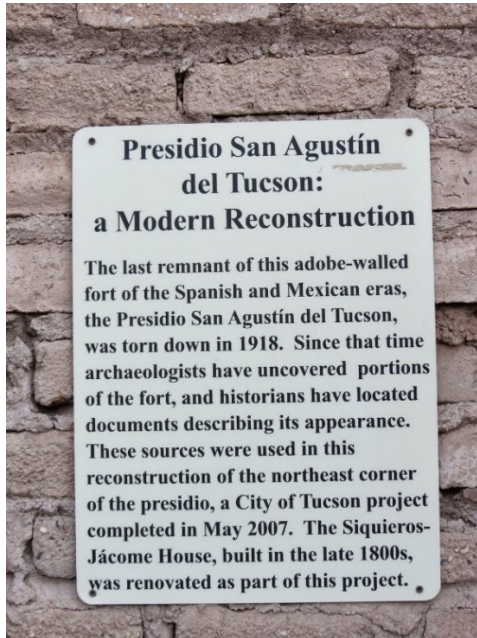
Figure 21. Campo de Cahuenga.

Campo de Cahuenga

The Campo de Cahuenga at Los Angeles, California is similar to the Belén site in regards to its history, similar built environment and historical and community neglect. The recovery of the ruins at the Cahuenga site is closely comparable to the Belén Plaza Vieja project. The excavated colonial stone foundation is also very similar in size to the assumed dimensions of the Nuestra Señora de Belén Mission Church. The Campo de Cahuenga has been extensively excavated resulting in an onsite park which includes an above ground replication of the original foundation built with raw materials from the original source, areas with reconstructed adobe walls (a few feet high), signage and explanatory panels, a modern courtyard with lawn and trees and a parking lot. Instead of brick floors the Belén Church site would be more authentic with the traditional hardened dirt floor and dirt cemetery.

Presidio San Agustín del Tucson Museum

The Presidio San Agustín del Tucson Museum is a re-creation of the Tucson Presidio built in 1775. Visitors travel back in time to learn about life as early Tucsonans would have lived it. Docent tours discuss life in the Santa Cruz Valley for early Native Americans, Presidio residents and Territorial Period settlers. The site exhibits the archaeological remains of a pit house, walk along the original Presidio wall and experience a 150-year-old classic Sonoran Row house.



Potential text for a Belén site panel at the entrance wall:

Plaza Vieja de Nuestra Señora de Belén: Recovery and Partial Reconstruction

The Belén Pueblo was populated possibly as early 1720s -1730s by Genízaro Indians together with some Pueblo Indian families. Later Spanish/Mestizo immigrants came in and received a land grant in 1742. The rock foundation of the original church was laid in 1791 with construction of the church adobe walls completed in 1793. The last remnants of the church, convent and cemetery was recorded in 1943. Historical documents tell a compelling narrative of this important place and its people. Archeologists have uncovered the rock foundation and other architectural features, artifacts and burials at the site. In addition to the partial reconstructed church walls, the old existing Lazaro Rael House, built in the late 1800s, was renovated as a

The Presidio San Agustín del Tucson outdoor museum also features, guest lecturers, outdoor events, docent tours, demonstrations and interactive activities.



Figure 22. Reconstructed colonial structures at Presidio de San Agustín del Tucson.

The Presidio San Agustín museum and its educational programs are funded by the Presidio Trust for Historic Preservation, a non-profit organization in conjunction with the City of Tucson Parks and Recreation Department along with private donations.

(Source: <https://tucsonpresidio.com/>)

See also <https://www.archaeologysouthwest.org/explore/tucson-presidio/>

Ghost Frames



Figure 23. Example of ghost framing. Ghost frame of “the priests’ house,” probably the site of Maryland’s first public place of worship for Catholics.

This ghost frame concept can be modified to the Belén site by incorporating built up adobe corners with framework demonstrating certain aspects of the church structure or the frame of the front façade of the church entrance and bell towers. An entire frame of the church and convent would perhaps be too large, imposing and expensive.

Illustrative Plans and Conceptual Illustrations [future student drawing project incorporating all the planning elements discussed herein]



Figure 24. Potential traditional acequia walking trail.



Figure 25. Projected site interpretation features.

Light blue = Church adobe outline. Dark blue = Parking. Yellow = Community gardens - acequia irrigated. Red = Atrial Cross (Justo Juez) Green = grass area. Black = Stripped down house made into traditional chapel. Orange = Metal tombstones with all names and dates from burial book. Purple = Educational panels. Brown = Low adobe wall surrounding entire area with ungated entrances.

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