Josiah Gregg was one of the first Americans to paint a comprehensive picture both of the details of trading to Mexico on the Santa Fe Trail, and of the exotic natural history, customs, and cultures of New Mexico. He traded between 1831-1840, and in 1844 published *Commerce of the Prairies*, including this map.
2: Rabbit Ear Mounds

1821-1844

*Quote:* (05 July 1838) The next day's march brought us in front of the Rabbit-Ear Mounds, which might now be seen at a distance of eight or ten miles south of us, and which before the present track was established, served as a guide to travellers. The first caravan of wagons that crossed these plains, passed on the south side of these mounds, having abandoned our present route at the 'Cold Spring,' where we encamped on the night of the 1st of July. Although the route we were travelling swerved somewhat too much to the north, that pursued by the early caravans as stated above, made still a greater circuit to the south, and was by far the most inconvenient.

As we were proceeding on our march, we observed a horseman approaching, who excited at first considerable curiosity. His picturesque costume, and peculiarity of deportment, however, soon showed him to be a Mexican Cibolero or buffalo-hunter. These hardy devotees of the chase usually wear leathern trousers and jackets, and flat straw hats; while, swung upon the shoulder of each hangs his carcase or quiver of bow and arrows. The long handle of their lance being set in a case, and suspended by the side with a strap from the pommel of the saddle, leaves the point waving high over the head, with a tassel of gay parti-colored stuffs dangling at the tip of the scabbard. Their fusil, if they happen to have one, is suspended in like manner at the other side, with a stopper in the muzzle fantastically tasselled.

The Cibolero saluted us with demonstrations of joy; nor were we less delighted at meeting with him; for we were now able to obtain information from Santa Fe, whence no news had been received since the return of the caravan the preceding fall. Traders and idlers, with equal curiosity, clustered around the new visitor; every one who could speak a word of Spanish having some question to ask: "What prospects?" -- "How are goods?" -- "What news from the South?" while the more experienced traders interested themselves chiefly to ascertain the condition of the custom-house, and who were the present revenue officers; for unpropitious changes sometimes occur during the absence of the caravans. [Gregg, Josiah]

Images:

![A cibolero, or buffalo hunter, drawn from an image in Santa Cruz de la Cañada.](image)

3: Santa Fe

1831-1840

*Quote:* A few miles before reaching the city, the road again emerges into an open plain. Ascending a table ridge, we spied in an extended valley to the northwest, occasional groups of trees, skirted with verdant corn and wheat fields, with here and there a square blocklike protuberance reared in the midst. A little further, and just ahead of us to the north, irregular clusters of the same opened to our view. "Oh, we are approaching the suburbs!" I thought; on perceiving the cornfields, and what I supposed to be brick-kilns scattered in every direction. These and other observations of the same nature becoming audible, a friend at my elbow said, "It is true those are heaps of unburnt bricks, nevertheless they are houses -- this is the city of SANTA FE." [Gregg, Josiah]

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 genizaro 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*

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**Images:**

[House in Santa Fe](#)

[San Miguel church, the oldest in America](#)

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**Links:**


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![🔥 4: La Cañada](#)

1831-1844

The revolution of 1837-1838 came to a head here at Santa Cruz de la Cañada. While Gregg (and fellow American George Kendall) believed the revolution had been aided andabetted by former governor Manuel Armijo, many New Mexicans suspected the hand of Texas, and some New Mexicans even suspected the traders themselves, although Gregg claims to have furnished the government with supplies for countering the rebellion. The government forces clashed with the rebels on August 1, 1837. By August 9 or 10, Jose Gonzalez, a rebel leader from Taos Pueblo, took possession of Santa Fe. Manuel Armijo gathered troops from the Rio Abajo, and marched on Santa Fe, driving out the rebels and reclaiming the governorship. The rebels again gathered in La Cañada in January of the following year, and this time met defeat at the hands of reinforcements sent from Vera Cruz.

*Quote:* The immediate cause of the present outbreak in the north, however, had its origin among the Hispano-Mexican population. This grew chiefly out of the change of the federal government to that of Centralismo in 1835. A new governor, Col. Albino Perez, was then sent from the city of Mexico, to take charge of this isolated department; which was not very agreeable to the ‘sovereign people,’ as they had previously been ruled chiefly by native governors. Yet while the new form of government was a novelty and did not affect the pecuniary interests of the people, it was acquiesced in; but it was now found necessary for the support of the new organization, to introduce a system of direct taxation, with which the people were wholly unacquainted; and they would sooner have paid a doblon through a tariff than a real in this way. Yet, although the conspiracy had been brewing for some time, no indications of violence were demonstrated until, on account of some misdemeanor, an alcalde was imprisoned by the Prefecto of the northern district. His honor of the staff was immediately liberated by a mob; an occurrence which seemed as a watchword for a general insurrection.

These new movements took place about the beginning of August, 1837, and an immense rabble was soon gathered at La Canada (a town some twenty-five miles to the north of Santa Fe), among whom were to be found the principal warriors of all the Northern Pueblos. Governor Perez issued orders to the alcaldes for the assembling of the militia; but all that could be collected together was about a hundred and fifty men, including the warriors of the Pueblo of Santo Domingo. With this inadequate force, the Governor made an attempt to march from the capital, but was soon surprised by the insurgents who lay in ambush near La Canada; when his own men fled to the enemy, leaving him and about twenty-five trusty friends to make their escape in the best way they could. Knowing that they would not be safe in Santa Fe, the refugees pursued their flight southward, but were soon overtaken by the exasperated Pueblos; when the Governor was chased back to the suburbs of the city, and savagely put to death. His body was then stripped and shockingly mangled: his head
was carried as a trophy to the camp of the insurgents, who made a foot-ball of it among themselves. I had left the city the day before this sad catastrophe took place, and beheld the Indians scouring the fields in pursuit of their victims, though I was yet ignorant of their barbarous designs. I saw them surround a house and drag from it the secretary of state, Jesus Maria Alarid. He and some other principal characters who had also taken refuge among the ranchos were soon afterwards stripped and scourged, and finally pierced through and through with lances, a mode of assassination styled in the vernacular of the country, a lant zadas.

Don Santiago Abreu, formerly governor, and decidedly the most famed character of N. Mexico, was butchered in a still more barbarous manner. They cut off his hands, pulled out his eyes and tongue, and otherwise mutilated his body, taunting him all the while with the crimes he was accused of, by shaking the shorn members in his face. Thus perished nearly a dozen of the most conspicuous men of the obnoxious party, whose bodies lay for several days exposed to the beasts and birds of prey. [Gregg, Josiah]

*Quote:* It appeared that, when the army arrived within view of the insurgent force [the rebels in Santa Cruz de la Cañada], Armijo evinced the greatest perturbation. In fact, he was upon the point of retiring without venturing an attack, when Captain Muñoz, of the Vera Cruz dragoons, exclaimed, "What's to be done, General Armijo? If your Excellency will but permit me, I will oust that rabble in an instant with my little company alone." Armijo having given his consent, the gallant captain rushed upon the insurgents, who yielded at once, and fled precipitately -- suffering a loss of about a dozen men, among whom was the deposed Governor Gonzalez, who, having been caught in the town after the skirmish had ended, was instantly shot, without the least form of trial. [Gregg, Josiah]

**Overview:** Santa Cruz de la Cañada

The Santa Cruz River valley was the site of over thirty prehistoric settlements, and at the time of Oñate's entrada, was still populated with Tewa-speaking Pueblos, as he noted by calling it "La Cañada de los Teguas." A few Hispanic settlers moved into the valley they called "La Cañada," but fled to Santa Fe during the Revolt of 1680.

After the Reconquest, the Spanish found that Tano-speaking Pueblos from San Lazaro and San Cristobal had populated this valley, and Governor de Vargas began a campaign to resettle them around Chimayo, prompting a second revolt, in 1696. Vargas crushed the rebellion, and the remaining Pueblos fled to Hopi, becoming the Hopi-Tewa.

Vargas then resettled the valley with Spanish settlers, and designated a villa-- one of only three in colonial New Mexico-- La Villa Nueva de Santa Cruz de Españoles Mexicanos del Rey Nuestro Señor Don Carlos Segundo (The New Villa of Santa Cruz of Mexican Spaniards under the King Our Lord Carlos II).

In 1779, Governor de Anza required the settlers to cluster their homes around a plaza for security, and the plaza still partially exists today. By 1790, over 7000 Spanish residents filled the valley.

Santa Cruz de la Cañada has been at the heart of other conflicts, including an 1847 battle between the rebels who killed Governor Bent and troops under Colonel Sterling Price.

The church remains today as a fine example of colonial architecture, boasting stunning examples of 17th and 18th century folk art.

**Images:**

![Old Church and Shrine of Santa Cruz](http://www.newmexicohistory.org/filedetails_docs.php?fileID=504)

**Links:**
**Office of the State Historian: Santa Cruz de la Cañada** --
http://www.newmexicohistory.org/filedetails_docs.php?fileID=504

5: Pueblo of Taos
1831-1844

Quote: Though this was their most usual style of architecture, there still exists a Pueblo of Taos, composed, for the most part, of but two edifices of very singular structure -- one on each side of a creek and formerly communicating by a bridge. The base-story is a mass of near four hundred feet long, a hundred and fifty wide, and divided into numerous apartments, upon which other tiers of rooms are built, one above another, drawn in by regular grades, forming a pyramidal pile of fifty or sixty feet high, and comprising some six or eight stories. The outer rooms only seem to be used for dwellings, and are lighted by little windows in the sides, but are entered through trapdoors in the azoteas or roofs. Most of the inner apartments are employed as granaries and store-rooms, but a spacious hall in the centre of the mass, known as the estufa, is reserved for their secret councils. These two buildings afford habitations, as is said, for over six hundred souls. There is likewise an edifice in the Pueblo of Picuris of the same class, and some of those of Moqui are also said to be similar. [Gregg, Josiah]

Overview: Taos Pueblo

Taos Pueblo, a Tiwa-speaking pueblo, was probably constructed between 1000-1450 AD.

The mission church of San Gerónimo, originally built in 1619, was originally destroyed during the Pueblo Revolt of 1680. The Franciscans rebuilt it to see it destroyed again during the Mexican American War, and finally rebuilt in its current form in 1850.

09 January 1969:

Quote: [New Mexico] Senator [Clinton] Anderson has been against the ruling issues [giving full title for the Blue Lake area to the Taos] And these are Senator Anderson's reasons for this...

"If Taos demand land other than [word omitted], that would be discriminated in favor of religious groups. Without challenging the sincerity of Taos Indians' religious beliefs, it is inconceivable that it is conceivable that the religious importance they place on the land they diminish in succeeding generations if this occurred to the Indians, a scarcely populated group, will own a large area of land, preserved with continued population growth indicate that the public good is better served than ownership of this land is returned to the United States. There is evidence that not all pueblo residents gives the same importance to the religious beliefs and practices, it is inconceivable that some would consider economic and social developments more important than the values of their traditional religious beliefs and with the [word omitted] to receive the land title.

In other words, there are some of us that run around saying I would rather get the money than get back the Blue Lake area and the land isn't that valuable. So... If we have someone like this, we should first point out the dangers involved in this.

First of all our government structure is built upon religion, our livelihood is religion, our stem of life is religion, and when religion is lost then the government structure fails, the people will leave... and when the people leave.... without Indians there won't be tourists... and without tourists there won't be state revenue, and without state revenue we will all suffer. The state of New Mexico depends on tourist trade and... from the standpoint of preservation I would think that these Senators and those that are concerned with our state's government would consider that strongly in their favor.

--anonymous informant, Taos Pueblo; discussing arguments for and against giving the Taos people title to their sacred place of origin, held by the Forest Service. Interviewer: Patricia Gregory. [University of New Mexico, Department of History]

Images:

[Image of Taos Pueblo]

Links:
Taos Pueblo website -- http://taospueblo.com
6: Ojo Caliente

1831-1844

*Quote:* There are several warm springs (ojos calientes), whose waters are generally sulphurous, and considered as highly efficacious in the cure of rheumatisms and other chronic diseases. Some are bold springs, and of a very agreeable temperature for bathing; but there is one in the west of the province, which does not flow very freely, but merely escapes through the crevices of the rocks, yet it is hot enough to cook any article of food. It is a curious phenomenon, that, within a few paces of it, as in the case of the hot springs of Arkansas, there is another spring perfectly cold. [Gregg, Josiah]

**Overview:** Ojo Caliente

The healing waters of Ojo Caliente have long been known, but its precarious position on New Mexico's northern frontier prevented Ojo Caliente from achieving a stable population all throughout the 18th century. The area was resettled in 1769, then within a decade, governors were looking to repopulate it, even threatening former residents with fines and jail unless they returned, which most refused to do.

A merchant named Antonio Joseph bought the deeds from the heirs of the 1793 grant and got the grant confirmed and patented in 1894.

Today the site of the Ojo Caliente land grant offers visitors pools and spa facilities built around the hot springs, a hotel, and restaurant.

**Images:**

![Ojo Caliente](image)

**Links:**

Visitor Information for Ojo Caliente -- http://ojocalientesprings.com/

7: Abiquiu

*Quote:* Placers of gold have also been discovered in the mountains of Abiquiu, Taos and elsewhere, which have been worked to some extent. In truth as some of the natives have justly remarked New Mexico is almost one continuous placer; traces of gold being discoverable over nearly the whole surface of the country. [Gregg, Josiah]

**Overview:** Abiquiu

Today's village is built upon the prehistoric pueblo of Avéshu, abandoned in the 16th century for Santa Clara and Ohkay Owingue (San Juan). By 1744, the twenty families living in the area founded Santa Rosa de Lima de Abiquiú just south of the present village, but had to be abandoned within a few years due to Ute and Comanche raiding.

In an effort to resettle, Governor Tomás Vélez Capuchín awarded a land grant to thirty-four genízaro (Christianized Indians and mestizo) families, probably from around Santa Fe or Santa Cruz de la Cañada. He called it San Tomas de Abiquiú, but the residents continued to honor Santa Rosa de Lima.

After Governor de Anza made peace with the Comanche, Abiquiú became one of the larger villages in New
Mexico, and enjoyed a short heyday as the last bastion of civilization for travelers on the Old Spanish Trail to California.

Today, Abiquiu is probably most known for being home to artist Georgia O'Keeffe, who lived at nearby Ghost Ranch from 1949 until her death in 1986.

*Quote:* My only regret about dying is not being able to see this beautiful country anymore, unless the Indians are right and my spirit will walk here long after I am gone...

--Georgia O'Keeffe

**Images:**

![Adobe houses in a village](image)

**Links:**

[Abiquiu Community Portal](http://www.digitalabiquiu.com)

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### 8: Placer or Gold Mine

*Quote:* The only successful mines known in New Mexico at the present day, are those of gold, the most important one of which is that originally incorporated as El Real de Dolores, but generally known by the significant name of El Placer. This mine lies in a low detached spur of mountains, at a distance of twenty seven miles south of the capital....

The winter season is generally preferred by the miners, for the facilities it affords of supplying the gold-washers with water in the immediate neighborhood of their operations; for the great scarcity of water about the mining regions is a very serious obstacle at other seasons to successful enterprise. Water in winter is obtained by melting a quantity of snow thrown into a sink, with heated stones. Those employed as washers are very frequently the wives and children of the miners. A round wooden bowl called batea, about eighteen inches in diameter, is the washing vessel, which they fill with the earth, and then immerse it in the pool, and stir it with their hands; by which operation the loose dirt floats off; and the gold settles to the bottom.

In this manner they continue till nothing remains in the bottom of the batea but a little heavy black sand mixed with a few grains of gold the value of which (to the trayful) varies from one to twelve cents, and sometimes, in very rich soils, to twenty-five or more. Some attempts have been made to wash with machinery, but as yet without success; partly owing to the scarcity of water, but as much perhaps to a lack of perseverance, and to the arbitrary restrictions imposed upon foreigners who, after all, are the only persons that have ever attempted any improvements of the kind. [Gregg, Josiah]

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### Overview: Cerrillos

The area of Cerrillos was dominated in the prehistoric period by the Tanoan pueblos of the Galisteo Basin, particularly San Marcos, credited by Oñate for mining turquoise in the Cerrillos hills. During the colonial period, and through to the present, mining activity in the hills has focused more on gold extraction. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]

*Quote:* Los Cerrillos, N. Mex., Jan. 7, 1882. This mining camp 20 miles south of Santa Fe became a full-fledged town last week in an unusual series of firsts. In Cerrillos' first election Tuesday, Mr. D. D. Harkness and Mr. Bud St. Clair were elected justice of the peace and constable respectively.

Fifty men completed a temporary railroad siding Thursday. The completion of Cerrillos' first permanent home
and the birth of its first baby caused great excitement Monday. The first wedding in town took place Wednesday...

--Jane C. Sanchez, Santa Fe County Open Space and Trails

Images:

Los Cerrillos mining district, Ruelina camp and shaft

Links:
Video: Cerrillos Then and Now (National Scenic Byways Program) -- http://www.youtube.com/watch?v=hUAmqC4bZoQ

9: San Felipe Pueblo

1844

Quote: Some of these villages were built upon rocky eminences deemed almost inaccessible: witness for instance the ruins of the ancient Pueblo of San Felipe, which may be seen towering upon the very verge of a precipice several hundred feet high, whose base is washed by the swift current of the Rio del Norte. [Gregg, Josiah]

Overview: San Felipe Pueblo

San Felipe is a Keres-speaking pueblo. Although it evidently moved at some point, San Felipe has remained an important pueblo throughout the colonial, Mexican, and U.S. periods.

Whether San Felipe was located on the east bank or atop a mesa on the west bank, as it has been described over the centuries, the paraje would have been adjacent to the east bank of the river alongside the Camino Real.

Trade with the pueblo would have occurred on either side of the river. Notwithstanding the location of the paraje, lodging in the pueblo during the colonial period was common.

San Felipe has endured more change than some pueblos, thanks to its location. Recently, the railroad and the interstate have come barreling through San Felipe. The pueblo operates numerous businesses near I-25, while the pueblo itself is located farther west. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]

Quote: I was living up from, just outside southeast, yeah, southeast of [word omitted] on the other side of 85 there. We were in this canyon here and we used to have some sheep and all, dad used to have some sheep and I was living up there... Well at that time I have, I don't know just how many sheep we had. I know that we didn't have very much, I think just about 30-40 sheep. That is as much as we had...

Well, I don't know if I am correct, maybe about '41 or '42....now...it was before that maybe around '39, cause I was a little boy at that time too...

Q: There weren't any fence separating the grazing land from the railroad tracks?
A: Yeah, there was a fence around it but he, the big dog that over that land, and then coming back from the reservation there, to get them into the corral... the big dog that come around and start chasing these sheep and I was too small to turn them back and so we just ran straight into the railroad track and the train went by... and kind of killed all those sheeps... and we lost all of that things....

Q: What did your father do after all the sheep were killed?
A: And then he start farming and trying to get things for us, get back on our feet again... and we start raising
some chickens to get some eggs and all that... and so it was end of the summer when we were working on the farm,... and my daddy was farming and he planted corn and wheat and when the winter comes we would go in and sell those back into grocery stuff and that is what my dad did... the time of my life...

Q: So your entire income came from when your father was farming and the time that you were shepherding?
A: Right...

Q: The train killed all the sheep didn’t it.
A: Yeah.

---Anonymous informant at San Felipe. Interviewer: Martin Murphy [University of New Mexico, Department of History]

Images:

San Felipe Pueblo with Santa Ana Mesa in the background

Links:
San Felipe Pueblo: Indian Pueblo Cultural Center --
http://www.indianpueblo.org/19pueblos/sanfelipe.html

10: Algodones

1844

Quote: The following anecdote affords another illustration of Armijo’s summary mode of dealing with Americans. In the fall of 1840 a gross outrage was committed upon a physician from Massachusetts (said to be a gentleman of unexceptionable deportment), who was travelling through the country for his health. He had loaned nine hundred dollars to a person of the name of Tayon, who afterwards borrowed the same amount of another foreigner and repaid this debt. The doctor then left for the South, where he intended to pass the winter, being afflicted with a pulmonary disease. But the individual who had lent Tayon the money, being informed that he was insolvent, applied to Gov. Armijo for an order to compel the doctor to return, expecting thereby to make him reimburse the money. The order overtook him at the village of Algodones, near forty miles from Santa Fe, where he was at once arrested by the alcalde, and detained some time, ignorant even of the offence for which he was doing penance.

In the meantime, the American Consul at Santa Fe, having been informed of what had taken place, procured a counter-order from the governor for the release of the prisoner. When the alcalde of Algodones received this document, he determined at once that so extraordinary an act of justice should cost the foreigner some trifle. Accordingly, another order was forged on the spot, commanding that he should be taken to the capital? yet a ‘gentle hint’ was given, that his liberty might be purchased by the payment of two hundred dollars. Being in a land of strangers, among whom he had but little hope of receiving fair play, the doctor resolved to pay the amount demanded, and fly to Chihuahua, where he would at least be safe from Armijo’s clutches. Having been informed, however, of the fraud practised by the alcalde, before he had proceeded far on his journey, he returned and made an attempt to bring the delinquent officer to justice, but altogether without success. [Gregg, Josiah]

Overview: Algodones

According to oral history, the twenty-one families who received the grant of San Antonio de Las Huertas settled both Las Huertas (Placitas) and Algodones, which they bought from San Felipe Pueblo. (see the link to the Office of the State Historian).

When the American Army of the West, headed by Colonel Doniphan, headed down the Chihuahua Trail (the old Camino Real) to Mexico, they noted that “the usual road” passed through Algodones. Today, Algodones remains a small agricultural village. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]
11: Zia

1844

Quote: The following year Governor Otermin was superseded by Don Diego de Vargas Zapata, who commenced the work of reconquering the country.

This war [between the Pueblos and the Spanish] lasted for ten years. In 1688, Don Pedro Petrir de Cruzate entered the province and reduced the Pueblo of Zia, which had been famous for its brave and obstinate resistance. In this attack more than six hundred Indians of both sexes were slain, and a large number made prisoners. Among the latter was a warrior named Ojeda, celebrated for valor and vivacity, who spoke good Spanish. This Indian gave a graphic account of all that had transpired since the insurrection.

He said that the Spaniards, and especially the priests, had been everywhere assassinated in the most barbarous manner; and particularly alluded to the murder of the curate of Zia, whose fate had been singularly cruel. It appears that on the night of the outbreak, the unsuspecting padre being asleep in the convent, the Indians hauled him out, and having stripped him naked, mounted him upon a hog. Then lighting torches, they carried him in that state through the village, and several times around the church and cemetery, scourging him all the while most unmercifully! Yet, not even contented with this, they placed the weak old man upon all-fours, and mounting upon his back by turns, spurred him through the streets, lashing him without cessation till he expired! [Gregg, Josiah]

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 subsistence 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, 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:

![View north over south plaza of Zia Pueblo, New Mexico, shows Native Americans sitting on sacred rocks, a Christian cross, and adobe houses.](http://www.indianpueblo.org/19pueblos/zia.html)

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

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12: Pueblo of Jemez

1844

*Quote:* The numerous tribes that inhabited the highlands between Rio del Norte and Pecos, as those of Pecos, Cienega, Galisteo, etc., were known anciently as Tagnos, but these are now all extinct; yet their language is said to be spoken by those of Jemez and others of that section.

Several of these Pueblos have been converted into Mexican villages, of which that of Pecos is perhaps the most remarkable instance. What with the massacres of the second conquest, and the inroads of the Comanches, they gradually dwindled away, till they found themselves reduced to about a dozen, comprising all ages and sexes; and it was only a few years ago that they abandoned the home of their fathers and joined the Pueblo of Jemez. [Gregg, Josiah]

**Overview:** Jemez Pueblo

Jemez (from Ha'mish or Hae'mish, the Keresan name of the pueblo- Bandelier). A village on the north bank of the Jemez River, about 20 miles northwest of Bernalillo, New Mexico.

According to tradition the Jemez had their origin in the North, at a lagoon called Uabunatota (apparently identical with the shipapulima and Cibobe of other pueblo tribes), whence they slowly drifted into the valleys of
the upper tributaries of the Rio Jemez---the Guadalupe and San Diego---where they resided in a number of villages, and finally into the sandy valley of the Jemez proper, which they now occupy, their habitat being bounded on the south by the range of the west division of the Rio Grande. The Keresan tribes---the Sia and Santa Ana.

Castañeda, the chronicler of Coronado's experience of 1541, speaks of 7 pueblos of the Jemez tribe in addition to 3 others in the province of Aguas Calientes, identified by Simpson with the Jemez Hot Springs region.

Espejo in 1583 also mentions that 7 villages were occupied by the Jemez, while in 1598 Oñate heard of 11 but saw only 8.

...the Jemez were induced to abandon their pueblos one by one, until about the year 1622 they became consolidated into the two settlements of Gyusiwa and probably Astialakwa, mainly through the efforts of Fray Martin de Arvide. These pueblos are supposed to have been the seats of the missions of San Diego and San Joseph, respectively, and both contained chapels probably from 1618.

Astialakwa was permanently abandoned prior to the Pueblo Revolt of 1680, but in the meantime another pueblo (probably Potoqua) seems to have been established, which became the mission of San Juan de los Jemez.

About the middle of the 17th century the Jemez conspired with the Navajo against the Spaniards, but the outbreak plotted was repressed by the hanging of 29 of the Jemez....

When Vargas came in 1692 the Jemez were found on the mesa in a large pueblo, but they were induced to descend and to promise the Spaniards their support. The Jemez, however, failed to keep their word, but waged war during 1693 and 1694 against their Keresan neighbors on account of their fidelity to the Spaniards....In July 1694, he [Vargas] again went to Jemez with 120 Spaniards and some allies from Santa Ana and Sia. The mesa was stormed, and after a desperate engagement, in which 84 natives were killed, the pueblo was captured. In the month following, Vargas (after destroying this village, another on a mesa some distance below, and one built by their Santo Domingo allies 3 leagues north) returned to Santa Fe with 361 prisoners and a large quantity of stores.

From this time on, the only then existing pueblo of the Jemez reoccupied was San Diego, or Gyusiwa, which was inhabited until 1696, when the second revolt occurred, the Indians killing their missionary and again fleeing to the mesas... but in June of the year mentioned they were repulsed by a small detachment of Spaniards...

The defeated Jemez this time fled to the Navaho country, where they remained several years, finally returning to their former home and constructing the present village, called by them Walatoa, "Village of the Bear."

In 1728, 108 of the inhabitants died of pestilence. In 1782 Jemez was made a visita of the mission of Sia. [Hodge, Frederick Webb]

07 October 1971:

Quote: During the expansion of the American frontier the Indian was always in the way... they moved him out of the way, transported him away from his natural home ground... and on the way they made him forced him to forget his culture, he lost his language and his culture and what little he had left he practiced it, maybe wherever he was moved to... and so they don't have all of what they had originally and just about every Indian nation had a conflict with the American government one way or another, everybody had it. They lost, all of them lost a good bit of their land except the pueblos.

We never had any conflict with the American government because we were first under the care of the Spanish government and then the Mexican government and then after the Mexican American War the Guadalupe Hidalgo Treaty made it possible or kept the American government from doing what they did to other Indian tribes.

See, Guadalupe Hidalgo Treaty granted that we lived as we always have. The American Government does not interfere with us... and because of our relationship with the Spanish for so long since 1600... more or less, let's say, peacefully.... although there were some problems before 1680... after the revolt or after 1692 and very possibly, let's say, 1700... there was relatively peace and little more understanding between the pueblos and the Spanish... which again led to the pueblo peoples' displeasure of the Navajos or Apaches.... or even the Kiowa and Comanche because those were nomadic Indian who raided the pueblos who the pueblos were then forced to be in alliance with the Spanish. Therefore, the Spanish begin to live with the pueblos very closely as far as the, getting equal voting rights... and everything about the pueblos and the Spanish was equal... a bill was passed at one time denying Indians to buy liquor but that bill said, but not the pueblo Indians that live among us, because they were equal to the Spanish.

And we were not considered Indians until 1912... pueblos because we had lived with the Spanish people called that, Barbarios... barbarians... and we were, pueblos, Indios de los Pueblos... Indians of the Towns. Therefore, you know our living styles were closer together... in fact it is proved that these two groups developed... you know, this is what we have today, native food, what most people call "mexican food," which is a combination of pueblo and Spanish.

....What we say also is that we benefitted by Spain losing some of their early battles you know, in Europe...
because during all the English Spanish wars, you know they were so, all their attention was there and they more or less neglected the colonies out here and that was our good luck because we almost converted the Spanish colonies to the pueblo life.

But this is the system that we both have you know when Mexico took over... you know... New Mexico life I guess you can call it... and Mexico took over after the Spanish government was unable to do much in this area... and Mexican government took over and they didn't do any more than take administrative control.. and things were status quo and I don't think they have brought about any improvements and I don't think that they took anything away either.

But these are things that was in favor of the pueblos the fact that Spain was involved in their wars in Europe,..and we were able to , you know, adjust our lives to live with the Spanish.

--Joe Sando, Jemez. Margaret Szasz, interviewer. [University of New Mexico, Department of History]
notorious Dimasio Salezar, instantly rode up, and addressed us as amigos, or friends, with the greatest apparent cordiality. [Kendall, George Wilkins]

**First Wagon Route to Santa Fe**

1821

While out on a trading and trapping expedition, Captain Becknell got word that New Mexico was no longer under Spain's rule, and closed to foreign trade, but was now a part of independent Mexico. He turned his party to Santa Fe, sold his goods for a tidy sum, and returned to the U.S., where his enthusiastic reports lured many more Americans to the Santa Fe trade.

Later travelers, as Gregg noted, tended to go north of Rabbit Ear Mounds, and from there into Las Vegas.

*Quote:* During the same year, Captain Becknell, of Missouri, with four trusty companions, went out to Santa Fe by the far western prairie route. This intrepid little band started from the vicinity of Franklin, with the original purpose of trading with the Iatan or Comanche Indians; but having fallen in accidentally with a party of Mexican rangers, when near the Mountains, they were easily prevailed upon to accompany them to the new emporium, where, notwithstanding the trifling amount of merchandise they were possessed of, they realized a very handsome profit. The fact is, that up to this date New Mexico had derived all her supplies from the Internal Provinces by the way of Vera Cruz; but at such exorbitant rates, that common calicoes, and even bleached and brown domestic goods, sold as high as two and three dollars per vara (or Spanish yard of thirty-three inches). Becknell returned to the United States alone the succeeding winter, leaving the rest of his company at Santa Fe. [Gregg, Josiah]

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**Images:**

Driving oxen in a wagon train

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**Links:**


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**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:

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Links:
National Park Service: Santa Fe National Historic Trail -- http://www.nps.gov/safe/

Route of Col. Cookes Division
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
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 1:3,600,000.

TIMELINE: SHIFTING ALLEGIANCES

1800

In 1800, Napoleon signed the secret Treaty of Ildefonso 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 Onis, 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 Onis to define the boundary of Texas (the Adams-Onis 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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