As soon as Armijo received intelligence of the catastrophe [Gov. Perez' murder], he hurried to the capital, expecting, as I heard it intimated by his own brother, to be elected governor; but, not having rendered any personal aid, the 'mobocracy' would not acknowledge his claim to their suffrages. He therefore retired, Santa Anna-like, to his residence at Albuquerque, to plot, in imitation of his great prototype, some measures for counteracting the operation of his own intrigues. In this he succeeded so well, that towards September he was able to collect a considerable force in the Rio-Abajo, when he proclaimed a contra-revolucion in favor of the federal government. About the same time the disbanded troops of the capital under Captain Caballero, made a similar pronunciamento demanding their arms, and offering their services gratis. The 'mobocratic' dynasty had gone so far as to deny allegiance to Mexico, and to propose sending to Texas for protection; although there had not been any previous understanding with that Republic. [Gregg, Josiah]

Overview: Albuquerque

Alburquerque was founded as a villa in 1706 in a rich agricultural region of New Mexico. Its Old Town plaza was the original town center. Evidently, the decision to settle the "Bosque Grande of Doña Luisa" was made in 1698. A manuscript from February 1706 showed that Governor Cuervo y Valdéz authorized the actual settlement, which took place shortly thereafter. A church, dedicated to Saint Francis Xavier, was later rededicated to San Felipe, in honor of His Majesty the King.

The name was changed to Albuquerque after the United States militarily occupied New Mexico. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]
2: Acoma

1831-1844

Quote: The still existing Pueblo of Acoma also stands upon an isolated mound whose whole area is occupied by the village, being fringed all around by a precipitous ceja or cliff. [Gregg, Josiah]

Overview: Acoma Pueblo

The old city of Acoma, built atop a sheer mesatop, has been continuously inhabited since around 1150 C.E.. Construction on the mission of San Esteban del Rey, still in use today, began in 1629.

Today, the pueblo has nearly 5000 members, and operates a hotel and casino, and the Sky City Cultural Center, which offers tours of the old pueblo.

Acoma (from the native name Akóme, 'people of the white rock' now commonly pronounced A'-ko ma. Their name for their town is A'ko). A tribe and pueblo of the Keresan family, the latter situate on a rock mesa, or peñol, 357 ft. in height, about 60 miles west of the Rio Grande, in Valencia County, New Mexico....

The Acoma participated in the general Pueblo revolt against the Spaniards in 1680, killing their missionary, Fray Lucas Maldonado; but, largely on account of their isolation, and the inaccessibility of their village site, they were not so severely dealt with by the Spaniards as were most of the more easterly peublos.

An attempt was made to reconquer the village by Governor Vargas in August, 1696, but he succeeded only in destroying their crops and in capturing 5 warriors. The villagers held out until July 6, 1699, when they submitted to Governor Cubero, who changed the name of the pueblo from San Estevan to Acoma to San Pedro; but the former name was subsequently restored and is still retained....

The Acoma are agriculturalists, cultivating by irrigation corn, wheat, melons, calabashes, etc., and raising sheep, goats, horses, and donkeys. In prehistoric and early historic times they had flocks of domesticated turkeys. They are expert potters but now do little or no weaving. The villages which they traditionally occupied after leaving Shipapu, their mythical place of origin in the North, were Kashkachuti, Washpashuka, Kuchtya, Tsiama, Tapisima, and Katzimo, or the Enchanted mesa. [Hodge, Frederick Webb]
3: Zuñi

**1831-1840**

*Of these [western pueblos], the Pueblo of Zuni has been celebrated for honesty and hospitality. The inhabitants mostly profess the Catholic faith, but have now no curate. They cultivate the soil, manufacture, and possess considerable quantities of stock. Their village is over 150 miles west of the Rio del Norte, on the waters of the Colorado of the West, and is believed to contain between 1000 and 1500 souls.* [Gregg, Josiah]

**Overview: Zuñi Pueblo**

The Zuñi were the first puebloans 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, Quaquma, Aguico, Alona, Quaquina, and Cana." Hodge identifies the indigenous names as "Mátsaki, K'íákima, Hálona, Kwákina, Háwikuh, and K'iánawa."

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 how I was surprised to see him. I though 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 they way that 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 growed 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 heat 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: Salinas

1844

The salt lakes east of the Manzano Mountains have been in use since paleolithic humans first made mammoth jerky.

Susan Magoffin spent the first year of her marriage traveling down the Santa Fe trail and El Camino Real to El Paso, to live with her new husband's family. Her trip coincided with the Army of the West's invasion of New Mexico, and her diary chronicles the exciting events of that year, as well as her first contact with the people and customs of New Mexico.

What Susan does not discuss, and perhaps never knew, is the role of her husband's family in the negotiations to hand over New Mexico.

Quote: Besides the mines of metals which have been discovered, or yet remain concealed in the mountains of New Mexico, those of Salt (or salt lakes, as they would perhaps be called), the Salinas, are of no inconsiderable importance. Near a hundred miles southward from the capital, on the high table land between the Rio del Norte and Pecos, there are some extensive salt ponds, which afford an inexhaustible supply of this indispensable commodity, not only for the consumption of this province, but for portions Of the adjoining departments. The largest of these Salinas is five or six miles in circumference. The best time to collect the salt is during the dry season, when the lakes contain but little water; but even when flooded, salt may be scooped up from the bottom, where it is deposited in immense beds, in many places of unknown depth; and, when dried, much resembles the common alum salt.

The best, however, which is of superior quality, rises as a scum upon the water. A great many years ago, a firm causeway was thrown up through the middle of the principal lake, upon which the carretas and mules are driven, and loaded with salt still dripping with water. The Salinas are public property, and the people resort to them several times a year, --in caravans, for protection against the savages of the desert in which they are situated. Although this salt costs nothing but the labor of carrying it away, the danger from the Indians and the privations experienced in an expedition to the Salinas are such, that it is seldom sold in the capital for less than a dollar per bushel. On the same great plain still a hundred miles further south, there is another Salina of the same character. [Gregg, Josiah]

Overview: Salinas

The salt marshes near modern-day Estancia, which are today all but forgotten, figured largely in the attracted of the province potential conquers described for the benefit of their faraway audiences.
Aside from the ordinary natural advantages which the Tigua pueblos of the Salines enjoyed, the region afforded some peculiar inducements. Not the least was its proximity to a country rich in game. The levels between the Salines and Galisteo were favorite haunts of the antelope, and the buffalo also may formerly have approached the Salines. The mountains in the west abound in bears, deer, and turkeys.

To what extent the great deposits of salt may have been an inducement to the Tiguas for establishing themselves in their vicinity is uncertain. The natives were acquainted with salt as a condiment in times anterior to the Spanish era, and it is not unlikely, therefore, that this commodity may have been one cause of the original settling of the Tiguas east of the Manzano chain. That a limited commercial intercourse resulted from it seems quite probable.

To the Spaniards in Southern Chihuahua the Salines soon became very important. Salt from Manzano was carried in the seventeenth century as far as Parral for the reduction of silver ores, and the salt trains had become a resource for the Apaches also. But by 1670 the Apaches had intercepted all communication with the Salines, and the trains returning from Southern Chihuahua were compelled to remain at El Paso del Norte. They were probably the last that carried salt to Parral, for in that year, or very soon after, the missions at the Salines had to be abandoned. [Bandelier, Adolph Francis Alphonse]

Images:

Gathering salt from the salinas
Salt Lake near Estancia

Links:
Office of the State Historian: Salineros in Estancia Valley --
http://www.newmexicohistory.org/filedetails_docs.php?fileID=21361

5: Ruins of Gran Quivira

1831-1840

Among these ancient ruins the most remarkable are those of La Gran Quivira, about 100 miles southward from Santa Fe. This appears to have been a considerable city, larger and richer by far than the present capital of New Mexico has ever been.

Many walls, particularly those of churches, still stand erect amid the desolation that surrounds them, as if their sacredness had been a shield against which Time dealt his blows in vain. The style of architecture is altogether superior to anything at present to be found north of Chihuahua - being of hewn stone, a building material wholly unused in New Mexico. What is more extraordinary still, is, that there is no water within less than some ten miles of the ruins; yet we find several stone cisterns, and remains of aqueducts eight or ten miles in length, leading from the neighboring mountains, from whence water was no doubt conveyed. And, as there seem to be no indications whatever of the inhabitants' ever having been engaged in agricultural pursuits, what could have induced the rearing of a city in such an arid, woodless plain as this, except the proximity of some valuable mine, it is difficult to imagine...

By some persons these ruins have been supposed to be the remains of an ancient Pueblo or aboriginal city. That is not probable, however; for though the relics of aboriginal temples might possibly be mistaken for those of Catholic churches, yet it is not to be presumed that the Spanish coat of arms would be found sculptured and painted upon their facades, as is the case in more than one instance. The most rational accounts represent this to have been a wealthy Spanish city before the general massacre of 1680, in which calamity the inhabitants perished -- all except one, as the story goes; and that their immense treasures were buried in the ruins. [Gregg, Josiah]

Overview: Gran Quivira
Las Humanas pueblo was an important trading center between the plains and the Rio Grande, for many years before and after the Spanish entrada.

In the summer of 1629 Fray Francisco Letrado arrived at the large pueblo of Cueloce, called Las Humanas by the Spaniards. Fray Alonso de Benavides had begun the evangelical effort in the pueblo with a brief visit two years earlier in the first half of 1627, and had established the advocation of the mission as "San Isidro" because of the date of that visit.

Over several years, the puebloans helped the Franciscans to build the mission, and though the priests filled in the pueblo's kivas, the residents of Las Humanas resisted total conversion, and altered above-ground rooms to serve instead. By the second half of the 17th century, raiding Apaches, bent on revenge for Spanish and puebloan slaving raids, coupled with drought and disease, proved too much for the community. Both the pueblo and the mission were abandoned by 1672. [National Park Service]

Quote: But the Piros also had crept up towards the coveted salt lagunes of the Manzano. The picturesque valley of A-bó, northeast of Socorro, contained at least two of their villages, A-bó proper, and Ten-a-bó, probably the ruin called to-day "El Pueblo de los Siete Arroyos." Lastly, still east of it, at the foot of the Mesa de los Jumanos, there was Ta-bir-a, now famous under the misleading surname of "La Gran Quivira." It lay very near the range of the New Mexican Jumanos, so that it is not unlikely that the Pueblo de los Jumanos, mentioned as a Piros village, is but another name given to Tabira. [Bandelier, Adolph Francis Alphonse]

01 July 1970:

Quote: I have often heard that our people came from Grand Quivira in Isleta, from that neighborhood, Manuelo said he was Tewa and he was very old man when he passed away still tells my grandpa that to tell us.... I recall one time we went rabbit hunt and he was with us-- there are ruins in Grand Quivira, there was a church there......It’s nothing but ruins now and...why did you come over there... how did the Spaniards make the people come or just want to come or what or nobody knows any more.

--Tony Lucero, Isleta del Sur. Folsom C. Scrivener, interviewer. [University of New Mexico, Department of History]

Images:

ruins of Gran Quivira & mission church

Links:
National Park Service: Salinas Pueblo Missions -- http://nps.gov/sapu

 الفكر 6: Texan Santa Fe Expedition: Cooke Surrenders

1841

The captured prisoners of the Texan Santa Fe division were harshly punished by the New Mexican authorities under Governor Armijo. After their surrender, some were executed: "They were then taken to a prairie near the town, denied a burial, and were finally devoured by wolves!" writes Kendall, the chronicler of the expedition.

After being marched in chains down to Mexico City for trial, the Texans were imprisoned for two years, until diplomatic efforts from the United States succeeded in freeing them.

Quote: Immediately after the execution of Rowland, detachment after detachment of mounted men left the plaza for Anton Chico, where we now learned that Captain Sutton and Colonel Cooke, with their men, were encamped. Next the two pieces of cannon were dragged off in the same direction, surrounded and followed by a motley collection of Indians, and badly-armed, half-naked, wretched Mexicans, whom Armijo dignified with the title of rural militia. By the middle of the day the town was completely deserted, except by the women and children, and some two hundred of the chosen troops and friends of the Governor; for, great warrior as he
was, he contrived to keep the prudent distance of some thirty miles between himself and the Texans, so long as they had arms in their hands. The plans of the very valiant and most puissant Armijo were laid with consummate skill so far as his own personal safety and that of his property were concerned. He had now surrounded Colonel Cooke with at least a thousand of his men, while there were but ninety-four Texans in all.

The hours flew swiftly by, couriers constantly departing to, and arriving from, Anton Chico. At one time it was represented to us that a dreadful battle was raging -- then, that the parties would come to terms. At sundown, a Mexican came riding into the square with the intelligence that the Texans had all surrendered. [Kendall, George Wilkins]

7: Padillas

1842

Visiting the illustrious Chaves family in Las Padillas gives Gregg the opportunity to reflect on the growing animosity between Texans and New Mexicans. The Texas Expedition of which Gregg speaks was intended to encourage New Mexicans to join Texas in their bid for independence from Mexico, but the Texans were captured, and cruelly marched south to Mexico City for trials and imprisonment. The treatment of the Texans, reported by George Kendall, shocked many outside New Mexico, and the United States intervened diplomatically to effect the prisoners' release in 1842.

Quote: So little apprehension appeared to exist, that in February, 1843, Don Antonio Jose Chavez, of New Mexico, left Santa Fe for Independence, with but five servants, two wagons, and fifty-five mules. He had with him some ten or twelve thousand dollars in specie and gold bullion, besides a small lot of furs.

As the month of March was extremely inclement, the little party suffered inconceivably from cold and privations. Most of them were frost-bitten, and all their animals, except five perished from the extreme severity of the season; on which account Chavez was compelled to leave one of his wagons upon the Prairies. He had worried along, however, with his remaining wagon and valuables, till about the tenth of April, when he found himself near the Little Arkansas; at least a hundred miles within the territory of the United States.

He was there met by fifteen men from the border of Missouri professing to be Texan troops under the command of one John M'Daniel. This party had been collected, for the most part, on the frontier, by their leader, who was recently from Texas, from which government he professed to hold a captain's commission. They started no doubt with the intention of joining one Col. Warfield (also said to hold a Texan commission), who had been upon the Plains near the Mountains, with a small party, for several months -- with the avowed intention of attacking the Mexican traders.

Upon meeting Chavez, however, the party of M'Daniel at once determined to make sure of the prize he was possessed of rather than take their chances of a similar booty beyond the U. S. boundary. The unfortunate Mexican was therefore taken a few miles south of the road, and his baggage rifled. Seven of the party then left for the settlements with their share of the booty, amounting to some four or five hundred dollars apiece; making the journey on foot, as their horses had taken a stampede and escaped. The remaining eight, soon after the departure of their comrades, determined to put Chavez to death, -- for what cause it would seem difficult to conjecture, as he had been, for two days, their unresisting prisoner. Lots were accordingly cast to determine which four of the party should be the cruel executioners; and their wretched victim was taken off a few rods and shot down in cold blood. After his murder a considerable amount of gold was found about his person, and in his trunk. The body of the unfortunate man, together with his wagon and baggage, was thrown into a neighboring ravine; and a few of the lost animals of the marauders having been found, their booty was packed upon them and borne away to the frontier of Missouri....

The unfortunate Chavez (whose murder, I suppose, was perpetrated under pretext of the cruelties suffered by the Texans, in the name of whom the party of M'Daniel was organized) was of the most wealthy and influential family of New Mexico; and one that was anything but friendly to the ruling governor, Gen. Armijo. Don Mariano Chavez, a brother to the deceased, is a gentleman of very amiable character, such as is rarely to be met with in that unfortunate land. It is asserted that he furnished a considerable quantity of provisions, blankets, etc., to Col. Cooke's division of Texan prisoners. Señora Chavez (the wife of Don Mariano), as is told, crossed the river from the village of Padillas, the place of their residence, and administered comforts to the unfortunate band of Texans. Though the murder of young Chavez was evidently not sanctioned by the Texans generally, it will, notwithstanding, have greatly embittered this powerful family against them-- a family whose liberal principles could not otherwise have been very unfavorable to Texas.*

* This family is very distinct from one Manuel Chavez (who though Gov. Armijo's nephew, is a very low character), a principal agent in the treacheries practised upon the Texan Santa Fe Expedition. [Gregg, Josiah]
8: Tomé

1844

Quote: It has been customary for great malefactors to propitiate Divine forgiveness by a cruel sort of penitencia, which generally takes place during the Semana Santa.

I once chanced to be in the town of Tomé on Good Friday, when my attention was arrested by a man almost naked, bearing, in imitation of Simon, a huge cross upon his shoulders, which, though constructed of the lightest wood, must have weighed over a hundred pounds. The long end dragged upon the ground, as we have seen it represented in sacred pictures, and about the middle swung a stone of immense dimensions, appended there for the purpose of making the task more laborious.

Not far behind followed another equally destitute of clothing, with his whole body wrapped in chains and cords, which seemed buried in the muscles, and which so cramped and confined him that he was scarcely able to keep pace with the procession. The person who brought up the rear presented a still more disgusting aspect. He walked along with a patient and composed step, while another followed close behind belaboring him lustily with a whip, which he flourished with all the satisfaction of an amateur; but as the lash was pointed only with a tuft of untwisted sea grass its application merely served to keep open the wounds upon the penitent’s back, which had been scarified, as I was informed, with the keen edge of a flint, and was bleeding most profusely. The blood was kept in perpetual flow by the stimulating juice of certain herbs, carried by a third person, into which the scourger frequently dipped his lash.

Although the actors in this tragical farce were completely muffled, yet they were well known to many of the by-standers, one of whom assured me that they were three of the most notorious rascals in the country. By submitting to this species of penance, they annually received complete absolution of their past year’s sins, and, thus ‘purified,’ entered afresh on the old career of wickedness and crime. [Gregg, Josiah]

Overview: El Cerro Tomé

Tomé Hill, a natural landmark, served all travelers from prehistoric times into the historic period. A seventeenth-century road ran to the east of the hill. After the river changed its course in the early eighteenth century and the town was founded (in 1740), the main road shifted to go along the valley and by the plaza. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]

9: Casa Colorada

1831-1844

Quote: The houses of the villages and ranchos are rarely so spacious as those of the capital, yet their construction is much the same. Some very singular subterrene dwellings are to be found in a few places. I was once passing through the village of Casa Colorada, when I observed some noisy urchins just before me, who very suddenly and mysteriously disappeared. Upon resorting to the spot, I perceived an aperture under a hillock, which, albeit considerably larger, was not very unlike the habitations of the little prairie dogs. [Gregg, Josiah]
Quote: (28 May 1598) On the 18th, in the morning, mass was said, and we took communion in order to enter the first settlements with good luck. We traveled nearly four leagues and camped for the night across from the second pueblo, called Qualacu, toward the bank of the river, which we had been following. The Indians, suspicious and excited, had abandoned the pueblo. We reassured them with gifts of trinkets. In order not to frighten them we went to the bank of the river, where we remained, living in tents, for a month. This was both because of the sickness of the father commissary who had grown worse and to provision the army with maize. Diego de Zubía, the purveyor general, brought the provisions. [United States Senate]

Overview: Casa Colorado

Casa Colorado may have been a seventeenth-century landmark. It began its existence as a community early in the nineteenth century.

On 19 May 1760, after coming to Sevilleta, Bishop Tamarón passed the ruins of the house they called Colorada, and from that point on they began to see pens of ewes, corrals, and small houses (Adams 1953:201). Given that this is the only colonial era mention of this place and that at the time it was already in ruins, perhaps a pre-revolt estancia which was located there gave its name to the area.

The modern settlement of Casa Colorado was born of a petition for a community grant in 1823. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]

10: Cuesta

1841

In Cuesta, Kendall and the small group he was traveling with were tricked into giving up their arms, identifying the route and location of the rest of the party, and surrendering their papers to Captain Salazar. Salazar refrained from shooting them on the spot, as was his first instinct, but instead marched the Texans to prison in San Miguel, about 15 miles away. [Kendall, George Wilkins]

Quote: We had travelled but two or three miles, after reaching the table-land, before a Mexican, who had seen us approaching from a small house some little distance from the roadside, came out to meet us. He gratuitously informed us, without our asking the question, that, the nearest route to San Miguel would take us directly through the little village of Cuesta, and took no inconsiderable pains to give such directions as would preclude the possibility of our missing the road. At the time, we considered this an act of kindness on his part; but after circumstances made it quite certain that he had been employed to draw us into a snare already set for our apprehension.

After thanking the Mexican for his information, we once more proceeded towards San Miguel. About noon we arrived at the brow of a high, steep, and rocky hill, overlooking a narrow and fertile valley through which the Pecos was flowing. Immediately below us was a small collection of houses; and some distance up the stream, but in plain sight, was the little village of Cuesta.

The road leading into the valley ran directly down the rocky sides of the hill, and was so rough and broken that we were compelled to dismount, and lead or drive our animals. As we slowly descended, we could plainly see that our approach had been discovered, for there was commotion in all parts of the beautiful valley. Several horsemen were seen emerging from Cuesta, and dashing, at full speed, towards the spot where we must first strike the level land. A point of the hill now concealed them from our sight, and when we finally reached the bottom not a single human being was visible in any direction.

Van Ness, Lewis, and myself arrived in the valley some ten minutes before Howard and Fitzgerald. While our eyes were turned towards the hillside, waiting their approach, we were suddenly surrounded by more than a hundred roughly-dressed, but well-mounted soldiers, armed with lances, swords, bows and arrows, and miserable escopetas, or old-fashioned carbines. The leader of this band, whom I will at once introduce as the notorious Dimasio Salezar, instantly rode up, and addressed us as amigos, or friends, with the greatest apparent cordiality. [Kendall, George Wilkins]

11: Socorro

1831-1844

Quote: But as New Mexico is more remote from the usual haunts of the Apaches, and, in fact, as her scanty ranchos present a much less fruitful field for their operations than the abundant haciendas of the South, the depredations of this tribe have extended but little upon that province. The only serious incursion that has come within my knowledge, was some ten years ago. A band of Apache warriors boldly approached the town of Socorro on the southern border, when a battle ensued between them and the Mexican force, composed of a company of regular troops and all the militia of the place. The Mexicans were soon completely routed and
chased into the very streets, suffering, a loss of thirty-three killed and several wounded. The savages bore away their slain, yet their loss was supposed to be but six or even. I happened to be in the vicinity of the catastrophe the following day, when the utmost consternation prevailed among the inhabitants, who were in hourly expectation of another descent from the savages. [Gregg, Josiah]

Overview: Socorro

Socorro has been steeped in New Mexico history since Don Juan de Oñate stopped off during his entrada on June 14, 1598. The site was then occupied by Pilabo, the northernmost Piro Indian pueblo; the Oñate documents called it "Piloque." Oñate was in advance of the main body of colonists. The caravan, still struggling through the desert behind him, was in desperate need of provisions. Of the Piro Indians, Oñate said, they "gave us much corn." The pueblo was renamed Socorro (succor, help) to commemorate the gift.

While Oñate continued north, two priests remained behind to do missionary work among the Indians. Fray Alfonso was so successful that he became known as "The Apostle of Socorro."

The two priests built a modest church, to be replaced by a larger structure between 1615 and 1626. Here Fray Zuñiga and Fray Antonio de Arteaga planted the first grapes to be raised in New Mexico.

In late 1681, after the Pueblo Revolt, Governor Don Antonio de Otermin returned to the north in a half-hearted attempt at reconquest. He reached Socorro in November and found the community abandoned and the church profaned. He burned what supplies and provisions were left to keep them from falling into the hands of rebel Indians. He was unsuccessful in negotiating peace. The Indians had "returned to idolatry" and were unwilling to accept the resumption of Spanish rule. On January 2, 1682, Otermin gave up his attempt to reassert Spanish rule and started back toward El Paso.

Ten years later, on August 21, 1692, Don Diego de Vargas set out from El Paso for the reconquest of New Mexico. His force consisted of sixty Spaniards and a hundred friendly Indians. Within four months de Vargas restored twenty-three pueblos to Spain's empire. By September, 1693, de Vargas was back in El Paso gathering an expedition for resettlement. He was not as lucky this time; his force met with resistance. The battle to occupy Santa Fe was short, but it took most of 1694 to subdue the remainder of the pueblos.

During the recolonization, the former residents of Socorro did not return. Except for travelers and caravans on the Camino Real, Socorro was deserted and dormant until 1816 when the Spanish Crown awarded land to twenty-one families by the Socorro Grant.

The settlers depended upon agriculture and raising cattle and sheep. They settled on the hillside and valley floor, irrigating their crops from mountain springs and the Río Grande. There were fields of wheat and corn, vineyards and orchards, and pastures. As protection from the Apaches, they built adobe houses facing a central courtyard.

During the second quarter of the nineteenth century, life in Socorro settled into a leisurely if not lazy agrarian pattern, punctuated by occasional Apache raids and the arrival of travelers on the old Camino Real, now usually called the Chihuahua Road by the Santa Fe traders.

Socorro was the last stop before or the first stop after crossing the Jornada del Muerto, and the residents learned to profit from their position.

The 1850s brought changes. Fort Craig was built some twenty miles to the south, and Socorro became an "army town," a trading center and rendezvous for officers and men from the fort. After the Civil War erupted, freighting and storing supplies created a bustle that completely transformed the village. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]

Images:

[San Miguel Mission, Socorro]

Links:
Office of the State Historian: Socorro -- http://www.newmexicohistory.org/filedetails_docs.php?
12: Ruins of Valverde

1831-1844

In about ten days' drive we passed the southernmost settlements of New Mexico, and twenty or thirty miles further down the river we came to the ruins of Valverde. This village was founded about twenty years ago, in one of the most fertile valleys of the Rio del Norte. It increased rapidly in population, until it was invaded by the Navajoes, when the inhabitants were obliged to abandon the place after considerable loss, and it has never since been repopulated. The bottoms of the valley, many of which are of rich alluvial loam, have lain fallow ever since, and will perhaps continue to be neglected until the genius of civilization shall have spread its beneficent influences over the land. This soil is the more valuable for cultivation on account of the facilities for irrigation which the river affords; as it too frequently happens that the best lands of the settlements remain unfruitful for want of water. [Gregg, Josiah]

Overview: Valverde

This paraje was called Contadero during the seventeenth century and Valverde by the late eighteenth century. Regardless of its name it was a natural paraje as well as the site of a nineteenth-century town and civil war battle. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]

13: Fray Cristobal

1831-1844

Quote: Our next camping place deserving of mention was Fray Cristobal, which, like many others on the route, is neither town nor village, but a simple isolated point on the riverbank? a mere parage, or camping-ground....

We arrived at Fray Cristobal in the evening, but this being the threshold of the famous Jornada del Muerto, we deemed it prudent to let our animals rest here until the following afternoon. The road over which we had hitherto been travelling, though it sometimes traverses upland ridges and undulating sections, runs generally near the border of the river, and for the most part in its immediate valley: but here it leaves the river and passes for nearly eighty miles over a table-plain to the eastward of a small ledge of mountains, whose western base is hugged by the circuitous channel of the Rio del Norte. The craggy cliffs which project from these mountains render the eastern bank of the river altogether impassable. As the direct route over the plain is entirely destitute of water, we took the precaution to fill all our kegs at Fray Cristobal, and late in the afternoon we finally set out. We generally find a great advantage in travelling through these arid tracts of land in the freshness of the evening, as the mules suffer less from thirst, and move on in better spirits particularly in the season of warm weather. [Gregg, Josiah]

Quote: The Republicans Besieged here 4 Months 1811 & 12

Overview: Fray Cristobál

Named for a member of the Oñate entrada, the Paraje de Fray Cristóbal remained important throughout the period in which the Camino Real was in use. Oñate's men facetiously remarked that the outline of the ridge of the mountain near present Elephant Butte Reservoir looked like the profile of Fray Cristóbal, saying he was "feisimo" (politely, not very good looking). It was described as a general area rather than a particular point but can be defined by its proximity to both the Rio Grande and the Jornada del Muerto. In the nineteenth century, Fray Cristóbal became Fra Cristobal, as a modern local spelling and pronunciation without a y in Fray and without an accent in Cristobal. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]

Links:
El Camino Real International Heritage Center: Jornada del Muerto --
http://www.caminorealheritage.org/jornada/jornada.htm

14: Mescalero Apache

1831-1844
Quote: I come now to speak of the Apaches, the most extensive and powerful, yet the most vagrant of all the savage nations that inhabit the interior of Northern Mexico. They are supposed to number some fifteen thousand souls, although they are subdivided into various petty bands, and scattered over an immense tract of country. Those that are found east of the Rio del Norte are generally known as Mescaleros, on account of an article of food much in use among them, called mezcal*...

*Mezcal is the baked root of the maguey (agave Americana) and of another somewhat similar plant. [Gregg, Josiah]

**Overview**: Mescalero Apache

The Mescalero Apache occupied a region directly east of the eastern band of the Chiricahua --the Río Grande forming the boundary between the two Apachean tribes.

The lands of the Mescalero were fairly extensive, and while they considered the area of eastern New Mexico and northern Mexico their core territory, they also ventured farther east for selected commodities--particularly buffalo. They were also known to travel farther north for short periods to trade. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]

1930:

Quote: When the earth had been made, Killer of enemies put us down right here in the vicinity of White Mountain. "That which lies on this mountain will be the land of the Mescalero." [he said]. Then Killer of Enemies put us down right here. We are still here.

That God who created the earth, "It is true that right here will be the land of the Mescalero." he said to us.

Then there were only Indians scattered over the country. From here down to the east and south and north was then Indian country. Where have they gone? Now there remains only a handful of Mescalero. And the white men have filled up that which was the land of the Indians.

Long ago there were no white men. The people of long ago spoke thus. At that time they had seen no white men here. "Only white men with blue eyes will live in this country." they said. Now it has become so.

Then: "When there are only a few of Indians left, then they will become white men." they said. Its has become just like that. "Then the end of the world will be at hand," said the Mescalero old men.

Those of the past did not speak incorrectly. Still poverty-stricken, we live just so. But then, God has created us that way. He created us without anything. We still go on in that way. In spite of that, [the Indians now] go the way of these white men. Now Indian men have cut their hair. They wear only white men's clothing. Now those who were Indians cannot be distinguished [from] white men.

The Indians of long ago said that we would go the way of the white men. None of them at that time had seen any white men in this place. The people spoke thus long ago. They did not speak incorrectly.

---Fred Perlman, translated from Mescalero Apache. Interviewer and translator Harry Hoijer. [Department of Special Collections, University of Chicago Library]

**Images:**

[Mescalero men ready for an attack](image)

**Links:**

Chiricahua and Mescalero Apache texts -- [http://www.historyofideas.org/apache/ChiMesc2.html](http://www.historyofideas.org/apache/ChiMesc2.html)

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15: Coyotero Apache
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]

1831-1844

Quote: by far the greatest portion of the nation is located in the west, and is mostly known by the sobriquet of Coyoteros, in consequence, it is said, of their eating the coyote or prairie wolf. The Apaches are perhaps more given to itinerant habits than any other tribe in Mexico. They never construct houses, but live in the ordinary wigwam, or tent of skins and blankets. They manufacture nothing? cultivate nothing: they seldom resort to the chase, as their country is destitute of game? but seem to depend entirely upon pillage for the support of their immense population, at least two thousand of which are warriors....

The depredations of the Apaches have been of such long duration, that, beyond the immediate purlieus of the towns, the whole country from New Mexico to the borders of Durango is almost entirely depopulated. The haciendas and ranches have been mostly abandoned, and the people chiefly confined to towns and cities. To such a pitch has the temerity of those savages reached, that small bands of three or four warriors have been known to make their appearance within a mile of the city of Chihuahua in open day, killing the laborers and driving off whole herds of mules and horses without the slightest opposition. Occasionally a detachment of troops is sent in pursuit of the marauders, but for no other purpose, it would seem, than to illustrate the imbecility of the former, as they are always sure to make a precipitate retreat, generally without even obtaining a glimpse of the enemy. [Gregg, Josiah]

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]
Gregg Route 1839

1839

*Quote:* The blockade of the Mexican ports by the French also offered strong inducements for undertaking such an expedition in the spring of 1839; for as Chihuahua is supplied principally through the sea-ports, it was now evident that the place must be suffering from great scarcity of goods.

Being anxious to reach the market before the ports of the Gulf were reopened, we deemed it expedient to abandon the regular route from Missouri for one wholly untried, from the borders of Arkansas, where the pasturage springs up nearly a month earlier. It is true, that such an attempt to convey heavily laden wagons through an unexplored region was attended with considerable risk; but as I was familiar with the general character of the plains contiguous to the north, I felt little or no apprehension of serious difficulties, except from what might be occasioned by regions of sandy soil.

I have often been asked since, why we did not steer directly for Chihuahua, as our trade was chiefly destined for that place, instead of taking the circuitous route via Santa Fe. I answer, that we dreaded a journey across the southern prairies on account of the reputed aridity of the country in that direction, and I had no great desire to venture directly into a southern port in the present state of uncertainty as to the conditions of entry. [Gregg, Josiah]

Images:

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Regular Route of the Santa Fe Caravans

1821-1888

*William Becknell blazed the Santa Fe Trail after Mexico declared independence from Spain and opened up trade with the U.S.. Josiah Gregg was one of the first commercial traders on the trail, and his popular account of his*
travels, Commerce on the Prairies, inspired many others to follow in his footsteps (or wagon ruts, as the case may be).

In 1846, when Mexico ceded the southwest to the United States, the Santa Fe Trail became a heavily-traveled commercial freighting route to New Mexico and the gold fields of Colorado. It remained in use until 1880, when the railroad came to Santa Fe.

_Quote_: At last all are fairly launched upon the broad prairie -- the miseries of preparation are over -- the thousand anxieties occasioned by wearisome consultations and delays are felt no more. The charioteer, as he smacks his whip, feels a bounding elasticity of soul within him, which he finds it impossible to restrain; -- even the mules prick up their ears with a peculiarly conceited air, as if in anticipation of that change of scene which will presently follow. Harmony and good feeling prevail everywhere. The hilarious song, the bon mot and the witty repartee, go round in quick succession; and before people have had leisure to take cognizance of the fact, the lively village of Independence, with its multitude of associations, is already lost to the eye. [Gregg, Josiah]

Images:

![Santa Fe - The End of The Trail](Image)

Links:


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**Route of Col. Cookes Division**

1841

Gregg’s route does not quite match the description Kendall gives. Two days after separating from the main party, Kendall writes of reaching “a vast and yawning chasm, or canon, as the Mexicans would call it, some two or three hundred yards across, and probably eight hundred feet in depth!” He later describes the canyon as running north and south, and finds a crossing at the southern end. A more probable route for Cooke’s division is across the northeastern corner of the Llano Estacado, where the escarpment is, indeed deep and precipitous.

Kendall and some merchants broke off from the main party, and were arrested in advance of the others. They had already sent notice back to McLeod to come, and were unable to reach Col Cooke to let him know of the ambush Armijo had waiting. [Kendall, George Wilkins]

_Quote_: However impolitic it may be considered to divide a command, in this instance such a course could not be avoided. We were completely lost, and without power of moving forward; our provisions, which had for weeks been scanty, were now almost entirely exhausted; the men were enfeebled by long marches, with only poor beef enough each day to support nature; and in addition we were surrounded by a large and powerful tribe of well-mounted Indians, scouring our vicinity, and always on the look-out to pick off any small party that might be sent out to hunt, or for other purposes. All these reasons considered, it will at once be seen that but two courses offered: one, to destroy the wagons, and to retreat hastily towards Texas; the other, to divide the command, and send one party forward with orders not to return until the settlements were reached. I will not say the wiser course was adopted; but in answer to any one who may blame the leaders of the expedition for dividing the command, I would remark that few men, under the circumstances, would have advised to the contrary....

The party detailed by General McLeod to march in advance, was placed under the command of Captain Sutton, an excellent officer. It consisted of eighty seven officers and privates, with merchants, travellers, and servants enough to swell the number to ninety-nine. Among the officers were Captain Lewis, and Lieutenants Lubbock, Munson, Brown, and Seavy, the latter acting as adjutant; the civilians were Colonel Cooke, Dr. Brenham, Major Howard, Messrs. Van Ness, Fitzgerald, Frank Combs, and myself. We were all well armed and mounted
on the best horses in camp, and deemed ourselves able to cut our way through any party of Indians that may dare to attack us. [Kendall, George Wilkins]

**Route of the Texan Santa Fe Expedition 1841**

1841

*Quote:* Texas claims, as I have just stated, the Rio Grande as her western boundary; yet, so isolated were Santa Fé, and such of the settled portions of New Mexico as were situated on the eastern side of that stream, that the new republic had never been able to exercise jurisdiction over a people really within her limits.

The time had now arrived, so thought the rulers of Texas, when rule should be exercised over the length and breadth of her domain—when the citizens of her furthest borders should be brought into the common fold—and with the full belief in their readiness and willingness for the movement, the Texan Santa Fe Expedition was originated.

On its arrival at the destined point, should the inhabitants really manifest a disposition to declare their full allegiance to Texas, the flag of the single-star Republic would have been raised on the Government House at Santa Fe; but if not, the Texan commissioners were merely to make such arrangements with the authorities as would best tend to the opening of a trade, and then retire. [Kendall, George Wilkins]

**United States/ Mexican Border**

1821-1846

While Gregg’s map includes a careful outline of the “Indian Territory,” Missouri, and Arkansas, he avoids drawing international boundaries. Crossing the Arkansas River at the Caches generally meant you had left the United States, but with the annexation of Texas the year before, the issue was still unresolved, and as Colonel Cooke noted, the boundary unsurveyed.

*Quote:* (30 June 1843) Gentlemen, your party is in the United States; the line has not been surveyed and marked, but the common judgment agrees that it strikes the river near the Caches, which you know is above this; some think it will strike as high as Chouteau’s island, sixty miles above the Caches. Now the best authorities on national law agree that no power, in its warfare against another, has the right to enter a neutral’s territory, there to lie in wait for its enemy, or there to refresh himself, afterward to sally out to attack his force, or his citizens, or his property; and it is the right of the neutral in such cases to disarm the intruders and send them where they please, through or out of their territory.

—Colonel Philip St. George Cooke, to Colonel Jacob Snively, leader of the second “Texan Santa Fe Expedition.” [Kansas State Historical Society]

**Links:**

Full Text of Adams-Onís Treaty, designating the international boundary --
http://www.tamu.edu/ccbn/dewitt/adamonis.htm

**About this Map**

Josiah Gregg: Map of the Indian Territory, Northern Texas and New Mexico, Showing the Great Western Prairies: 1844

Josiah Gregg was a trader on the Santa Fe Trail from 1831 to 1840 and based his famous and popular The Commerce of the Prairies on those experiences. The book included extensive descriptions of New Mexico’s geography, geology, and culture. Gregg also practiced law and medicine and was an experienced amateur botanist whose contribution is remembered in the specific names of several native plants including Catclaw Acacia, Night-Blooming Cereus, and Autumn Sage. Gregg’s Map of the Indian territory, Northern Texas and New Mexico, Showing the Great Western Prairies focuses on the trails, rivers and settlements from Independence to Santa Fe.

In addition to the Santa Fe Oregon Trails, Gregg shows the routes taken by himself in 1839 and 1840, the Texas-Santa Fe Expedition in 1841, Pike in 1806, Long in 1820, and Boone in 1843. Gregg also shows many of the resident tribes and distinguished prairie versus timber terrain in map tints.

Gregg later served as a newspaper correspondent during the Mexican War, participated in the 1849 Gold Rush, and finally perished while leading an emergency winter expedition from an isolated mining camp. Scale
TIMELINE: SHIFTING ALLEGIANCES

1800

In 1800, Napoleon signed the secret Treaty of Idefonso with Spain, stipulating that France should provide Spain with a kingdom if Spain would return Louisiana to France. Napoleon's plan for dominating North America collapsed when the revolt in the French colony of Saint-Domingue succeeded, forcing French troops to return defeated to France. As Napoleon's New World empire disintegrated, the loss of Haiti made Louisiana unnecessary.

Nov 1801

Philip Nolan, a surveyor who worked for Louisiana Trader James Wilkinson, and (who had established trade into Texas and had a wife & child in San Antonio de Bexos) left Louisiana to invade Texas with 30 countrymen, was killed en route by Spanish forces under Pedro de Nava. Nolan is sometimes credited with being the first to map Texas for the American frontiersmen, but his map has never been found. Nonetheless, his observations were passed on to General James Wilkinson, who used them to produce his map of the Texas-Louisiana frontier in 1804.

1803

On November 30, 1803, Spain's representatives officially transferred Louisiana to France. Although the French representative was instructed to transfer Louisiana to the United States the next day, twenty days actually separated the transfers, during which time Laussat became governor of Louisiana and created a new town council. During this time he is issued secret instructions in which France lays claim to the Rio Grande from the mouth (Rio de las Palmas on the Gulf) to the 30th parallel. "The line of demarcation stops after reaching this point... the farther we go northward, the more undecided is the boundary."

This becomes the basis for the Texian claim to eastern New Mexico.

On December 20, 1803, the French officially gave lower Louisiana to the United States. The United States took formal possession of the full territory of Louisiana, although its boundaries were vaguely defined, in St. Louis three months later, when France handed over the rights to upper Louisiana.

1804

Jean Baptiste La Lande stole a wagon team and expatriated to New Mexico, becoming the first American to move there.

1805

Admiral Lord Nelson defeats the Spanish navy at Trafalgar, precipitating the end of Spanish military force.

James Pursley arrives in New Mexico trying to drum up trade with the Plains tribes, and stays in Santa Fe as a carpenter.

1806

Expedition headed by General Wilkinson and Lieutenant Zebulon Pike travels west with secret instructions to scout out the northern Spanish territories. Dr. John Robinson joins the expedition at the last minute, but becomes a valued member of the party.

1807

Robinson meets Don Nemesio Salcedo, Captain General of Internal Provinces.

Salcedo refuses his attempt to defect.

1812

Robinson meets with Secretary of State James Monroe, who is concerned that filibustering activity might provoke war with Spain; appoints Robinson to the post of envoy to Nemesio Salcedo.

Robinson goes from Natchitoches through Texas, meeting Bernardo Gutierrez de Lara and Augustus Magee. He also meets with Salcedo, who suspects him once again of spying, and refuses to enter negotiations.

1813

Robinson publishes inflammatory epistles in favor of Mexican revolution (see Liberty Showering Her Blessings), is dismissed by the State department.
Texas declares independence in April.
Royal forces reclaim it in September.
King Joseph Bonaparte (Napoleon's brother) flees Wellington, Ferdinand VII returns to the throne.

1814

Robinson disputes with Toledo about leadership of the revolutionary force.
Moves to New Orleans, offers support to Governor Claiborne, is refused, takes a post in the militia, in a hospital near New Orleans

1815

Robinson sails for Veracruz to help the revolution. He writes for support to President Madison, including a copy of the new Mexican constitution, and remains with the Republican Army for 18 months (through the end of 1816).

1816

Robinson retires from his commission as Brigadier General in the Mexican Revolutionary Army.

1817

Robinson condemned by Spanish envoy Onís, engages in verbal battle in papers, settles in Natchez.

1819

John Quincy Adams, President Monroe's Secretary of State, negotiates a treaty with Luis de Onís to define the boundary of Texas (the Adams-Onís Treaty Line). Under the Florida Treaty, Spain cedes Florida and Texas west to Sabine River.

1821

Texas becomes a province of Mexico following the revolution.
Mexico combines Texas & Coahuila, opens immigration to large numbers of Americans into Texas.
William Becknell takes wagons across what will become the Santa Fe Trail.

1822

Regular route established along Santa Fe Trail "led directly to the San Miguel by way of the Cimarron River instead of following the Arkansas to the mountains direct to San Miguel instead of by way of Taos."

(Chittenden)

Senator Thomas Hart Benton of Missouri petitions the Senate, to make the Santa Fe Trail a permanent road "to draw from the bosom of the wilderness an immense wealth which now must be left to grow and perish where it grows or be gathered by the citizens of some other government to the great loss of Missouri."
Commissioners mark out a road from Missouri to the Mexican boundary. Sibley surveys a new, longer road.

1824

Mexican constitution establishes Texas and Coahuila as sister states, as with New Mexico and Chihuahua.

1835-1836

Texans revolt against Mexico, and fight for independence, claiming all land to the Rio Grande.
Texas rebels capture General Santa Anna at the Battle of San Jacinto, and win a surrender with the Treaty of Velasco, which stipulates that the "limits of Texas would not extend past the Rio Grande." However, Mexico never ratifies this treaty.

1837

United States grants formal recognition to the Republic of Texas.
New Mexicans overthrow centralist governor Albino Perez, Manuel Armijo rises to power in 1838.
The government offers large land grants to both native citizens and to American merchants such as St. Vrain, Maxwell, and Mirabeau.

1841

Texas expedition led by Brigadier General Hugh McLeod, and accompanied by journalist George Wilkins Kendall, travels across the Llano Estacado to ask New Mexicans to join Texas in independence or to open trade. Governor Armijo has the Texans captured, brutally mistreated, and forced to march in chains to Mexico City, where they remained imprisoned for several years.
1843
Texas sends two raiding parties to New Mexico in retribution for the mistreatment of the Texas-Santa Fe Expedition.

Taos gets closed as a port of entry.

1844
Question of Texas central to United States presidential election, and popular support of annexation sweeps James K. Polk into office.

1845
Annexation of Texas; formally admitted as a state December 29, 1845.
State constitution supports Texas' claims to all lands extending to the Rio Grande.

1846
Polk declares war with Mexico, and General Zachary Taylor invades Mexico along the Rio Grande in Texas.
United States forces led by General Stephen Kearny seize New Mexico, and Governor Armijo is persuaded to surrender without a battle.
Colonel Alexander Doniphan writes the code for governing the Territory of New Mexico.
New Mexico is designated the Ninth Military Department of the United States.

1847
Rebels in Taos lead an uprising against the American government, and kill Governor Charles Bent.

1848
Mexico signs the Treaty of Guadalupe Hidalgo, which cedes lands in California, Nevada, Utah, Colorado, Arizona, and New Mexico to the United States. The boundary of New Mexico is described in relation to Disturnell's map, which showed erroneous distances.
1848 Fort Bliss established.

1849
The Department of Interior established. Interior would manage most of the lands in New Mexico for some time to come.

1850
The Texas boundary compromise required Texas to release claims to lands in eastern New Mexico, in exchange for a settlement of debts. As part of the Compromise of 1850, New Mexico was finally admitted as a territory, with the issue of slavery to be decided by New Mexicans.

1851-1853
Fort Bliss abandoned for Fort Fillmore

1852-1860
Cantonment Burgwin established to control Taos rebels. The fort was decommissioned in 1860 and the soldiers moved to Fort Garland or Fort Union.

1852 Boundary Survey
1st international boundary commission established in accordance with the Treaty of Guadalupe-Hidalgo.
This survey runs into difficulties establishing the boundary line, and the Americans realize that the line as surveyed does not give them a transcontinental railway route.

1853
Gadsden Purchase from Mexico expands New Mexico territory.

1854
Fort Bliss moved to Magoffinsville.
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