Fray Juan made good on his word to survey and describe the kingdom of New Mexico. He emphasized both the progress made by the missionary priests and the economy of supporting mission activity in New Mexico. He expresses continuing frustration with converting the Hopi, and describes settling new communities of genízaros, or Christianized Indians, such as Tomé and Valencia. [Menchero, Juan Miguel]

Quote: (1744) Declaration that I, Fray Miguel de Menchero, apostolic preacher-general, calificador [examines books and writings] of the Holy Office of the Inquisition, apostolic notary, ex-custodian of this holy province of El Santo Evangelio, ex-visitorado of the custodia of the province of San Pablo of New Mexico, and its present procurador general, make as such, by virtue of the written permission that was given to me for it by our very reverend father, Fray Manuel Ensizo, lecturer emeritus, calificador of the Holy Office, ex-definidor [member of governing assembly] of the provinces of Yucatán and Dulcismo Nombre de Jesus de Guatemala, father of the province of El Santo Evandelo and minister provincial of it; and, by virtue of a written order issued by the most excellent señor, the Count of Fuenclara, viceroy, governor, and captain-general of this New Spain, though the commission conferred upon the contador general of reales azogues, Don José Sanches Villaseñor, by whom it was delivered to me, that I should make a survey of the vast kingdom of New Mexico-- of its cities, villas, and parochial pueblos, its convents, farms, and ranches, and their missions. As procurador general I shall give a description of those of New Mexico, since their foundations, branches, and progress are under my charge. --Declaración of Fray Miguel de Menchero. Santa Bárbara, May 10, 1744. [Menchero, Juan Miguel]
The Hopi were stubbornly resistant to overtures from New Mexicans, whether representing church or state. Infuriated governors asked in vain for permission to attack, and the priests whom they sent instead to practice gentle conversions mostly came away frustrated, including Menchero himself.

Quote: (1744) In the apostate nation of Moqui there are several abandoned missions, and since the year 1680, when they revolted, missionaries of my charge have been entering. Over a period of more than forty years there have entered successively the religious fathers Fray Francisco Ysrasaval, Fray Antonio Miranda, Fray Antonio Camargo, and Fray Francisco Bravo Larchundi. In the year 1742 they succeeded as I have already related, in reducing four hundred and forty-one [Indians], as appears from the certification which I have presented in an auto concerning the fact that my missionaries have jurisdiction over the said province, and that when they decided to enter in the year 1743 they were prevented by the governor of that kingdom for a reason unknown, as appears from a certification requested by the custodian of the said missions.

--Declaración of Fray Miguel de Menchero. Santa Bárbara, May 10, 1744. [Menchero, Juan Miguel]

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/

3: Mision de Zuñi

1744

Quote: (1744) The mission of Zuñi is about eighty leagues to the west of the capital. It has about one hundred and fifty families, and is the last center of Christian population in this direction. It is administered by two fathers, for because of the distance and the danger that they are in from hostilies the said two fathers are needed for the consolation of the Indians.
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, Aguico, Alona, Quaquina, and Cana.” Hodge identifies the indigenous names as "Mátsaki, K'iákima, Hálona, Kwákina, Háwikuh, and K'iánawa."

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

24 January 1970:

Quote: A: Well this is Tom Idaque, and I want to tell you my life story this morning, while this friend of mine is visiting me, and how I was surprised to see him. I 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 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 the 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 feat around and when they get the heat up good, then all of that truck load or wagon load of corn in there and they covered them up, cover them right tight and the steam will cook them.

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

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

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

Images:

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

1744

Quote: (1744) The mission of Ácoma is thirty-four leagues to the west of the capital. It has one hundred and ten families. It is situated on a high rock, in which they have constructed two cisterns for water, dug out with the pick. A father lives with them and ministers to them and devotes himself to instructing the Indians who come in friendship to this mission.

--Declaración de Fray Miguel de Menchero. Santa Bárbara, May 10, 1744. [Menchero, Juan Miguel]

Overview: Acoma Pueblo

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

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

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

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

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

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

Images:

[Image: Approach to Acoma Pueblo from the south 1880-1890]

Links:
Acoma Sky City Website -- http://skycity.com

5: Mision de Laguna

Quote: (05 April 1748) To His Excellency, Don Joachin Codallos y Rabal:?

Friar Juan Miguel Menchero, Preacher and Delegate Commissary General, by patent from my diocese, present myself before your excellency, according to law, and in themanner most convenient to me in the present petition, and state:
There was one to the east, one to the north, and one to the west, and one to the south. And they all stayed and built in...and they creaked as they climbed this place. At night they would draw this ladder up so no enemy could get to the top. There were windows, holes at probably had mica for window panes and in every direction.

They were worn they creaked as they climbed this place. At night they would draw this ladder up so no enemy could get to the top. There were windows, holes at probably had mica for window panes and in every direction. There was one to the east, one to the north, and one to the west, and one to the south. And they all stayed there at night, those who don't come back to the Old Village at Laguna and then they began their clearing of the land the next day and as they cleared the land they portioned out to themselves what they could clear and this was their own land then.

...And so the settlement began thus. And they stuck to the place and rightfully they might be called the owners of Paguarte, that is what they were called later on, they called them Gastistyze, that mean in the Laguna language that they owned the village that they were inhabitants of, that Gastistyze, of the place.... That means those people who own the village because they stood out those raids and they stayed there in times of danger...

Our name for the Deni [Dine] cause they were raiders, cause they stole, they called them Moshromai-- "the hungry people."... Well this was somewhere along the 1769's and those early settlers naturally claimed the land belonging to them. They had some disputes about the ownership of the land. Some of them said, those early settlers, that their land belonged to them and if any newcomers came, why they weren't welcome. They were jealous of the ones that were there before they told them that they wanted them to come back to Laguna see. All-- all live together you know in a community. But these early ones that went over there were workers and they persisted and they cleared the farms as I said and started planting corn and wheat.

One lady especially stuck to her homestead there, she is mentioned in the history as Rita....that is short for Margarita, Rita. Someone wanted to bring her back to Laguna, she said "no, I am going to stay here." and then even one morning she was milking a cow with a little Navajo boy that had been captured or left here, and was helping her with the farm work. They [the people from Laguna] tried to rope her and drag her back here. She persisted and finally the men who threatened her in this manner let her go and she stayed there.
And to this day her ancestors are there.

--Mrs. Walter K. Marmon, Laguna. Interviewer Crawford Buell. [University of New Mexico, Department of History]

Images:

![Image](Laguna Pueblo, with carretas in foreground.)

6: Rancho Fuenclara

1744

Quote: (1744) New Settlement of Genisaros Indians

This is a new settlement, composed of various nations, who are kept in peace, union, and charity by the special providence of God and the efforts of the missionaries, for experience has shown us that some nations are constantly hostile to others and cannot endure the sight of one another, and perhaps this enmity is a providence of God to prevent them from destroying the few Spaniards and uniting to annihilate the missionary ministers and the Spaniards.

This settlement is an exception, for the Indians are of the various nations that have been taken captive by the Comanche Apaches, a nation so bellicose and so brave that it dominates all those of the interior country, penetrating into it more than a thousand leagues from New Mexico, according to what I was told by an Indian who was among those that came to the sale and ransom of the captives in the year 1731, for the purpose of ransoming a little four year old Indian girl, who was very white and a beautiful as though she had been a Flemish child.

I asked him to what nation he belonged and how far it was from there to his country, and, counting the days, or suns, he counted up to one hundred and ten, which at the rate of ten leagues for each sun, amount to one thousand and one hundred leagues. He said he belonged to the Ponnes [Pawnee?] nation.

They sell people of all these nations to the Spaniards of the kingdom, by whom they are held in servitude, the adults being instructed by the fathers and the children baptized. It sometimes happens that the Indians are not well treated in this servitude, no thought being given to the hardships of their captivity, and still less to the fact that they are neophytes, and should be cared for and treated with kindness. For this reason many desert and become apostates.

Distressed by this, the missionaries informed the governor of it, so that, in a matter of such great importance, he might take the proper measures. Believing the petition to be justified, and carried away by the zeal of his guardianship, in deference to both Majesties he ordered by proclamation throughout the kingdom that all the Indian men and women neophytes who received ill-treatment form their masters should report it to him, so that if the case were proved, he might take the necessary measures.

In fact a number did apply to him, and he assigned to them for their residence and settlement, in the name of His Majesty, a place called Valencia and Cerro de Tomé, thirty leagues distant from the capital to the south, in a beautiful plain bathed by the Río Norte. There are congregated more than forty families in a great union as if they were all of the same nation, all owing to the zeal of the father missionary of Isleta, which is a little more than two leagues form there to the north.

This settlement dates from the year 1740. The people engage in agriculture and are under obligation to go out and explore the country in pursuit of the enemy, which they are doing with great bravery and zeal in their obedience, and under the direction of the said father they are erecting their church without any cost to the royal crown.

--Declaración of Fray Miguel de Menchero. Santa Bárbara, May 10, 1744. [Menchero, Juan Miguel]

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

7: San Agustín de la Isleta

1744

Quote: (1744) The mission of San Agustín de la Isleta is thirty leagues to the south of the capital. It is composed of eighty families and has some ranches which are administered by a father who also administers the new foundation of Genízaros [at Valencia and Tomé]. At this mission some Indians of the apostate nation of Moqui live with Father Fray Carlos Delgado. With them the said father and his companion, Fray Pedro Ignacio de Pino, entered the said province apostolically in the month of September of the year 1742, and reduced to the pale of our holy mother church four hundred and forty-one Indian men and women, whom he brought and divided among the missions to be instructed, according to the orders of his Excellency, the señor viceroy.

Because they had thus capitulated of their own accord, pueblos were assigned to them in those deserts, but when I, the father deponent, represented this to the said most excellent señor, his Excellency did not approve of it. I therefore gave orders to the said fathers to continue their work and to bring them out with all consideration and kind treatment, for these Indians are of a serious temperament, and whatever is undertaken with regard to them must be carried out.

--Declaración of Fray Miguel de Menchero. Santa Bárbara, May 10, 1744. [Menchero, Juan Miguel]

Overview: Isleta Pueblo

Originally established in the 14th century, the Tiwa-speaking pueblo was abandoned during the Pueblo Revolt of 1680. Some Isleta fled with the Spanish, and founded the Tiwa pueblo of Ysleta del Sur, near El Paso. Others relocated to Hopi. The pueblo was resettled, and has incorporated members from Hopi, Laguna, and Acoma. Internal friction caused the satellite settlement of Oraibi.

Most Isleta continue the agricultural traditions of the pueblo. The pueblo also operates a casino and resort with a golf course, and a recreational complex. Visitors enjoy the graceful architecture of St. Augustine Church, originally built in 1612. The Feast of St. Augustine is September 4.

30 November 1968:

Quote: Q: Are there stories that go around the pueblo about what happened, when Otermin and his men-burned the town and stormed Isleta-
A: Well, they burned the church- but I think it was the Isletas themselves that burned the church.

Q: Yeah- why was that?
A: In contrary to what was being dealt out to them.
Q: You mean, because the Spanish were punishing them, they in turn burned the church.

A: The church is burned.... When men went to work on the walls, well, there is a space in between there where it had been burned and they went in and put in more adobes, making the church walls wider...

Q: The last time the church was rebuilt...
A: 1682, I believe.
Q: The one there now?
A: Rebuilt then, yeah it’s there now.
Q: 1683- that would be just right- as far as-

A: The date is on the vega- see, the Indians were using the church as a corral to safeguard the horses, the horses were very valuable.

Q: Did the Isletas join the revolt?
A: No. They did come down from Taos to ask them-
Q: yes, this is the story I heard- that when the Taos and the San Juans came to Isleta to tell them about the idea of the revolt, the Isletas said no. That some of them packed up at that point and went to El Paso.

A: I don't think they went that far. I think they went to sholi- abU. There is another "rooms" about there--about 15 miles east of Belen.
Q: The original documents say there were originally many pueblos in this area, I think about 12 or so, what is the name of this place?
A: abU-- that is the name of it, they call it - soli-inn the maps. But we call it abU.

--RL, Isleta. MES and WLL, interviewers. [University of New Mexico, Department of History]

31 July 1969:
And I said, well how did the Lagunas come? Well, he said- When the Spaniards came in, and the priests came in, then the people had a fight out there, they were fighting each other. They did not want the Indian religion anymore, they just wanted the Christian way, and the old folks wanted to keep the Indian traditions. So then, they were really fighting-- those that had turned to Christianity were going to burn the fetishes and everything-- for this leaders got all of their stuff and sneaked them out at night, just east of Mesita, there is a high place and they hid all of their fetishes there- at night.

They could not get along with the people any more so they decided they were just going to leave-- leave the village, and they came on out, they were followed to see if they were bringing any fetishes or anything, but they had already brought them out-- so they let them go, and on their way they picked them up, where they had hidden them-- they were going to go to Sandia, but it was too far to go so they went to Isleta.

When the leaders down there found out that the mother god was looking for a home-- No, they stayed on the west mesa up there, and some of them went down to ask if they could rest over, 'til they went on their way to Sandia. So, this guy went back again and told them that it was all right for them to come back in... So then, when they realized that the mother God was looking for a place to live, then they said: Well, why don't you settle here-- then they came in.

He said, you know where our house is, our old house, I said "yeah," well the old man who was leader of the medicine men, used to have his things on the north house there, so they took all of the group over there and accepted them with ceremonies. That is how the Laguna came.

--RL, Isleta. On a group of Laguna moving to Isleta around 1880. MES and WLL, interviewers. [University of New Mexico, Department of History]

Images:

Isleta Pueblo, the Rio Grande, and the Manzano Range

Harvest Dance at Isleta Pueblo: William Henry Cobb, ca 1880

Isleta woman making pottery. ca 1890.

Links:
Isleta Pueblo website -- http://isletapueblo.com

8: Ranchos de Atrisco

1744

1744

Menchero states that together with Albuquerque, there are about 100 families on both sides of the Rio Grande del Norte, “who are employed in planting and weaving hose and blankets.” [Menchero, Juan Miguel]

Overview: Atrisco

Atrisco's rich history began in the seventeenth century. The nineteenth century brought more traffic to the west side of the Rio Grande and to Atrisco.

Richard Greenleaf and Joseph Metzgar point to a 1662 attempt by Governor Peñalosa "to found a villa in the midst of the settled region, in a valley called Atrisco" as the earliest evidence for the existence of this settlement. This document went on to call Atrisco "the best site in all New Mexico". Before the 1680 Pueblo revolt this area was well-populated, according to documents cited by Charles Wilson Hackett.

In 1692, Fernando Durán y Chávez, a resident of the area before the 1680 revolt, asked Governor Vargas for a grant to the lands of Atrisco and Vargas assented. In 1701, Durán y Chávez officially petitioned for a grant. Atrisco was resettled in March 1703. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]
In 1967 the Atrisco Land Grant was incorporated into Westland Development Company Inc. which managed approximately 56,000 acres of Atrisco’s land holdings until its acquisition by SunCal Development Company in 2006. This is one of the few remaining Spanish Land Grants still managed in trust for its heirs.

Links:
Atrisco Land Grant Heritage Foundation -- http://suncalnm.com/atrisco%5Fheritage/

9: Mision de Santo Domingo

1744

Quote: (1744) The mission of Santo Domingo is twelve leagues to the south of the capital. It has about forty families of Indians and some ranches. It is on the bank of the Río del Norte, and is administered by a father who lives at the convent of the said mission and instructs the heathen.

--Declaración of Fray Miguel de Menchero. Santa Bárbara, May 10, 1744. [Menchero, Juan Miguel]

Overview: Santo Domingo Pueblo

In the seventeenth century, Santo Domingo, a Keres pueblo, boasted the best convent in New Mexico and was the repository of the Franciscans’ archives. It remains an important pueblo in New Mexico. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]

Images:

Bridge across the Rio Grande at Santo Domingo Pueblo

10: Villa of Albuquerque

1744

Quote: (1744) Both [Albuquerque and Atrisco] together have something more than a hundred families, who are employed in planting and weaving hose and blankets. They are twenty-four leagues from the capital, to the south, on the banks of the Río Grande, and are administered by a father who lives in the convent of the said town.

A settlement in this region where several families were gathered seven years ago and which was named Nuestra Señora de la Concepción, three years later being re-named Gracia Real, or Cañada, is thirty leagues to the south of the capital [six leagues south of Albuquerque]. This foundation is in a beautiful and fertile plain that may be entirely watered by the river. It has about fifty families of Spaniards, who are occupied in planting and are ministered to by the father of the mission of San Agustín de las Isleta. It is called Gracia Real because it was developed in the time of this señor viceroy [Pedro Castro Figueroa y Salazar, Duque de la Conquista, Marques de la Gracia Real, was viceroy of New Spain 1740-1741]; and later they called it Cañada because in the year 1740 ten Frenchmen entered the kingdom by way of the mission of Taos. Because of having traveled on foot in thirty days, with an Indian as a guide, from Cañada, a pueblo of New Franche, to the kingdom of New Mexico, where they settled in this place, they called it Cañada. Eight of the said Frenchmen returned in the same way that they came, but two remained in the kingdom. One practiced his trade as a barber or surgeon, and the other, his companion, for his grace and merit in having instigated the Indians to a new uprising, was ordered by the governor of the kingdom, Don Gasper Domingo de Mendosa, to be hanged, which will serve as a warning.

--Declaración of Fray Miguel de Menchero. Santa Bárbara, May 10, 1744. [Menchero, Juan Miguel]

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

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

Images:

![Albuquerque in 1857, with a view of San Felipe de Neri Church, the plaza, and the Sandia Mountains in the background](image)

Links:
City of Albuquerque website -- http://cabq.gov
Albuquerque Convention and Visitors Bureau -- http://itsatrip.org

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11: Presidio del Paso del Norte

1744

Quote: (1744) The mission of Nuestra Señora de Guadalupe del Paso is one hundred and fifty leagues to the south of the capital. It has forty families of Indians and about one hundred and eighty of Spaniards, who are administered by three fathers. It is garrisoned by a royal presidio of forty soldiers under the command of Captain Don Alonso Victores Rubin de Celis, who is very zealous in the royal service, and one of the fathers has the appointment as royal chaplain, for he frequently goes out on campaigns. This mission is situated half a league from the Río del Norte, and three quarters of a league away ditches have been constructed for irrigating wheat and grapevines, which yield abundantly and produce fruit of good flavor and a rich wine in no way inferior to that of our Spain.

--Declaración of Fray Miguel de Menchero. Santa Bárbara, May 10, 1744. [Menchero, Juan Miguel]

Overview: El Paso

Although the Spanish did not settle the area until the Pueblo Revolt, Oñate noted it as he crossed the Rio Grande, and it gained significance on maps as an important landmark, where the river continues to be crossed to this day.

After fleeing the warring Puebloans, the Spanish built a settlement on the banks of the Rio Grande and waited eleven years for reinforcements. About two years in, Governor Otermín tried to retake the Río Arriba to no avail.

During this period, the priests planted vineyards, which bore fruit that made eventually made El Paso del Norte famed in the region for its fine wines and brandies.

The Piro of the Rio Abajo retreated with the Spanish and together they established three mission churches, active to this day: Mission Ysleta del Sud, Mission Soccoro, and San Elizario Mission.

Quote: In the name of the most Christian king, Don Philip.... I take and seize tenancy and possession, real and actual, civil and natural, one two, three times... and all the times that by right I can and should....without limitations

--Juan de Oñate at El Paso, April 1598
12: Mesa de los Tiguas

1744

Here, in the midst of convincing the Tigua refugees among the Hopi to return, despite the pressure on them to resist the Spanish influence, Menchero permits himself a glorious dream of the conversion of ten thousand Coconinos, placed optimistically at the edge of the Hopi lands, at this imaginary junction of the Gila and the Colorado.

Quote: (30 July 1752) I, Fray Juan Miguel Menchero, delegate commissary of the Very Reverend P. Fr. Commissary General of the Provinces of the Order of our Father St. Francis, and of the Custodias of New Spain, as such, present myself before Your Excellency and state as follows:

Having sent three Indians of this pueblo to the province of the Moquis during the month of February of this year fifty-two, having asked your permission and which you granted to me, letting me know that these Indians wished to go to visit their relatives and to inquire about their willingness to come back to this pueblo and Mission of Sandia, where I have them located; and two of them having returned, except one, bearing the name of Joseph Ya- chica, who remained at the pueblo of Orayebe for want of means and being unable to obtain them [lograr secal] and did not come with his companions; and during the intervening time when he stayed in the aforesaid province he related what I have placed in this report as worthy of mention and for the good which may result for the service of both of their majesties and for the splendor of my Seraphic Order, and for the honor and greater increase of loyalty in the service of Your Excellency.

He says that these barbarous gentiles, on three occasions, put him in the estufa with the intention of killing him in order to force him to give up some horses and cows which his brother left to him, for it is contrary to their common character and a custom accepted in this Kingdom and some other missions, that a son does not inherit from his father, nor relatives from relatives, but the inheritance is left to the strongest, which is contrary to the natural rights of nations. In this controversy the aforesaid Yachica gave up his inheritance in order to save his life, which he secured by the intervention of the Holy Trinity to whose mystery he had recommended himself.

He also says that he crossed the country of the Cosninos, who are distant from the province of the Moquis a little more than thirty leagues; and having remained among them some time and having been honored by them according to their fashion, they gave him to understand that they wished to become Christians and to enroll themselves under the banner of our King and their Natural Master, and for whom, also on this occasion, their cacique and chief captain gave to me a bunch of dates, accompanied with many expressions of love for me and for your Excellency.

I send this bunch of dates to your Excellency for it is a politeness in its significance and I anticipate the many good results which may ensue and I feel certain your Excellency will appreciate it equally with myself, that in your time you could obtain these results, as well as others, for the service of both majesties.

Having asked the said Indian, Yachica, why he had not handed them to me as soon as he came, he answered: Among those who had come at this time to this Mission were many Gentiles who did not accept the Christian religion; lest they would have discovered it before they departed and that this would have worked wrong to those who had decided to remain and become Christians, as well as to those who stayed there; for this reason he had concealed the bunch [of dates] until after they had reached their place. On account of which matter I wish to consult your Excellency, as I do in proper form, as well as in regard to many other matters relative thereto, of which your Excellency will receive information from the said Indian. I omit to mention these in
order not to lengthen this report and in order to furnish your Excellency with other evidence. Therefore, I ask your Excellency that you accept my report and that for my convenience you give me notice of any effect it may have.

Moreover, I certify that having informed myself as to the people who claim to possess the eleven ranchos [settlements], and who comprise the Cosnini) nation, I ascertained that they are over ten thousand souls, which fact I have not cared to omit . . .

--Fray Juan Miguel Menchero [Twitchell, Ralph Emerson]

About this Map

Menchero: Mapa del Reino de Nuevo Mexico : 1745

Fra Juan Miguel Menchero, "Delegate and Missionary and Comissary General of this Holy Custodio of the Conversion of Saint Paul," was active in the administration of New Mexico's missions, in re-establishing missions during the period of resettlement after the Pueblo Revolt, and in attempts to convert the Navajo and the Hopi.

Menchero made at least one visita, and made a tour of the province, on which Don Bernardo Miera y Pacheo accompanied him.

Atlas Citation: [Eidenbach, Peter]
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TIMELINE: LA TIERRA ADENTRO

1696
Don Pedro Rodriguez Cubero becomes governor after De Vargas' term expires.

1699
The Keres who had fled from the pueblos of Cieneguilla, Santo Domingo and Cochiti after the reconquest built a new pueblo on a stream called Cubero. This vast plain in that vicinity is also known as the Cubero Plain and was doubtles so named because of the visit of Cubero at this time; the pueblo was known as San Jose de la Laguna, later Laguna Pueblo.

1700-1701
Hopis from surrounding villages destroy Aguatuvi, a Christianized pueblo.

"In the last days or the year 1700, or in the beginning of 1701, the Moquis of the other pueblos fell upon the unsuspecting village at night. The men were mostly killed, stifled in their estufas, it is said; the women and children were dragged into captivity and the houses were burnt...since that time Ahua-Tuyba has belonged to the class of ruined historic pueblos." (Bandelier)

1703
De Vargas returns, Cubero flees.

1704
De Vargas dies of a sudden illness & is buried in Santa Fe parish church. Don Juan Paez Hurtado becomes interim governor.

1705 Don Francisco Cuervo y Valdez becomes governor, appointed by the viceroy Don Francisco Fernandez de la Cueva Enriquez, Duke of Alburquerque.

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

Governor Cuervo founds San Francisco de Alburquerque with 30 families, resettles Santa Maria de Galisteo (formerly Santa Cruz de Galisteo) with 14 Tanos families from Tesuque, moves some Tehua families to Pojoaque, resettles Villa de La Cañada with 29 families.

Cuervo is ordered to rename Alburquerque to San Felipe de Alburquerque in honor of King Felipe V.

1707
Cuervo is replaced as governor by Don José Chacon Medina Salazar y Villaseñor, Marqués de la Penula, until 1712.

Governor Chacon rebuilt the chapel at San Miguel, which had been sacked in the 1680 uprising.

1712-1715

Governor Chacon is replaced by Don Juan Ignacio Flores Mogollon, who is later indicted of malfeasance while in office, but has by that point disappeared. War with the Navajos, discontent among the pueblos. The Utes & Taos at war.

1715

Captain Félix Martinez appointed by the viceroy to governor, puts Mogollon in jail for two years.

1716

Gov. Martinez brings war against the Moquis, writes on Inscription Rock (El Morro) August 26, 1716.

1717

Martinez unwillingly replaced by Captain Antonio Valverde y Cosio, must be compelled to leave for Mexico City.

1719

Governor Antonio Valverde y Cosio leads a fairly bloody campaign against the Comanches; explores Colorado as far as the Platte River, and explores Kansas. Learns of French/ Pawnee/ Jumano conflict with the Apaches. Ordered by the viceroy to establish a presidio in Quartelejo (Cuartelejo) currently Beaver Creek, Scott County, KS to prevent the French from trading with Comanches.

1720

Pedro de Villasu explored Colorado and Nebraska.

1722

Don Juan Domingo de Bustamante sworn in as governor (acts until 1731). A convention of religious and secular leaders investigates causes of lack of settlements between Alburquerque - Chihuahua, and cites both poverty, and persistent attacks by local tribes; the report recommends starting a presidio at with Socorro 50 soldiers and 200 settlers.

1723

An investigation by the Viceroy reveals illegal trade in New Mexico with the French, in violation of the King's order prohibiting trade with French from Louisiana. Gov. Bustamante mandates trade with Plains tribes only in Taos or Pecos.

1727

French take Cuartelejo (in Kansas, see above).

1730

Bishop of Durango Benito Crespo makes a visita to New Mexico.

1731

Governor Bustamante is tried on charges of illegal trade (trading with the French) found guilty, and made to pay the costs of his trial. Charges brought by Padre José Antonio Guerrero against the governor that the the Indians were forced to work without pay.

Fray Juan Miguel Menchero comes to New Mexico as visitador.

Gervasio Cruzat y Góngora succeeds Bustamante. He founds a mission among the Jicarilla and serves until 1736.

1736

Don Enrique de Olavide y Micheleña takes over as governor, serves until 1739.

1737

Bishop of Durango Martin de Elizacochea makes a visita and carves his name on Inscription Rock.

1739

Don Gaspar Domingo de Mendoza becomes governor and serves until 1743.

Some Frenchmen come from Louisiana and settle in a place called Cañada near Isleta; Louis Marie Colons shot for his crimes, Jean d'Alay becomes a barber in Santa Fe, and marries a New Mexican woman. Tomé founded
by 30 settlers.

1742

After the Rebellion of 1680, Sandia having been burned by the Spaniards, the inhabitants fled to the Hopi country where they built the village of Payupki. In 1742, during the rule of Codallos y Rabal, these refugees were brought back by the frayles Deglado and Pino. Fray Juan Menchero, affirmed that had had been engaged for six years in missionary work with the Indians and had converted more than three hundred and fifty of them, all of whom he had brought from the Hopi province for the purpose of establishing a pueblo at the place called Sandia. When the new pueblo was established six years later, it was given the name of Nuestra Señora de Dolores de San Antonio de Sandia.

1743

Don Joaquin Codallos y Rabal becomes governor, serves until 1747, Colonel Francisco de la Rocha appointed but declines to serve, Rabal continues until 1749.

1746

Don José de Escandón explores and settles Rio Grande with seven detachments of soldiers, establishes towns.

Father Juan M. Menchero founds a short-lived settlement of 400-500 Navajo, at Cebolleta (date is also listed as 1749).

"All went well for a brief time, but in the spring of 1750 there was trouble, which Lieutenant-Governor Bernardo Antonio de Bustamante, with the vice-custodio, Padre Manuel de San Juan Nepomuceno de Trigo, went to investigate. Then the real state of affairs became apparent. Padre Menchero had been liberal with his gifts, and still more so with promises of more; hence his success in bringing Navajós to Cebolleta. But they said they had not received half the gifts promised, and their present padres-- against whom they had no complaint-- were too poor to make any gifts at all." (Bancroft)

1747

Fr. Menchero travels New Mexico as visitador; on his tour he turns west from Jornada del Muerto, as far as the Gila, then north to Acoma. Don Bernardo Miera y Pacheco serves with Menchero. Thirty-three Frenchmen come to Rio de Jicarilla & sell firearms to the Comanches.

1749

Nuestra Señora de Santa Ana de Camargo (modern Camargo, Tamaulipas, west of McAllen, TX) founded at the confluence of Rio San Juan & Rio Grande.

Don Tomás Velez Cachupin takes over as governor, serves until 1754.

Miera y Pacheco maps area around El Paso, down to La Junta del Rios.

1751

Governor Cachupin battles against the Comanches, gets a commendation from the Viceroy.

1755

Villa of Laredo founded.

1757

Don Bernardo Miera y Pacheco would accompany Gov Marín on his official tour of inspection and, at the governor's expense, he would map the entire province. From late June until December 1, 1757, they were in the field. By the end of April 1758, Miera's elaborate map was ready.

1759

Presidio built at Junta de los Rios (Texas).

1760

Governor Cachupin retires, mired in opposition by the Franciscans.

Don Francisco Antonio Marin del Valle succeeds him.

Bishop Tamarón of Durango makes a visita, and laments the state of affairs at the Pueblo missions, particularly that the priests could not speak the native languages and the Puebloans could not speak enough Spanish to understand the doctrinal teachings.

Del Valle succeeded late in the year by Don Manuel Portillo Urrisola who governed until 1762.

1762

Governor Urrisola replaced by Cachupin again.
Cachupin makes search for mines into the Gunnison area of Colorado.

1765

Manuel de Rivera explored along what is now the Old Spanish Trail as far north as Delta, Colorado.

1767

Captain Pedro Fermín de Mendinueta, knight of Santiago succeeds Cachupin as governor. He asks for a presidio in Taos, and establishes a presidio at Robledo, consisting of 30 soldiers from Santa Fe.

1768-1776

Father Francisco Tomás Garcés explored Arizona, California, and the areas surrounding the Gila and Colorado rivers. While exploring the western Grand Canyon, he met the Hopi people and the Havasupai people. From 1768 to 1776, Father Garcés explored with Juan Bautista de Anza and alone with native guides.

1775

Juan Bautista de Anza and Francisco Tomás Garcés explored a route from the presido of Tubac, Arizona, where de Anza was commander, overland to California. De Anza also founded the cities of Los Angeles, San Francisco, and San Jose.

1776-1777

Fathers Silvestre Velez de Escalante and Francisco Dominguez along with 12 other men, form an expedition to attempt a route to Monterey from Santa Fe. They travel into Colorado, discover and name the Dolores River, north to Rangeley CO, then west into Utah, across the Wasatch Mountains through Spanish Fork Canyon, and to Utah Lake. That winter they traveled south as far as Cedar City before returning to Santa Fe, crossing the Colorado River en route. They were the first Europeans in what is now Utah.

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