RECEIVED 2280
JUN 07 2013
NAT. REGISTER OF HISTORIC PLACES
NATIONAL PARK SERVICE

523

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form.* If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. **Place additional certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).**

1. Name of Property

historic name Capilla de San Isidro

other names/site number Chapel of St. Isadore, 5CT.195

2. Location

street & number 21801 County Road K5 (0.3 miles east of its intersection with County Road 21) N/A not for publication

N/A

city or town Los Fuertes Vicinity

state Colorado code CO county Costilla code 023 zip code 81152

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this X nomination ___ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property X meets ___ does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

___ **national** ___ **statewide** X **local**

Deputy State Historic Preservation Officer 5/29/13

Signature of certifying official/Title Date

Office of Archaeology and Historic Preservation, History Colorado
State or Federal agency/bureau or Tribal Government

In my opinion, the property ___ meets ___ does not meet the National Register criteria.

Signature of commenting official Date

Title State or Federal agency/bureau or Tribal Government

4. National Park Service Certification

I hereby certify that this property is:

✓ entered in the National Register ___ determined eligible for the National Register

___ determined not eligible for the National Register ___ removed from the National Register

___ other (explain:)

Signature of the Keeper 7-23-13 Date of Action

5. Classification

Ownership of Property
(Check as many boxes as apply.)

- [X] private
- [ ] public - Local
- [ ] public - State
- [ ] public - Federal

Category of Property
(Check only **one** box.)

- [X] building(s)
- [ ] district
- [ ] site
- [ ] structure
- [ ] object

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

Contributing	Noncontributing	
2	1	buildings
1	0	sites
		structures
0	0	objects
3	1	**Total**

Name of related multiple property listing
(Enter "N/A" if property is not part of a multiple property listing)

Culebra River Villages of Costilla County, Colorado

Number of contributing resources previously listed in the National Register

N/A

6. Function or Use

Historic Functions
(Enter categories from instructions.)

RELIGION/Religious Facility

Current Functions
(Enter categories from instructions.)

RELIGION/Religious Facility

7. Description

Architectural Classification
(Enter categories from instructions.)

OTHER/Territorial Adobe
OTHER/WPA-era Outhouse

Materials
(Enter categories from instructions.)

foundation: ADOBE, STUCCO
walls: ADOBE, STUCCO
WOOD/Shingle
roof: WOOD/Shingle
other:

Narrative Description

(Describe the historic and current physical appearance of the property. Explain contributing and noncontributing resources if necessary. Begin with **a summary paragraph** that briefly describes the general characteristics of the property, such as its location, setting, size, and significant features.)

Summary Paragraph

The one-acre property is bounded by Road K5 on the south, pasture and the community *acequia* on the north, and a rural residence with pasture on the west. The circa-1894 church is a modest 1000 square-foot, one-story rectangular Territorial Adobe building with a front gable cedar shingle roof and a wood belfry above the entry vestibule. The churchyard is a large open lot with no plantings, but outside the property boundary mature trees line the *acequia* to the north across the fence. A WPA-era outhouse is located at the rear (northeast) corner of the property. A wide dirt walkway leads from the roadway on the south to the church. To the northeast, an open shelter houses the model church used in Holy Week observances. The Capilla de San Isidro is located at the eastern extremity of the linear village of Los Fuertes in the San Luis Valley.

Narrative Description

Setting

Located in the small linear settlement of Los Fuertes between San Pablo and La Valley, Capilla de San Isidro is set back one hundred feet from Road K5 across from the Río de los Vallejos. The churchyard is a large open lot absent of trees or formal plantings with an expansive view towards the Sangre de Cristo mountains to the northeast. There are rural residential adobe buildings interspersed with long-lot pasture or *extensiones* characterizing the remainder of the village north of the road.[1]

Church (contributing building, ca. 1894, ca. 1940)

The front gable-roofed church measures 21' x 60-9" and features a single-aisle nave, or Franciscan plan, with a southern entrance and a shed-roofed sacristy and confessional at the north end. As noted by Arnold A. and María A. Valdez, the local mission churches, including San Isidro, are domestic in scale.[2] The building walls are adobe blocks covered in cementious stucco. The foundation has been reinforced with a concrete apron, battered slightly away from the building. The roof and front gable are clad in cedar shingles. The roof features two metal stovepipes on the west side and a central short brick chimney at middle. The stovepipes function with two wood stoves on the interior, while the lower portion of the chimney is covered by a circular metal plate with a painted field scene. A front gable-roofed adobe entrance vestibule (5'-4" x 7'-9") features modern double doors surmounted by a fixed three-light transom hand painted to simulate stained glass. A 5'-deep concrete stoop precedes the vestibule. A pyramidal-roofed cupola surmounted by a simple wood cross features a square base open on all sides and a cast iron bell. The east and west walls of the nave each feature two wood-framed window openings, which contain clear glass, two-over-two double-hung sash windows. There are single five-panel wood doors on both the eastern and western walls of the shed-roofed addition. The north wall of the addition features two three-over-onelight double-hung wood windows.

The interior features a wood plank floor (covered by a carpeted runner down the center aisle), brown plaster walls, and a flat ceiling covered in varnished plywood panels. The entry vestibule is tiled. There are three small punched tin pendant lights featuring simple crosses hanging from the nave ceiling. Fourteen gold-framed color images depicting the Stations of the Cross line the walls of the nave. The nave houses simple wooden benches. The carpeted altar area is one step above the congregation space and features a tripartite, Gothic-style, white painted *reredo* (altar screen) with several statues. While the church bears the name San Isidro, the *reredo* inside gives tribute to St. Anthony of Padua and St. Martin de Porres at left, San Isidro Labrador at center, and Mary Lady of Grace and Sacred Heart of Jesus at right. Meanwhile, portable *santos* of San Isidro are also housed in the church. *Santos* are a characteristic carved wood folk art tradition in the San Luis Valley and northern New Mexico:

[1] Note that the cemetery associated with this church is located a half-mile away, separated by private lands. Personal communication, Juan Ramon Maestas and Rick Manzaneres to Astrid Liverman, 18 December 2012.
[2] Arnold A. and María A. Valdez, *The Culebra River Villages of Costilla County: Village Architecture and its Historical Context, 1851-1940* (Aug 1991): 61, on file with the Office of Archaeology and Historic Preservation, History Colorado, Denver.

> The carvers are known as *santeros*, honored artists who experience their craft as a holy calling. This tradition descends from 15th century Spanish colonization of the Americas, when ecclesiastical authorities could not supply parishes in remote outposts with works of religious art. The first *santos* are thought to have been imitations of Spanish Baroque statues carved by priests. Later *santos* were influenced by native styles.[3]

A historic San Isidro *santo* is also housed at the San Luis Cultural Center museum (currently closed).

The rear portion of the building houses two confessionals and the rectory (now sacristy) (10' x 11'-11"). The plastered adobe wall separating the two spaces is 1'-3" thick. The floor in both rooms is fine wood plank. The sacristy features original furniture to hold vestments and other ceremonial items. The other room contains a built-in pair of confessionals built of light plywood with decorative wooden crossed keys surmounting the doors.

Alterations

A July 1977 survey completed under the auspices of the United States Department of Housing and Urban Development (HUD) indicated that San Isidro was little altered since the 1930s with the exception of minor alterations around the door and the use of asphalt shingle in the gable front.[4] Valdez and Associates' 1991 survey of the area indicated that: "In the 1930's many of the churches underwent alterations which were typical to the maintenance practices of the times, namely, concrete aprons at the wall bases, addition of buttresses at corners and wood shingles at the gables and roof."[5]

María Mondragón-Valdez states: "sometime between 1935-1940, Father Martorell constructed a 6 by 6-foot vestibule at the south."[6] Rev. Humphrey, or Onofre, Martorell, C.R. of the Theatine Order (1889-1966) served as the pastor of Most Precious Blood parish, San Luis, between Oct. 26, 1933 and August 1, 1963, when he stepped down to become assistant pastor until his death. During his tenure at San Luis, Father Martorell was responsible for renovations and upgrades to San Luis parish church, San Luis high school, and construction at mission churches in Chama, Blanca, San Pablo, Garcia, Jaroso, La Valle, and Fort Garland.[7] While San Isidro's exterior walls originally featured adobe plaster finish over the adobe blocks when the church was constructed circa 1894, by circa 1940 they featured cementious stucco coating. The original building very likely resembled the original Viejo San Acacio mission church (National Register listed March 2012), in keeping with contemporary vernacular tradition. As such, it likely featured a flat roof with *vigas* in addition to its thick adobe walls, later replaced with the gabled roof surmounted by a belfry.

According to current *mayordomo* Juan Ramon Maestas, the cedar wood shingles of the nave roof were replaced in kind in the late 1980s, resulting in the current layering of original cedar shingles, asphalt shingles, and, finally, another layer of cedar shingles. A small cross at the apex of the entry vestibule gable apparent in both 1977 and 1990 is no longer extant.

Outhouse (contributing building, ca. 1938)
The wood-framed outhouse is approximately 4'-6" x 4'-6" with a northern entrance, horizontal plank siding, and slightly canted shed roof simple in its construction. The door is missing. The interior retains an intact single wood seat oriented horizontally at the rear wall. The design is similar to that of the North Carolina standard pit privy, but without a metal vent pipe, or the sanitary privy as published in *Home Sanitation and Hygiene* in 1908.[8]

Churchyard (contributing site, ca. 1894)

---

[3] *Sangre de Cristo National Heritage Area Management Plan*, Draft (Nov 2012) 3-8. http://parkplanning.nps.gov/document.cfm?parkID=67&projectID=44518&documentID=50773 (accessed 30 Jan 2013).
[4] Cultural Resource Consultants, Historic Inventory, "Chapel of St. Isadore" (5CT.195), 10 Jul 1977, on file with Office of Archaeology and Historic Preservation, History Colorado, Denver.
[5] Arnold A. and María A. Valdez, *The Culebra River Villages of Costilla County: Village Architecture and its Historical Context, 1851-1940* (Aug 1991), on file with the Office of Archaeology and Historic Preservation, History Colorado, Denver. 62.
[6] María Mondragón-Valdez, *Casa del Señor: Sangre de Cristo Parish Church and its Missions* (Albuquerque, NM: María Mondragón-Valdez, 2001) 26.
Missions 25.
[7] "Many Pay Final Respects to Theatine of San Luis," *Denver Catholic Register* (30 Jun 1966): 3.
[8] Ronald S. Barlow, *The Vanishing American Outhouse: A History of Country Plumbing* (New York: Viking Studio, 1991) 16.

The model church that the congregation uses as part of Holy Week observances in San Luis is currently located northeast of the entrance to the church under a modern (post-1977) open shelter with a pyramidal roof. The church model (3'-6" x 6') reflects the extant design of the church with wood shingles on its roof, but is constructed of wood. The model is oriented with the sacristy and confessional addition at the front of the shelter and the entry vestibule at the rear. Two bench pews, likely original to the church, are oriented on the inside of the shelter for seating.

As noted above, the churchyard itself features native forbs and grasses but no formal plantings. A wide dirt path leads from the road to the church entrance, or focal point of the site. There is a small white propane tank to the west.

Shelter (noncontributing building, post-1977)
The square plan (14'-5" x 14'-1") open shelter housing the model features a pyramidal wood shingle roof, simple fascia board, wood railings to waist height, and a concrete slab foundation. The rafters are exposed on the underside of the roof. The shelter is sited on an angle in relationship to the church with its entrance to the southwest. This shelter does not appear in a 1977 photograph.

The churchyard is enclosed with a variety of fencing, including a chain-link fence on the south with a centrally located gate and barbed wire fencing on the north, east, and west. The 1977 photograph reveals that an older fence to the south was four rail wood post and beam.

Integrity
As the site of continual cultural use, this property has evolved over time. In its traditional use, it has retained its integrity of feeling and association.[9] Continuing to be in the heart of the small village of Los Fuertes, the church property retains a high level of integrity of setting and location. While the property has evolved, few of the building materials have changed, and the church still retains its historic form. As such it retains good integrity of design, materials, and workmanship in order to convey its historic associations. The property is able to speak to a broad period of significance and qualifies under *The Culebra Villages of Costilla County, Colorado* MPDF under the property type "Vernacular Churches and Parish Compound" because it is recognizable from its historic periods of construction.[10]

[9] "A traditional cultural property, then, can be defined generally as one that is eligible for inclusion in the National Register because of its association with cultural practices or beliefs of a living community that (a) are rooted in that community's history, and (b) are important in maintaining the continuing cultural identity of the community." Patricia L. Parker and Thomas F. King, *Guidelines for Evaluating and Documenting Traditional Cultural Properties*, National Register Bulletin 38 (Washington, DC: National Park Service, 1990, revised 1992, 1998), 1.
[10] María Mondragón-Valdez, *The Culebra River Villages of Costilla County*, Colorado, National Register of Historic Places, Multiple Property Documentation Form (Denver, CO: Colorado Historical Society, 2000), 61.

8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- [X] A Property is associated with events that have made a significant contribution to the broad patterns of our history.
- [ ] B Property is associated with the lives of persons significant in our past.
- [x] C Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- [ ] D Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

Property is:

- [X] A Owned by a religious institution or used for religious purposes.
- [ ] B removed from its original location.
- [ ] C a birthplace or grave.
- [ ] D a cemetery.
- [ ] E a reconstructed building, object, or structure.
- [ ] F a commemorative property.
- [ ] G less than 50 years old or achieving significance within the past 50 years.

Areas of Significance

(Enter categories from instructions.)

ETHNIC HERITAGE/Hispanic

ARCHITECTURE

Period of Significance

ca. 1894-1963

Ca. 1894, ca. 1940

Significant Dates

N/A

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

N/A

Architect/Builder

N/A

Period of Significance (justification)

The period of significance begins with the approximate date of construction of the church in 1894 and ends in 1963 in keeping with National Register guidelines to demark the ongoing cultural use of the property as well as its ongoing architectural evolution.

Criteria Considerations (explanation, if necessary)

The church and churchyard embody the cultural and historic roots of the early Hispano culture of Costilla County. This property illustrates the central role of religion in the longest non-Native American settlements in the state. Likewise, religious spaces reflect the evolution of Hispano vernacular traditions in Colorado. As the core of Hispano village life in Los

Fuertes, this property reflects the continuity of community organizations fostering inter-group cooperation.[11] As such the church fulfills the burden of Criterion Consideration A.

Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance and applicable criteria.)

Capilla de San Isidro is eligible to the National Register under Criterion A in the area of Ethnic Heritage: Hispanic from 1894 to 1963 and Criterion C in the area of Architecture for ca. 1894 and ca. 1940 at the local level of significance. As the social and religious center of the Los Fuertes community, the church is the location for ongoing cultural usage and the site of repeated community gatherings since the community constructed this church. The church is also a representative example of the Vernacular Churches and Parish Compound property type under the Multiple Property Documentation Form *Culebra River Villages of Costilla County, Colorado*.

Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

Hispano Heritage

With the San Luis Valley as the site of early Hispano settlement in Colorado, the village of Los Fuertes developed later in the nineteenth century and initially featured only an *oratorio*, or small chapel, to serve religious needs until the community constructed this church circa 1894 as a mission of the parish church at San Luis.[12] As such, this church is representative of Colorado's Hispano culture at the turn of the twentieth century. In addition to primarily conveying aspects of its early construction, it also bears the hallmarks of continual community use. The church speaks to "the broader cultural significance of churches…in the establishment of Colorado's Hispano village enclaves."[13] As part of the ongoing cultural use, the local community transports a model of their church to San Luis during Holy Week, as do the other mission churches in the area. This church model is currently on display under its shelter to the northeast of the church, as is common for most of the San Luis mission churches.

Historian Mondragón -Valdez describes how *fuertes* denotes forts or strongholds in reference to an early Hispano vernacular log construction technique, examples of which are no longer extant Another relevant translation is "the strong ones."[14] Locals also refer to the village as San Isidro.

The local community gathers at this *capilla* to celebrate the Feast of San Isidro Labrador; the *funciones* (functions) for which might include a Mass, possibly a procession, and a celebratory meal. The patron San Isidro Labrador (Saint Isidore the Laborer), a twelfth-century Spanish farm worker, pays homage to the largely agricultural livelihood of the area's *pobladores* (settlers).[15] San Isidro is celebrated every May 15 in conjunction with spring planting. *Pobladores* used place names that "favored saint-protectors because the villagers were overwhelmingly Catholic as their ancestors before them. Denoting the landscape and villages after important religious symbols mirrors the religious and social values of the *pobladores* of the Rio Culebra and the Hispano culture of the Rio Arriba."[16]

During the summer, the parish priest conducts Mass at each of the San Luis mission churches as part of a circuit, and Mass is still conducted in Spanish. Additionally, this property hosts other community events, including *velorios*, or wakes, as "religious spaces were not only places for rituals, they functioned as a social setting for important family and community activities."[17] Other functions include observances of Holy Week, other Holy Days, and *Las Posadas* between December 16 and 24. As such, this property is indicative of the cultural significance of religion to Hispano communities in Colorado, as expressed by Mondragón-Valdez in the MPDF: "Currently, since churches (along with irrigation associations) form the core of Hispano village life, they reflect the continuity of community organizations fostering intergroup cooperation. The parish compound itself is significant as a model of community self-reliance through time. Taken together, the parish compound and mission churches mirror the evolution of a diversity of architectural styles, materials, and designs in all periods of significance."[18]

---

[11] Adapted from María Mondragón-Valdez, *The Culebra River Villages of Costilla County*, *Colorado*, National Register of Historic Places, Multiple Property Documentation Form (Denver, CO: Colorado Historical Society, 2000), F-60.
[12] There is no current evidence regarding the location of the original *oratorio*.
[13] Mondragón-Valdez, *The Culebra River Villages of Costilla County*, *Colorado*, F-60.
[14] William Bright, *Colorado Places Names,* 108.
[15] Pope Paul V canonized San Isidro Labrador in 1622.
[16] Mondragón-Valdez, *The Culebra River Villages of Costilla County*, *Colorado*, 10.
[17] Mondragón-Valdez, *The Culebra River Villages of Costilla County*, *Colorado*, E-16.
[18] Mondragón-Valdez, *The Culebra River Villages of Costilla County*, *Colorado*, F-60.

Architecture

As defined in the *Culebra River Villages of Costilla County* MPDF, the Vernacular Churches and Parish Compound property type is described as follows:

> Early churches in the Culebra villages were about sixteen feet in width and at least twice as long as residential rooms. Although early religious paces were low-profiled and domestic-like in scale, their siting on high ground, massiveness, and the use of glazing indicate the central importance of the church (…) While designs vary, San Isidro is an example typical of smaller churches. Constructed of adobe this structure has a rectangular plan, gabled roof, single hung windows, wood shake shingles, and a belfry with a pyramid roof.[19]

Regarding the registration requirements established by the MPDF, these include: construction prior to 1949; acceptability of alteration resulting from typical maintenance (including addition of concrete aprons, cement plaster finishes, and various roofing types); and recognizable to the period of construction; San Isidro meets all of these requirements.

San Isidro features elements comparable to the no longer extant original San Francisco church, constructed circa the late 1880s, and the original appearance of Viejo San Acacio, circa 1850.[20] Character-defining features of the regional *oratorio* (private chapels in residences) and *capilla* (chapel) construction tradition influenced by northern New Mexico included thick adobe walls and a flat earthen and *viga* roof.

As at Viejo San Acacio, local priest Father Samuel García was likely responsible for the modernization of the original *capilla* with a pitched roof and belfry both at old San Francisco and San Isidro.[21] Father García was also responsible for construction in 1886 of the Church of the Most Precious Blood and its convent in San Luis. Mondragón-Valdez hypothesizes the dating of historic alterations at old San Francisco, an assertion which is equally plausible for San Isidro, as follows:

> It is obvious from the photo that the church [San Francisco] was in need of repair. Another sign of structural failure was the use of the cement apron at the base, which indicates that the structure [originally] lacked a foundation. (It is a common practice to add cement in an attempt to fortify old structures constructed without foundations.) Since Father García used foundations in the structures he built, the church would predate his arrival late in the 1890s.[22]

Meanwhile, a typescript manuscript entitled "History of the Most Previous Blood Parish, San Luis, Colo.," signed O.M. (possibly Oliver Manzaneres, subsequently mayordomo of San Pedro) and dated 1951 notes that Father García himself had the chapels at San Pablo, Chama, San Acacio, San Francisco, San Isidro, and Fort Garland constructed.[23] Father García worked in the area between 1894 and 1921. Mondragón-Valdez alludes to this document and its challenges in her self-published local history, *Casa del Señor: A Brief History of Sangre de Cristo Parish Church and its Missions.*[24]

Based on oral history conducted with Alfonzo Manzanares, the July 1977 survey form states: "The chapel of St. Isadore was constructed in the 1870s by the Madrid family as a family chapel. A member of the family brought the original patron saint (now in the Ft. Garland Museum) from Mexico." This history likely refers to the original *oratorio* rather than the current *capilla*. An 1870s construction date would be consistent with the founding of San Luis as an independent parish:

---

[19] Mondragón-Valdez, F-57-58.

[20] As distinguished from Iglesia de San Francisco de Assisi (NRIS 12000144), listed in the National Register of Historic Places on March 27, 2012. Personal communication, Juan Ramon Maestas and Rick Manzaneres to Astrid Liverman, 18 December 2012.

[21] Mondragón-Valdez, *Casa del Señor: Sangre de Cristo Parish Church and its Missions* 22.

[22] Mondragón-Valdez, *Casa del Señor: Sangre de Cristo Parish Church and its Missions* 22.

[23] A copy of this typescript, from the personal collection of Rick Manzaneres and communicated to the author, has a note indicating: "from Colorado Historical Society geography file—pls. credit."

[24] Mondragón-Valdez, *Casa del Señor: Sangre de Cristo Parish Church and its Missions*, iv: "As a result of data gaps and because San Luis did not become a parish until 1881, it is nearly impossible to date construction phases in each mission. Likewise, it is often difficult to pinpoint original locations of buildings when they were reconstructed at different sites. During the 1951 centennial anniversary of the establishment of San Luis, the parish produced a three page commemorative report on the evolution of the Catholic Church in Costilla County. Over time, excerpts were reprinted in the Southern Colorado Register, the official newspaper of the Diocese of Pueblo. This report is important because it lists some priest who served Sangre de Cristo Parish and their construction accomplishments. However, there are many vague references made regarding church construction that are misleading."

> In 1858, Bishop Lamy sent a resident pastor, José Vicente Montaño. Father Montaño founded a second Southern Colorado parish in 1860 at San Luis, the pioneer settlement on Culebra Creek. The San Luis church, Sangre de Cristo, became an independent parish with its own pastor, Joseph Percevault, in 1869. Sangre de Cristo parish helped establish and tend mission chapels at a dozen towns on the eastern side of the San Luis Valley, including Chama, San Acacio, San Francisco, San Pedro, Sierra Blanca, Trinchera, and Zapato.[25]

Mondragón-Valdez asserts that the San Isidro capilla was constructed shortly after Father García became pastor and by 1894.[26]

As defined in the *Historic Cultural Properties Inventory Manual* for New Mexico, the Territorial Period for architecture dates between 1846 and 1912 and is characterized by a "blending of the Pueblo and Spanish styles with the Greek Revival style, popular in the early to mid-1800s back east."[27] The Territorial Period includes the Territorial and Gothic Revival styles in the pre-railroad era (1845-1880). As defined by History Colorado's Office of Archaeology and Historic Preservation,

> Territorial Adobe buildings are most common in southern Colorado and date from approximately 1880 through the 1940s. These buildings were constructed using adobe blocks, yet have some elements of formal architectural style or are influenced by traditional or popular 'Anglo-American' design (…) Territorial Adobe buildings differ from earlier Hispanic Adobe construction in several ways. Hispanic Adobe buildings tended to have flat roofs while Territorial Adobe examples feature pitched roofs. The walls of Territorial Adobe buildings are thinner, measuring about ten to sixteen inches instead of the two to three feet walls of Hispanic Adobe buildings. Hispanic Adobe examples were built directly on the ground and Territorial Adobe buildings feature stone or cement foundations to protect the adobe from moisture. The majority of anglicized adobe buildings used simple details such as gabled or gambrel roofs, false fronts or Gothic pointed arches.[28]

Developmental history/additional historic context information (if appropriate)

The village of Los Fuertes, also sometimes known as Fuertecito or San Isidro, was settled on Vallejos Creek in the Sangre de Cristo Mexican land grant circa 1853.[29] In the *Culebra River Villages of Costilla County, Colorado* Multiple Property Documentation Form, Mondragón-Valdez describes Los Fuertes as the last of the mission villages to be established.[30] The Capilla de San Isidro at Los Fuertes operated as mission for the parish church at San Luis, much like the National-Register listed Iglesia de San Pedro y San Pablo (San Pedro, 5CT.183), Iglesia de la Inmaculada Concepción (Chama, 5CT.201), and Iglesia de San Francisco de Assisi (San Francisco (La Valley, La Valle), 5CT.447). The Catholic religion was and is intimately tied to the New Mexcian heritage and culture of the *pobladores,* or settlers, of the area and their descendants.

> The Catholic religion, dominant in the San Luis Valley, derived from New Mexican Catholicism which, in turn, dated back to 1598 and the conquest of that province. New Mexican settlers brought their religion with them and the San Luis Valley saw numerous churches built during the 1850's. The parish became part of the Colorado

[25] Thomas J. Noel, *Colorado Catholicism and the Archdiocese of Denver 1857-1989*, Introduction by J. Francis Stafford, Archbishop of Denver (Denver: University Press of Colorado, 1989) 11-12.
[26] Mondragón-Valdez, *Casa del Señor: Sangre de Cristo Parish Church and its Missions*, 24-25. In her narrative, Mondragón-Valdez bases stylistic affinities between San Isidro to Viejo San Acacio and old San Francisco, but the circa 1930s photographs to which she alludes but which were not reproduced.
[27] CROCKER Ltd., Historic Cultural Properties Inventory Manual, prepared for the Historic Preservation Division, New Mexico Office of Cultural Affairs, 6.
[28] "Territorial Adobe," Office of Archaeology and Historic Preservation, History Colorado, http://www.historycolorado.org/archaeologists/territorial-adobe (accessed March 28, 2013).
[29] Glen R. Scott, U.S. Department of the Interior, U.S. Geological Survey, "Historic Trail Map of the Trinidad 1 by 2 degree Quadrangle, Southern Colorado," prepared in cooperation with the Denver Public Library, Western History and Genealogy Department, 2001. http://www.lib.utexas.edu/maps/historical/historic_trail_map_of_the_trinidad_1_degree_by_2_degrees_quadrangle_pamphlet-2001.pdf (accessed February 4, 2013).
[30] Mondragón-Valdez E-10.

> mission in 1860 and was administered by Joseph E. Machebeuf. Later, in 1868, Colorado's Catholic churches were separated from New Mexico and were operated with Utah's parishes.[31]

The draft *Sangre de Cristo National Heritage Area Management Plan* describes the character-defining features of the settlement patterns in the Culebra River villages of Costilla County as follows:

> Each settlement typically was established near a creek and built around a central plaza or square, with *corrilleras* or linear arrangements of contiguous homes facing each other along a road. These *corrilleras* were separate from the plazas (…) Less formally clustered *placitas* (places – originally a diminutive for plaza) also appeared in some settings operating as an informal hamlet containing a few families. As time passed, settlement continued in this tradition (…) Nearly every stream with the San Luis Valley had at least one settlement of Spanish-speaking people (…).[32]

The Capilla de San Isidro benefits from regular use and ongoing maintenance, and continues to serve as a community gathering place. The Hispano tradition of communal irrigation practices, through *acequias*, is continued through the leadership of an overseer, or *mayordomo*, who ensures maintenance of the local ditch and fair distribution of water among farmers.[33] Additionally, the *mayordomo* of most communities is also the caretaker of the church, which is typically located adjacent to the town's irrigation ditch. The *mayordomo* remains the primary caretaker of Capilla de San Isidro. In addition to carrying the model church to San Luis during Holy Week, the community also forms a local procession including the model church for the Feast of San Isidro in May.

9. Major Bibliographical References

Bibliography (Cite the books, articles, and other sources used in preparing this form.)

Aldama, Arturo, ed. *Enduring Legacies: Ethnic Histories and Cultures of Colorado*. Denver: University Press of Colorado, 2010.

Athearn, Frederic J. *Land of Contrast: A History of Southeast Colorado,*BLM Cultural Resources Series (Colorado: No. 17) 1985, accessed 30 Jan 2013, http://www.nps.gov/history/history/online_books/blm/co/17/chap5.htm

Carlson, Alvar Ward. "Rural Settlement Patterns in the San Luis Valley: A Comparative Study." *The Colorado Magazine* 44.2 (Spring 1967): 111-128.

Carrillo, Richard F., "Ethnicity," in E. Steve Cassells, ed., *Colorado History: A Context for Historical Archaeology*. Denver: Colorado Council of Professional Archaeologists, 2007.

Cultural Resource Consultants, "Historic Inventory: Chapel of St. Isadore" (5CT.195), 10 Jul 1977. On file with the Office of Archaeology and Historic Preservation, History Colorado, Denver.

Hafen, LeRoy R. "Mexican Land Grants in Colorado." *The Colorado Magazine* 4.3 (May 1927): 81-93.

Hansen, Moya. "History Colorado Center Communities exhibit, San Luis Valley: 'Where Colorado Began.'" Undated manuscript. Denver: History Colorado, ca. 2010.

Lopez, Olibama. "Pioneer Life in the San Luis Valley." *The Colorado Magazine* 19 (Sept. 1942): 161-167.

"Many Pay Final Respects to Theatine of San Luis: Helped Build St. Cajetan's, Denver." *Denver Catholic Register*, 30 June 1966, p. 3.

Maestas, Juan Ramon and Lucille Sanchez Maestas, *mayordomos*. Personal Interview with Astrid Liverman. 18 December 2012.

Manzaneres, Mary Jo, Sangre de Cristo Parish. Letter to Joe Ortiz, Planning and Zoning. Dated 2 Mar 2009.

[31] Frederic J. Athearn, *Land of Contrast: A History of Southeast Colorado* BLM Cultural Resources Series (Colorado: No. 17) 1985, Accessed 30 Jan 2013.http://www.nps.gov/history/history/online_books/blm/co/17/chap5.htm
[32] *Sangre de Cristo National Heritage Area Management Plan*, 3-8.
[33] Mondragón-Valdez, *The Culebra Villages of Costilla County, Colorado,* 13.

Mondragón-Valdez, María. *Casa del Señor: Sangre de Cristo Parish Church and its Missions*. Albuquerque, NM: María Mondragón-Valdez, 2001.

_____. *The Culebra River Villages of Costilla County, Colorado*. National Register of Historic Places Multiple Property Documentation Form. San Luis: Valdez & Associates, June 2000.

Parker, Patricia L. and Thomas F. King. *Guidelines for Evaluating and Documenting Traditional Cultural Properties*. National Register Bulletin 38. Washington, DC: National Park Service, 1990, revised 1992, 1998.

Parkhill, Forbes. "Colorado's Earliest Settlements." *The Colorado Magazine* 34.4 (Oct. 1957).

"Powerful Artifacts: A Guide to Surveying and Documenting Rural African-American Churches in the South." Murfreesboro, TN: Center of Historic Preservation, Middle Tennessee State University, July 2000.

Sangre de Cristo National Heritage Area Management Plan. Draft. November 2012. Accessed 30 January 2012. http://parkplanning.nps.gov/document.cfm?parkID=67&projectID=44518&documentID=50773

Scott, Glen R. Scott, U.S. Department of the Interior, U.S. Geological Survey, "Historic Trail Map of the Trinidad 1 by 2 degree Quadrangle, Southern Colorado," prepared in cooperation with the Denver Public Library, Western History and Genealogy Department, 2001. http://www.lib.utexas.edu/maps/historical/historic_trail_map_of_the_trinidad_1_degree_by_2_degrees_quadrangle_pamphlet-2001.pdf (accessed February 4, 2013).

Simmons, Virginia McConnell. *The San Luis Valley: Land of the Six-Armed Cross*. Niwot: University Press of Colorado, 1999.

Smith, Emilia Gallegos. "Reminiscences of Early San Luis." *The Colorado Magazine* 24.1 (Jan. 1947): 24-25.

"The Unique Sacred Circle Tours—The Mission Churches of Costilla County, Colorado." Brochure. Costilla County Economic Development Council in collaboration with the Sangre de Cristo Parish, San Luis, n.d.

Valdez, Arnie and María (Valdez and Associates). *Adobe Architecture Survey for Costilla County, Colorado: Survey Report*. 26 Jul 1991. On file with the Office of Archaeology and Historic Preservation, History Colorado, Denver.

Valdez, Arnold A. and María A. *The Culebra River Villages of Costilla County: Village Architecture and its Historical Context, 1851-1940.* Aug 1991. On file with the Office of Archaeology and Historic Preservation, History Colorado, Denver.

Valdez, Arnold. Costilla County Adobe Survey Historic Building Inventory Record, San Isidro Church (5CT.195), 22 Sep 1990. On file with the Office of Archaeology and Historic Preservation, History Colorado, Denver.

Van Diest, Edmond C. "Early History of Costilla County." *The Colorado Magazine* 5.4 (Aug. 1928): 140-143.

Previous documentation on file (NPS):

____preliminary determination of individual listing (36 CFR 67 has been requested)
____previously listed in the National Register
____previously determined eligible by the National Register
____designated a National Historic Landmark
____recorded by Historic American Buildings Survey #_____
____recorded by Historic American Engineering Record # _____
____recorded by Historic American Landscape Survey # _____

Primary location of additional data:

_X_State Historic Preservation Office
____Other State agency
____Federal agency
____Local government
____University
____Other
Name of repository: **History Colorado**

Historic Resources Survey Number (if assigned): 5CT.195

10. Geographical Data

The UTM reference point was derived from heads up digitization on Digital Raster Graphic (DRG) maps provided to OAHP by the U.S. Bureau of Land Management.

Acreage of Property approximately 1 acre
(Do not include previously listed resource acreage.)

UTM References
(Place additional UTM references on a continuation sheet.)

(NAD 83)

	Zone	Easting	Northing		Zone	Easting	Northing
1	13	466225	4109892	3			
2				4			

Verbal Boundary Description (Describe the boundaries of the property.)
According to the Costilla County Assessor's records, San Isidro Church occupies the lot at PT 18-2-71 V.L. (21801 County Road K.5) in NW 1/4 sec. 17, T. 2 N., R. 71 W.

Boundary Justification (Explain why the boundaries were selected.)
The boundary includes all property historically and legally associated with Capilla de San Isidro.

11. Form Prepared By

name/title Astrid Liverman, Ph.D. (for property owner), Heather Bailey, Ph.D.

organization Preservation Planning Unit, History Colorado date January 2013

street & number 1200 Broadway telephone 303-866-3395

city or town Denver state CO zip code 80203

e-mail

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** (7.5 or 15 minute series) indicating the property's location.

  A **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.

- **Continuation Sheets**

- **Additional items:** (Check with the SHPO or FPO for any additional items.)

Photographs:

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map.

Name of Property: Capilla de San Isidro
City or Vicinity: Los Fuertes
County: Costilla State: CO
Photographer: Astrid M. B. Liverman, Ph.D.

Date: December 18, 2012

Description of Photograph(s) and number:

0001 View of church from south
0002 View of model church shelter from the southwest
0003 View of outhouse from the west
0004 East side of church
0005 West side of church
0006 View of nave towards altar
0007 View of nave towards entrance
0008 View of San Isidro santo
0009 View of reredo

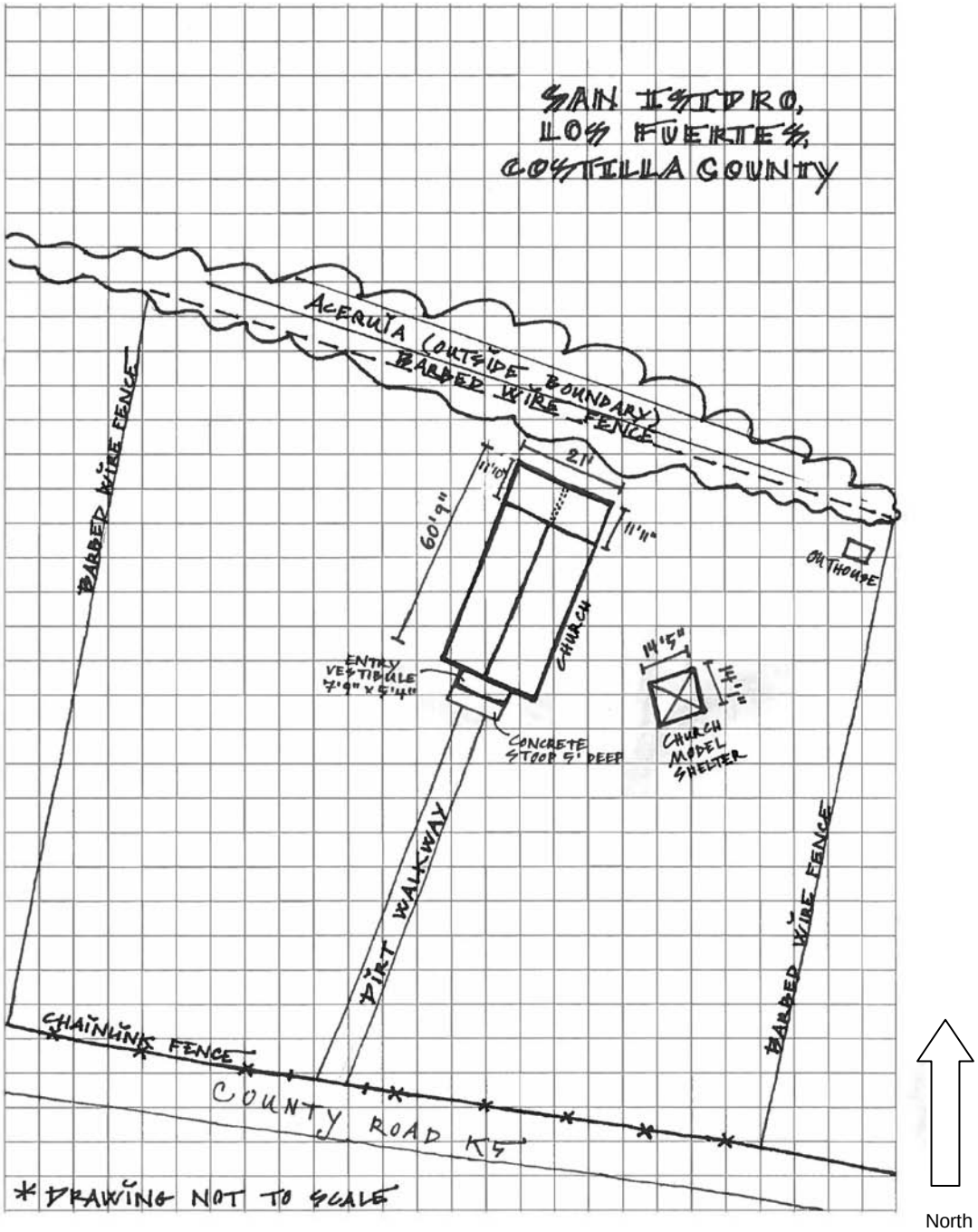
HISTORIC PHOTO LOG

H001. Exterior View Church. Source: Cultural Resource Consultants, “Historic Inventory: Chapel of St. Isadore” (5CT.195), 10 Jul 1977, on file with the Office of Archaeology and Historic Preservation, History Colorado, Denver.

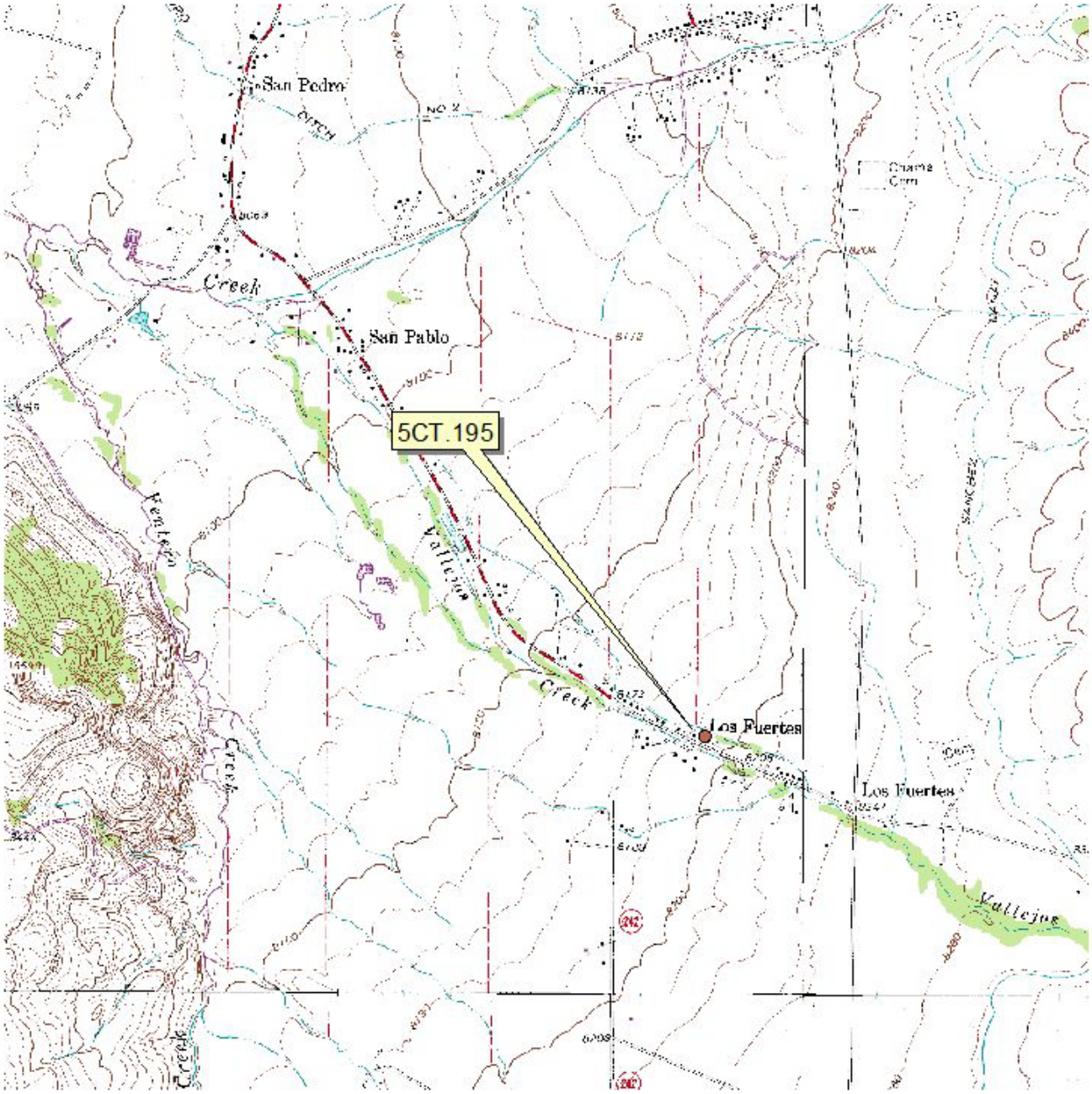
H002. Exterior View Church.
Source: Arnold Valdez, Costilla County Adobe Survey Historic Building Inventory Record, San Isidro Church (5CT.195), 22 Sep 1990, on file with the Office of Archaeology and Historic Preservation, History Colorado, Denver.

H003. Exterior View Church.
Source: Arnold Valdez, Costilla County Adobe Survey Historic Building Inventory Record, San Isidro Church (5CT.195), 22 Sep 1990, on file with the Office of Archaeology and Historic Preservation, History Colorado, Denver.

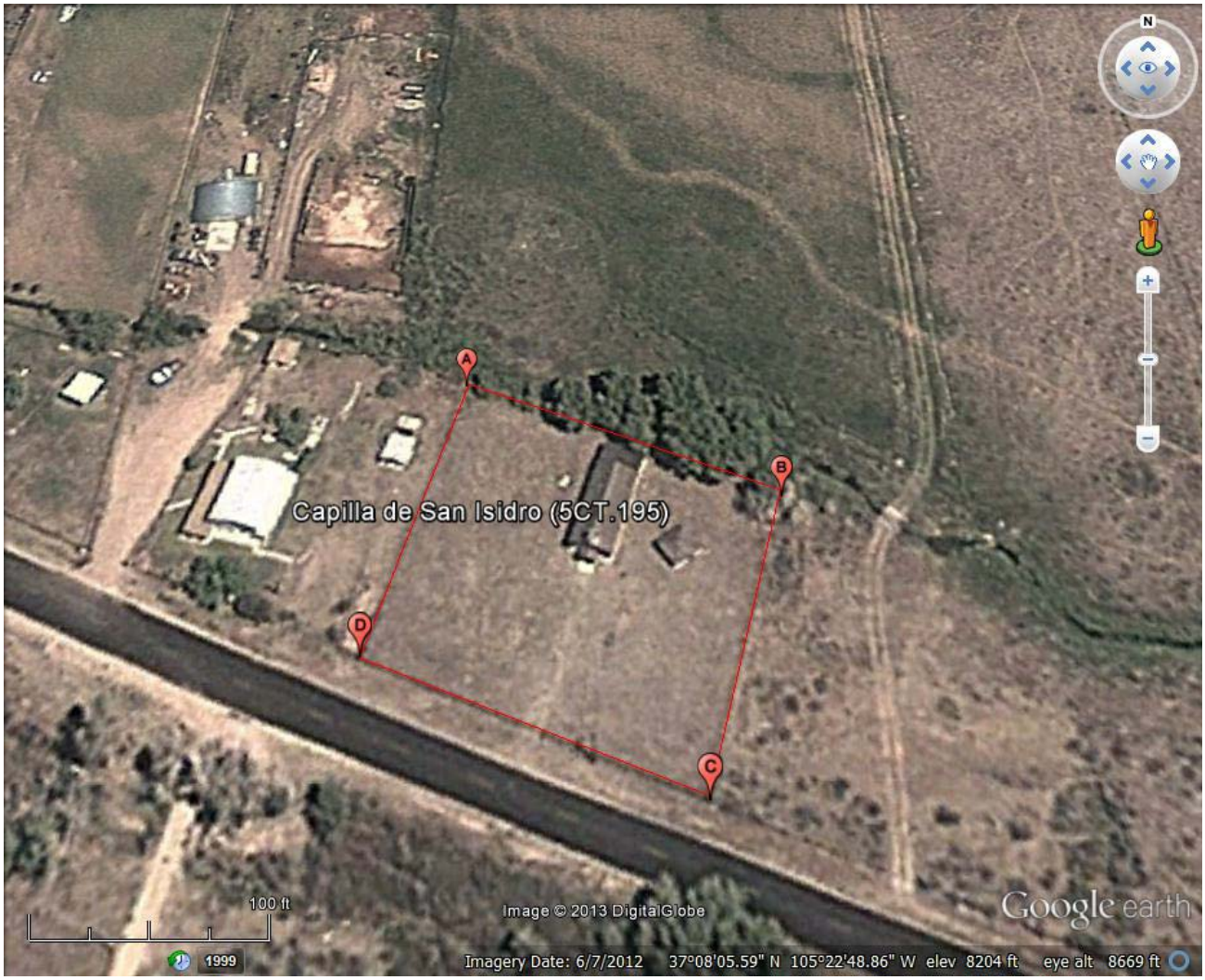
Sketch Map



North



USGS TOPOGRAPHIC MAP, 7.5 Minute Series, San Luis Quadrangle
T 2N, R71W, NW ¼, Section 17
UTM 13; 466225mE; 4109892mN
Elevation 8190'



Capilla de San Isidro (5CT.195)

Coordinates:
A: 37.135065°, -105.380496°
B: 37.134872°, -105.379927°
C: 37.134453°, -105.380079°
D: 37.134638°, -105.380634°

Property Owner:

(Complete this item at the request of the SHPO or FPO.)

name Diocese of Pueblo (c/o Sangre de Cristo Parish, P.O. Box 326, 511 Church Place, San Luis, CO 81152)

street & number 1001 North Grand Avenue telephone

city or town Pueblo state CO zip code 81003

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management. U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

HISTORIC PHOTOS

H001. Exterior View Church.
Source: Cultural Resource Consultants, "Historic Inventory: Chapel of St. Isadore" (5CT.195), 10 Jul 1977, on file with the Office of Archaeology and Historic Preservation, History Colorado, Denver.

H002. Exterior View Church.
Source: Arnold Valdez, Costilla County Adobe Survey Historic Building Inventory Record, San Isidro Church (5CT.195), 22 Sep 1990, on file with the Office of Archaeology and Historic Preservation, History Colorado, Denver.

H003. Exterior View Church.
Source: Arnold Valdez, Costilla County Adobe Survey Historic Building Inventory Record, San Isidro Church (5CT.195), 22 Sep 1990, on file with the Office of Archaeology and Historic Preservation, History Colorado, Denver.

SAN ISIDRO
MARTES