The writings of Pedro Castañeda, who accompanied Don Francisco Vásquez de Coronado to New Mexico in 1540-1542, comprise the bulk of what we know of this expedition. This Spanish-born father of eight wrote his observations on the journey.

Coronado led his 250 horsemen, 70 foot soldiers, 300 native allies, and over a thousand servants and dependents from Culiacan, on the Gulf of California across the mountains and into the desert in search of the glorious cities of gold he had heard described by guide Fray Marcos de Niza. Discouraged by the reality of the adobe pueblos, Coronado sent a small force to the west, where progress to the sea was blocked by the Grand Canyon. The Spanish forces wintered at Kuaua Pueblo (present day Coronado State Monument), then set off to find Quivira in the plains. The army travelled the trackless prairie as far as present day Kansas, saw and hunted bison, met the Wichita, and finally returned to New Spain “very sad and very weary, completely worn out and shame-faced.” [Castañeda, Pedro Reyes]

Images:
2: Tiguas

1540

Quote: Meanwhile the general had sent Don Garcia Lopez de Cardenas to Tiguex with men to get lodgings ready for the army, which had arrived from Señora about this time, before taking them there for the winter; and when Hernando de Alvarado reached Tiguex, on his way back from Cicuye, he found Don Garcia Lopez de Cardenas there, and so there was no need for him to go farther. As it was necessary that the natives should give the Spaniards lodging places, the people in one village had to abandon it and go to others belonging to their friends, and they took with them nothing but themselves and the clothes they had on....

It has been related how the general reached Tiguex, where he found Don Garcia Lopez de Cardenas and Hernando de Alvarado, and how he sent the latter back to Cicuye, where he took the Captain Whiskers and the governor of the village, who was an old man, prisoners. The people of Tiguex did not feel well about this seizure. In addition to this, the general wished to obtain some clothing to divide among his soldiers, and for this purpose he summoned one of the chief Indians of Tiguex, with whom he had already had much intercourse and with whom he was on good terms, who was called Juan Aleman by our men, after a Juan gentleman who lived in Mexico, whom he was said to resemble.

The general told him that he must furnish about three hundred or more pieces of cloth, which he needed to give his people. He said that he was not able to do this, but that it pertained to the governors; and that besides this, they would have to consult together and divide it among the villages, and that it was necessary to make the demand of each town separately.

The general did this, and ordered certain of the gentlemen who were with him to go and make the demand; and as there were twelve villages, some of them went on one side of the river and some on the other. As they were in very great need, they did not give the natives a chance to consult about it, but when they came to a village they demanded what they had to give, so that they could proceed at once. Thus these people could do nothing except take off their own cloaks, and give them to make up the number demanded of them. And some of the soldiers who were in these parties, when the collectors gave them some blankets or cloaks which were not such as they wanted, if they saw any Indian with a better one on, they exchanged with him without ado, not stopping to find out the rank of the man they were stripping, which caused not a little hard feeling.

Besides what I have just said, one whom I will not name, out of regard for him, left the village where the camp was and went to another village about a league distant, and seeing a pretty woman there he called her husband down to hold his horse by the bridle while he went up; and as the village was entered by the upper story, the Indian supposed he was going to some other part of it. While he was there the Indian heard some slight noise, and then the Spaniard came down, took his horse, and went away. The Indian went up and learned that he had violated, or tried to violate, his wife, and so he came with the important men of the town to complain that a man had violated his wife, and he told how it happened. When the general made all the soldiers and the persons who were with him come together, the Indian did not recognize the man, either because he had changed his clothes or for whatever other reason there may have been, but he said that he could tell the horse, because he had held his bridle, and so he was taken to the stables, and found the horse, and said that the master of the horse must be the man. He denied doing it, seeing that he had not been recognized, and it may be that the Indian was mistaken in the horse; anyway, he went off without getting any satisfaction.

The next day one of the Indians, who was guarding the horses of the army, came running in, saying that a companion of his had been killed, and that the Indians of the country were driving off the horses toward their villages. The Spaniards tried to collect the horses again, but many were lost, besides seven of the general's mules. The next day Don Garcia Lopez de Cardenas went to see the villages and talk with the natives. He found the villages closed by palisades and a great noise inside, the horses being chased as in a bull fight and shot with arrows. They were all ready for fighting. Nothing could be done, because they would not come down on to the plain and the villages are so strong that the Spaniards could not dislodge them. The general then ordered Don Garcia Lopez de Cardenas to go and surround one village with all the rest of the force. This village was the one where the greatest injury had been done and where the affair with the Indian woman
Several captains who had gone on in advance with the general, Juan de Saldivar and Barrionuevo and Diego Lopez and Melgosa, took the Indians so much by surprise that they gained the upper story, with great danger, for they wounded many of our men from within the houses. Our men were on top of the houses in great danger for a day and a night and part of the next day, and they made some good shots with their crossbows and muskets. The horsemen on the plain with many of the Indian allies from New Spain smoked them out from the cellars [probably their kivas] into which they had broken, so that they begged for peace. Pablo de Melgosa and Diego Lopez, the alderman from Seville, were left on the roof and answered the Indians with the same signs they were making for peace, which was to make a cross. They then put down their arms and received pardon.

They were taken to the tent of Don Garcia, who, according to what he said, did not know about the peace and thought that they had given themselves up of their own accord because they had been conquered. As he had been ordered by the general not to take them alive, but to make an example of them so that the other natives would fear the Spaniards, he ordered 200 stakes to be prepared at once to burn them alive. Nobody told him about the peace that had been granted them, for the soldiers knew as little as he, and those who should have told him about it remained silent, not thinking that it was any of their business. Then when the enemies saw that the Spaniards were binding them and beginning to roast them, about a hundred men who were in the tent began to struggle and defend themselves with what there was there and with the stakes they could seize. Our men who were on foot attacked the tent on all sides, so that there was great confusion around it, and then the horsemen chased those who escaped.

As the country was level, not a man of them remained alive, unless it was some who remained hidden in the village and escaped that night to spread throughout the country the news that the strangers did not respect the peace they had made, which afterward proved a great misfortune. [Castañeda, Pedro Reyes]

Overview: Sandia Pueblo

Sandia pueblo was deserted after the Pueblo Revolt of 1680. The earliest known reference to that name is 1611. The Spanish resettled the pueblo in the middle of the eighteenth century, bringing back Puebloans who had been living with the Hopi. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]

Images:

Sandia Mountains, the Rio Grande near Bernalillo, foreground, ruins of Tur-jui-al

3: Vacapa

1539

Quote: I then came to a fair-sized settlement that they called Vacapa, where they made me a great reception and gave me much food, of which they had an abundance because their land is irrigated. ...

I sent Indian messengers by three routes to the sea, charging them to bring me people from the coast and from some of thos island, that I might inform myself of them. On another route I sent Estévan de Dorantes, the black, whom I instructed to follow to the north for fifty or sixty leagues, to see if by that route he would be able to learn of any great thing such as we sought; and I agreed with him that if he received any information of a rich, peopled land, that was something great, he should not go farther, but that he return in person or send me Indians with this signal, which we arranged: that if the thing was of moderate importance, he send me a white cross the size of a hand; if it was something great he send me one of two hands, and if it was something bigger and better than New Spain, he send me a large cross.

And so the said Estévan, the black, departed from me on Passion Sunday after dinner, while I stayed on in this settlement which, as I say, is called Vacapa. And after four days there came messengers from Estévan with a very large cross, of the height of a man, and they told me on the part of Estévan that I should at once depart and follow him, because he had reached people who gave him information of the greatest thing in the world;
and that he had found Indians who had been there, of whom he was sending me one.

This Indian told me so many wonderful things of the land that I forebore to credit him until I should have seen them or have more information of the place. He told me that it was thirty jornadas from the place where he had left Estévan to the first city of that country, which city he said was called Cibola. [de Niza, Fray Marcos]

4: Marata

Quote: He said that to the southeast is a kingdom that they call Marata, which used to have very many large settlements; that all have these houses of stone and stories, and that those towns were and still are at war with the lord of the seven cities, through which war this kingdom of Marata is greatly reduced in numbers, but still is on top and continues the war with the others. [de Niza, Fray Marcos]

Quote: The kingdom of Marata can not be found, nor do these Indians know anything about it. [Castañeda, Pedro Reyes]

Overview: Zuñi Pueblo

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

Espejo describes the “Zuñi province” as Mazaque, Quaquuma, Aquico, Alona, Quaquina, and Cana.” Hodge identifies the indigenous names as “Mátsaki, K'iákima, Hálona, Kwákina, Hákikuh, 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 thought that if we don't see each other on this earth, we would see each other up yonder, but he is come this morning, and I was glad to see him. I didn't look for anyone to come this morning. So, I was glad to see him and talk with him and now I am going to tell about my life, what I done in my young days. In 1900 I went to school in Albuquerque, New Mexico and I went to school for three years and I come back home and I didn't know, I don't talk very good English. I don't talk very good English yet, but I can understand more than that time. Only think that I learn how to talk was working among the white folks around here and some other places, and so only, think I done in my young days was breaking horses, riding wild horses and things like that and I been out in the country most of the time, I never live much in Zuni.....

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

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

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

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

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

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

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

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

Q: Put that right over the heated rock, that rock is usually sandstone?
A: Yeah, and then they smooth it on the top so that this paper bread won't stick on the rock. They... after they finish it then they polish it with different kind of stuff, and it gets slick just like a glass and then when it gets hot, then you just put that on there and it don't stick on there, it just cooks up and dries up on a rock, and roll it up and ready to eat, and that is 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 dig 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 feet 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]
5: Granada

1540

{Quote:} It now remains for me to tell about this city and kingdom and province, of which the Father Provincial gave Your Lordship an account. In brief, I can assure you that in reality he has not told the truth in a single thing that he said, but everything is the reverse of what he said, except the name of the city and the large stone houses. For, although they are not decorated with turquoises, nor made of lime nor of good bricks, nevertheless they are very good houses, with three and four and five stories, where there are very good apartments and good rooms with corridors, and some very good rooms under ground and paved, which are made for winter, and are something like a sort of stove (estufa).

The ladders which they have for their houses are all movable and portable, which are taken up and placed wherever they please. They are made of two pieces of wood, with rounds like ours. The Seven Cities are seven little villages, all having the kind of houses I have described. They are all within a radius of 5 leagues. They are all called the kingdom of Cevola, and each has its own name and no single one is called Cevola, but all together are called Cevola.

This one which I have called a city I have named Granada, partly because it has some similarity to it, as well as out of regard for Your Lordship. In this place where I am now lodged there are perhaps 200 houses, all surrounded by a wall, and it seems to me that with the other houses, which are not so surrounded, there might be altogether 500 families.

There is another town near by, which is one of the seven, but somewhat larger than this, and another of the same size as this, and the other four are somewhat smaller. I send them all to Your Lordship, painted with the route. The skin on which the painting is made was found here with other skins. The people of the towns seem to me to be of ordinary size and intelligent, although I do not think that they have the judgment and intelligence which they ought to have to build these houses in the way in which they have, for most of them are entirely naked except the covering of their privy parts, and they have painted mantles like the one which I send to Your Lordship. [Castañeda, Pedro Reyes]

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

Images:

[Granada, Andalusia, Spain]
[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

6: Totonteac

1539-1540

Quote: And he also told me that, to the southeast, is a kingdom that they call Totonteac, which he said is the
biggest in the world and with the most people and riches; and that they dress in clothing of that from which is
made this that I wear [woolens], and other more delicate material which they pull from the animals that
previously had been described to me; and that the people had much culture and were different from those
that I thus far have seen. [de Niza, Fray Marcos]

Quote: These Indians [the Zuni] say that the kingdom of Totouteac, which the father provincial praised so
much, saying that it was something marvelous, and of such a very great size, and that cloth was made there,
is a hot lake, on the edge of which there are five or six houses. There used to be some others, but these have
been destroyed by war. [Castañeda, Pedro Reyes]

Overview: Hopi

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

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

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

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

Images:

Three Native American (Hopi) women pose outdoors, they wear belted mantas and shawls; one holds a bundle over her shoulder, one wears a headband, and one wears her hear in side whorls. Possibly Walpi Pueblo, Arizona.

Links:
Hopi Cultural Preservation Office -- http://www.nau.edu/~hcpo-p/

7: Terlichichimechi

1540-1542

When Gutierrez made this map, he was clearly referring to de Guzman's account of claiming the land of today's north-central Mexico west to the Pacific, and considering Terlichichimechi as a region, rather than a people, as Coronado seems to indicate.

While Coronado described the Chichimecis as "Teyas," Comanches more than Teyas were responsible for the abandonment of the Galisteo pueblos. Hodge speculates that the Teyas were a common name for all the Caddoan tribes of the southern plains who were allied against the Apache. He writes that the Spanish were under the impression that the Texas (Teyas) were a large kingdom (Terlichichimechi), from the mystical visions of Mother Maria de Agreda, and from the garbled accounts of wandering natives. [Hodge, Frederick Webb]

Quote: Writ from Mechuacan to your Majestie (after I had written from Mexico) that I went thence with one hundred and fiftie horsemen, and as many footemen well armed, and with twelve small Peeces of artillery, and 7000 or 8000 Indians our friends, and all necessaries for the discovery and conquest of the Countrey from the Terlichichimechi which continue with New Spaine. --Nuño de Guzman, Relacion to Charles the Fifth Emperor [Hakluyt, Richard]

Quote: All that I was able to find out about them [the ruined pueblos in the Galisteo Basin] was that, sixteen years before, some people called Teyas, come to this country in great numbers and had destroyed these villages. They had besieged Cicuye but had not been able to capture it, because it was strong, and when they left the region, they had made peace with the whole country. It seems as if they must have been a powerful people, and that they must have had engines to knock down the villages. The only thing they could tell about the direction these people came from was by pointing toward the north. They usually call these people Teyas or brave men, just as the Mexicans say chichimecas or braves, for the Teyas whom the army saw were brave.

These knew the people in the settlements, and were friendly with them, and they (the Teyas of the plains) went there to spend the winter under the wings of the settlements. The inhabitants do not dare to let them come inside, because they can not trust them. Although they are received as friends, and trade with them, they do not stay in the villages over night, but outside under the wings. The villages are guarded by sentinels with trumpets, who call to one another just as in the fortresses of Spain. [Castañeda, Pedro Reyes]
Overview: Comanche

The Comanche were important in New Mexico's history, although their range extended far past today's state borders. Trade with the buffalo-rich Comanche was critical to the New Mexican colonies, and so they tolerated the raiding, although several settlements on the eastern fringe of the state ended up depopulated because of the pressure of Comanche raiding.

In 1787, Governor deAnza secured some decades of peace with the Comanche after his defeat of Comanche chief Cuerno Verde. That cleared the way for the Arapaho and the Cheyenne to move onto the plains and trade peacefully with the Spanish comancheros and ciboleros riding out of Santa Fe and Taos.

One of the southern tribes of the Shoshonean stock, and the only one of that group living entirely on the plains. Their language and traditions show that they are a comparatively recent offshoot from the Shoshoni of Wyoming, both tribes speaking practically the same dialect and, until very recently, keeping up constant and friendly communication. Within the traditiotional period the 2 tribes lived adjacent to each other in southern Wyoming, since which time the Shoshoni have been beaten back into the mountains by the Sioux and other prairie tribes, while the Comanche have been driven steadily southward by the same pressure....

The Kiowa say that when they themselves moved southward from the Black-hills region, the Arkansas was the northern boundary of the Comanche.

In 1719 the Comanche are mentioned under their Siouan name of Padouca as living in what now is western Kansas.... At that time, they roamed all over the country about the heads of the Arkansas, Red, Trinity, and Brazos rivers, in Colorado, Kansas, Oklahoma, and Texas. For nearly 2 centuries they were at war with the Spaniards of Mexico and extended their raids far down into Durango. They were friendly to the Americans generally, but became bitter enemies of the Texans, by whom they were dispossessed of their best hunting grounds, and carried on a relentless war against them for nearly 40 years.

...By the treaty of Medicine Lodge in 1867 [they] agreed to go on their assigned reservation between Washita and Red rivers, southwest Oklahoma; but it was not until after the last outbreak of the southern prairie tribes in 1874-75 that they and their allies, the Kiowa and Apache, finally settled on it....

The Comanche were nomad buffalo hunters, constantly on the move, cultivating little form the ground, and living in skin tips. They were long noted as the finest horsemen of the plains and bore a reputation for dash and courage. [Hodge, Frederick Webb]

05 March 1968:

Quote: (Aunt Sarah is going to tell us the story that her father told her about killing his first buffalo. He was about 15 or 16 when this happened in eastern part of Texas Panhandle).

He said, when they were going on buffalo hunt they chose four of them to go along, same age. So they said, "You watch very close." Now you just stand there and watch. We going run." And says, "Then you see how this first one done." So this man went running over there and he missed his buffalo. And he told those boys to come along.

They rushed over there and my father - he said he had selected one that was - looked like was nice big one - so he rushed up there and after while he got his arrows out and make a good aim that he was taught to hit the buffalo right on the lower part of the ribs. And he shot and his arrow went through and he said the buffalo topple over and fell on this arrow and broke it. So he was talking about his arrow and the man that was teaching them told him, "Never mind about your arrow. You killed the buffalo. That's the first buffalo you kill."

So, when there was, course somebody to get the buffalo skin and bring it home. So he came home. And when he got home why all the Indians would see a person bring something - a deer or buffalo, what not, then they would all go over there and get a piece of that meat. So, when they got it why, somebody came along and says, "you got your first buffalo." And he said they had their drum. They were all ready to dance because it was his first buffalo. And they had a big dance about him killing a buffalo - his first one to kill.

So that was his lesson. You cannot say that only white people teach you something. The Indians teach them what to do - how be a warrior, how to kill a buffalo, how to be a horseman, and how to do this and that, everything. So they have gone to school that way. There was always one man to teach them what they could do.

And the same way with girls....The girls were taught to cook and they were taught to sew something and they were trained to tan hides and put up teepees and pack on the travois, to sew shoes - moccasins they called them - and learn lot of things that a woman could do. and the could go to the creek and bring their wood on their back - lota things that we learned to do was just like going to school. So we are just as human as anybody that could be taught. So, anyway, that's all the things the Indians do is what they learn from old people. We are a race of people that as God made us and we are here to live the way we like to live on the prairie. But the white man got us and put us in houses and we learned to do what ever they tell us to do. Lota things like sewing and cookin' and learning how to write. And my wishes are that all my children learn the white way because they are going to live with the white people. But the old Indian ways are gone. I am an old lady and I will live my life the way I want it because I am almost through with this world.

--Sarah Pohocsucut, age 72. Comanche from Lawton, OK. Bob Miller, interviewer. [Oklahoma Western History Collection]
8: Coana

1630

Quote: The next day I came to Coama, and many of them knew me not, seeing me clad in other apparel, but the old man which was there as soone as he knew me leapt into the water, saying unto me, Sir, lo here is the man which you left with me, which came forth very joyfull & pleasant declaring unto me the great courtesies which that people had shewed him, saying that they had stroven together who should have him to his house, and that it was incredible to thinke what care they had at the rising of the Sunne to hold up their hands and kneele before the Crosse. I gave them of my seedes, and thanked them hartily for the good entertainement which they had shewed my man, and they besought me that I would leave him with them, which I granted them untill my return, and he stayed among them very willingly.

--Fernando Alarcon, Relation of the Navigation and Discovery made by the order of the Right Honorable Lord Don Antonio de Mendoza, Viceroy of New Spain [Hakluyt, Richard]

Overview: Coama

An Indian settlement of which Alarcon learned from natives of the Gulf of California region, and described as being in the vicinity of Cibola (Zuñi), but which was afterward found by him on his voyage up the Rio Colorado, or Buena Guia. See Alarcon (1540) in Hakluyt, Voy. III, 514, 1600; Coana in Ternaux-Compans, Voy, IX, 326, 1838.

...Coanopa visited Father Kino while he was among the Quigyuma and are mentioned by him in connection with the Yuma and other tribes. Possibly the Cocopa. [Hodge, Frederick Webb]
Quitoles, and in front of them, inland, the Chauauares. These are joined by the Maliacones and the Cuitchalchulches and others called Susolas and Comos, ahead on the coast are the Camolas, and further on those whom we call the people of the figs. All those people have homes and villages and speak different languages. Among them is a language wherein they call men mira aca, arraca, and dogs xo.

In this whole country they make themselves drunk by a certain smoke for which they give all they have. They also drink something which they extract from leaves of trees, like unto water-oak, toasting them on the fire in a vessel like a low-necked bottle. When the leaves are toasted they fill the vessel with water and hold it over the fire so long until it has thrice boiled; then they pour the liquid into a bowl made of a gourd cut in twain. As soon as there is much foam on it they drink it as hot as they can stand and from the time they take it out of the first vessel until they drink they shout, "Who wants to drink?" When the women hear this they stand still at once, and although they carry a very heavy load do not dare to move. Should one of them stir, she is dishonored and beaten. In a great rage they spill the liquid they have prepared and spit out what they drank, easily and without pain. The reason for this custom, they say, is that when they want to drink that water and the women stir from the spot where they first hear the shouts, an evil substance gets into the liquid that penetrates their bodies, causing them to die before long. All the time the water boils the vessel must be kept covered. Should it be uncovered while a woman comes along they pour it out and do not drink of it. It is yellow and they drink it for three days without partaking of any food, each consuming an arroba and a half every day.

When the women are ill they only seek food for themselves, because nobody else eats of what they bring. During the time I was among them I saw something very repulsive, namely, a man married to another. Such are impotent and womanish beings, who dress like women and perform the office of women, but use the bow and carry big loads. Among these Indians we saw many of them; they are more robust than the other men, taller, and can bear heavy burdens.

Diego Gutierrez: *Americae sive quartae orbis partis nova et exactissima descriptio*: 1562

Diego Gutierrez' 1562 *Americae sive quartae orbis partis nova et exactissima descriptio* (America, or a new fourth part of the world with an exact description) was the earliest scale wall map of the New World and the first to apply the name California.

Mountains and rivers had been added to the interior of the Southwest but none correspond to those probably known to Gutierrez in his role as the Casa de Contratación’s royal cosmographer responsible for maintaining the Padrón Real. The Monte Suaia mountains may refer to the Sandias east of today’s Albuquerque.

Gutierrez showed two major rivers flowing south from the Southwest: the western most is unlabeled but flows past a place labeled Totanteac (identified as Tusayan, the Hopi towns). The second, R. de S. Paulo, may be the Rio Grande, erroneously flowing into the Gulf of California.

Gutierrez includes the Tropics of Cancer, Capricorn, and the Equator as reference latitudes, several royal coats of arms, and six text boxes to establish various facts. These elements indicated that the map was intended to legitimate Spanish claims in the New World after the close of the Habsburg-Valois War. The Spanish and French coats-of-arms appear side-by-side in the embrace of winged Victory symbolizing the 1559 marriage between Phillip II of Spain and Elizabeth of Valois, daughter of France’s Henry II. The upper-center box reads, "This fourth part of the world remained unknown to all geographers until the year 1497, at which time it was discovered by Americus Vespucius serving the King of Castile, whereupon it also obtained a name from the discoverer.

Map authorship appears in the title bar: "Diego Gutierrez, cosmographer at the time of the reign of Phillip II of Spain. Fabricated by Hieronymus Cock."

**TIMELINE: TERRA INCOGNITA**

circa 1150

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

1492

Cristóbal Colón, an Italian on a Spanish-financed expedition, discovers the New World. He travels with two Spanish captains as the captains of the Niña and the Pinta. Martín Alonzo Pinzón sailed as captain of the Pinta, but he was also the co-owner of the Niña and the Pinta. His brother, Vicente Yáñez Pinzon, sailed as captain of the Niña. Vincente Pinzon made additional explorations in South and Central America.

1493

Papal Bull dividing all land in the new world between Portugal and Spain.

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

1500

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

1513

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

1519

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

1528

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

1528-1536

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

1539

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

1540-1542

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

1540

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

1542

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

1548
Zacatecas founded.
1562
Diego Gutiérrez published a map where California appeared for the first time.
1563
Durango founded.
1563-1565
Francisco de Ibarra explored New Mexico.
1565
Captain Pedro Menendez de Aviles established a settlement at St. Augustine, Florida, making it the oldest European city in the U.S.. De Aviles also explored the coastline of North America as far north as St. Helena Island, South Carolina, and had forts built along the coast for protection.
1565-1580
Mines open in Santa Barbara, San Bartolome, Parral. The rich mines of northern Mexico drove demand for both workers and food, both of which New Mexico supplied for centuries.
1573
Council of the Indies Code is established for regulating new domains. New laws require:
- discoveries were to be made with "Peace and Mercy"
- no injuring native peoples
- only the King or his representative can authorize expeditions
- Spanish governments can't aid one tribe over another
1581
Francisco Sanchez Chamuscado and Fray Agustin Rodriguez enter the pueblo province, which they call San Felipe, leading 9 spanish men and 16 indian servants. They leave 2 priests behind: Juan de Santa Maria gets killed by the Maguas Indians; Fray Francisco López is killed in Puaray (near Bernalillo).
1582-1583
Don Antonio Espejo launches an expedition to rescue the priests, and upon finding that there were no priests left alive to rescue, traveled around New Mexico, from the Galisteo Basin to Jemez, claiming New Mexico for the King.
1589
Luis de Carabajal governor of Nuevo León, gets arrested by the Inquisition, and his Lieutenant Governor, Castaño de Sosa, takes his seat.
1590-1591
Governor de Sosa takes the entire colony on an unauthorized expedition of New Mexico. Troops are sent from Saltillo to arrest de Sosa, who is exiled to the Philippines.
1594-1596
Antonio Gutiérrez de Humaña and Francisco Leyva de Bonilla explore New Mexico and Colorado as far as the Purgatoire River in an unauthorized expedition. While in present-day Kansas, Humaña murdered Bonilla, then all men were killed before they could leave the plans.
1596
Juan de Zaldivar explored the San Luis Valley of Colorado.
1598-1608
Don Juan de Oñate brought the first colony to New Mexico, and explored vast areas of New Mexico, Colorado, and Kansas. He reached the South Sea in 1605, and signed his name at on Inscription Rock, now El Morro National Monument. Farfán explores Arizona on behalf of Oñate and reports the discovery of large pearls and lodes of rich ore.
1598
Juan de Archuleta explored Colorado as far as Kiowa County.
1602
Sebastián Vizcaíno sailed up the coast of California, and named Monterey Bay, San Diego, San Clemente, Catalina, Santa Barbara, Point Conception, Carmel, Monterey, La Paz, and Ano Nuevo. Vizcaíno also tried unsuccessfully to colonize southern California.

1607
First permanent British colony founded by Capt. John Smith at Jamestown, VA.

1610
In Santa Fe, New Mexico, the Spanish built the block long adobe Palace of the Governors.

1630, 1640
Fray Alonso Benavides makes an inspection of the New Mexico missions and the progress in converting the pueblos. He reports several wonders, including the conversion of the Xumanas through the miraculous apparition of Mother Luisa de Carrion.

1641-late 1650s
Smallpox epidemic devastates New Mexico.

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

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

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

1668
Widespread hunger in New Mexico.

1671
Disease, Apache raids.

1675
Senecu destroyed by Apache attack, never resettled.

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

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

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

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

1691-1695
Francisco de Vargas reconquered New Mexico and entered the San Luis Valley.
Father Eusebio Francisco Kino, a Jesuit priest, founded many missions and explored areas the Pimería Alta region of New Spain, including what are now northern Mexico, California, and Arizona. He founded his first mission in what is now Sonora, Mexico, then spent 25 years exploring and mapping the lands along the Rio Grande, the Colorado River, and the Gila River, traveling as far as the headwaters for the Rio Grande and the Gila.

1706

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

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