

Ysleta del Sur Pueblo



Section 2:

Historic Lands and Roads Report

History of the Ysleta Grant and Transportation Travel Through Time and Space

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This report is in two parts. Part I: The story of the Ysleta Grant of the Tigua Indians and how it was plundered by force and fraud. Part II: The history of roads and transportation in Ysleta del Sur Pueblo. The timeline of both subjects spans over 300 years. In addition, a larger and more detailed report was prepared, as well as a comprehensive chronology with an appendix of exhibits. The author is grateful for the support and cooperation of the Tigua Tribe of Ysleta del Sur Pueblo, and the contributions of historians, archivists and institutions that made this report possible.

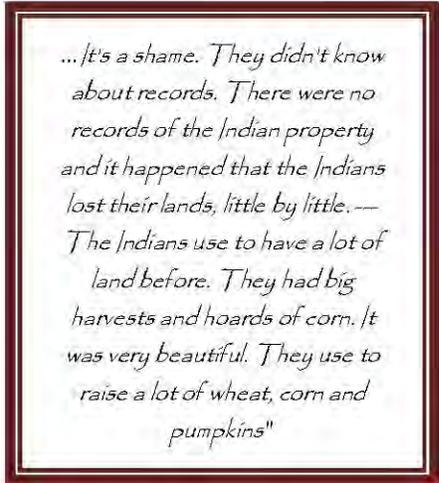


Part I: Attempts to Seize the Ysleta Grant

2.1 Challenge to a History Detective

In the summer of 1966, this researcher arrived in Ysleta as a graduate student (anthropology) to spend the summer conducting historical and anthropological research with Tigua Tribe of Ysleta del Sur Pueblo (Houser 1966:1-20; 1970:23-29; 1979: IX:336-342). I received the warm hospitality of Pablo and Herminia Silvas, tribal members, who lived on Juno Street in El *Barrio de los Indios* (the Neighborhood of the Indians). At first, some Tigua were reluctant to talk to a curious stranger, but soon mutual trust developed.

I arose early each morning to interview tribal members. I looked forward to visiting Mrs. Margarita Carbajal, a ninety-five year old Tigua elder. She was blind, but alert and congenial. She loved to converse with others, even with me who struggled to speak Spanish. One day I asked her how the Tigua lost their land. She replied: "...It's a shame. They didn't know about records. There were no records of the Indian property and it happened that the Indians lost their lands, little by little. --- The Indians use to have a lot of land before. They had big harvests and hoards of corn. It was very beautiful. They use to raise a lot of wheat, corn and pumpkins." (Margarita Carbajal Interview, July 26, 1966. Source: Houser 2000:II:inside cover). Those brief, insightful remarks became the fundamental core of my research to determine how they received and then lost their land.



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I asked other tribal elders the same question, who sometimes replied that white people seized their lands, while others responded that "the city took our land". The last explanation confused me because Ysleta was not incorporated by the City of El Paso until 1955. Gradually, these questions were answered upon examination of historical documents by myself and historians which substantiated and supported Tigua oral traditions (Houser 1979:IX:336-342).

2.2 Ancestral Pueblos of El Paso's Pueblo Indians

The principal founders of Ysleta del Sur Pueblo were from the two New Mexican Indian pueblos of Isleta and Quari (Cuarac, Querac). Isleta Pueblo, often called the mother pueblo of Ysleta del Sur, is a Tigua village located south of modern-day Albuquerque

(Hackett 1942:VIII:i). "Island" is the Spanish of Isleta, which was so named because the river occasionally left the pueblo stranded between two of channels. Ironically, the same phenomenon was to be experienced at the daughter pueblo of Ysleta del Sur (Island of the South). Ysleta with the letter "Y" and Tigua (instead of Tiwa) are the Spanish archaic spellings, which has been retained for Ysleta of the South.

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Quari was a Tigua village situated on the saline plains northeast of Socorro, New Mexico, and east of the Manzano Mountains. In the 1670s, Quari suffered from drought and Apache raids. In desperation, the villagers abandoned Quari and traveled west to Isleta Pueblo where their tribal cousins gave them asylum.

2.3 Pueblo Rebellion and New Settlements at the Pass

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On August 10, 1680, the Pueblo Indians of New Mexico unleashed a rebellion against Spanish rule. The Spanish colonists fled the province to seek refuge at the Pass of the North. The inhabitants of Isleta were shocked when the retreating Spaniards entered the pueblo, confiscated the granaries and forced them to accompany the long retreat of over 175-miles to El Paso del Norte (Hackett 1942:VIII:1). Next, the retreating party entered several Piro pueblos south of Isleta and compelled the villagers to accompany them. Socorro Pueblo, like Isleta, contained a mixed population – the original Piro residents and their tribal cousins – the Tompiros from Abó Pueblo in the

saline plains who in the 1670's, like the people of Quari, abandoned their pueblo for the same reasons.

About 2,500 Spaniards and 317 Native Americans traveled down *El Camino Real* towards the Pass of the North. After the difficult 80-mile trek across the arid landscape of *La Jornada del Muerte* (Journey of the Dead), they arrived on September 29th at *La Salienta* (Saline Marsh), the *paraje* or camping place in the vicinity of modern-day Canutillo, Texas, 12-miles north of the Pass (Hackett 1942:VIII:civ; Hughes 1914:3125). Here, they camped for several weeks until Antonio Otermín, Governor of New Mexico, gave them permission to proceed to El Paso del Norte.

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In October 1680 the homeless colonists and Indians congregated around the Mission of *Nuestra Señora de Guadalupe* at the Pass, where they set-up make-shift camps to the consternation of the local Manso and Suma Indians who feared that their lands and resources were threatened (Hackett 1942:VIII:icc;161). For over a year, the refugee colonists and displaced Pueblo Indians endured miserable living conditions. Both groups frequently argued over camp sites, pastures and firewood. In an effort to end these squabbles, the governor separated

Indians from Spaniards by re-introducing the policy of ethnic separation which was had been the law in New Mexico (Hughes 1914:321). Later, this policy would be instrumental in the Crown conveying the Ysleta Grant to the Tigua Indians.

In November 1681, Governor Otermín's forces attempted to re-conquer New Mexico, but in the Santa Fé vicinity met fierce resistance. They withdrew to Isleta Pueblo where they forced 167 inhabitants to join the retreat to the Pass of the North. This, the second group of displaced Tigua, joined their tribesman at the Pass *(Hackett 1942:VIII:393-394). These temporary camps were re-established downriver in the area of modern-day San Elizario. By 1682, the Tigua dwelt in the semi-permanent settlement known as Pueblo of *Corpus Christi de San Antonio*. In 1684, Manso and Suma Indians rebelled against the Spanish. In that year, the displaced Tigua and Piro were forced by Spanish authorities to abandon the semi-permanent camps and relocate nearer to the Pass. This was done to enhance the area's defense and control over the displaced Pueblo Indians, who the Spanish governor feared might join the revolt. The Manso-Suma revolt was quelled by 1686 (Hughes 1914:334-363).

By 1692, the Tigua and Piro resided in the three permanent pueblos down river from the Pass - Tigua at Ysleta del Sur, and Piro at Socorro del Sur and Senecú del Sur.

Governor Don Diego de Vargas, who had replaced Otermín, decided, that once New Mexico is reconquered, the colonists would be returned to that province, and that the displaced Pueblo Indians would be repatriated to their home pueblos. In 1692, when most of New Mexico had been re-taken, the refugee colonists were returned to New Mexico. Now, the governor decided that the dislodged Pueblo Indians must stay at the Pass to support the local economy and to buttress frontier defense. During the Spanish period, with exception of the short-lived 1692 Hinojosa Grant, which conveyed small garden and pasture lands to the Church, there was no serious attempt to subvert Indian land title to the Ysleta Grant (Houser, 2000:II:5).

2.4 Native People at the Pass Receive Land Grants from the Crown

By 1692, the Tigua and Piro resided in the three permanent pueblos down river from the Pass - Tigua at Ysleta del Sur, and Piro at Socorro del Sur and Senecú del Sur. These communities had a defined territory with land and water rights protected by the Crown. In 1751, the Spanish governor, in order to further protect these rights, conveyed formal land grants to the region's native people, who included the Manso and Suma of El Paso del Norte, the Tigua of Ysleta, and the Piro of Senecú and the Socorro. Thus, the Tigua of Ysleta del Sur Pueblo received the Ysleta Grant, which was protected by Spanish law (1751-1821) (Houser 2000:II:10-11). The Ysleta Grant contained approximately 36-square miles of land with four natural boundaries at four cardinal points.

the native people of Senecú and Ysleta routinely maintained their fields and surrounding lands on both banks of the Río Grande, although their respective land grants were nearly bisected in-half by the river.

Ysleta del Sur soon became a prosperous self-sustaining pueblo noted for its agricultural productivity - wheat, corn, beans, squash, grapes and fruit orchards and livestock. On August 1, 1773, a Spanish traveler, who passed through the region, wrote the following of this flourishing pueblo: "...in the same direction follows the mission of *La Isleta*, abundant in everything, with its separate irrigation ditch and a large number of laborious, civilized, and industrious Indians..." (Hackett 1937:III: 508). The Indian pueblos the Pass contributed to frontier defense by protecting *El Camino Real* (The Royal Road) and providing scouts and auxiliaries to the Spanish forces. In 1789, these services when San Elizario Presidio was founded (Hendricks and Timmons 1998:21-45).

2.5 Mexican Period - Non-Indian Encroachment on Native Lands

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In 1821, when Mexico achieved its independence from Spain, the new nation recognized indigenous land and water rights that had been conveyed by the Spanish sovereigns. However, the Mexican government on the frontier was poorly funded and chaotic conditions prevailed, which threatened tribal autonomy and Indian rights. Gradually, non-Indians began to encroach on Indian lands. Trespassers often justified their actions stating that Indians possessed surplus or unused lands. Sometimes, they invaded farms and pastures that had been abandoned because the river had cut new channels or destroyed the irrigation system, which obstructed accessibility. Some Indians sold land for ready cash or in exchange for livestock and supplies. By law, Pueblo Indian land grants were protected by the Spanish and Mexican governments, which prohibited sale and transfer of Indians land, not even by the native people (Houser 2000:II:15-21).

2.6 Early American Period, 1848-1871

In May 1846, war erupted between United States and Mexico. By the end of December, victorious American troops took entered El Paso del Norte (Cd. Juárez). Under the provisions of the Treaty of Guadalupe Hidalgo (1848) which ended the war, Mexican property rights within the territory conveyed by Mexico to the United States, were to be held inviolate. Thus, Spanish and Mexican land grants were protected, including the Ysleta Grant (Houser 2000:II:29).

Before the war, the native people of Senecú and Ysleta routinely maintained their fields and surrounding lands on both banks of the Río Grande, although their respective land grants were nearly bisected in-half by the river. In 1850, Mexico and the United States agreed to establish the international boundary at the deepest river channel. This boundary settlement deprived the native people of their lands opposite their villages on the other side of the river, which resulted in legal disputes between the two pueblos. Eventually, the non-Indians of Ysleta, who now controlled the Ysleta Grant, acquired that portion of the Senecú Grant on the north bank (Houser 2000:II:54).

2.7 Jurisdiction from Federal Territory of New Mexico to Texas

For the first two years of American autonomy, Ysleta Pueblo was within the jurisdiction of the United States Indian agency in Santa Fé, the capital of the Federal Territory of New Mexico, but too distant to be served (Houser II:2000:33). The Ysleta Grant was also protected by the Federal 1834 Trade and Intercourse Act, which prohibited non-Indian acquisition of Indian land except by controlled situations (Houser 2000:II:34). Despite the federal government's commitment to protect Indian rights, the Tigua Indians of Ysleta Pueblo soon became vulnerable to exploitation and fraud. The Texas Compromise of 1850 transferred Ysleta and the other north bank communities in the El Paso area from the Federal Territory of New Mexico to the State of Texas (Houser 2000:II:37-39). This transfer would

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seriously impede federal trusteeship of Ysleta Pueblo. However, one of the conditions for Texas to be admitted into the Union in 1845, was to recognize Spanish and Mexican land titles inviolate.

2.8 Texas Conveys Ysleta Grant to “The inhabitants”

In the early 1850's, after El Paso's north bank communities became part of Texas, the state legislature passed a series of relinquishment acts. The first of these acts, the San Elizario Relinquishment and Relief acts (December 13, 1851), conveyed the lands of San Elizario to “the Inhabitants”. The vague and ambiguous term, “the inhabitants,” became the model for the Ysleta Relief and Relinquishment acts that violated the rights of the Tigua Tribe to the Ysleta Grant (Houser 2000:II:48). “The inhabitants” of Ysleta included not only the Tigua Tribe, who legally held title to the grant, but non-Indians squatters within its boundaries.

In 1859, the non-Indians of Ysleta, many of whom were “landowners” and merchants, incorporated the Town of Ysleta under the 1858 Incorporation Act of the State of Texas, which specified that only “free white males” could vote.

2.9 1859 Incorporation of the Ysleta Grant – Quasi Legal Attempt to Seize the Ysleta Grant

In 1859, the non-Indians of Ysleta, many of whom were “landowners” and merchants, incorporated the Town of Ysleta under the 1858 Incorporation Act of the State of Texas, which specified that only “free white males” could vote. The non-Indian residents desired to incorporate not just the town, but the entire Ysleta Grant. However, the incorporation act protected communal lands (Texas State Legislature, 1858, Chapter 61, pp. 69-74), and the Ysleta Grant was composed of land held in common by and for the Tigua Tribe. The non-Indians then attempted to use quasi-legal remedies to perfect titles (and title chains) to the lands they occupied. In the first week of October 1859, the non-Indians of Ysleta held an election, which created incorporated the town with five council members (Dexter papers, Letter of H.L. Dexter, Oct. 13, 1859; EPCR, Deed Book D: 133-133).

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2.10 Ysleta Pueblo – During and After the Civil War

During the Civil War and the following decade, the Tigua suffered from harsh and discriminatory measures imposed by federal officials and unsavory politicians, who took advantage of the political vacuum. Many of the region's former Anglo residents, who had befriended the Tigua, had been southern sympathizers. Federal authorities confiscated their real estate, but not land occupied by the Tigua. The region initially was under marital law, which was followed by the oppressive, re-constructionist government of the Radical Republicans (Houser 2000:II:7681). The war depleted the region's Anglo

population, but during the post-war era, a new group of *Norte Americanos* began to settle the region. Among them were opportunists, who through force and deception, began to acquire political power, land and wealth.

only those who were to reside in the "town" could petition for free land, but land was indiscriminately conveyed to surveyors, lawyers, politicians and business men, who had no intentions to live in Ysleta.

2.11 1871 Incorporation - Illegal Seizures of Most Grant Lands

On May 9, 1871, Ysleta was incorporated by a special act of the Texas State legislature, which was designed to alienate the legal rights of Indians to the Ysleta Grant. The state conveyed to "the inhabitants" not only the town, but the Ysleta Grant. This incorporation resulted in the illegal disbursement of most of the grant lands (Houser 2000: II: 68). According to the incorporation act, only those who were to reside in the "town" could petition for free land, but land was indiscriminately conveyed to surveyors, lawyers, politicians and business men, who had no intentions to live in Ysleta.

2.12 From Self-Sufficient Tigua Farmers to Landless Day Laborers

This incorporation, during its three year existence, seized most of the grant, which transformed self-sufficient Indian farmers into landless day laborers

The town council, composed of non-Indians, employed quasi-legal measures to perfect title and convey lands to themselves and their friends. The town, which controlled roads and the irrigation system, imposed taxes on the inhabitants, and these measures ill-affected the Tigua. This incorporation, during its three year existence, seized most of the grant, which transformed self-sufficient Indian farmers

into landless day laborers (Houser 2000:II:112).

The county sheriff often entered Indian lands and demanded that the occupants show proof of ownership, but Tigua families responded that they had no papers because the land belong to the tribe. Because they failed to produce land titles, they were promptly evicted from their lands. This happened to Miguel Pedraza's grandfather, Beneslao (Wenselao) Granillo, who was a respected tribal leader and Indian scout. One morning, while he was working in his corn field, the sheriff approached him demanding proof of title. When Beneslao answered that he had no

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papers, he and his family were forcibly removed from their farm (N.P. Houser interview with Miguel Pedraza, July 1966. Houser 2003:61, ftn.#46). The more fortunate Indians, perhaps those with less desirable lands, successfully petitioned the town for

Many Tigua lost land as result of indebtedness and tax delinquency. Patricio Perea, a tribal member who had large farms, became become a victim of his debts and lost his lands. Sadly, his "farm" became "the County Poor Farm," where he ended his days as an aging pauper

title to their farms and homes. There are many deed chains in Ysleta whose first owners were Tigua Indians, although not specifically identified. They are listed as: "no deed" and "first owner" (Commonwealth Title, Deed Chain Book, Blocks 1-9, Everesto [Avaristo]Granillo, 6 acres, Block 6, Tract 10, page 1).

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It has been falsely claimed that the "legal inception of title" of Ysleta Grant land originated with the 1871 Incorporation. That fraudulent incorporation, which expired in 1874, was followed by "the interim incorporation," an unincorporated entity, which continued to convey land and perfect title to non-Indians (Houser 2000:II:109). In 1885, a third incorporation was created by non-Indian to dispose of the remaining grant lands. In 1889, a Special Relief Act was passed by the State of Texas in a futile attempt to perfect titles within the Ysleta Grant (Bowden 1971:147; Gammel 1897:IX:137).

2.13 State and Federal Recognition

In 1967, The State of Texas officially recognized the Tigua of Ysleta del Sur Pueblo as an Indian Tribe and accepted all trust responsibilities pending recognition by the federal government (Houser, 1979:IX:341; Texas Laws, Statues, etc., 1962:91). In 1968 the federal government officially recognized the tribe and transferred all trust responsibilities to the State of Texas (U.S. Gov., 82, Stat. 93). In 1987 the Restoration Act restored trust status to the United States of America (U.S. Code). However, the inception of title was challenged in the 1990's when the tribe filed its case in the Federal Court of Indian Claims to restore the Ysleta Grant.

Part II: History of Roads and Transportation

2.14 *El Camino Real*- Artery of Colonization

For thousands of years, Indian trails crossed the plains, valleys and mountain passes of the southwestern United States and northern Mexico. Today, many of the paved freeways traverse these ancient pathways.

In 1598, *El Camino Real de Tierra Adentro* (Royal Road of the Interior) was founded by Don Juan de Oñate, the first governor of New Mexico, who colonized the province (Simmons 1991). As required by law, Oñate formally recognized Indian land and water rights, especially among the sedentary Pueblo Indian communities (Jenkins 1989:3,30). During the Spanish period (1598-1821), *El Camino Real* was the south-north road that linked Mexico's interior to the frontier settlements of Chihuahua, the Pass of the North and the provincial capital of Santa Fé, New Mexico.

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As result of 1680 Pueblo Revolt, some 700 Tigua and Piro Indians were removed by Spanish forces from their villages in New Mexico to the Pass of the North. In the El Paso area they founded the pueblos of Ysleta del Sur, Senecú del Sur and Socorro del Sur, which became thriving farming communities. Each pueblo, under the supervision of its tribal governor and council, built and maintained roads, bridges and irrigation systems.

2.15 *El Paso del Río del Norte* and other *Vados* (River Crossings) of the Valley

El Paso del Río del Norte (The Pass of the River of the North), the great river ford in the narrow canyon between modern-day Cd. Juárez and El Paso, was the preeminent *bado* [*vado*] or river crossing on the *Camino Real* because its rocky surface provided the stability needed to transfer heavy wagons and livestock. Nearby was the trail's favorite *parajes*, or camping places. A short distance downstream were the pueblos of Tigua and Piro Indians of Senecú, Ysleta and Socorro, whose villagers crossed the river at recognized river crossings, which from time to time, were replaced by new *vados* as the river abandoned old channels and cut new ones.

2.16 *El Camino Nacional* Becomes *Camino Real* and The Chihuahua Trail

In 1821, with Mexico's independence, *El Camino Real* became *El Camino Nacional*, reflecting the change in national sovereignty. The road soon witnessed a burgeoning trade between the United States and Mexico. The *Camino Nacional* was also called the Chihuahua Trail, which joined the Santa Fé Trail at the New Mexican capital (Torok 2003:17-18).

During the Spanish and Mexican periods, travelers on the *Camino Real* or *Nacional* in the El Paso area often camped at the *parajes* at the Pass. Sojourners, who took the route through the Lower Valley hamlets of San Elizario, Socorro and Ysleta, camped within those communities. An old Ysleta deed, dated 1829, referenced a lodging station near old Ysleta Pueblo at a place called *El Rincón de la Peña*, The Corner of the Rocky Place (EPCR, Book A:196, Item #127). It was the forerunner of auto courts, motels and hotels.

"In the mail today I received a definite notice that his Excellency the governor and commandant general of this town [El Paso District] will soon arrive. With this understanding, I order you, without a moment's delay, to proceed with repairing the bridges and cleaning the roads, being careful at the same time to drain off water which is in them"

2.17 Tigua Maintain Roads, Bridges and Canals

During the Spanish and Mexican periods, public works, which included roads, bridges and canals, were built and maintained by subscription (donated) public and by forced convict labor. Usually the Indians and *vecinos* (non-Indians) of the El Paso region provided these services (Houser 1995II:25; Simmons 1965:119-120, 294). On July 23, 1835, Julián Bernal, prefect of the El Paso district, ordered the *alcalde* in Ysleta and the neighboring communities to prepare for the governor's visit:

"In the mail today I received a definite notice that his Excellency the governor and commandant general of this town [El Paso District] will soon arrive. With this understanding, I order you, without a moment's delay, to proceed with repairing the bridges and cleaning the roads, being careful at the same time to drain off water which is in them" (Campbell 1950:II:87-88).

The tribal governor was responsible for directing public works activities throughout the Spanish and Mexican periods, and during the first decade of American sovereignty. The 1871 incorporation severely limited tribal autonomy and Indian land and water rights, which became subordinate to government and private entities. Thus roads, bridges and canals were no longer subject to tribal authority.

2.18 United States, the New Sovereign, Develops Transcontinental Routes

In 1846 the United States declared War on Mexico. The Treaty of Guadalupe Hidalgo in 1848 ended the war, and Mexico ceded a vast western territory to the United States. Now “manifest destiny,” the God-given right of Americans to settle the American west, became the national obsession. Native people were viewed as obstacles to this movement that justified seizing so-called “vacant” lands and extending “American civilization” across the prairies and mountains to the Pacific shores.

The federal government sent military and other government personnel to map this immense region, and to conduct road and railroad surveys, and to establish military installations along the transcontinental routes to defend the new roads and communities. In the El Paso area, the transcontinental road, an east-west route, now intersected old the north-south *Camino Real*.

The routes from “states” westward to El Paso comprised two trails - the Lower Road from Presidio upriver to Ysleta, and the Upper Road via Horsehead Crossing on the Pecos River west to Hueco Tanks and Franklin (El Paso). In the 1850’s, the wagon trains on the Upper Road journeyed down the steep canyons at Hueco Tanks and headed southwest for about six miles where they took the branch road to Ysleta Pueblo. This preferred route by immigrants because it was the most direct course to the Río Grande (Conkling 1947:I:410).

Shortly after gold was discovered in California in 1849, thousands of emigrants in wagon trains traveled westward toward the gold fields, the land of opportunity. The weary travelers and their surviving livestock, after having endured months of hunger and despair on the dusty trails entered Ysleta del Pueblo, which was surrounded by verdant fields and pastures. Here, they purchased food and supplies from the Tigua Indians. Occasionally, the most desperate of the travelers, stole provisions and livestock from the villagers, which often resulted in violence (Bowden 1972:50-67).

2.19 Ysleta del Sur Pueblo Transferred from New Mexico to Texas

In 1850 the El Paso area was transferred from the Federal Territory of New Mexico to the State of Texas. For the Tigua of Ysleta del Sur Pueblo, this transfer had negative consequences because it virtually removed the federal government from exercising its trusteeship to protect Indian land and water rights.

2.20 Tigua Protect Railroad Surveys and Lay Track and Towns Support Trains & Roads

During the early American period, Tigua Indians served as guides and armed escorts for surveyors who plotted roads, railroad lines, and county boundaries. They helped construct new roads and rail lines, and were employed as teamsters on the *Camino Real* and Santa Fé Trail. Tigua Army and Texas Ranger scouts protected the Southwestern trails.

2.21 The Railroads – Progress and Provocation

In 1881, when the railroads arrived in El Paso and Ysleta, El Pasoans and Ysletans could comfortably commute back and forth in passenger cars. However, the railroads had negative consequences for the Tribe by stimulating land prices and land-grabs. The next decade in the El Paso area witnessed a major increase in road construction in El Paso as result of the railroads that expanded trade and commerce and generated a growing population.

2.22 Nomenclature of Roads: Streets with No Names, and Others with Several Names

Before the 1900's, the terms, road and street, were commonly used without distinction. A road usually refers to a major artery or thoroughfare, and a street is commonly associated with minor byways, often within a town or city. Most streets were nameless, but some had one or more names. In the small village of Ysleta, streets did not need names because everyone was well acquainted with the trails, residents and the unique geological features. But as the population grew so did the demand for named streets and sophisticated maps.

The portals of the Ysleta Mission face Old Pueblo Road, and the back of the church is bordered by Zaragoza Road. But in the 1870s and 1920s, these two different streets shared the same name, Church Street, which must have dumbfounded surveyors, cartographers, and visitors. During the same period, Church Street at the mission's entrance, was called Pueblo Road, Old Pueblo Road, Sacramento Road and "the street".

In 1927, the Sanborn Insurance Company produced a street map of downtown Ysleta. In the process, the map-makers were frustrated because some streets were nameless. To resolve this issue these nameless pathways were assigned "arbitrary names" (Sanborn Fire Insurance Company Map, Ysleta, 1927). For example, Old Pueblo Road in front of the mission was called "Buchanan Street" after George Buchanan whose store (still extant) was located in the triangle between Old Pueblo Road and Candelaria Street. Candelaria Street had the arbitrary name "Afton Street". None of the arbitrary names survived because they were rejected and ignored by the residents.

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2.23 El Camino Real- Road of Many Names

El Camino Real had many names depending upon the specific time period and location. Since the 1870s, the *Camino Real*, or *Camino Nacional*, had many names - *Caye Real* (sic. *Calle*), *El Camino Público*, Public Road, and *El Camino Viejo*. Often it was simply given the amorphous name, *El Camino*. Between the 1880s and 1880s, portions of the *Camino Real* within Ysleta were known the Mail Road, Old Franklin Road, The Ysleta Road, The Old San Antonio Road, the El Paso and San Antonio Road, Alameda, Main Street, County Road, Old Pueblo Road and Socorro Road, etc.

2.24 Selective Research – Ysleta’s Street Names

This researcher has attempted to identify streets in Ysleta that pertain to the Tigua Indian legacy, particularly from the Spanish period to around 1930, when street names became a necessity for maps and collect tax revenues. Wherever possible, I have included pertinent information about these streets concerning Tigua history and sacred sites.

2.25 1870s-1920s: Church Street (East of the Mission) – Called Old Pueblo Road, Sacramento Street, and Candelaria Street

The portals of the Ysleta Mission face Old Pueblo Road, and the back of the church is bordered by *Zaragoza Road*. But in the 1870s and 1920s, these two different streets shared the same name, Church Street, which must have dumbfounded surveyors, cartographers, and visitors. During the same period, Church Street at the mission’s entrance, was called Pueblo Road, Old Pueblo Road, Sacramento Road and “the street”. To add to the confusion, that portion of Old Pueblo Road, which crossed the Mail Road (Alameda Avenue), was designated as the “Public Street” (El Paso County. Ysleta Grant Block Map, 1929, Block 44).

2.26 1870s-1920s: Church Street (West of the Mission) Called Zaragoza Road Wahl Street

During the same period, the other Church Street, now called Zaragoza Road, was also known as Wahl Street, after Dr. George W. Wahl, whose home was located at the intersection of present-day Alameda and Zaragoza roads. Although a physician, he had many occupations, including surveyor and treasurer of the Town of Ysleta. In 1895, he assisted the Tigua in preparing the text of the Tribal Compact in Spanish and English (Fewkes 1902:62-64). On February 11, 1897, while on duty as Bridge Inspector on the

International Bridge in El Paso, he accidentally dropped his revolver, which discharged and killed him (El Paso Daily Herald, Feb. 12, 1897:5:5).

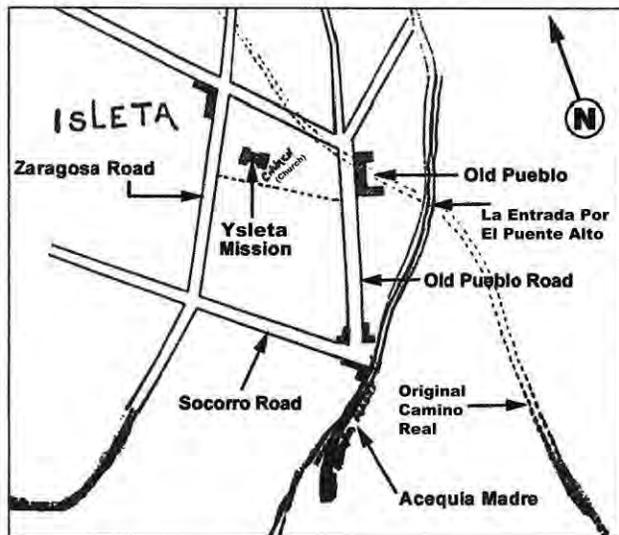
By the 1920's, the Church Street, west of the mission, was officially named Zaragoza Road, after the community opposite Ysleta in Mexico. The village of Zaragoza, founded in 1863, honors General Ignacio Zaragoza, who on May 5, 1862, defeated the French troops at the Battle of Puebla, a date that is a major holiday celebrated throughout Mexico (Simpson 1967:283). The 1929 El

Paso County Map shows Sacramento Street (now Old Pueblo Road), Church Street (now Zaragoza Road), and Main Street (now Alameda Avenue).

#1: Cattle Trespass Map, Ysleta (Sept. 15, 1891) (US Dept. of State, 1903:125). This map based on the 1852 Salazar map by José Salazar Ilarregui, Mexican surveyor, who subsequently was appointed Mexican Boundary Commissioner. This map is important because it shows the outline of the old Pueblo which at the eastern entrance (La Entrada Por El Puente Alto) intersects with the Acequia Madre de Ysleta. This same outline is evident on the Oct. 27, 1919 aerial map.



2.27 La Entrada Por El Puente Alto - The Entrance of Ysleta Pueblo by the High Bridge



Old Ysleta Pueblo was located in the vicinity of the present-day tribal offices and the adjacent parking lots. Old Pueblo Road was named after that ancient community. The pueblo, composed of one and two story contiguous adobe structures, formed a rectangle opposite the mission with its two sides facing the east (Houser 2000:II:17-19).

The pueblo's main entrance faced the sacred rising sun, the orientation of Native American dwellings. This entrance was located about a block north where present-day Southside Road and the Southside Canal intersect Road. That entrance, on *El Camino Real*, was known *Entrada Por El Puente Alto* (The Entrance by the High *Camino de la Entrada Por el Puente Alto* nearly the pueblo from east to west. This road skirted the a northwesterly direction on Old Pueblo Road. The the Entrance by the High Bridge had the following abbreviated names - *El Alto*, and *El Camino de La* Near the main entrance was *El Camino de La Loma de* The Road of the Hill of the Piarotes (EPCR, Deed Book F:245-246). Piarote was a common surname among Tigua and Piro Indians, which meant "Big Piro". In the future, the Piarote name would be associated with the historic barrier that blocked Ysleta's Main Street.

County commissioners decided to execute condemnation proceedings to force the landowners to sell the land.

Socorro as *La Bridge*). *El bisected Mission in Road of Entrada.* *los Piarotes,*

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2.28 Streets Need Names! Ysleta's Women's Club and El Paso County

In March 1923, the Civics Committee of the Women's Club of Ysleta attempted to resolve the street name dilemma (El Paso Herald, March 27, 1923:9:4). This energetic group was composed of so-called prominent citizens of property and money. Many shared an ethnically diverse ancestry (Native American, Hispanic, Anglo-American). Apparently, Tigua Indian women were not invited or wished not to participate, perhaps a result of race, language and class barriers.

During the next four years, many streets were formally assigned names, often derived from existing place names or names of “prominent” residents. By 1927, El Paso County officials realized, that in order to increase tax revenues, the Ysleta Grant must be surveyed and mapped, using modern technology, to identify each property owner by specific location - street name, block and tract number, and the exact acreage (El Paso Herald, April 23, 1927:2:5). Thus, the Ysleta Grant was divided into 56 blocks, each with a corresponding that identified property owners. The Block Grant Map significantly increased county tax revenues and make it easier to levy fines or confiscate the lands of delinquent tax payers, many of whom were Tigua Indians, among the most impoverished residents.

2.29 “The New Main Street” – The Last Vestige of the Old Indian Pueblo

In 1925, El Paso County officials, and some Ysleta residents, wanted a “new Main Street” that extended directly eastward to the Town of Socorro. But the road that ran through downtown Ysleta abruptly dead-ended at the intersection of present-day Alameda and Old Pueblo Road (El Paso County Commissioners’ Court Minute Book 13:192). This obstacle was a remnant of old Ysleta del Sur Pueblo. County commissioners decided to execute condemnation proceedings to force the landowners to sell the land.

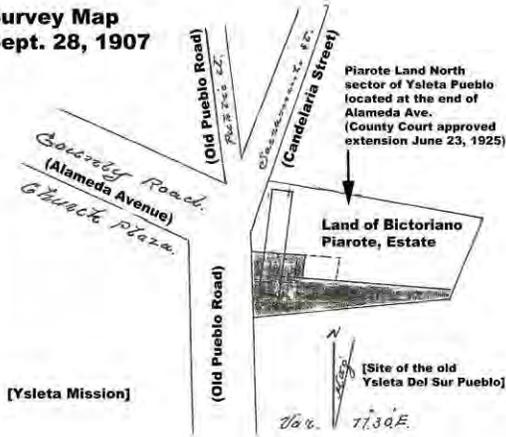
Not surprisingly, the land belonged to Tigua Indians - George Piarote and his two sisters, Greogoria and Purfiria, who, in 1907, were the heirs of their father’s estate (El Paso County Probate Papers, 1907, File #798). The County assigned a Road Jury to expedite this issue. The jury directed the county to purchase the property and to award damages to the owners, totaling \$3,250.00. George and his sisters demanded more compensation, but the jury replied that this could not be considered because no written damage claims had been submitted during their deliberations. The Jury then announced that the “new main street” (Alameda Avenue) be classified as “a public highway or road of the first class” (El Paso County Commissioners’ Court Minute Book 13:198-200). Thus Alameda was extended to Socorro and the road became State Highway 20.

Colmenero Court is located within El Barrio de los Indios (The Neighborhood of the Indians). This short street runs from the west (where it dead-ends) to connect with Candelaria Street. It is identified in the Ysleta Block Grant Map (1928 survey) as "Colmenero Court". Its namesake, was the Colmenero family, who resided on this street and in the vicinity. Several Colmeneros, who were tribal leaders, were father and son - Mariano and Damascio. Mariano's Tigua name was "Cornsilk," which was derived from his clan - "yekap-tusan" (Fewkes 1902:62). Mariano served as an Indian scout to the U.S. Army and Texas Rangers (El Paso Herald, Dec. 12, 1890:1:5; Fewkes 1902:62; Harrington 1909:570).



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Survey Map
Sept. 28, 1907



2.30 Colmenero Court – Legacy of Mariano Colmenero,

Tribal
Leader
and
Indian
Scout

#3: Victoriano Piarote Estate, Survey Map, Sept. 28, 1907 (El Paso County Probate Papers, Jan. Term, 1907, file 798, UTEP). This map is important because it shows the Piarote (Tigua Indian) land in the northern sector of old Ysleta Pueblo, which today includes Gabriel's Café and the Health Clinic. Old Pueblo Road (north of Alameda) on this map is called Putotic St. which may have been a Tigua name. Candelaria street was called Sacramento Street. This map shows the Alameda as terminating (dead ending) at the intersection of County Road (now Alameda) Sacramento Street (now Old Pueblo Road). In 1925, the county, in order to extend Alameda ("the New Main Street") east to Socomo, took court action and forced the sale of the Piarote estate by the heirs.



2.31 Hueco Tanks Road - A Road with Many Names

Hueco Tanks Road was the major route from Ysleta north to Hueco Tanks and the San Antonio Road (Upper Road). Its alternative names were: "The Sierra Hueco Road,"

“The Lower Hueco Tanks Road,” “Pueblo Road to Hueco,” and “The Road leading to Hueco Tanks” (EPCR, Deed Books 1:344, F:10). The Tigua hunted, gathered medicinal plants and camped at Hueco Tanks, a sacred place.

Hueco Tanks Road originated near the main entrance of old Ysleta Pueblo. It probably ran northwest to cross *Vado de Apache*, an old river bed, where it intersected *El Camino de Vado de Apache* (EPCR, Deed Book 2:573-576; E:505; Peterson 1983:156). The ford and street were named for Apache raiders who forded river at this location. Later by the 1850’s, this former channel became a dry *arroyo* known as *El Río Viejo* (The old River). Today, *Vado de Apache*, the ford and road, are history.

Hueco Tanks Road passed through Ysleta running down toward the railroad tracks and then ascended into sand hills, perhaps in the vicinity of *El Arroyo de la Veronica* (present-day location of a police station). The road then crossed the area where Highway-I-10 is today. Hueco Tanks Road then ambled its way in a northwesterly direction toward Hueco Tank (Houser, 1-7, In: Leach, et. al. 1996).

A portion of the unpaved Hueco Tanks Road still exists today, which runs north of the freeway to the rock and gravel quarry at *La Sierra de la Flohua* or Blacksmith Mountain. That rocky peak, located a few miles southeast of the Tanks, is a sacred site of the Tigua Indians, and derived its name from the mountain spirits. “The *Awelos*, the Grandfather spirits, made noises as if they were hammering.” Thus, the sierra produced thunderous metallic-like sounds (*N.P. Houser Interview with Ramona Paíz, July 1969).

2.32 Depot Road - From Central Ysleta to the New Railroad Station

Depot Road, one of the shortest streets in Ysleta, intersects the north side of Alameda Avenue between Harris Street and Zaragoza Road. In November 1881, the local depot of the Galveston, Harrisburg and San Antonio Railroad Depot was constructed in Ysleta (Lone Star, Nov. 21, 1881:3:1) In El Paso, this line connected with the Southern Pacific Railway. Prior to its construction, Ysletans wanted a good road to connect the station with center of the town. Depot Road made that connection by running south from the railroad tracks and parallel to or along present-day Zaragoza Road, and then to the southeast to intersect with Main Street (Alameda).

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Tigua Indian would gather at the depot to sell fruit and vegetables and arts and crafts to the visitors. Its utility as a passenger station gradually ended after 1913 when the Interurban street car service, between El Paso and Ysleta, became a reality. On May 12, 1923, east bound trains no longer stopped in Ysleta, and passengers now had to take the Interurban (El Paso Herald, May 12, 1923:2B:5-6). Two years later, in 1925, the Interurban was replaced by buses (Peterson 1983:163).

He hired many Tigua Indians as teamsters to transport good along the Santa Fe Trail and throughout the El Paso region, including Fort Davis and other military installations. Tigua Indian scouts, who served the U.S. Army and Texas Rangers, often secured credit from Moritz to purchase supplies



2.33 Gonzales Street – Pedro Gonzales – Major Landowner & Politician

Gonzales Street was named after Pedro Gonzáles, the family patriarch who moved to Ysleta in the 1830s. For several years during Mexican period, he was *alcalde conciliador* (mayor) of Ysleta and later, in 1850, became the Justice of the Peace in Ysleta (El Paso County Records, Deed Book: A: 252, #269). He purchased land from the Tigua Indians, which included property on present-day Old Pueblo Road, opposite or east of the mission. His three sons, José María, Benito, and Francisco, were prominent landowners, politicians and merchants, who played a major role in the divestment of the Ysleta Grant. In 1929, his grandson, Alexander N. Gonzáles, built the first bridge to span the Río Grande between Ysleta, Texas and Zaragoza, Mexico, which upset the U.S. Government that later replaced that span with the International Bridge between Ysleta, Texas and Zaragoza, Mexico (Candelaria 1995).

2.34 Benito Way – Benito Gonzáles, Mayor of Ysleta

Benito Way is dead end street that interests (from the west) Candelaria Street several blocks north of Alameda. It was probably named after Benito Gonzáles, Mayor of Ysleta in 1872-1873 (second incorporation) (EPCR, Deed Book E:87, 171). His father and brothers are cited above in the history of Gonzales Street. The son of Benito was Melitón Gonzáles (EPCR, Deed Book 77:89, affidavit of March 14, 1905).

2.35 Candelaria Street – Pedro Candelaria, Family Patriarch

Candelaria Street begins at the intersection with Alameda Avenue and Old Pueblo Road and then heads north through the *Barrio de Los Indios* and ends where it intersects with Roseway

Candelaria Street was named after the Candelaria family, who were major landowners in Ysleta. The family can be traced back to Pedro Candelaria who born in Socorro in August, 1840 (Candelaria, Alex, Candelaria Family Genealogy, March 17, 1982; N.P.

Houser interview with Alex Candelaria, June 17, 1995). Pedro, for a number of years was justice of the peace and his old adobe home was located on the west end of Gonzales Street. It survived until the 1990's when it was destroyed to make-way for progress.

Before 1929, Candelaria Street was a nameless pathway. The other family place-name survivor is the historic Alderete-Candelaria house that is now incorporated into the complex of Wynns Restaurant and Speaking Rock Casino, located south or adjacent to the mission and across Old Pueblo Road from the Tribal Offices of Ysleta del Sur Pueblo (Morrow 1978:1-108; 1991:165). The June 1862, Peticiolas sketch of Ysleta shows the mission and the old Indian pueblo, as well as a small adobe located just south of the church on the west side of Old Pueblo Road (Houser 2000:III:2). Old Pueblo Road was also known as Sacramento Road, which today includes Old Pueblo Road (south of Alameda) and Candelaria Street (north of Alameda).

2.36 Lowenstein Street ~ Moritz Loewenstein, Trader & Merchant

Lowenstein Street is located west of the Ysleta Mission and one block south of Alameda Avenue. It is from south to north, between Mt. Carmel Avenue and Alameda.

Lowenstein Street on the west, ends at the intersection of Ysleta Lane, and to the east, it ends at the intersection with Harris Street. Lowenstein Street is named for Moritz Loewenstein, a young Prussian Jew, who immigrated to America in 1854. Three years later, he left a store clerk position in Philadelphia to become a trader on the Santa Fé Trail (Houser, 2006). His is misspelled as Lowenstein Street, instead of Loewenstein Street. Today, the Loewenstein home appropriately serves transportation because it is the new Sun Metro Mission Valley Transfer Center (9065 Alameda) (El Paso Times, March 9, 2010:3B).

Moritz married Juanita Buchanan, daughter of James Buchanan and Magdalena Díaz of El Paso del Norte. In 1865, they moved to Ysleta where he operated a merchandise store and a freight operation. He hired many Tigua Indians as teamsters to transport good along the Santa Fé Trail and throughout the El Paso region, including Fort Davis and other military installations. Tigua Indian scouts, who served the U.S. Army and Texas Rangers, often secured credit from Moritz to purchase supplies (Bank of Ysleta, 1972).



#2: Survey Map of "Ysleta Mission, May 1, 1874". Mail Road now Alameda Ave., and "Street" now Zaragoza Rd. A western portion of Blanchard property later purchased by Moritz Loewenstein is now the new Sun Metro Mission Valley Transfer Center on 9065 Alameda Ave (EPCR, Deed Book E:376).

**2.37 Schutz Drive - Schutz Brothers:
Solomon and Albert**

Schutz Drive, from the south connects with S. Zaragoza Road and then bends to the north where intersects with Padilla Drive, Ortega Court, Ayeta Lane, Mt. Carmel Avenue, and Lowenstein Street. Schutz Drive then connects with Alameda Avenue, and crosses Alameda proceeding north where it intersects and ends at Teodoso Drive.

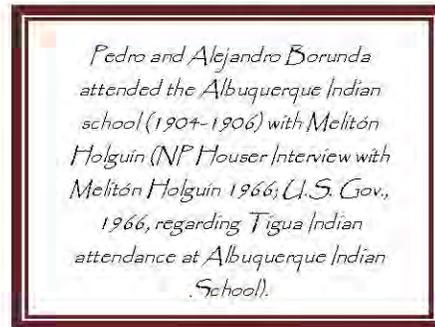
Schutz Drive, originally Schutz Street, was named for two brothers, Solomon and Albert Schutz, who were of Prussian-Jewish descent from Westphalia in Prussia (Dickey and Flores 2004-2005). In the 1865, Solomon immigrated to the United States and, perhaps at the same time, with his brother. The two became Santa Fé traders and settled in the El Paso area.

On November 7, 1876, the Solomon brothers, for the sum of \$4,721.28, purchased property near the mission's plaza "on the San Antonio and El Paso Mail Road" (EPCR, Deed Book E:423; El Paso Herald, Sept. 21, 1881:1). There, they operated a three-story steam powered flour mill whose boilers consumed wood from the surrounding sand hills that they purchased from the Tigua or freely received from the Ysleta incorporation. The company, S. Schutz & Brother, purchased wheat and corn from local farmers. Salt from the Guadalupe Salt Flats was transported over the Hueco Tanks Road to Schutz Mill to be processed and sacked.

2.38 Harris Street - William Harris, who Acquired the Schutz Mill

Harris Street from the south is between Socorro Road and then runs in a northerly direction past Lowenstein Street (on the west) to intersect with Alameda Avenue. It then crosses Alameda and ends at the intersection with Teodoso Drive.

Harris street is named after William J. Harris who moved to Ysleta in the 1880's, purchased the Shutz Mill, which became known as the Harris Flour Mill, which was located on the corner of Harris and Alameda (Morrow 1991:167) On May 7, 1885, Harris married Solomon's daughter, Amelia (El Paso Marriage Book 1:9:19). He purchased a home on Church Street (Zaragoza Road) (Ysleta Independent, Dec. 19,1885:2). Later, he became a major banker in El Paso, and served as county commissioner. The Harris Four (100 North Harris) is on the corner of Harris Street and Alameda Avenue.



2.39 Borunda Lane ~ Marino Borunda Builds Home on His Street

Borunda Lane is a short street that is located west of Zaragoza Road, and between Old County Drive and Teodoso Drive. Its namesake probably was Mariano Borunda, who acquired land in Ysleta from Albino Márques, Tigua cacique, on January 9, 1849 for the sum of twenty-five dollars. (Commonwealth Title, Ysleta Ticket Book - Millard Patterson, et. al.). Other members of the Borunda family included Pedro and Pablo Borunda, who also owned land throughout Ysleta. One deed's legal description, dated December 19, 1870, stated that the Borunda house was situated in Ysleta north of the "Main Public Road" (present-day Alameda Avenue) (EPCR, Deed Book D:217). The historic Borunda house (still extant) is located on 121 Borunda Street.

The adobe residence was built by Price Cooper between 1850 and 1880 (Morrow 1981:195; 1991:167-168). Price's wife was Native American. Her three sons, Santiago, Ventura, and Frederico, and her two grandsons (from the union of the Cooper and Borunda families) Pedro and Alejandro Borunda attended the Albuquerque Indian school (1904-1906) with Melitón Holguín (NP Houser Interview with Melitón Holguín 1966; U.S. Gov., 1966, regarding Tigua Indian attendance at Albuquerque Indian School).

2.40 Whitney Way - F.W. Whitney, Owner of Fruit Orchards

Whitney Way (also known as Whitney Drive) is located northwest of the Ysleta Mission, and runs west to east between Alameda Avenue and Old County Drive. It was named for Mr. F.W. Whitney who owned a fruit orchard that bordered on the street that bears his name. He cultivated pears and grapes which were shipped by rail to markets in Texas, Arkansas and elsewhere (El Paso Herald, Aug. 4, 1910:3). At this early date, Ysleta's fruit farmers, F.W. Whitney, Jensen (Valhalla Farms), Shepard Ranch, and C.O. Coffin, used refrigerated railroad cars to transport produce to distant markets (El Paso Herald, July 26, 1910:10:3).

The intersection of Whitney Way and Old County Road is the center of the Salida de los Santos procession of the Tigua Tribe that is observed nine days before June 13th, El Día de San Antonio (Houser, 2003, Oct. 15, "La Entrada Por El Alto"). This researcher believes that this a sacred location because it probably was the location of the ancient Ysleta del Sur Pueblo and Mission that were destroyed by the catastrophic flood in 1841.

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Price Cooper was a farmer and a teamster whose home, (still extant, 172 Whitney Drive) on Whitney Lane and Old County Road, was also a stage coach relay station. He employed Tigua Indians as teamsters and to protect his wagon trains. His children and grandchildren were members of the Tigua Tribe (Houser 2000: II; 2009).

2.41 Hughes Circle: Captain John R. Hughes of the Texas Rangers

Nearby, just west of the intersection of Southside (formerly Piarote Street) and Socorro roads, was La Loma de Espía (The Spy Hill), the tallest sand hill in the region.

Hughes Circle, located in west Ysleta, makes a circle on the northwest side of Roseway Drive several blocks north of Alameda Avenue. This street was probably named after Captain John R. Hughes. In the late 1890s he was in charge of the Texas Rangers in Ysleta. Hughes was a friend of Tigua Indians, who served as scouts for the rangers (El Paso Daily Herald, Jan. 8, 1901:5:4).

2.42 Carnes Road – Sergeant H.A. Carnes of the Texas Rangers

Carnes Road begins at the intersection with Socorro Road crosses Alameda Avenue and ends and intersects with Roseway Drive. The street's namesake may have been Sergeant H.A. Carnes who was a Texas Ranger in the 1900's in the command of Captain John R. Hughes (El Paso Herald, July 26, 1910:10:3).

2.43 Singh Street – Delip Singh from the Punjab

Singh Street, located southeast of the Ysleta Mission, runs south to north from Delicias Court to Socorro Road. Its namesake was Delip Singh, a young Hindu, who migrated c. 1900 from Lahore in the Punjab (India). Delip boarded a train to California, but made a stop-over in El Paso. He was so impressed with the region's rich agricultural productivity that he bought farmland in Ysleta, and hence the road along his farm became known as Singh Street. Delip purchased cheap irrigable land whose the surface soil was of poor quality, but he knew how to make it productive.

Nearby, just west of the intersection of Southside (formerly Piarote Street) and Socorro roads, was La Loma de Espía (The Spy Hill), the tallest sand hill in the region. Singh purchased the right to collect sand from the hill which was then transported by wagons and spread over his fields and mixed with the poor soil. The imported sand significantly increased his farms' fertility. (N.P. Houser interviews, 1995, with Fernip Singh and Efren Baez, and Alex Candalaria; Leach, Houser, Harrison, Peterson and Mauldin, 1996:1). The site of this hill was located just behind the State Highway Department facility, which existed into the 1980's (Southside Road and Socorro Road). Mariano Colmenero, tribal leader, one had a house nearby.

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La Loma de Espía was a short distance from the ancient pueblo, making it an ideal location for the Tigua to scan the horizon for enemies such as hostile Apaches and bandits. If an enemy was detected, signal fires were lit from its sandy peak to warn the villagers. The hill was also used by tribal governors and caciques to call special meetings by beating the tribal drum and making smoke signals to alert the tribe. The Tigua would soon gather around the hill's base to hear the pronouncements of the tribal leaders. *La loma* was also used to initiate tribal rabbit hunts (N.P. Houser, Pablo Silvas Interview, June 21, 1966). Tigua potters collected some of the sacred sand for temper to make pots.

2.44 Carl Longuemare Road - Carl A. Longuemare, Farmer Near the Pueblo's Main Entrance

Carl Longuemare Road is located several blocks east of Ysleta Mission and extends from the south, near the Border Highway, and runs north to terminate at Socorro Road. Carl's father was Charles Longuemare, editor of *The Bullion*, a newspaper that about mining, which was first published in Socorro, New Mexico, and later in El Paso. Carl worked with his father on the paper for a brief period until it ceased publication. The son preferred to be called Carl, although he was Charles Jr. Carl and his wife, Lorenza Escajeda of Ysleta, had a small farm of 8.2 acres in Ysleta and thus the street along his

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fields took his name (Commonwealth Title, El Paso, Texas, Deed Chain Book, Blocks 10-19; El Paso Herald, June 19, 1908:4:7; Hale 1986:137-145).

2.45 Ivey Road and *La Loma de la Virgen*

Ivey Drive in Ysleta (just west of Avenue of the Americas) intersects from the north with North Loop Drive or Farm to Market Road No. 76.

Ivey Road was named after the Ivey family that had a large farm on that road, within the Ysleta Grant. Block 51, (tract number illegible in poor photocopy) in the eastern sector of the Ysleta Grant is land that belonged to William E. Ivey (El Paso County, Ysleta Block Grant Map, 1929, Block 51). The family still operates farms in the area.

Near the Ivey farm was *La Loma de La Virgen* (The Hill of the Virgen), a sacred hill of the Tigua. This was the second highest sand hill in the

Ysleta Grant, where Isidora Piarote and other Tigua potters gathered clay and temper. The hill was located east of the *Avenida de Las Americas*, and northeast about a quarter of a mile from the intersection of Ivy and North Loop Road (in the *Garambullo Hills*; *Garambullo* is a native plant that grows in the sand hills.

Saint Anthony Street is located in the Barrio de Los Indios (Neighborhood of the Indians) and to the west connects with Candelaria Street. It was named for San Antonio, the patron saint of the Tigua Tribe, who was also the patron of the Ysleta Mission.

Tigua potters also gathered clay and temper from the *Garambullo hills* (Interview with Margarita Carbajal by John A. Hedrick; see: Hedrick 1971:2). Nearby was the other sacred site of the Tigua, *Palo Clavdo* (The Nailed Timber or Nailed Cross/Crucifix) which was the northeast boundary marker of the Ysleta Grant. This was the boundary between the Ysleta and Socorro Grants. It was adjacent to the large Valverde hacienda founded by the former governor of New Mexico. It is also in the vicinity of the short-lived mission *La Señora del las Caldas* (The Lady of the Warm Waters), founded to settle and convert the Suma Indians who participated in the 1711 Manso/Suma Revolt. Later, they permanently abandoned the mission in response to a smallpox epidemic. In the 1900's this was the location of the El Paso County Poor Farm where several elderly and impoverished Tigua Indians lived. Later, in the 1950's, it

Tigua potters also gathered clay and temper from the Garambullo hills (Interview with Margarita Carbajal by John A. Hedrick; see: Hedrick 1971:2). Nearby was the other sacred site of the Tigua, Palo Clavdo (The Nailed Timber or Nailed Cross/Crucifix) which was the northeast boundary marker of the Ysleta Grant. This was the boundary between the Ysleta and Socorro Grants.

became the *Bracero* Camp for workers imported from Mexico as cheap farm laborers. Special note: Even Dorothy Stahmann Family had farm land in Block 52, Tract 5. The Stahmann family were among the pioneering farmers of the region who introduced pecan nut trees, which originally grew in the vicinity the Texas hill county and the sierras of Coahuila, Mexico and was a major food and protein source of Coahuiltecan tribal groups.

2.46 Saint Anthony Street – Tigua Tribal Saint

Saint Anthony Street is located in the *Barrio de Los Indios* (Neighborhood of the Indians) and to the west connects with Candelaria Street. It was named for San Antonio, the patron saint of the Tigua Tribe, who was also the patron of the Ysleta Mission. It is ironic that El Paso has a San Antonio Street, but Ysleta has “Saint Anthony Street” with the English spelling.

2.47 Mount Carmel Avenue – Our Lady of Mount Carmel

Mount Carmel Avenue is located just west of Zaragoza Road and the Ysleta Mission. This street, which originated at the church, was named after the new patron saint of the Ysleta Mission that replaced San Antonio in the 1874. This was achieved by non-Indians, who probably were led by Luís Cardis, an Italian immigrant, who became an opportunistic politician in Lower Valley (Ward 1932).

That replacement, the privatization of the salt flats, and of course, the illegal seizure of the Ysleta Grant occurred in the 1870's when tribal autonomy was seriously threatened.

Cardis purchased the large adobe home near the mission which later became known as the Alderete-Candelaria home (now incorporated into the Speaking Rock Casino complex). Luis Cardis had planned to marry Mr. Alderete's daughter and move into the dwelling with her, but fate was not so kind. He was killed by Charles Howard in Solomon Schutz's store in El Paso, where Cardis operated a stage coach line. This cold-blooded murder precipitated the Salt War (1877-1878), which concerned the Guadalupe Salt Flats that the Tigua had concerned their sacred site for prayer, camping (they even had structural dwellings whose foundations have survived) and gathering salt which was used in food preservation, curing hides and for sacred uses.

March 1874: On March 1874, Padre P. Ruellan with the support of the faithful (Tigua Indians excepted), asked Bishop J.B. Salpointe to change the title of the church to Our Lady of Mount Carmel (Decorme, N.D., Las Misiones del Valle del Paso, translation by Dr. Lois Stanford, page 17; Decorme Manuscript, page 52; Houser, 2000:II:175). On July 16, 1874, the Bishop approved of the erection of a Confraternity of Our Lady of Mt. Carmel and celebrated the first patronal feast with great solemnity. But the feasts day of both patrons were so near to one another so they asked on September 12, 1874, that they be permitted separate celebrations.

The Bishop granted the permission to celebrate the Feast of Our Lady of Mt. Carmel on

Tigua had concerned their sacred site for prayer, camping (they even had structural dwellings whose foundations have survived) and gathering salt which was used in food preservation, curing hides and for sacred uses.



November 12, with the condition that the Confraternity gained the indulgences on July 16, 1874. But soon July 16 was again the established date for the celebration of the feast. The Tigua continue to celebrate the Feast of their patron St. Anthony on the date set for it" (page 34). Removing San Antonio from the prominent position on the mission altar, and then placing him to the side to make way for the new patron, upset the Tigua Tribe who had remained loyal to their patron saint, San Antonio,

even before the 1680 Pueblo Rebellion. That replacement, the privatization of the salt flats, and of course, the illegal seizure of the Ysleta Grant occurred in the 1870's when tribal autonomy was seriously threatened.

2.48 Wingo Way – A.Q. Wingo, El Paso County Surveyor and Friend of Henry Flipper

Wingo Way is located in Ysleta between Alameda Avenue (from the south) and Roseway Drive (from the North). On the west it intersects with New Haven Drive and on the east with Davis Drive. Its namesake was the Wingo family who farmed in the region. In July 29, 1880, A.Q. Wingo purchased 132.6 acres in Block 11, Tract 2 of the Ysleta Grant. A portion of this land in 1912 was inherited his heirs: M.L. Wingo and Mathe Wingo (Commonwealth Title, Deed Chain Book, Block 10-19). If the purchaser's second initial was an "A" instead of "Q" (a recording error), then, he may have been the same person or at least a relative of A.B. Wingo, a surveyor of El Paso County in the 1860 (EPCR, Deed Book A:15), who was a personal friend of Henry Ossian Flipper, the famous Buffalo Soldier (El Paso Daily Herald, Obituary of A.B. Wingo, Dec. 2, 1889:1:2).

2.49 Padilla Drive – Possible Namesake - Nicolas Padilla, Town Councilman

Padilla Drive is located in Ysleta west of Zaragoza Road. To the south, it begins (and dead-ends) just north of Highway 375 (Cesar E. Chavez or Border Highway) and runs eastward where it intersects with Zaragoza Road, just north of Cemetery Road.

The history of Padilla Street is unknown to this researcher. Padilla was a common last name among the Hispanic population of Ysleta. Because Padilla Street was located west of the Mission and old Pueblo, where non-Indians first encroached on the Ysleta Grant, it is likely that it was named for the non-Indian, Nicolás Padilla, who in 1873, was a member of the Ysleta Town Council (EPCR, Deed Book E:150), that assisted in the divestiture of the Ysleta Grant. Padilla was and is a common surname among Tigua and Piro Indians of Ysleta and Senecú pueblos.

2.50 Onate Way – First Governor of New Mexico

Onate Way is located in the Barrio de Los Indios and is a short street (dead-ended on the west) which intersects Candelaria Street. Onate Way was probably named after Don Juan de Oñate, the first governor of New Mexico, who introduced the first Spanish settlement in the American Southwest. When this street was so named is not known this researcher, but it is likely that it may have coincided in 1936, when the El Paso area and the Tigua Indians celebrated the Texas Centennial. Perhaps, Oñate was the family name of residents in the Ysleta area.

2.51 Tigua Tribal Recognition - The Founding of Two Residential Reservations with Street Names that Celebrate Tribal Heritage

The streets of the first Tigua Community Reservation are Alton Griffin, Granillo, and Juanchido Lane and Nakitu Drive. Alton Griffin was the Superintendent of the Texas Indian Affairs who later married into the tribe. The Granillo family was and is a Tigua family that has help many important tribal positions, such as Trinidad Granillo, War Captain, who with Pablo Silvas and other tribal members helped obtain state and federal recognition of Ysleta De Sur Pueblo. *Juanchido* is the name of the tribal drum. *Nakitu* is a Tigua word for the drum stick that is used to beat the drum.

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2.52 Street Names of the Second Residential Reservation:

The most recent residential reservation community, located just west of Socorro Road (aka Farm to Market Road 258) have the following names which memorialize the following tribal leaders: Santos Sánchez Street (former cacique), Manuel Ortega (Cacique & Indian Scout), Tomás Granillo (Cacique), Cantona Silvas (Governor), Damacio Colmenero (Cacique), Miguel Pedraza Sr. (Governor), Santiago Bustamante (Cacique), Trinidad Granillo (Cacique), Jose Granillo (Cacique), Aniceto Granillo (Cacique) and Pablo Silvas (Tribal Leader). (Research note: There is a street in central Ysleta known as Ortega Court whose namesake is unknown to this researcher).

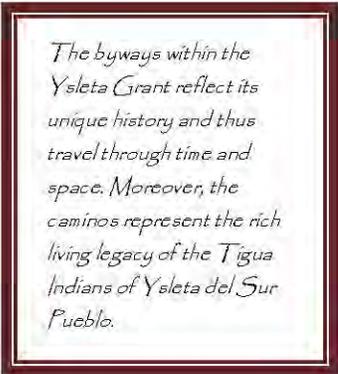
2.53 Challenge to Discover Origin of Other Roads

Streets and roads within Ysleta whose historical origins are either partially understood or unknown to this researcher will be subject to future analysis using the written record and oral history to provide information about remaining mystery streets - Ayeta Street, Cananea Lane, Carnes Road, Gaspar Street, Hays Street, Irma Street, Juno Street, Ortega Court, Padilla Street, Palla Street, Roseway Street, Teodoso Street, Ya Ya Lane, and many others.

The most recent residential reservation community, located just west of Socorro Road (aka Farm to Market Road 258) have the following names which memorialize the following tribal leaders: Santos Sánchez Street (former cacique), Manuel Ortega (Cacique & Indian Scout), Tomás Granillo (Cacique), and Pablo Silvas (Tribal Leader).

The byways within the Ysleta Grant reflect its unique history and thus travel through time and space. Moreover, the *caminos* represent the rich living legacy of the Tigua Indians of Ysleta del Sur Pueblo.

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Appendix

Map Descriptions Ysleta Roads and Transportation Research Report Nicholas P. Houser, January 23, 2012

Introduction: The following descriptions concerns the suggested 19 maps and images that were selected by Pat Riggs and staff, Javier Loera, and this researcher on Friday, January 20, 2012 in Ysleta del Sur Pueblo.

Local Maps Within the Ysleta Grant within the vicinity of Old Ysleta Pueblo:

Figure #2-1: Cattle Trespass Map, Ysleta (Sept. 15, 1891) (US Dept. of State, 1903:I:125). This map based on the 1852 Salazar map by José Salazar Ilarregui, Mexican surveyor, who subsequently was appointed Mexican Boundary Commissioner. This map is important because it shows the outline of the old Pueblo which at the eastern entrance (La Entrada Por El Puente Alto) intersects with the Acequia Madre de Ysleta. This same outline is evident on the Oct. 27, 1919 aerial map.

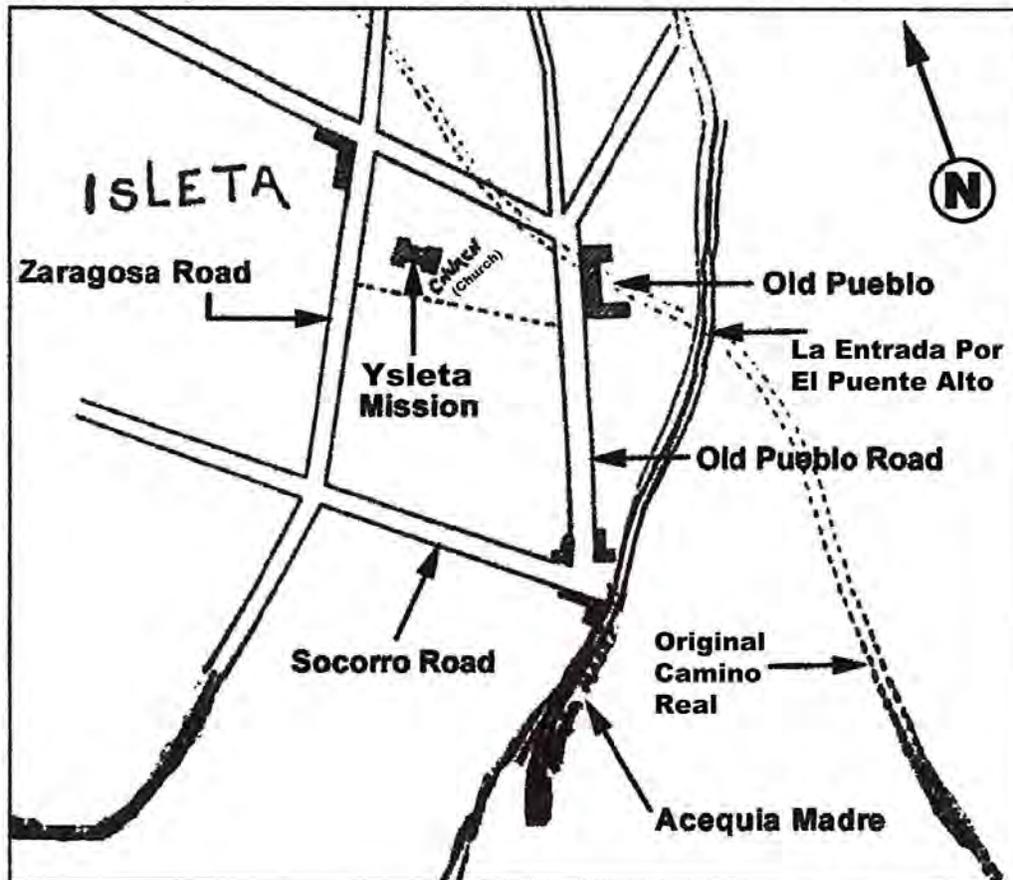


Figure #2-2: Survey Map of "Ysleta Mission, May 1, 1874". Mail Road now Alameda Ave., and "Street" now Zaragosa Rd. A western portion of Blanchard property later purchased by Moritz Loewenstein is now the new Sun Metro Mission Valley Transfer Center on 9065 Alameda Ave (EPCR, Deed Book E:376).



Figure #2-3: Bictorian Pirarote Estate, Survey Map, Sept. 28, 1907 (El Paso County Probate Papers, Jan. Term, 1907, file 798, UTEP). This map is important because it shows the Piarote (Tigua Indian) land in the northern sector of old Ysleta Pueblo, which today includes Gabriel's Café and the Health Clinic. Old Pueblo Road (north of Alameda) on this map is called Putotic St. which may have been a Tigua name. Candelaria street was called Sacramento Street. This map shows the Alameda as terminating (dead ending) at the intersection of County Road (now Alameda) Sacramento Street (now Old Pueblo Road). In 1925, the county, in order to extend Alameda ("the New Main Street") east to Socorro, took court action and forced the sale of the Piarote estate by the heirs.

**Survey Map
Sept. 28, 1907**

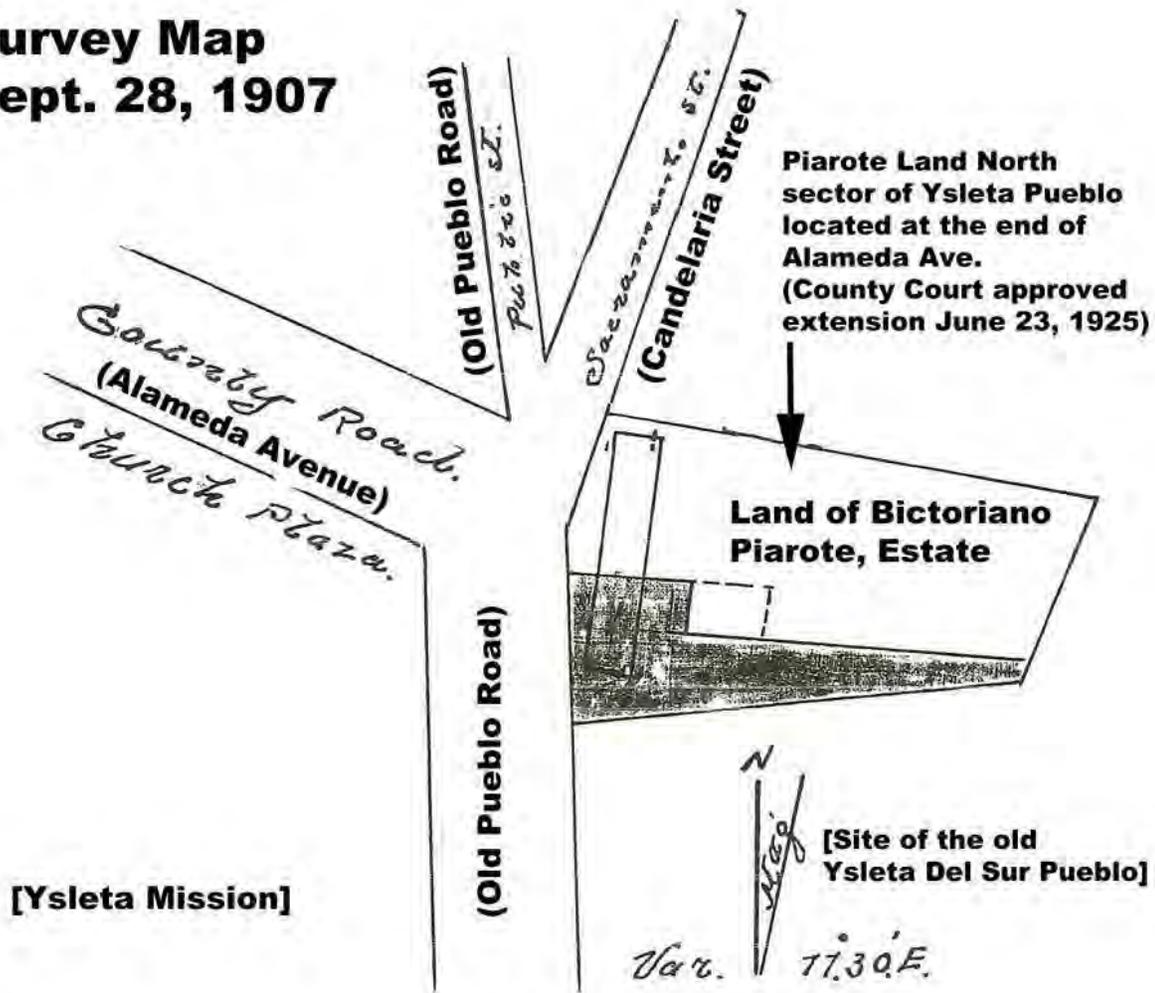
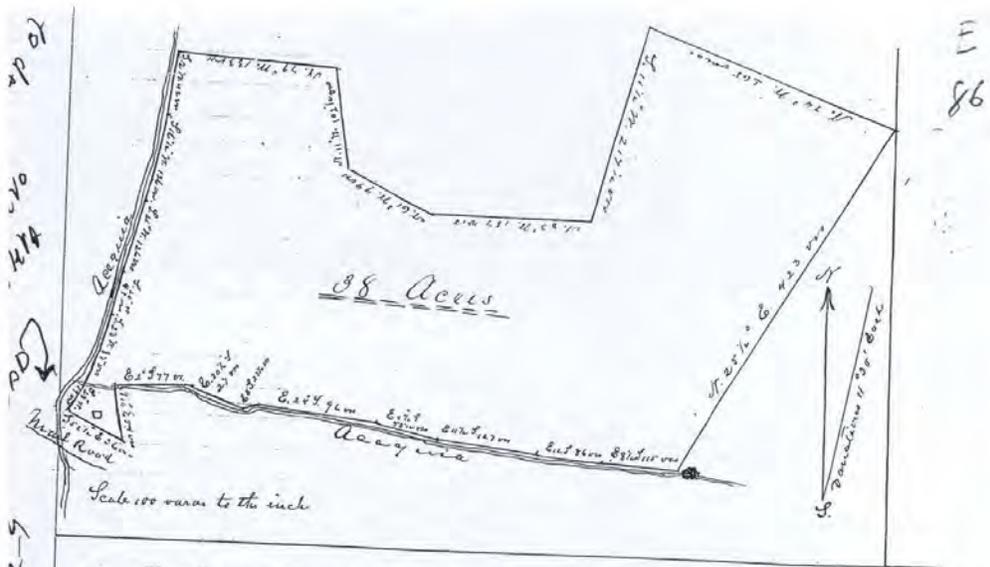


Figure #2-4: Ysleta Survey Map (by Jos. Wilkin Tays), June 1, 1872, 38-acres of Pablo Romero (EPCR, Deed Book E:86). Note: the southwestern end of this map shows "Mail Road" (also called "Public Road: in legal description. It is now Alameda Ave.). "... church bears L. 83 degrees north".



Map and field notes of a private survey of 38 acres of land made for Pablo Romero at his request. Said land is situated in the Town of Ysleta, El Paso County, Texas -

Beginning at a stake set in the corner of the acequia and the public road -

Thence S 82° E. along said road to the end of a wall - Thence S 10° E. 54 yards across an acequia to a stake - Thence S 2° E. 77 yards to a bend in the acequia - Thence S 30° N. 27 yards to a bend in the acequia - Thence S 24° N. 96 yards to a bend in the acequia - Thence S 42° N. 80 yards to a bend in the acequia - Thence S 111° N. 127 yards to a bend in the acequia - Thence S 12° S. 86 yards to a bend in the acequia - Thence S 8° N. 115 yards to a large cottonwood tree N. E. corner - Thence N. 25° N. E. 423 yards to a stake set for the N. E. corner of the survey - Thence S 74° N. 265 yards to a stake - Thence S 111° N. 217 yards to a stake at a corner - Thence S 80° N. 187 yards to a stake - Thence S 61° N. 99 yards to a stake - Thence S 79° N. 100 yards to a stake in the bank of the acequia, set for the N. W. cor. of the survey - Thence S 2° N. along the acequia to a bend 42 yards - Thence S 161° N. 126 yards to a bend in the acequia - Thence S 21° N. 126 yards to a bend in the acequia - Thence S 20° N. 48 yards to a bend in the acequia - Thence S 23° N. 88 yards to where the acequia runs - Thence S 25° N. 19 yards along the main acequia to a bend near the road - Thence S 3° E. 9 yards to the place of beginning - Surveyed June 1st 1872 -

Ysleta Texas
 Jos. Wilkin Tays
 County Surveyor El Paso County

A true copy.
 Filed for registration February 5th A. D. 1873, at 2 o'clock P. M. and duly recorded. February 13th A. D. 1873 at 10 o'clock P. M.

[Signature]

Figure #2-5a: Ysleta Survey Map, Nov. 29, 1872 (by Jos. Wilkin Tays). 10 ¼ acres of land of Pablo Romero. Southeast portion of map shows Sierra Hueco Road (the Road to Hueco Tanks). Socorro Acequia is along the western boundary on this land (EPCR, Deed Book E:88).

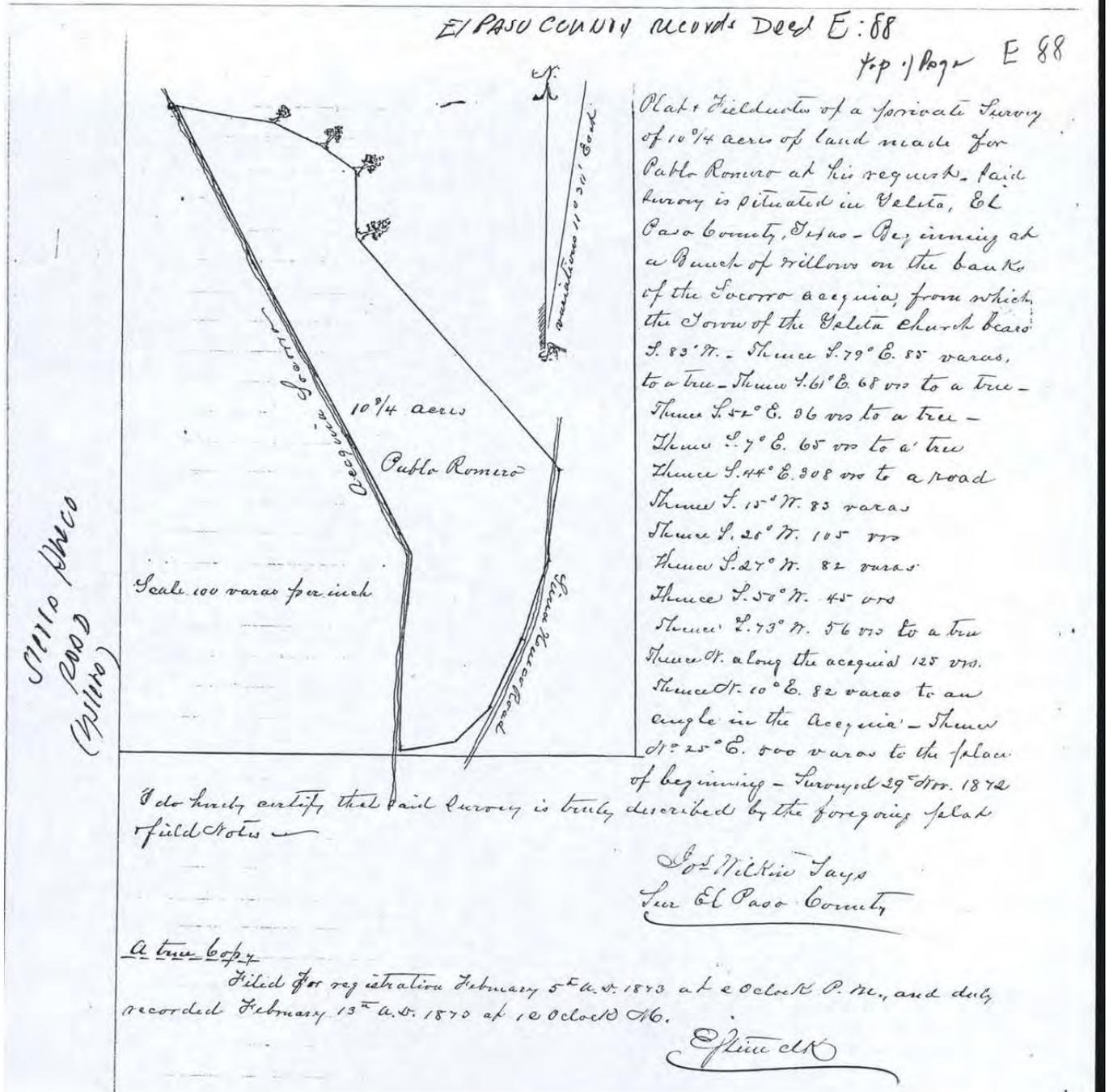


Figure #2-5 (b): Ysleta Survey Map, Nov. 29, 1872 (by Jos. Wilkin Tays). 5 1/2 acres, land of Pablo Romero (EPCR, Deed Book E:88, bottom of page).

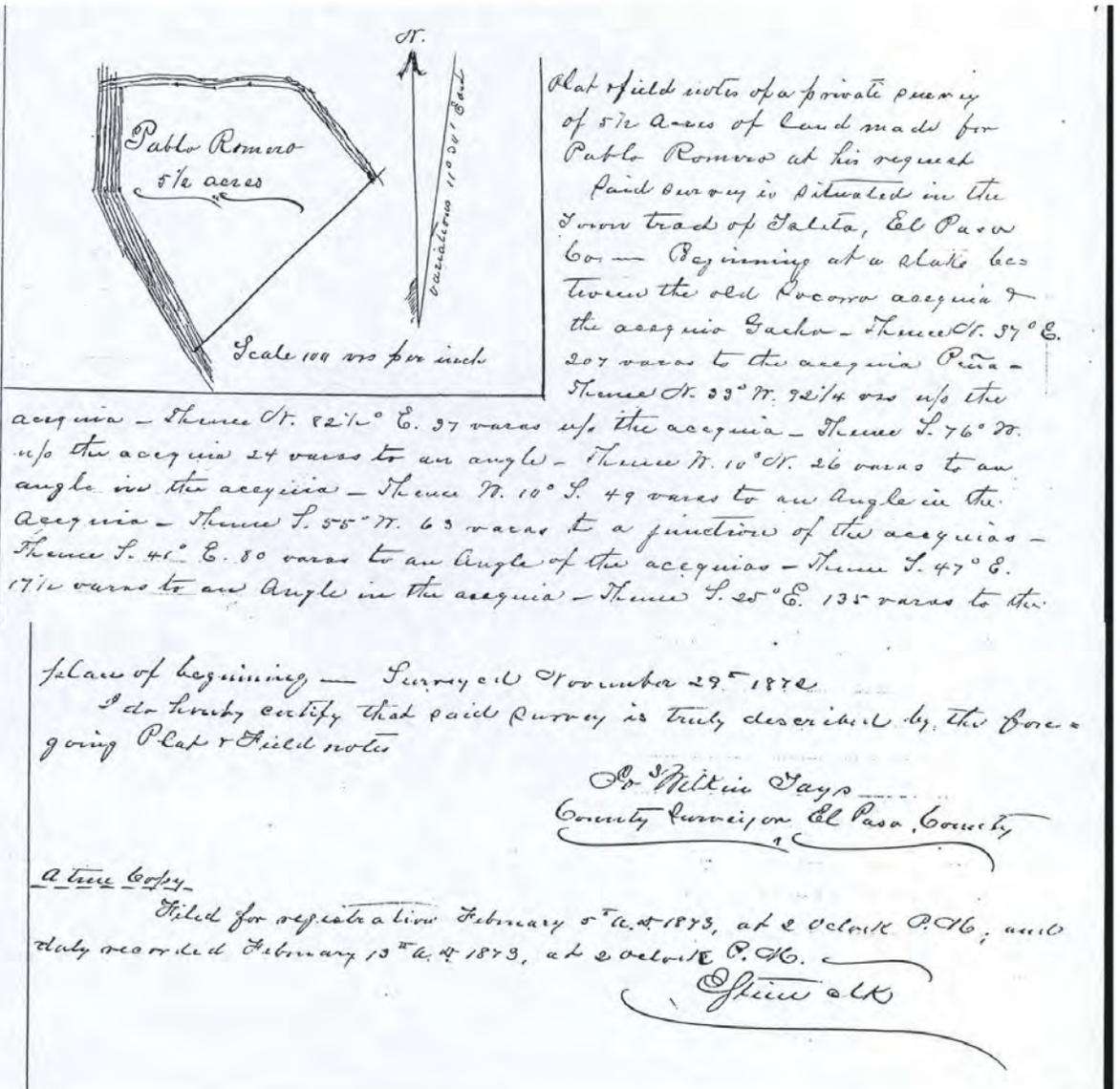


Figure #2-6: Ysleta Survey Map, July 18, 1872, Y. Ochoa, 327 acres. Jos. Wilkin Tays, surveyor. Ynocente Ochoa was a wealthy merchant of El Paso del Norte who was involved as a trader on the Santa Fe Trail and had stage coach lines to Tucson and to Chihuahua City. He endowed the Chapel of La Colonia de San José, the Manso Indian pueblo just southeast of El Paso del Norte. The northwestern or top left portion of map shows “Labor Road” (probably in the vicinity of Labor Acequia). The northwest boundary of the property shows “Mail Road” (now Alameda Ave.). The bottom left (southwest) shows “Old Socorro Acequia”, and to the right or east of acequia is a very prominent feature identified as “sand hill” (also called a “mound” in the legal description). This is “La Loma de Espia, the sacred and sand hill which the tribal leaders used to scout the land for raiders (sending smoke signals), to call meetings (using the dum), and to initiate rabbit hunts (Houser, 2003, La Entrada Por El Alto, The Entrance by the High Bridge). The map identifies the “Socorro Acequia” running north to south in the eastern or right hand portion of this map (EPCR, Deed Book E:228).

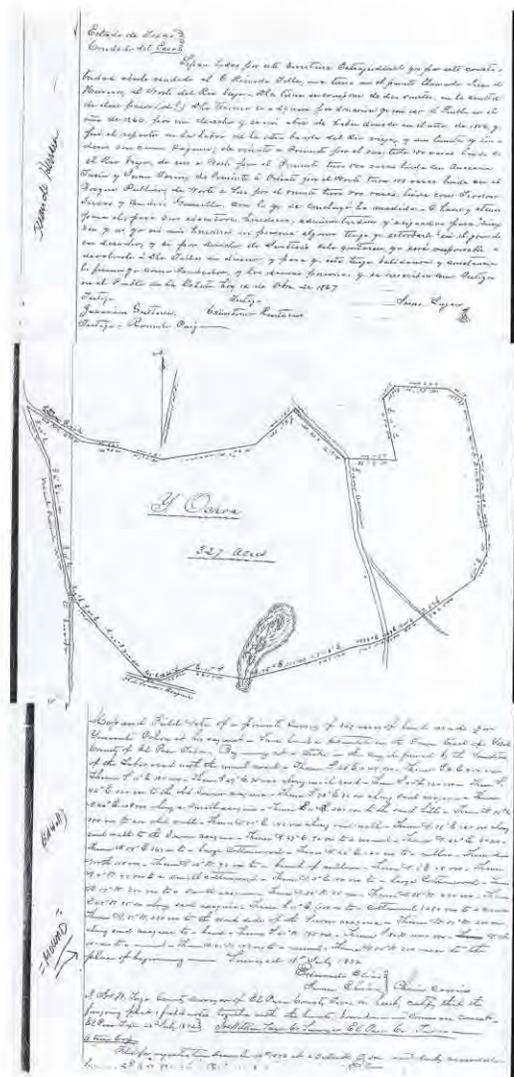


Figure #2-7: Map of tract of land of Santiago Durán, Tribal Leader (El Paso County, Tract 11, Block 49, (EPCR, Deed Book 556:415-416). The northern boundary faces Socorro Street. Durán's land is surrounded on the western, eastern and southern corners, by the land of Eduardo Elias, Sr. (secretary of Town Council, 1871 Incorporation), who was a major farmer in Ysleta (Elias died in 1899, see Ysleta & El Paso Area Obituary List by N.P. Houser, computer file). This land was later part of the Texas Highway Department and was located just north of La Loma de Espia. There is no deed chain of Durán's land which suggests that later it was illegally acquired. This apparently was Santiago Durán who was the son of the tribal leader, José María Durán. In 1877, during the salt war, Santiago Durán, was killed (shot in the back) by Texas Rangers (see Houser, Salt War report. Just about a block south of La Entrada Santiago Durán, a Tigua Indian Cresencio Yrigoyen of San Elizario, were shot at close range by Kerber's Texas Rangers (thugs) while "trying to escape" (the Spanish term *la ley fuega*). There may be more than one Santiago Durán which suggests father and son.



Figure #2-8: Survey Map, Tract of Raphiela Madrid, two miles from Ysleta. The northeast corner is intersected by "Old Pueblo Road" "...two miles from the **Ysleta church** containing two acres part of lands of Raphiela Madrid, starting from a stake on the bank of Queris ditch formerly the Socorro Acequia 10 ft. from **bridge on little lateral crossing County Road...**" (Research note: the bridge crossed over the Queris Acequia, which this researcher suggests later was known as the Socorro Acequia. The land was conveyed to her grandson, Carlos Parras, see page 263, Quit Claim Deed (includes survey map, February 4, 1904; ID: April 6, 1907) (EPCR, Deed Book 102:263-264, item 8196) (Research note: the land may have been on Old Pueblo Road northeast of the Ysleta Mission, or was situated to the south, which would be just south of the intersection of Old Pueblo and Gonzales Street. The later road may have been known as Old Pueblo Road. Look at the Ysleta Block Grant in this area to note the names of landowners and to see if the Queris (aka. Queres) or Socorro Acequia is cited. For more information on this deed see Houser's ParraBib computer file).

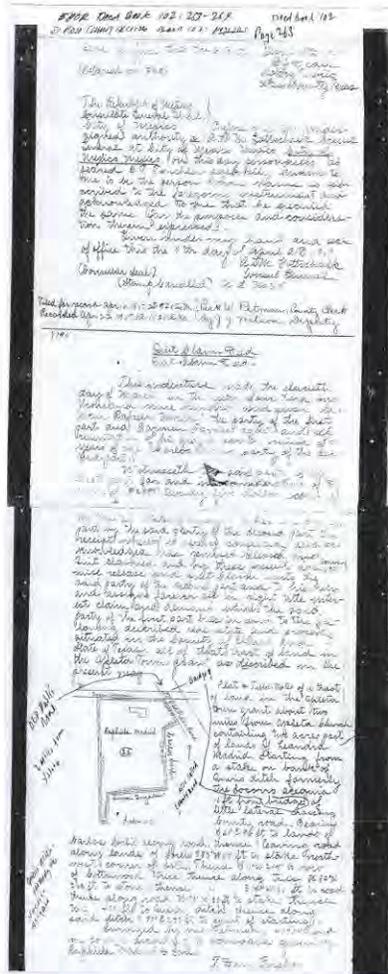


Figure #2-11: Oct. 27, 1919, Aerial Map of Ysleta (5,000 feet over the mission), by Pilot Lt. Dale V. Gaffney and Observer (photographer) Lt. Edgar A. Liebhauser, U.S. Army Air Force stationed at Ft. Bliss. This map shows the sites of the old pueblo, Ysleta Mission, and La Salida de los Santos. By this date, the Tigua had lost most of their lands within the old pueblo, but a good portion of the old foundation outline of that pueblo still existed and is consistent with the 1891 cattle trespass map based on the 1852 Salazar map. This map was in the Office of Historic Preservation, City of El Paso, but that facility no longer can locate the map. It is possible that this map also is in the National Archives (Army records) in the Washington, D.C. area.

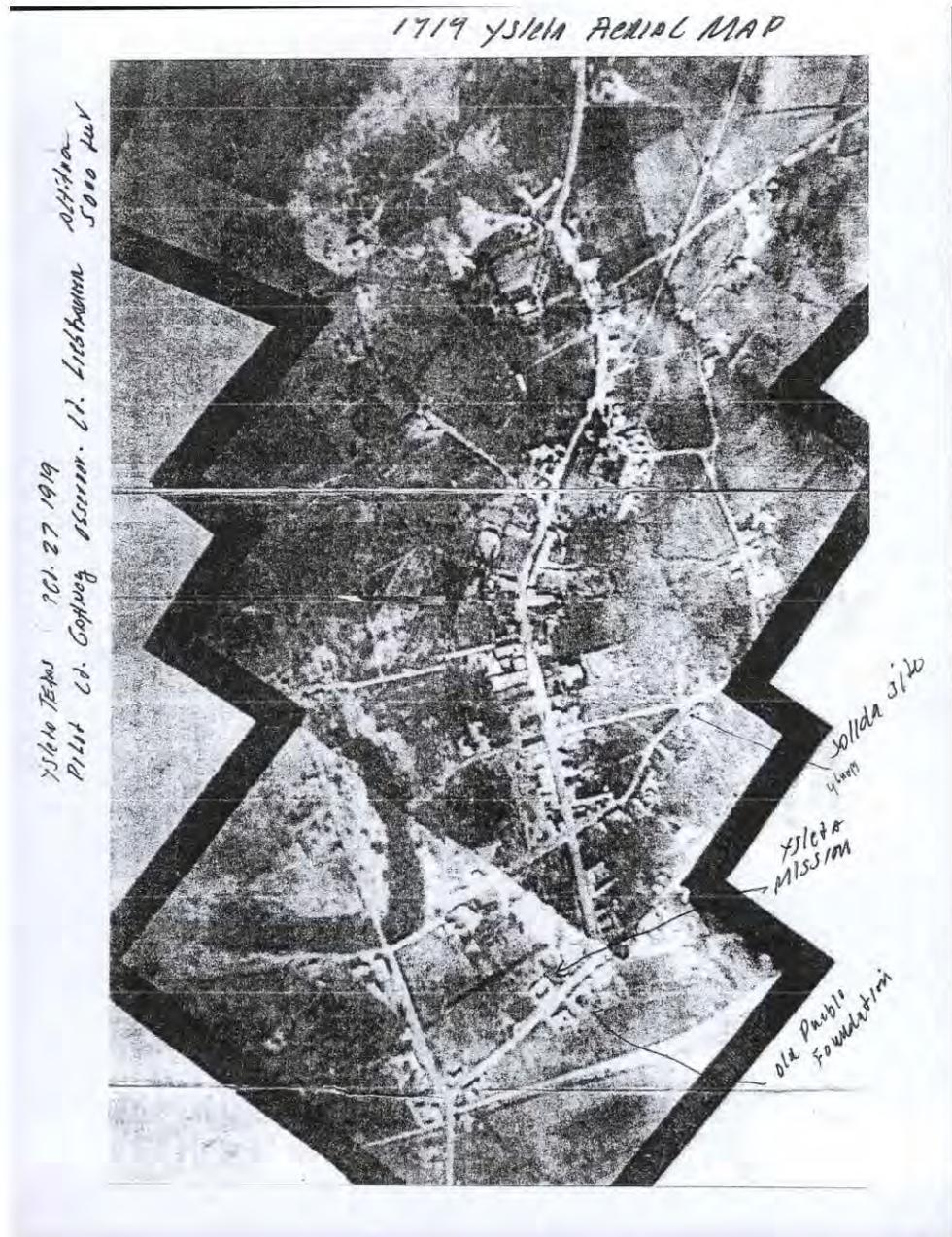


Figure #2-12: Don Bernardo Miera y Pacheco Map of the Lower Rio Grande, c1758. This map shows the Valle Bajo (Lower Valley) Pueblos of Ysleta, and Socorro which were on the south side of the river. Map courtesy of John L. Kessell and the Museum of New Mexico.



Figure #2-13: El Paso Area Missions: This map by Nicholas and Perry Houser shows the four missions – Guadalupe and Senecú in Cd. Juárez, and Ysleta, and Socorro. San Elizario had a presidio chapel, and for a brief period had a mission which failed to permanently settle convert several Apache bands.



Figure #2-14: Boundary Map of the El Paso area, 1855, by Major William H. Emory, U. S. Commissioner, shows (along the river, west to east): Frontera Crossing, the vicinity of Hart's Mill, Magoffinsville, Ysleta and Presidio (San Elizario) (U.S. Gov. 1857, Ex. Doc., 34th Congress, 1st Session, Ex. Doc. No. 135).



Figure #2-15: Map of the Country from San Antonio to El Paso, Sketch and Observations by F.B.E. Brown (Sept 23, 1851) (Texas State Archives). Ysleta, Socorro and Presidio San Elizario are located on an elongated island between the old east channel and new west channel of the Rio Grande (Texas State Archives).



Figure #2-16: El Paso Area Salt Trails, 1849-1880. Map by Nicholas and Perry Houser. This map shows the main salt trails (top of map) Lake Lucero salt flat (west of White Sands) that led to Mesilla. Guadalupe Salt Flats (along the western slope of Guadalupe Mountains) were connected on the San Antonio Road to El Paso. Ysleta and Socorro (now known as old Hueco Tanks Road) shared what is now known as the old Hueco Tanks Road that connected with the Guadalupe saline. San Elizario (Texas) and Guadalupe (Chihuahua) shared a trail that led the saline. Fort Quitman was connected to the saline over the salt road established in 1863.

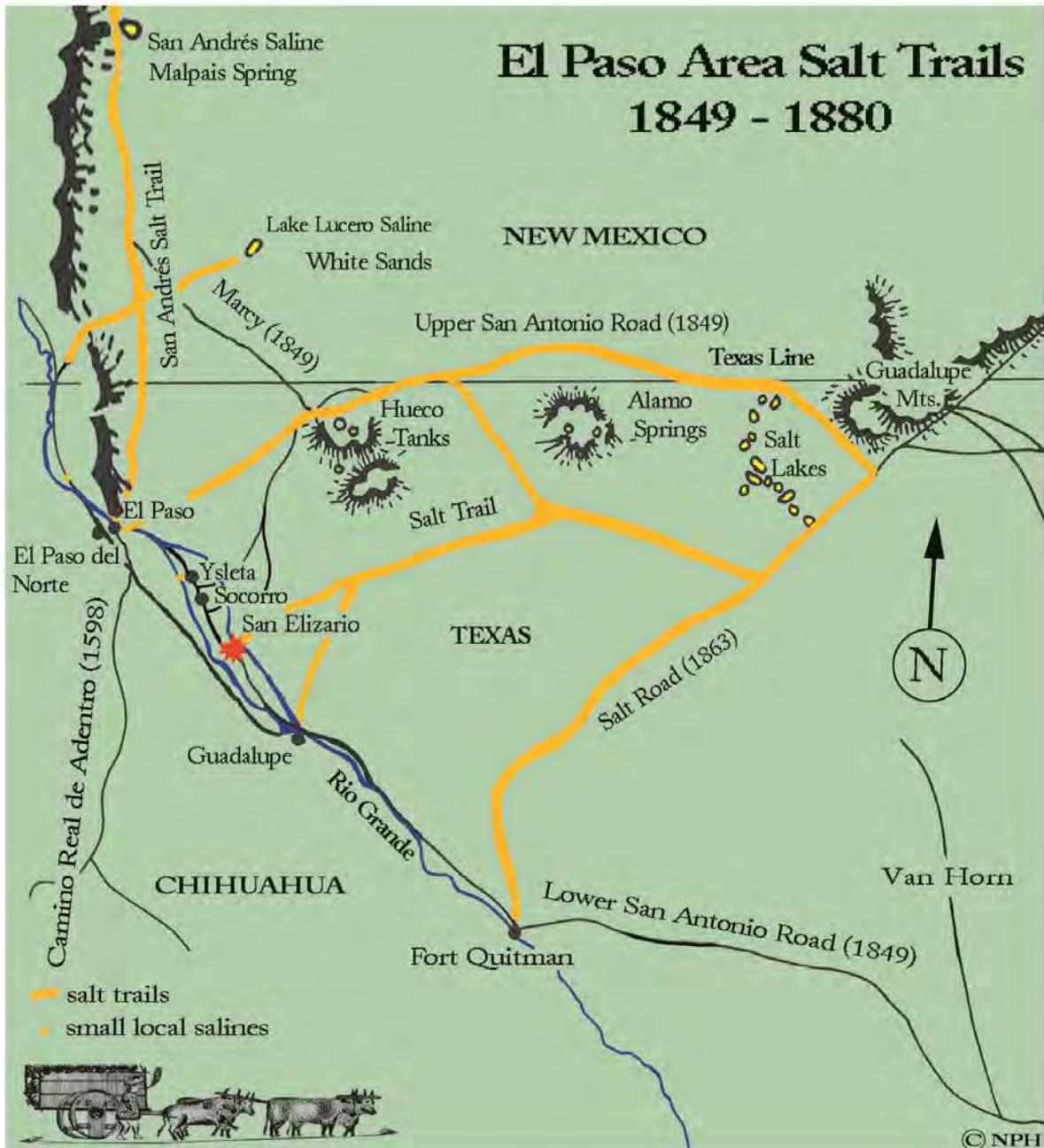
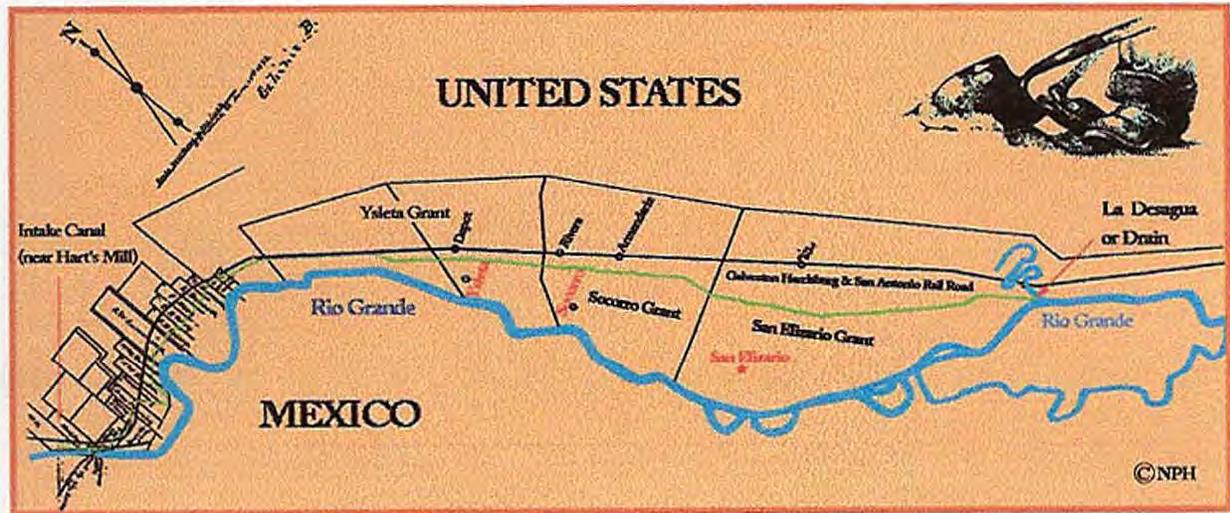


Figure #2-17: Lower Valley Irrigation Map, 1889, by Nicholas and Perry Houser, which was based on the 1889 El Paso County Irrigation Map (El Paso Public Library Collection). This map show the intake canal at the dam near Hart’s Mill, and the main canal that east to Ysleta, Socorro, and San Elizario to the nearby La Desagua or drain.



"Lower Valley Irrigation Map" 1889, by Nicholas and Perry Houser. The irrigation system, some 25 miles long, originated at the dam near the river ford in modern El Paso. The main intake canal fed the acequia madres of Ysleta, Socorro and San Elizario. Adapted from an El Paso County irrigation map.

Figure #2-18: A.B. Peticolas Sketch, June 9, 1862. This sketch by Peticolas just before he withdrew from the El Paso area with Victoria’s Invincibles as the Union troops were approaching the region with superior forces. The artist placed himself in the foreground making the sketch. The Ysleta Mission in the background, and Ysleta del Sur Indian Pueblo is to the right (note the ladder). Two soldiers on patrol with rifles are marching (on what is now known as Old Pueblo Road) between the mission and pueblo. This is the earliest known image of Ysleta. (Arizona Pioneer’s Historical Society, Tucson).



Figure #2-19: Old Ysleta del Sur Pueblo, photograph c. 1880. This photo shows the double story pueblo. The dome is clearly visible above the pueblo left portion of image. The dome took 20 years (1877-1897) to successfully complete. The woman in the plaza is Nestora Piarote, a well known Tigua potter. She is walking near the Old Camino Real which ran from southern Chihuahua to Santa Fe, New Mexico. The photo may have been taken by Ysleta's first known photographers (land owners) Ward B. Blanchard and Jaide Orn. In 1877, these local landowners opened a local photography studio which they operated in a partnership (Alutman Collection, El Paso Public Library).



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Section 2:
Historic Lands and Roads Report

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