1: Antonio de Espejo

1582-1583

Don Antonio Espejo launched his expedition before the proper authorities had authorized it, but his intent was just: to rescue the priests who had elected to stay behind from the Rodriguez-Chamuscado Expedition. Upon finding that Father Juan de Santa Maria and Father Francisco Lopez have both been killed, Espejo spends some time traveling east, then west, claiming New Mexico for the King of Spain.

2: Zia

1662

*Quote:* There was here an important city of more than a thousand houses, inhabited by more than four thousand men over fifteen years of age, and women and children in addition. This city, called Ziaquebos, belonged to the province of the Punamees and was governed by three caciques. One was named Quasquito, another Quichir, and the third Quatho. There are in the city five large plazas and many smaller ones. The dress of the men consists of blankets, some draped like a towel for covering their privy parts, and others like knotted cloaks worn shawl-fashion, and also leather shoes in the shape of boots. The women wear a blanket over their shoulders tied with a shash at the waist, their hair cut in front and the rest plaited into two braids, and above a blanket of turkey feathers. It is an ugly dress indeed.

In the city and province we raised the flag in the name of his Majesty and took possession. A cross was erected and its meaning explained to the natives. They gave us many turkeys, such a large quantity of tortillas that they had to be returned to the pueblo, and also a quantity of corn and other vegetables. The houses are
of three and four stories, extremely high and well-built. The people are cleanly.

--Diego Pérez de Luxan's account of the Antonio de Espejo Expedition into New Mexico, 1582 [Coronado Cuarto Centennial Publications]

Overview: Zia Pueblo

Zia is a Keres speaking Pueblo, founded about 1400 CE.

27 April 1968:

Quote: Q: Now when they were traveling from the south, before the white people came, the Zia were traveling from the White House and through the south, this is before the white people came, why did they stop at Zia? Was there anything special about Zia that... caused them to stop there?

A: No, I do not know as to why they stopped there but they stopped there. I think in the country they say or the old people used to say or tells us that there is water and there is enough land, enough game there to take care of the people when they lived there. There is a lot of other means of subsistance that the people enjoyed at the time they were there.

Q: Was there more water then than there is now, do you think?

A: Yes, there was more water; the grass they tell us there that it was always above waist high all over the plains...just out to about 1911 or 1912. People used to cut grass around Eagle Peak, right on the foot of that peak there, used to be stacks of hay but this is just recent. But I don't know if it was cut or probably there was more grass before 1911 or 1912, but I had seen grass when I was a little boy. I used to take care of the community horses, a herd that we used to graze out. The grass was about horses shoulders sometimes, or to their belly, there were different kinds of flowers, white flowers growing, cactus in bloom. It was very beautiful, the land was colorful....

I cannot tell you exactly where the Zia's, the Jemez, and Santa Ana's met each other. But the three pueblo, the three different group of Indians always traveled side by side, not too far away from each other until they settled down. That is the reason I believed that they are living close together at the present time. That they have never left each other even up to this present time.

Q: How about Acoma?

A: Acoma were traveling a little ahead of the Zia's probably. But they known each other, or they have contacted each other at a place where there are residing where it would be their place.

Q: ...On the way down from the White House did the Zia's stop anywhere else before they came?

A: No, for a long time. Yes, they did stop for a few moments probably, that is what they told us. They would stop here and there, but the longest time, they have ever live in one place was in the White House and in Zia of course they make their permanent pueblo.... They stopped in a lot of place but they do not tell us exactly where, but that they have gone 5 south from the White House where they make their longest top. The first place where they make the longest stop was where they live longer.

Q: And the Jemez and the Santa Ana's probably going along with them the whole way?

A: Yes, they were going out almost to, almost to... they were not too far apart all that time, probably from the White House or somewhere along in there to the present pueblos....

Q: Is there any idea at Zia that maybe things were better before at the White House, is there any idea of maybe trying to go back there?

A: I think that it was better at the White House and probably it is not that is where people after their creation. That is where people had pick up a lot of bad things or bad things were learned, the people [word omitted] among themselves do not like each other like they do or like they feel over there, brothers and sisters at the beginning. But as the trend goes on and as they were living in the White House they create themselves things that are harmful to people. They even tell us that the giants were created in the White House to destroy the people and other things. Those are the giants, they told us are great big people that sometimes they kill people, they eat people. And that is one of the stories, one of the bad things the White House. And probably for some other reasons too they left that place there and started traveling again, maybe if they found a new home, place, where they will start a new life again with friendship or with love or with one another.

Q: At the White House is this where some of the good things were invented too, like weaving and pottery making and farming and all of that?

A: The Zia people was born with it, and they had a knowledge to do the work way from the beginning and they had practiced that what they do in the line or work or they were already born with it at the beginning and came along with it down to the White House. Naturally they were to do all the work they know how to do, weaving and some things like that at the White House, making pottery.

---Anonymous informant, interviewer Jerome J. Brody. [University of New Mexico, Department of History]
Images:

[Image 35x603 to 219x744] Church at Sia

[Image 313x603 to 541x744] View north over south plaza of Zia Pueblo, New Mexico, shows Native Americans sitting on sacred rocks, a Christian cross, and adobe houses.

Links:
Zia Pueblo: Indian Pueblo Cultural Center -- http://www.indianpueblo.org/19pueblos/zia.html

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3: Cibola

1630

It is odd that the object of such inquiry, the fabled city of Cibola, nor its more typical, yet still important, pueblo province of the Zuñi, does not make it on this map. According to Coronelli's sources, Zuñi still had many villages, and exercised a great deal of moral authority. [Coronado Cuarto Centennial Publications]

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Quote: The people of this province are poor...For even though they wear the same sort of dress as the others, the cloth is of agave fiber, since they gather little cotton because the land is cold. The women wear their hair done up in large puffs.

We found very well built crosses in all these pueblos, and also in all the areas discovered by Fray Agustín and Francisco Sánchez Chamuscado, because Coronado had been in this region, as the natives told us everywhere. Here we found Mexican Indians, and also a number from Guadalajara, some of those that Coronado had brought. We could understand each other, although the Indians spoke Spanish with difficulty.

---Diego Pérez de Luxan’s account of the Antonio de Espejo Expedition into New Mexico, 1582 [Coronado Cuarto Centennial Publications]

Overview: Zuñi Pueblo

The Zuñi were the first pueblos encountered by the Moorish slave Estevanico, sent by Fray Marcos de Niza as an advance scout. Estevanico died at the ancient village of Hawikku, but de Niza fled back to Mexico City to spread the astounding word about the glorious city he had seen.

Espejo describes the "Zuñi province" as Mazaque, Quaquuma, Agúico, Aiona, Quaquina, and Cana." Hodge identifies the indigenous names as "Mátsaki, K'íákima, Hálona, Kwákima, Háiwkuh, and K'íánawa."

Because of its isolation, the Zuñi were able to maintain their traditions during the Spanish and Mexican periods, but after New Mexico became American territory, they lost much of their traditional land base. Visitors to Zuni can learn more about the A:shiwi at the historic mission, or the A:shiwi A:wan Museum and Heritage Center..

24 January 1970:

Quote: A: Well this is Tom Idaque, and I want to tell you my life story this morning, while this friend of mine is visiting me, and I was surprised to see him. I thought that if we don't see each other on this earth, we would see each other up yonder, but he is come this morning, and I was glad to see him. I didn't look for anyone to come this morning. So, I was glad to see him and talk with him and now I am going to tell about my life, what I done in my young days. In 1900 I went to school in Albuquerque, New Mexico and I went to school for three years and I come back home and I didn't know, I don't talk very good English. I don't talk very good English yet, but I can understand more than that time. Only think that I learn how to talk was working among the white folks around here and some other places, and so only, think I done in my young days was breaking horses, riding wild horses and things like that and I been out in the country most of the time, I never live much in Zuni.....

Oh, there is a lot of things what they used to tell us around here, they grown in the herbs and things like that,
they use it for some good purposes but now, young people use everything today and they have forgotten all of those things, they pick them up and nothing grows up there, clean, we put them in a sack and send them away to dry up and I never put them in a sack yet and I usually put them in something where the dirt won't get in and keep it clean.

Q: Is there some of the Zuni plants that have made their way into the commercial market that you know of?
A: Oh, they do, they raise a lot of in summer time, they raise water melons and cantaloupe and things like that, they took them out and when somebody, they only raise it for their own use, but sometimes they raise more than they can use and sometimes they go out and take it to market.

Q: They grow squash, several varieties of squash?
A: Quite a bit, they raise them too, and...

Q: They had that before the coming of the Spaniards though, didn't they?
A: Oh yeah, yeah, and all colors of corn, yellow and blue and white and kind of a black looking corn and then one was a speckled just like a different colors and it....

Q: Yeah, the grain is never the same and it is speckled and spotted.
A: Yeah, and they are still raising them and then of course, they still use them corn and stuff like that for their own old time way about somethings that they do in the way back they are still using them and different colors of corn and in the winter time when they have doing the ceremonies then they use, they make the cornbread out of it. They use white corn and blue corn, to make it on a hot rock and they just some paper bread like that.

Q: You use a hot rock and that fat rock is above on the ground a ways....
A: And there is a fire under it and heat up and they... they take the... some like to make it like stir up for hot cakes and they dip their fingers in there and they run it up and make it quite a bit and then when it cooks then they just turn it over and lay it in a pan and keep it up like that until you get a big pot, and then roll it up and in different so that....

Q: The corn was ground first wasn't it?
A: Fine, into flour, and then make it that way.

Q: Make it into a mush, into a kind of a soup...
A: Yeah, a kind of a soup like and then they spread that on a rock and...

Q: Put that right over the heated rock, that rock is usually sandstone?
A: Yeah, and then they smooth it on the top so that this paper bread won't stick on the rock. They... after they finish it then they polish it with different kind of stuff, and it gets slick just like a glass and then when it gets hot, then you just put that on there and it don't stick on there, it just cooks up and dries up on a rock, and roll it up and ready to eat, and that is the way they do that with all their ceremonies that they do, they don't eat the bread like an other time, but they do that once a year, and now once a year, but years ago, they used to do it every year, and they make it that way, the corn the main, and bread like, in place of bread, but the Zunis are a little bit different than the other Indian out east, you take round San Felipe and Santo Domingo, Jemez, they still eat stuff like that...

Q: The outsiders seem to think that the Indians have kept the old corn and developing it like he once did, he is still developing it, isn't he?
A: Oh yeah, it is still that way and the Zunis took care of them, and even if it doesn't rain, they go out there and work on it and keep the dirt stirred up so that the moisture, will anything that you plant it out in the, the different soil, well if the moisture is not there well it is not going to grow and the dirt is stirred up on the top and loose enough good so that the moisture will hold better, in there and if the big ground baked down hard, then there won't grow anything there....It don't hold out good, like if it was stirred up. Anything that is loose right around the roots, it would hold the moisture better, maybe quarter of an inch, or one inch, is dry but it is down below, loose dirt, it helps hold in moisture. That is what helps.

Q: And they plant that, how many grains in a hill?
A: Oh, about they plant about four corn in there and sometime you put three and if some other look like something there and dig it out, then they plant it over again....When they are fixing up, after everything is grewed up, some new corn, they either took the shucks off and, or shell it and dry the grain, or they took it that way, just the way they roast it or sometimes they just throw sweet corn together and put a big hole and put them in there and cook it that way for their winter. The only things.... different tribes, and Zunis and Lagunas do that, and just to watch the corn and just when it starts to get real old and not too hard, but just
enough, you like to roast them, maybe about a truck load or so come up to the place and you dug a hole and you build a fire for all day after they heat all of them it is dig like a well and so many feat around and when they get the heat up good, then all of that truck load or wagon load of corn in there and they covered them up, cover them right tight and the steam will cook them.

Q: They left the husks on them didn't they?

A: Yeah, either till after they cook, they shell it or leave it like that, just dry it and after they tie them together in bunches and hanged them up and after they dried up then they put them away for winter use and it doesn't make, when it takes those, after, maybe put up, after being put up for four or five months and you cook it there is nothing different than picking them off the stalks fresh and taste good just like in the summer time.... and that is just the way that they fix it for you.... Yeah, I have seen that, but they don't do too much of that nowadays hardly...and only those...Indians that I was telling you about, Jemez, San Felipe and Santo Domingo and all of those, they are still doing it and the Zunis don't, the trouble with the Zunis are they are all out somewhere working, working for the railroad, and some of them employed by the National Forest and the forest service and many other workers and none of them Zunis they stay home to do anything, only the real old people they are still raising their corn and pumpkins and things like this and squash all kinds of something like that, they still plant them and took care of them and raise them, the young people don't do that anymore hardly.

—Tom Idaque, Zuni Pueblo. Folsom C. Scrivner, interviewer. [University of New Mexico, Department of History]

Images:

Across the roofs of Zuni

Zuni Pueblo man weaving on a loom

Links:
Pueblo of Zuñi official site -- http://www.ashiwi.org/
Visiting Zuñi Pueblo -- http://www.zunitourism.com

4: Apaches de Naurio

1582-1662

Espejo learns of the Navajo, whom he calls Querecho, while visiting Acoma. He attributes Acoma's defensive location to ongoing conflicts with the Querecho, or “mountain people,” referring to their homes near the sacred Blue Bead Mountain, today’s Mount Taylor.

Coronelli’s inclusion is more likely from Benavides' description of the conversion of some Navajo who were raiding around Santa Clara Pueblo. [Coronado Cuarto Centennial Publications]

Quote: They have a distinct way of live, as the others [Apaches] have never done any planting and sustain themselves solely by hunting. Nowadays, we have plowed a series of farmlands for them and taught them how to plant. And these Navajos are great workers; that's what "Navajo" means-- "big planted fields."

This province is the most bellicose of the entire Apache nation, and the place where the Spaniards have shown their greatest courage...

There are so many people in this tribe that in two days more than thirty thousand Indians, all carrying bows and arrows, can assemble. This is only a little exaggeration, as sometime the Spaniards have gone to their country to fight as punishment for the may Christian Indians the Navajos have killed. And even with surprise assaults at dawn, catching the Navajos unawares, they always found the encampments full of hordes of dumbfounded people.

The Navajo Apaches have a way of building dwellings beneath the earth. They set up jacal fences to protect
Overview: Navajos

The earliest arrival of the Navajo into the Four Corners region may have been around the year 1000. Over time, the Navajo and their Puebloan neighbors developed a symbiotic relationship: The Navajo traded goods resulting from their hunting and gathering economy for agricultural goods from the more sedentary Puebloan peoples. This symbiotic relationship resulted in the sharing of cultural traits.

The Navajo today reside on a 16-million-acre reservation-- the largest Indian reservation in the United States. The reservation surrounds the present Hopi Indian Reservation. A tribal President and a tribal council govern the Navajo Reservation. The reservation is broken up into administrative districts called chapters. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]

1976:

Quote: We hear about the sacred mountain-- the San Francisco Peaks (Dook’ ō oosthliid) -- being disrupted by the white people for some housing and developments. We, as Navajos, love our sacred mountains-- Blanca Peak (Sis Naajini) is in the east, Mount Taylor (Tsoodzilth) is in the south, the San Francisco Peaks (Dook’ ō oosthliid) are in the west and the La Plata Range (Dibé’ Nitsaa) stands in the north. Then, we have Huerfano Mountain (Dzilth Na’ odilthii) and the Gobernado Knob (Ch’óol’í’í); and we dwell within the big area bounded by those mountains. We do not want them harmed or destroyed. To us the mountains are sacred, and there are holy beings living in them. That is why we do not want them harmed. To become a part of these sacred mountains we have sacred mountain soil charms in our posession, which we cherish. They are our guidance and our protection. All we ask is that the white people leave our sacred mountains alone. [Johnson, Broderick, , Editor]

1976:

Quote: My name is Ch’ahadiniini’ Binali, I am 94 years old. The clan of my father was the Meadow People (Halstoól). He was Hopi; they just wandered into our tribe.

My grandfather on my mother’s side, whose name was Mr. White, and a brother of his named Mr. Blind, along with their maternal granddaughter, came into our tribe. Not long after, other grandchildren were born. One of them was Mr. Slim, another was Little Yellowman. The youngest, who was my father, was born for the Meadow People clan; so I was born for it also. he was married into the Near the Water clan (To’ ahani), and from that came the slim relationship of all relatives of the Hopi tribe who became Navajos. I have many relatives on my father’s side at Fluted Rock. Anyhow, my real clan is the Towering House People (Kinyaa’áa nil), on my mother’s side.

This clan came originally from White Shell (Changing) Woman. It was at the base of San Francisco Peaks that it came into being. Under that peak is where Changing Woman arrived from Gobernador Knob, a place which is in New Mexico. Before she came she had twin boys whom she brought along. She took them near San Francisco Peaks to some traditional hogans at that place. There they learned the Blessing Way chant.

Changing Woman then left toward the West where she was supposed to live with the Sun on an island in the middle of the ocean. When she arrived at San Francisco Peaks she had said to the twins, “My journey is come to an end, and I am going back to where I belong. My children, you have learned all of the Blessing Way chant from me.” The two winds would be the air for the twins to help them go to her later. The process would mean the creation of their souls, and then they would become beings. [Johnson, Broderick, , Editor]

Images:

Navajo woman poses on horseback at Shiprock.

5: Moqui Pop.
The pueblos of Moqui, or Hopi as we know it today, presented a tantalizing prize for the missionary Franciscans, but they stolidly rejected conversion, despite the rosy tale painted by Fray Alonso de Benavides, who describes their conversion after the faith healing of a blind boy.

Quote: In the year 1618 the Maestre de Campo, Vincent de Saldivar, set out on this expedition of discovery with 47 soldiers well equipped, and with them Father Friar Lazarus Ximenez, of the order of our Seraphic Father Saint Francis, and passing through these same populous and civilized tribes till the last of Moq, and marching through those uninhabited parts fifteen days more, they arrived at the Rio de Buena Esperanza or del Tison, at which place they found themselves to be at 36 1/2°; and, marching two days up the same northward, with a very good guide who offered to conduct them, they arrived at a small town, and, inquiring as to the land in the interior, they told them such great things of it, as those west on the coast of the South sea and California had told them, and as those on the east in Quivira told us, which encouraged all to pursue their march, but as among other things they told them that as they advanced they would meet some terrible nations of giants, so huge and extraordinary that one of our men on horseback was small compared to them... [de Freytas, Father Nicholas]

Quote: The people are very healthy. The men cover their privy parts with a piece of cloth similar to a hand towel, figured and with tassels. When they feel cold they wear cotton blankets. The women are always well dressed and have their hair done up in puffs...

The natives received us very well here, giving us raw and prepared food in great abundance. They presented us with over eight hundred pieces of cotton cloth, large and small, as well as a quantity of spun and raw cotton which, with some other mantas, we gave to our allies.

--Diego Pérez de Luxán's account of the Antonio de Espejo expedition in 1582 [Coronado Cuarto Centennial Publications]

Quote: It is a general custom among all the infidel Indians to receive the Religious in their pueblos very well in the beginning, and submit themselves soon to Baptism; but seeing, when they are instructed in the Doctrine, that they have to give up their idolatries and sorceries, the sorcerers so resent it that they disquiet the others, and turn them aside that they be not Christians. Not only this but they drive the Religious out of the pueblo, and if not, they kill him. Thus it befell in the principal pueblo of this Province of Moqui.... [de Benavides, Alonso]

Overview: Hopi

Although the Hopi mesas are today in Arizona, they were long considered part of New Mexico. Early maps show the cities of Totoneac, as discovered by Coronado's troops, and Moqui Province shows up on nearly every map of New Mexico made for centuries after.

Spanish annals tell of repeated efforts to Christianize the Hopi, yet today the Hopi remain among the most traditional of the Pueblos. Many other Puebloans took refuge in Hopi after the Pueblo revolt, particularly the residents of Tiguex.

Quote: The Hopis had forgotten about the other tribes by this time and did not know where they were. They were hoping to see the Eastern Star so that they could settle down and not travel any more. Well, finally the Bear Clan did see the Eastern Star and they were ready to settle down but they didn't know just where would be a good place for them. They thought that they would do better cultivating by depending on rain, so they went out onto the Painted Desert to Shung-opovi (the place by the spring where the tall weeds grow). Being out here in such a desolate place they thought that they would be safe from other people, who would not think that they had anything worth taking.

By that time, the other Hopis were down around the vicinity of Sunset Crater, Canyon Diablo, and the Little Colorado River. [Nequatewa, Edmund]

Images:

Three Native American (Hopi) women pose outdoors, they wear belted mantas

Walpi
and shawls; one holds a bundle over her shoulder, one wears a headband, and one wears her hair in side whorls. Possibly Walpi Pueblo, Arizona.

6: Fray Alonso de Benavides

1630

7: Apaches de Xila

1630

Here Coronelli draws from Benavides' Memorial, and makes a fair guess at what Benavides describes, though he ends up placing the Gila Apache too far north; ironically, close to the locale of the Jicarilla Apaches, which are not shown. Benavides writes that "there is the territory of the Gila Apaches some fourteen leagues from the pueblo of San Antonio de Senecú in the province of the Piros." After describing a conversion in that region, he write, "Bearing north more than fifty leagues, with the country full of the tiny hamlets of the Gila Apache country, we come to the province of the Navajo Apaches." [de Benavides, Alonso]

Quote: Now I must relate two odd cases that I happened on in this conversion. Your Majesty will see in them the sort of thing that occurs there. The first took place when I was on my way to the pueblo of Xila [Gila] to instruct them in the doctrines of the church. Their Captain Sanaba knew of my trip and came fourteen leagues to the pueblo of San Antonio de Senecú to welcome me. After I had made presents to him of what I could, he ordered his servant to untie a little bundle he was carrying. He took out from it a doubled-up gamuza [a piece of tanned deerskin], and presented it to me. And I, persuaded that he was simply going to give it to me, told him that he already knew that I didn't want his people to give me anything. All I wanted from them was that they adore the Lord in Heaven and on Earth.

Smiling, he said to me, that I should undouble the deerskin and see what it contained. I did so, and saw in it that it was large and very white, and I saw painted in the middle of it a sun of a green color, with a cross above it. Below the sun was a moon in gray color, with another cross over it.

And although something of what it meant to tell me flashed across me, I asked him what that painting signified.

He said, "Padre, until now we've known no benefactor as great as the sun and the moon. The sun warms us and lights the world by day, and causes our plants to grow. The moon lights us by night. And so we have worshiped these two, as we would anything that had done so much good for us, and we didn't know that there was anything better.

But now that you have taught us that God is Our Lord and Creator of the sun and moon, and of all things, and that the cross is a token of God, I ordered that the cross be painted over the sun and over the moon. This is so that you will understand that we do what you teach and that we do not forget that, above all, we adore God and His holy cross."

Blessed be God, and praised for all! [de Benavides, Alonso]

Overview: Chihenne Apache

The Chiricahua Apache occupied lands throughout southwestern New Mexico, the southeastern corner of Arizona, and areas straddling what are today the States of Sonora and Chihuahua in Mexico. The larger tribal entity is named after the mountains in southern Arizona of the same name.

Although various authors group the various bands of Chiricahua differently, there are three major named bands of the larger group. The Apache designation for the eastern band is "red-paint people" (Cihéne). This band occupied most of the Apache territory west of the Rio Grande in New Mexico.

The Cihéne were divided into subgroups, or sub-bands, and were named after geographic landmarks within their respective territories. Some of these names included Mimbreños, Coppermine, Warm Springs, and Mogollon Apache.

The Chiricahua resisted the 1875 order to relocate to the San Carlos reservation, a devastating place of drought, inhumane conditions and disease. Geronimo's band escaped three times. After escaping twice to return to their native lands, the Warm Springs band were labeled as troublemakers and forced to join
Geronimo's band of renegades. These bands together-- only about 35 warriors and a little over a hundred women and children-- fought off the U.S. Army for several years. Geronimo surrendered in 1886 and the surviving Chiricahua were sent to Florida, and then to Fort Sill, Oklahoma. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]

1956:

Quote: Well, the first time we were living in New Mexico where the -- we call it Warm Spring Reservation, two kind of Apache live there. So we have a nice time. We never had no trouble with nobody. We don't have no fights with no white man or nobody. And live there.

And Geronimo he was out in Old Mexico somewhere in the war all the time. They call him, his name is Badonko Indian, he's not our tribe. But he came to New Mexico there, Warm Springs Reservation. When he was coming on his way to us, why he killed some white people and stole their horses. Then he went around, back on the west side of there, close to the other side of Silver City. Then they go around and get into our reservation and with the horses. The white people follow him. Trail him. They putting him in, they trail him right into our reservation. So they found out-- that they thought-- this is our, we done it. So he come to the agent and asked agent if your men killed some of our horses and they kill our man. I say, they come into this reservation. So this man, agent, called the men together, these Warm Springs Apaches. So he called them, "Any of you men been out- off this reservation? Off this reservation?" So in about two weeks nobody never was out. so these men, after Geronimo, they went back. Then after that why they found out that Geronimo was in our camp. So this Indian scout they went after him. they brought this Geronimo, two men, Geronimo and then Tado. They came, bring them down to the agency. So agent find out that they the ones that give us trouble. So give us trouble-- so they got these two men in the guard house and put the chains on the legs, both of them. That way they got them in there, in the guard house. So it was-- they kept them.

And the first thing we know, without no trouble, all the calvary horses surround us all in that reservation, in that camp. So they told us-- they took us out there to Arizona [San Carlos Apache reservation]. They take our scouts with us. And we went, they took us to about 30 miles east of San Carlos. We was there for about 8 months. So these chiefs, Apache chiefs, they didn't like it. They said, "We got a home up there, our own reservation, why they took us down here, they never said nothing to us. And we stay right here." So they said, "Well, let's go back to our reservation." They said, "Nobody-- well, we never done no harm to nobody there ain't no use to stay away from our reservation." So they started out without agents know. Then they went back, these Warm Spring Apache they went back to Warm Spring Apache. They went back.

On the way back soldier from San Carlos, they find out, they come after us. They chasing us from that mountain. They kill a few of them, but the rest of them moved back to the Warm Springs Reservation, to agency. When we got over there, why we are the same way. They give us ration. Everything's all right when we got back over there. We-- we-- no trouble at all because our agents still there yet. So we are-- stayed down there, at the first place was 1874 that they take us away from there.

This time in 1875 they done the same way, they took us. They surround us with their horses, calvary horses. And then there's one fellow that's name Bigdoya, he's a chief. Chief Bigdoya, he's the man, he don't want to leave this reservation. He said, "You white man never give me this land. When you was out over the sea somewhere, I got this land already to stay on it. Now they trying to take me away. Without a -- no trouble. Never done anything wrong. Never fight nobody. Never kill anybody. Why they trying to take us away from here. I don't like to do that. I don't want to get away from there. They took me away from there before but this time, I just can't get away from here. If you have to kill me before you take this land away from these people. So if your government want to fight, I'm going to get on this mountain here, and if you want to fight-- follow me, I fight."

---Sam Hazous, Fort Sill Apache. Tape made in 1956 by members of the Hazous family. Transcribed by Linda Butler. [Oklahoma Western History Collection]

Images:

Mangas Colorado, ca. 1790-1863, an Indeh leader during the wars of the 1860s

Links:
8: San Ildefonso

1630

Quote: The [Tewa] province has three friaries and churches of singular distinction—particularly the church of San Ildefonso, into which its founding friar put a lot of care. All the pueblos have their churches, where they say mass, and the people are well instructed in all the trades.

It is a very fertile land because a priest has set up irrigation works to water the planted fields. There is also a great deal of fish in the Río del Norte, which passes through it. [de Benavides, Alonso]

Overview: San Ildefonso Pueblo

San Ildefonso, a Tewa-speaking pueblo lies at the northern end of the Jemez Mountains, and has been inhabited since before 1300 CE. San Ildefonso’s black on black pottery was revived in the 1920s by Maria Martinez, and has become widely famous. The Tewa name for the pueblo is Po-woh-ge-oweenge, or “Where the water cuts through.”

After the uprising of 1696, when the church was ruined by fire, the village was moved a short distance farther north, and the present church is located almost in front of the site of the older one, to the north of it. Neither does the black mesa called Tu-yo, two miles from the village, deserve attention except from an historic standpoint. It was on this cliff that the Tehuas held out so long in 1694 against Diego de Vargas. The ruins on its summit are those of the temporary abodes constructed at that time by the Indians.

Vargas made four expeditions against the mesa, three of which proved unsuccessful. The first was on the 28th of January, 1694, and as the Tehuas made proposals of surrender, Vargas returned to Santa Fe without making an attack upon them. But as the Indians soon after resumed hostilities, he invested the mesa from the 27th of February to the 19th of March, making an effectual assault on the 4th of March. A third attempt was made on the 30th of June, without results; and finally, on the 4th of September, after a siege of five days, the Tehuas surrendered. Previously they had made several desperate descents from the rock, and experienced some loss in men and in supplies. The mesa is so steep that there was hardly any possibility of a successful assault. [Bandelier, Adolph Francis Alphonse]

Quote: Q: How long ago was that though? When his father used to tell him about the Apache raids on the pueblo for corn. Did they steal the corn?
A: Yeah, that was when our grandpa was captured.
Q: Oh, your grandfather was captured? Can you tell me about that?
A: That was all I know, that he was captured...
Q: What happened to him?
A: He was raised here, you see.
Q: Raised as an Apache?
A: He is a Navajo..... I remember him when I was about six.
Q: He was Navajo and raised here and captured here? They just took him in?
A: Yes.
Q: Did he say where he lived then, I mean he came back here to live?
A: No, he was a Navajo. He was captured and raised here you see, and then he got married here. Yes and he, about two sisters and they were captured. I don’t know where they were raised, somewhere in Spanish towns.

Q: Did the Apaches, do you remember from the stories, do you remember if the Navajos too, did they used to raid the Spanish towns too?
A: I think so, yes.
Q: They just raided everybody?
A: Yes.
Q: Was it the Navajo that came more than the Apache?
A: Yes, I know and old man out there at San Juan, Manuel Quenque, that was wondering about the Navajos raided Santa Clara and then Santa Clara and San Juan got together and went after them. The Pueblos used to get together.

—T. Sanchez, J.C. Roybal, San Ildefonso elders. Interviewer: Patricia K. Gregory. [University of New Mexico, Department of History]
9: Santa Clara Pueblo

1629

*Quote:* In the month of September of this past year of 1629, I was in the rectory of this aforementioned Santa Clara. This was in the pueblo of Capóó, which was the tenth and last mission I had founded to the glory and honor of God in these conversions. Here the Apaches de Navajó rampaged more than usual.

And now, Our lord saw fit that should settle them during the month of September of this past year of 1629. For this purpose I founded a friary and church at the pueblo of Santa Clara of the Tewa nation. These people were Christians, neighbors of the Navajo Apaches on the frontier, and they had sustained a good deal of damage from these Apaches. I wanted very much to make peace between them; out of this effort, of course, would also come their conversions. [de Benavides, Alonso]

**Overview:** Santa Clara Pueblo

Santa Clara is a Tewa Pueblo, probably established around 1550. Santa Clara is a member of the Eight Northern pueblos, and is famous for its pottery. Kah-po, valley of the wild roses, is the Tewa name for this pueblo.

21 March 1969:

*Quote:* Fidel: And there is another person in San Ildefonso and he knows a lot of stories about Santa Clara and San Ildefonso combined together. And one time he, is a medicine man too and one of my kids was sick and he brought some herbs and after he got through giving him some medicine, well he just sat there and started telling me the stories and about some of the things that happened a long time ago and when I was talking him back he said, see that old place over there, this is what happened over there, and this is what happened and he would tell me where the different shrines are. And I, he has got a lot of stories about the mesa, the Black Mesa, he was telling me about that too, the fact...

Jose: Boy that is one... one time I had a cousin he was working with some archaeologist or something like that and they came up to a cave and he was telling me that they went in the cave but there is a drop after you go in the face and there is a drop straight down and he said "We threw some rocks in there, and I threw a rock in there, and it took quite a while before it made any noise and it was clear down to..." and that is one of the place they used to use this, used as a shrine even till now and the people used to go out there and with things, that they have prayer sticks and different things and I am pretty sure that there is an opening somewhere down at the bottom and, and then someone was telling me, well it is a story that there is a tunnel going up to Chimayo. I think they said from this place and it is an underground tunnel going up there and they said that at certain times, I don't know I guess they had some trouble too, but people were up there and then they went in the cave and went down and took off and came up there. And so there must be a tunnel of some kind cause there is a lot of wind, air, hard air coming from the bottom to the top, and but lately someone said that they throw in a lot of sticks and logs and things at the entrance of it and maybe they kind of covered the hole that is going down. I have never been up there, and...

Fidel:My grandfather used to tell me that, I guess they were some archaeologist, or anthropologist that they were checking the hole and they said that they had I don't know how many feet of rope and they told this one guy to go down and they said that he went down to a certain point and then he couldn't go down any further, because of the wind, the wind start pushing him up and that is how strong the wind was and finally they had to give up and I guess the coming year, they went back and they got some weights of some kind and put it on this guy and he went down, and he went down to a certain point below and the same things happened, and it...
started pushing him up and he was telling me the same things too and that there is a tunnel going up to Chimayo and there is one up here by San Juan and there is another one and then there is one in Tesuque somewhere down there and they were all connected together, but I don't know how true that would be, and he said that there is a tunnel going all over the place.

And what was it, last year, two years ago, no it was last year I think, we went up to Santa Fe, in and went down I don't know what you call it, it is a bubble, bubble, it is about 150 feet down and we went down there to excavate and was just thinking that that could be one of the things that could be connected with this one here, because he said that there was tunnels going all over the place. Where there is a table, they used it as a shrine. Well, it is connected to this main part here, from there all the tunnel are going this way, and I am not sure what that could be.... First time when I was going down you know I was scare, something could just happen and you could just drop down from there, and we just excavate maybe just a part of it, and they just ran out of fund, and we were asking for a grant cause we didn't even find the bottom yet. We were just wondering how far it goes. So like everything was just well preserved and I guess they were turkeys, they still has some feathers and even the rattle snakes, they were well preserved and they were mumified... they were all dead.

Q: They just fell in? How would a turkey fall in?
A: Well, it had an arrow through it.

--Jose G. Naranjo and Fidel Naranjo, Santa Clara Pueblo. Interviewer: Michael Weber [University of New Mexico, Department of History]

Images:

Kiva at Santa Clara Pueblo, between 1908-1910

A footrace at Santa Clara Pueblo

Links:
Santa Clara Pueblo: Indian Pueblo Cultural Center -- http://indianpueblo.org/19pueblos/santaclara.html

10: Villa de Santa Fé

1606-1662

Quote: In the year 1606 more than 800 Quivira Indians came to Santa Fe to ask Oñate to aid them against the Ayjaos, who were waging fierce war against them. An Ayjao prisoner was given to the Spaniards, and received the name of Michael. He is frequently referred to in subsequent accounts. The Quiviras gave great accounts of the wealth of the Ayjaos and of the gold to be found in their country. [de Freytas, Father Nicholas]

Quote: ...there is the Villa de Santa Fé, the capital of this kingdom, where the governor and about two hundred and fifty Spaniards reside. Only about fifty can go about armed due to lack of weapons, and although they are few and poorly provisioned, God has permitted them to constantly emerge victorious in their fights.

...Your Majesty does not support this presidio with payments from his royal coffers, but rather by allowing the governor to appoint encomenderos for those pueblos. The tribute that each household of Indians gives them is one manta, which is a vara of cotton cloth, and a fanega of corn each year, with which the poor Spaniards sustain themselves. They have in service about seven hundred souls, so that with Spaniards, mestizos, and Indians, there are perhaps a thousand people. ...

The only thing they lack is the most important: a church. What they have is a poor hut [jacal, or mud and stick building], because the priests have concentrated on building churches for the Indians they have been converting, and with whom they were ministering and living.

And so when I came into the area as its custodian [1622], I began the construction of a church and rectory [San Miguel Mission] to the honor and glory of Our Lord God that would be outstanding anywhere. Our clerics now teach Spaniards and Indians there to read, write, play instruments, and sing, as well as all the trades of
civilization.
This place, although cold, is the most fertile in all of New Mexico. [de Benavides, Alonso]

**Overview:** Santa Fé

Santa Fe was for centuries the end of the Camino Real, and has almost always been the seat of government in New Mexico. Most of the original town was built between 1610-1612, and centered around the plaza. The barrio of Analco, across the Río de Santa Fé from the plaza, was one of the main genízaro settlements of New Mexico from its founding at least until the late eighteenth century.

The Casas Reales, or the Palace of the Governors, was built in 1610 when Santa Fé was established. People took refuge in it during the Indian siege of August 1680. Subsequently, this seat of government was occupied by the Pueblo rebels, again by the Spanish, by the Mexican Provincial governors, by U.S. General Kearny, the Confederate Army, and a string of American Territorial governors. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]

Quote: Every calculation based on experience elsewhere fails in New Mexico...
--Lew Wallace, Governor of Territorial New Mexico, 1878-1881

**Images:**

House in Santa Fe

San Miguel church, the oldest in America

**Links:**
Santa Fe - Official Visitor Site  --  http://santafe.org/
Palace of the Governors: Museum of New Mexico  --  http://www.palaceofthegovernors.org/

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**11: Quiuira**

1662

Coronelli places Quivira much closer to Santa Fe than Peñalosa described, and in the mountains rather than near the sea (as one would assume by Peñalosa's description of trade in pearls and amber). Benavides also describes Quivira as being 30 or 40 leagues east of the Humanas (Xumanos on the map).

Peñalosa himself gets most his information about the geography of the lands surrounding Quivira from a visit he got as governor from the Cacique of Quivira, who came to thank Peñalosa for "the punishment he had inflicted on their enemies the Escanxaques (Comanche)." Bandelier and other have expressed doubts that Peñalosa ever traveled to Quivira himself. [de Freytas, Father Nicholas]

Quote: ...the many large, rich pearls of this our neighboring Gulf of California and in the bays of our rivers, and especially in those of Quivira, whence the Indians gave so many (though inferior ones) to the Señor Adelantado, and here they ordinarily bring them to us to buy, and we have seen many as large as peas, and much rich amber, which they do not esteem, and they bring it in fragrant masses for their gratification. [de Freytas, Father Nicholas]

Quote: ...this rich and populous northeast land begins in the spacious plains of Quivira, 150 leagues from here, and continues almost as far till the point where the settled part begins....

Those of Quivira who live to the East say that the sea is ten leagues distant behind the great Sierra, that it is eight from the city of Taracari, and that thence it runs to the northeast, north, and northwest, which is the same gulf of California, so that from Quivira we know by evident proof that the Sea encircles and embraces all that land in those four directions...

The whole strength of the riches and great towns of this Sierra near the Great Quivira, and more to the East,
are in the direction of the sea, the slopes towards which are settled with many cities of curious buildings, three stories high, and so the whole land runs almost hugging the coast, very rich and well inhabited, till the great lake of Copala, from whose mines come the rich gold stones... [de Freytas, Father Nicholas]

**Overview: Quivira**

The Spanish brought with them to the New World the myths of the old, including a medieval legend of seven fabulous cities, including the city of Quivira, founded by Christian bishops escaping the Moors. These cities were said to be unbelievably rich in minerals and gems.

Cabeza de Vaca's tales of great cities excited the Spanish imagination, and explorers diligently pursued rumours for centuries. Some claimed to have found one of the cities, Quivira, in what is now Kansas, possibly a large settlement of Wichita near the Mississippi River.

Cartographers in Europe placed the location of Quivira all over the maps, some near the west coast, some in the Rocky mountains, some near the Gulf of Mexico, and some in the middle west. By the end of the 17th century, it became clear to people that the city with streets of gold was not going to be found, and it disappears from subsequent maps.

*Quote:* Neither gold nor silver nor any trace of either was found among these people. Their lord wore a copper plate on his neck and prized it highly. [Winship, George Parker]

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**About this Map**

**Vincenzo Maria Coronelli: America Settentrionale : 1688**

Vincenzo Maria Coronelli, a Franciscan monk from Venice, was a doctor in theology at the Collegium San Bonaventura in Rome. Early in his career he created two very large globes for the Duke of Parma, leading to a commission for another two, one of the heavens, the other of the earth, for French King Louis XIV. These globes were more than twelve feet in diameter.

Coronelli's thirteen volume Atlante Veneto was the first complete description of the whole world. He also founded the first geographical society, Accademia Cosmographica degli Argonauti. His 1688 map, America Settentrionale, provided a synthesis of available geographic knowledge, and he probably relied on privileged information available from his religious connections and accounts following the Pueblo Revolt of 1680.

Coronelli corrects the long-standing error about the Rio Grande with a written comment and shows it correctly flowing into the Gulf of Mexico. On the other hand, he still portrays California as an island and shows the Mississippi entering the Gulf next to the Rio Grande. Text notes along the Mississippi document the explorations of Marquette, Joliet and LaSalle. A text block above New Mexico refers to the experiences of Rodriguez (Ruyz), Espejo (Espeie) and Governor Peñalosa (Penalossa). The map locates the several Apache tribes, groups along the Rio Grande below El Paso (labeled El Passo), the Saline lakes in the Estancia basin, and more than a dozen of the pueblos.

**Atlas Citation:** [Eidenbach, Peter]

**Map Credits:** University of Texas at Arlington

**TIMELINE: TERRA INCOGNITA**

**circa 1150**

Quivira and Cibola are two of the fantastic Seven Cities of Gold, that springs from the Moorish invasions. According to legend, seven bishops fled the invasion, to save their own lives and to prevent the Muslims from obtaining sacred religious relics. A rumor grew that the seven bishops had founded the cities of Cibola and Quivira. The legend says that these cities grew very rich, mainly from gold and precious stones. This idea fueled many expeditions in search of the mythical cities during the following centuries. Eventually, the legend behind these cities grew to such an extent that no one spoke solely of Quivira and Cibola, but instead of seven magnificent cities made of gold.

**1492**

Cristobal Colón, an Italian on a Spanish-financed expedition, discovers the New World. He travels with two Spanish captains as the captains of the Niña and the Pinta. Martin Alonzo Pinzon sailed as captain of the Pinta, but he was also the co-owner of the Niña and the Pinta. His brother, Vincente Yáñez Pinzon, sailed as captain of the Niña. Vincente Pinzon made additional explorations in South and Central America.
Papal Bull dividing all land in the new world between Portugal and Spain.

1499 Vicente Yáñez Pinzón, Alonso de Ojeda, Amerigo Vespucci, Juan de la Cosa, Alonso Niño and Cristóbal Guerra were sent by King Ferdinand and Queen Isabella to explore new territories. They went along the coast of Brazil to the Gulf of Mexico and the Florida coast. They also reached the Chesapeake Bay.

1500
Juan de la Cosa drew the first map of America's coastline.

1513
Juan Ponce de Leon, in search of the fountain of youth and other fabulous riches, instead became the first European to land in Florida. At the time, he was also the first governor of Puerto Rico. On a later expedition, he discovered the Gulf Stream. This current became very important for Spanish trips from Europe to the Americas.

1519
Captain Alonso Alvarez de Pineda explored and charted the Gulf Coast from Florida to Mexico. De Pineda and his crew were the first Europeans in Texas, and claimed it for Spain.

1528
Panfilo de Narvaez led a disastrous expedition to settle Florida, when almost all of his men, and de Narvaez himself, died after being abandoned onshore. Four men survived, and spent the next eight years crossing Texas, New Mexico, and Arizona, looking for a Spanish settlement. Cabeza de Vaca and his three companions were the first Europeans to explore the Southwest, enter New Mexico, and contact many Southwestern tribes.

1528–1536
Alvar Cabeza de Vaca explores Texas, Arizona and New Mexico. De Vaca published an account of his journey upon his return to New Spain. He receives a copper bell on the Rio Grande & is told that inhabitants farther north on the river "there were many plates of this same metal buried in the ground in the place where it had come and that it was a thing which they esteemed highly and that there were fixed habitations where it came from." Buckingham Smith's translation of Cabeza de Vaca's relacion.

1539
Fray Marcos de Niza, a Franciscan priest, claimed to have traveled to the fabled "Seven Golden Cities of Cibola" during the summer of 1539. The Viceroy of New Spain sent Fray Marcos to accompany Estevan, a Moorish slave who had traveled with Cabeza de Vaca, to find the great cities in the north the desert tribes had described. Estevan was killed at Zuni Pueblo, but Fray Marcos returned to Mexico to report that indeed, great cities lay to the north.

1540–1542
Francisco Vasquez de Coronado searched for the Seven Golden Cities of Cibola for nearly three years, covering huge areas of Arizona, New Mexico, the Grand Canyon, the Texas panhandle, Kansas, and Colorado. In Tiguex, and then at Cicuye, he came into conflict with the pueblos, and subsequent expeditions have to contend with the negative results of Coronado's decisions.

1540
Alemano de Alarcon takes boats from Aculpulco to the Colorado River, and ascends the river twice to determine if California is an island. Far upriver (before the canyons begin) he meets a man familiar with the pueblos and with the plains tribes. Their informant tells them of Coronado's doings.

1542
Juan Rodriguez Cabrillo sailed from Acapulco to southern California, claiming California for King Charles I of Spain. Cabrillo named San Diego Bay and Santa Barbara.

1548
Zacatecas founded.

1562
Diego Gutiérrrez published a map where California appeared for the first time.

1563
Durango founded.

1563–1565
Francisco de Ibarra explored New Mexico.
Captain Pedro Menendez de Aviles established a settlement at St. Augustine, Florida, making it the oldest European city in the U.S.. De Aviles also explored the coastline of North America as far north as St. Helena Island, South Carolina, and had forts built along the coast for protection.

Mines open in Santa Barbara, San Bartolome, Parral. The rich mines of northern Mexico drove demand for both workers and food, both of which New Mexico supplied for centuries.

Council of the Indies Code is established for regulating new domains. New laws require:
- discoveries were to be made with "Peace and Mercy"
- no injuring native peoples
- only the King or his representative can authorize expeditions
- Spanish governments can't aid one tribe over another

Francisco Sanchez Chamuscado and Fray Agustin Rodriguez enter the pueblo province, which they call San Felipe, leading 9 spanish men and 16 indian servants. They leave 2 priests behind: Juan de Santa Maria gets killed by the Maguas Indians; Fray Francisco López is killed in Puaray (near Bernalillo).

Don Antonio Espejo launches an expedition to rescue the priests, and upon finding that there were no priests left alive to rescue, traveled around New Mexico, from the Galisteo Basin to Jemez, claiming New Mexico for the King.

Luis de Carabajal governor of Nuevo León, gets arrested by the Inquisition, and his Lieutenant Governor, Castaño de Sosa, takes his seat.

Governor de Sosa takes the entire colony on an unauthorized expedition of New Mexico. Troops are sent from Saltillo to arrest de Sosa, who is exiled to the Philippines.

Antonio Gutiérrez de Humaña and Francisco Leyva de Bonilla explore New Mexico and Colorado as far as the Purgatoire River in an unauthorized expedition. While in present-day Kansas, Humaña murdered Bonilla, then all men were killed before they could leave the plans.

Juan de Zaldivar explored the San Luis Valley of Colorado.

Don Juan de Oñate brought the first colony to New Mexico, and explored vast areas of New Mexico, Colorado, and Kansas. He reached the South Sea in 1605, and signed his name at on Inscription Rock, now El Morro National Monument. Farfán explores Arizona on behalf of Oñate and reports the discovery of large pearls and lodes of rich ore.

Juan de Archuleta explored Colorado as far as Kiowa County.

Sebastián Vizcaíno sailed up the coast of California, and named Monterey Bay, San Diego, San Clemente, Catalina, Santa Barbara, Point Concepcion, Carmel, Monterey, La Paz, and Ano Nuevo. Vizcaíno also tried unsuccessfully to colonize southern California.

First permanent British colony founded by Capt. John Smith at Jamestown, VA.

In Santa Fe, New Mexico, the Spanish built the block long adobe Palace of the Governors.
1630, 1640
Fray Alonso Benavides makes an inspection of the New Mexico missions and the progress in converting the pueblos. He reports several wonders, including the conversion of the Xumanas through the miraculous apparition of Mother Luisa de Carrion.

1641–late 1650s
Smallpox epidemic devastates New Mexico.

1653
Captain Alonso de Leon followed Rio de Palmas (Rio Grande) a few hundred miles to the mouth and reported prospering Indian farmers.

1660–1662
Drought in New Mexico; war parties of nomadic tribes strike Cerralvo, Saltillo, Monterey, Casas Grandes, and Chihuahua.

1661–1662
Don Diego Peñalosa becomes governor of New Mexico. Don Diego Peñalosa, accused of seditious and scandalous behavior by the Inquisition, gets exiled from Spain and her dominions. Twenty years later, he manages to get the ear of the French monarch, arguing for an attack from Louisiana and seize northern Mexico. This plan may have encouraged Sieur La Salle to make an expedition to the mouth of the Rio Bravo in "Florida" with an eye to founding a French colony. Their plans come to nothing, but Coronelli's 1688 map was inspired in large part by this saga.

1668
Widespread hunger in New Mexico.

1671
Disease, Apache raids.

1675
Senecu destroyed by Apache attack, never resettled.

1673
Fray Juan Larios recruits a reconnaissance team to meet and convert tribes along the Rio Grande, south to La Junta del Rios, where the Pecos and the Rio Grande meet. Lieutenant Fernando del Bosque led the expedition, made notes of the country and its products, and recommended three settlements along the river, a recommendation which Spain would continue to ignore for a long time.

1680
Tired of harsh treatment and religious intolerance, the Pueblo people band together under the leadership of a man named Popé and drive the Spanish from the New Mexico colonies. The rebels destroy and deface most of the Spanish churches. The Spanish retreat to the south side of the Rio Grande, and found the city El Paso while waiting eleven years for reinforcements.

1682
Robert Cavalier, Sieur de la Salle commissioned to conquer Spain's northern American colonies in 1682, France claims Louisiana from Rio de las Palmas (modern-day Rio Grande) up the Gulf Coast.

1683
Governor Otermin's replacement is General Domingo Jironza Petriz de Cruzate. Cruzate extends the reach of El Paso south and east along the Rio Grande, and responds to requests for missionaries from tribes from the area of Junta de los Rios.

1691–1695
Francisco de Vargas reconquered New Mexico and entered the San Luis Valley.

1687–1711
Father Eusebio Francisco Kino, a Jesuit priest, founded many missions and explored areas the Pimería Alta region of New Spain, including what are now northern Mexico, California, and Arizona. He founded his first mission in what is now Sonora, Mexico, then spent 25 years exploring and mapping the lands along the Rio Grande, the Colorado River, and the Gila River, traveling as far as the headwaters for the Rio Grande and the Gila.

1706
Juan de Ulibarri crossed Colorado as far as the Arkansas Valley into Kiowa County.

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