Quote: (1744) The capital villa of Santa Fé was reëstablished in the year 1682[sic, should be 1692] by the religious and the governor. It is more than six hundred leagues from this court of Mexico, the distance for which his Majesty pays the couriers. It lies toward the north, and is situated on a slope of high land, from which rises a crystalline river full of trout, which although small, are very savory and as good as those of our Spain. This river has its origin in a lake that lies on the summit, or crown, of this land, and its course runs through the said villa, which is located in 37 degrees. It has the same climate as our Spain (that is, in New Castile) and rains at the same times; the spring is mild and the summer extremely hot, so much so that cotton is sown and gathered the same as in tropical lands; it produces in abundance savory melons, watermelons, cucumbers, and all the fruits of the trees of Spain; the autumn is cold and the winter severe with cold, droughts, and snow. It has now about one hundred and twenty-seven Spanish families, among whom its holy title of Santa Fé is preserved and augmented. It has but few Indians because they do not like to live with the Spaniards. The holy sacraments are administered by two fathers religious who assist at the convent and mission that are situated in the said villa. In it live the governor and soldiers of the presidio, who are distributed through the whole kingdom among the inhabitants to defend and safeguard the frontiers.

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

Overview: Santa Fé

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

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

Quote: Every calculation based on experience elsewhere fails in New Mexico...

--Lew Wallace, Governor of Territorial New Mexico, 1878-1881
2: Mision de San Ildefonso

1744

\textit{Quote:} (1744) The missions of San Ildefonso and Santa Clara are ten leagues to the northwest of the capital. There are now more than one hundred families living in the two missions, which are twelve leagues apart. They are administered by a father who lives at the convent of San Ildefonso, and he is instructing them.\textit{\ --Declaración of Fray Miguel de Menchero. Santa Bárbara, May 10, 1744. [Menchero, Juan Miguel]}

Overview: San Ildefonso Pueblo

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

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

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

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

Q: Did the Apaches, do you remember from the stories, do you remember if the Navajos too, did they used to raid the Spanish towns too?
A: I think so, yes.
Q: They just raided everybody?
A: Yes.
Q: Was it the Navajo that came more than the Apache?
A: Yes, I know and old man out there at San Juan, Manuel Quenque, that was wondering about the Navajos raided Santa Clara and then Santa Clara and San Juan got together and went after them. The Pueblos used to
get together.
--T. Sanchez, J.C. Roybal, San Ildefonso elders. Interviewer: Patricia K. Gregory. [University of New Mexico, Department of History]

Images:

San Ildefonso men and women perform the Buffalo Dance

Links:
Indian Pueblo Cultural Center: San Ildefonso -- http://indianpueblo.org/19pueblos/sanildefonso.html

3: Mision de Santa Clara

1744

Like Tamaron after him, Menchero may not have actually crossed the river to visit Santa Clara, as he passes over it quickly in his description of San Ildefonso.

Overview: Santa Clara Pueblo

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

21 March 1969:

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

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

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

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

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

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

Images:

Kiva at Santa Clara Pueblo, between 1908-1910
A footrace at Santa Clara Pueblo

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

4: Mision de Tesuque

1744

Quote: (1744) The Indian mission of Tesuque was restored and is now settled with fifty families. It is three leagues distant from the capital to the north. It is administered by the fathers of the villa [of Santa Fé], as also are the pueblo and ranch of Pujuaque, which is composed of thirty families and lies in the same direction, four leagues from the capital. The Indians are being instructed.

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

Overview: Tesuque Pueblo

Tesuque, a Tewa-speaking pueblo, was inhabited as long ago as 1200 CE. Although Tesuque is small, it has fiercely protected its traditions, and was an important player in the Pueblo Revolt of 1680.

Traditional males are farmers, and traditional females produce pottery figurines. The Harvest Dance in November, and the Deer and Buffalo Dances in December are open to the public.

21 August 1968:

Quote: ...Then what I was going to tell you about was the time when my father, as I could remember, he used to tell us about in their days, when they were young when they go out to trade with the other Indians like the Comanches and all of that, how many days it took and how they had had hardships and all of that, well like he said they would go for about two months, it took them two months to go and come back....They had a pack of burros and a pack of horses that they used to take and then they would take their war from here, what they would take is pottery and pottery and a lot of these dried plums in, that they dried around here that they used to do in those days. They dried a lot of these plums and they used to dry them outside in the sun and then after it is dried then they used to sack them and that way this people over there, they liked it so much and then they said, during winter time they used to boil it and everything to eat it...

Q: They boiled the plums?
A: Yeah, and eat them, that is the only way that they had to preserve things in those days you know, sun dried because they have no refrigerators now like we have, you know to keep their food and that is way they used to do it and so they used to do that and even apples they used to dry them this time of the year, they used to gather them and they used to slice them and dry them in the same way.... And also peaches they do that and also apricots, they used there and then they used to take those things over there and those Indians, they liked them very much and on the other hand a lot of our mothers would grind alot of corn, blue corn, they would grind them on the metates they still used to hand grind it you know.... and they would sack them and they would take about two or three sacks of those you know and then they would trade with those Indians out there, even bread, that they baked in the oven, and what they used to do was, they used to make them real crispy, that is what they said, they used to make them real crispy because that is the kind that those Indians
like and they used to take them and when they get over there, they used to...they know that they are coming and they used to go in a bunch, see they would invite those San Ildefonso and Santa Clara so many would come here and join them and together they used to travel.

Q: In a bunch, the Comanches, and who else did they trade with now? Did they trade with the Navajo at all?
A: No, they never did trade with the Navajos. I think the Navajos were their enemies and...
Q: And the Apaches too?
A: Yeah, the Apaches too, and they were almost their enemies but I think those Comanches and those Utes...
Q: They traded with the Utes?
A: Yes, they traded with the Utes, yeah, with them too and then when they get over there, they know that they are coming and those people would get excited and they used to go in bunches and they would say, tewas are coming, tewas are coming, tewas they used to call them.... Tewas are coming and then you ought to see the kids, how they used to run, get excited and then there, they would welcome also, then pretty soon a lot of them would come around, boy, they would trade their wares, like they did a lot of beadwork you see and moccasins and beaded moccasins and them sometimes they would offer you just a plain buckskin you know and then shawls that they made their own and also chaps, and then some feathers, warbonnets and all those things.

That's how they used to trade and so much that they is the way that they used to trade and so they would price their things whatever they had and they would price them and that is how they trade, even trade, and then not only that but they used to go, maybe after they come back them bring a whole bunch of things like that and then at the same time, well they in certain months they used to go out and hunt buffalos and they used to use certain men, they were experts. ...And they used to use spears.... and I guess once in a while they would use bow and arrows and you know but usually they used spears, that is how they were driving on a horse and then they would spear the back of the buffalo on the side you know and they tried to get as close as they can you know, that way they hit them right in the right place.

...I guess they used to have war with these Navajos I guess, that they were the ones that used to come around like the raiders I guess, and we could see them and that is really true you know.... something like that and they used to go along in different towns like that you see and they even came around the Pueblo... the Pueblos.
Q: Did they every come around this Pueblo? The Navajos, they raided here at Tesuque?
A: Yeah, they did... and that is how, then when in those days the Indians always used to gather together and they went to war and that is how it happened and the last war that they had with the Navajos was in Jemez, and that was the last time they attacked us....

Q: And I would also like to know too, where your people came from in the beginning and so forth, I mean did they come down...
A: I think that they say that we came mostly from Puye...Puye people. You see maybe we are sort of divided among those people you see... so much of it has living here into little pueblo you know, groups I think that is why we came from there, otherwise we wouldn't know where else we would come because in those days people were so small, and then you know, you can imagine how small their houses were, those houses were small too, cause the rooms were small too...

--Mr. & Mrs. Manuel Vigil; interviewer M. Husband. [University of New Mexico, Department of History]

Images:

Tesuque Pueblo 1973

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

5: Pueblo and Ranch of Pujuaque

1744

In his Declaración, Menchero describes Pojoaque as being administered by the fathers from Santa Fe, and continues that the "pueblo and ranch of Pujuaque, which is composed of thirty families and lies in the same direction [as Tesuque] four leagues from the capitol." [Menchero, Juan Miguel]
Overview: Pojoaque Pueblo

Pojoaque is a Tewa-speaking pueblo just north of Santa Fe, originally settled around CE 650. Like many of the Eight Northern Pueblos, the mission, San Francisco de Pojoaque, was destroyed during the Pueblo Revolt, and the pueblo abandoned, then resettled around 1706. A smallpox epidemic in 1912 caused the pueblo to be abandoned again, and not reoccupied until 1934. Today, the pueblo is thriving economically, and investing in cultural regeneration.

Images:

The church at Pojoaque

Links:
Poeh Center: Pojoaque Cultural Center -- http://www.poehcenter.com/

6: Mision de Nambe

1731

Quote: At Nambe on August 27, Visitor Menchero asked ex-Pecos missionary Fray Antonio Gabaldon the same questions. Asked if the Fathers Custos had collected the tithe and what they had done with it, he replied that in his eight years he had seen a heard that Father Cruz, Antonio Camargo, and the present custos, Fray Andres Varo, had distributed them among the poor.

--Fray Juan Miguel Menchero, Visitation 1731 [Kessell, John L.]

Overview: Nambé Pueblo

A Tewa pueblo, situated about 16 miles north of Santa Fé, New Mexico, on Nambe River, a small tributary of the Rio Grande. It became the seat of a Franciscan mission early in the 17th century, but was reduced to a visita of Pojoaque in 1782. ...The Nambé people claim to have once inhabited the now ruined pueblos of Agawano, Kaayu, Kekwaii, Kopiwari, and Tobhipangge.

Nambé artisans are undergoing something of a renaissance, and the pueblo produces fine weaving and both black on black and white on red pottery. Festivals are in October and on the Fourth of July, celebrated with dances at Nambe Falls. [Hodge, Frederick Webb]

19 April 1970:

Quote: Well, as I know the pueblo, the history would belong to the Tewa tribe, tewa meaning moccasins, you know, and our people originated down here, you know, where the puebla is...the puebla is in La Puebla, down here where you go into Española and then the little road that turns out to Santa Cruz. No, you know where Arroyo Seco is? ....you go over the hill there and there's a little settlement they call the Puebla, it's up along, near the river up there, Santa Cruz River. It's up on this, on this side, on the south bank of the river on those hills there. We had a village there and it was early, long along about 16th century around there. And it was a settlement of the Nambé Tewa people and as explorers came, early Spanish explorers came, well it was strange and they don't know what to make of it, you know, they came on horses, big helmets and armor paraphernalia. So our people started going east from there and they came to a little place right across the Ortega weavers, you know, of Ortega weavers?

....Right across the river in those high hills there and they settled there for a while, before that from La Pueblo there was a little group, little band that did come up east. They went on down, they went the Rio Grande, they followed the Rio Grande down and they went to you know where Palaca is, the Hopi country. They went to Palaca over, they call it the first mesa, they went up there and they settled there and intermarried with the Hopis now and to this day you'll find the Tewa people on that first mesa, they have their homes to the right of the mesa and they Tewais. Of course they intermarried with Hopi now they still talk the Tewa language and that little band. And the rest of them they cam up through across Ortega place and then as the explorers came on up why they moved a little further and they came down where.... you been to Santa Cruz Lake?

....Well right at the head of Santa Cruz Lake there's some big ruins there. They call it [Tewa word omitted] and meaning where the red rocks are scattered. And they always stayed up high for look out and always near water where they could get water. So they stayed there quite a while, and they used to get the water down
below, little trails that go down to the river and then they had good look out and then from there the explorers ventured a little closer and then they moved up from between [Tewa word omitted] and Nambe. They settled there for a little bit and then from there they went to the place they call Nambe right up here they call it peyota, that big mountain or [Tewa word omitted] they call it, and there’s a big tower up there you notice, and from the big tower right straight east about 2 miles we settled there and they call it Nambe and there they were near a little stream, call it Rio Sarco, they used to get water there, they stayed there for some time and then from there they went on across and they came over there to a new place here near Peña, they just stayed little while there and then they went across, they went, you know where the campground and waterfalls?

....Right to the south of the campgrounds on top, there's other ruins there, they settled there for a while, and then from there they went on across to Rio En Medio, not quite to the river, on top of the hills there, they settled there and that was near water and then they gradually came down, they came down where we call the [Tewa word omitted] right there and they came along these hills and right across upper village where you talking and calling about rich hill being there. Right on top of those hills they settled there for a while. And they gradually came across and settled up in that, see where that windmill is down the road, you know where that windmill that's kind of white?

....They settled there and then in time, why they finally came down in there, and like he was saying that when Abraham Lincoln came, why he thought that the pueblos could govern themselves you know, more or less they were intelligent enough to govern themselves because they had pueblo like, you know, here and there, and when our people settled here there were Franciscan priests came in here and more or less, you know, they put us in that Christian religion and over here where the church used to be, a little way from there, they make, like he told you, they make the pueblo around, is round circle like this, but there were more buildings and some of them had a couple of stories. And right down the center here where Mr. Salva the owner of the parish, lives, right along there, there was a row of houses this way so it makes two plazas, one on this side and one on this side, then the Kiva is over here....

....Then as Lincoln came along, why he gave each pueblo a cane and then we would begin to elect governors then. And this cane had a silver star with Abe Lincoln’s name inscribed on it and then we had a cane from Mexico also that they gave us and to govern our pueblo, and to this day, why every time we elect officers, why the governor gets the cane.

....We settled here along between 16th and 17th century, around there, and then the people here in this valley here--a round valley-- Nambe means sort of a round valley, and if you look at is that's what it is.

--Clemente Vigil, Nambé Pueblo. [University of New Mexico, Department of History]

Images:

Kiva at Nambe, built around 1693 and still in use

A map of Nambe village (ca 1933), showing the ancient kiva, the ruins of the old mission, and the new church, facing each other across the main plaza.

7: Mision y Villa de la Santa Cruz de la Cañada

1744

Quote: (1744) This town, which is eight leagues west of the capital, has something more than one hundred families of Spaniards, who occupy themselves in raising wheat and some flocks of sheep which they keep on small ranches. One father ministers to them, and he is now building a sumptuous church by order of my prelates, without its costing his Majesty a real for its material or building. The same thing is being done in many of the other missions as will be stated in its place.

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

Overview: Santa Cruz de la Cañada

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

After the Reconquest, the Spanish found that Tano-speaking Puebloans from San Lazaro and San Cristobal had populated this valley, and Governor de Vargas began a campaign to resettle them around Chimayo, prompting a second revolt, in 1696. Vargas crushed the rebellion, and the remaining Puebloans fled to Hopi,
Vargas then resettled the valley with Spanish settlers, and designated a villa-- one of only three in colonial New Mexico-- La Villa Nueva de Santa Cruz de Españoles Mexicanos del Rey Nuestro Señor Don Carlos Segundo (The New Villa of Santa Cruz of Mexican Spaniards under the King Our Lord Carlos II).

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

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

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

Images:

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

8: San Juan de los Caballeros

1744

Quote: (1744) This mission, which was restored and now has sixty families, lies ten leagues from the capital, to the north. It is administered by a father who lives in the convent of the said mission and who is instructing them. These Indians are called "Caballeros" because they assisted the fathers in the spiritual conquest in the year of their reconquest.

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

Overview: Ohkay Owingue Pueblo

Named San Juan de los Caballeros by the Spanish, Ohkay Owingue is a Tewa-speaking pueblo just north of the confluence of the Rio Chama and the Rio Grande.

Residents of this pueblo participated in both the Revolt of 1680 and the Revolt of 1837.

01 June 1969:

Quote: We don't have any stories about the Spanish coming here and I mean, I think the Indians have always been afraid to tell the stories about the coming of the Spanish because just as I repeat, we have been Christianized... you know and the church ways, well we were always right and you were always wrong... and we were made to believe that, you know. You were always wrong and we were always right and so we don't have stories about when the Spanish came and I have to learn these things through history. But some of use who have analyzed and studied the history, especially a good friend of mine, he has done a lot of studying....

When the Spanish came here... we the people of San Juan and Oyenque supposedly moved to the other side of the river and they gave the old portion of the pueblo to the Spanish... so the Spanish called us San Juan de los Cabellitos.... and of course Alfonso doesn't believe that, he says no, and so he says when we heard that the Spanish were coming, they go tell the women and children together and they sent them away somewhere... you know, in hiding.... Someplace, he knows where, he said that they sent all the children and women together, and when they sent them away from San Juan when they heard that the Spanish were coming and they had always heard of the cruelty of the Spanish you know, when the Spanish came up from the south and encountered the pueblos lower in the south, they had been very cruel.... and so when San Juan people heard that the Spanish were coming, they got the women and children together and sent them away so where, only the men stayed here and they were powerless against the Spanish guns, so maybe they did let the Spanish establish their capital across the river, and maybe we did move here but I mean it wasn't because of kindness, it was because we were scared.

--David Garcia, San Juan Pueblo. Interviewer, Mike Weber. [University of New Mexico, Department of History]

Images:
9: Mision de Pecuries

1744

Quote: (1744) The mission and ranches of Pecuries, [inhabited by] heathen Indians, were restored, and they are being instructed by a father who lives in the said mission. It has eighty families and is twenty-two leagues to the north of the capital. It is situated between two crystalline rivers which rise in a rough mountain; in them are found the best trout in the kingdom, which can compete with the most savory ones to be found in Spain. This pueblo, at the time of its first founding and before the uprising of the year 1680, had a large number of brave and very warlike Indians. [Menchero, Juan Miguel]

Overview: Picuris Pueblo

The Picuris, Tiwa-speaking puebloans, have occupied this site since around CE 850. Castaño de Sosa was the first European to describe it, in 1583. The Picuris earned heavy punishment from the Spanish for their role in the Pueblo Revolt, and after the Reconquest, the pueblo was abandoned, and the Picuris took refuge with the Plains tribes. Picuris was resettled in the early 1700s, and the San Lorenzo de Picurís mission was built. Today, Picuris has over 300 members, and visitors can learn more about their culture at the Picuris visitor center and museum.

26 November 1968:

Quote: I don't know what Indians they [Rael's grandparents] used to trade with, they used to bring a lot of things to trade. And then they used to do the same thing, they used to take, they used to take buffalo meat you know, they used, all of these, they used to have a lot of buffalo meat and they used to trade that and because they used to do quite a bit of farming, they used to raise quite a bit of corn. That was what they used to raise more and they used to take corn, they used to go down west and east or south, but anyway they used to go out and...

Q: So they were trading both with the southern pueblos and with the plains people?
A: Yeah, yeah! And the Apaches used to live quite a bit around.

Q: Well the Picuris and the Apaches used to get along very well?
A: Oh yeah!

Q: Now, which Apaches were they, these were the Jicarilla?
A: Yeah, the Jicarilla. And I understand they even came clear back in here you know, yeah. They do have shrines here on the reservation, they come and, still come and visit…. But I do remember that they used to have a lot of stories about the fighting with [the Arapahoes]. The last time that they got the scouts, you know all the tribes have scouts. Like Picuris used to have scouts that went north, way far East the same way, and they said that this was the tribe I finished telling you about, the Arapahoes. There were three and they got them, the Picuris catch them. And they scalped them, they scalped them and I remember seeing those scalps when I was a little boy. And they used to have a certain celebration you know, they used to have some doings you know, every year at the same time….. They used to send scouts you see, to watch, and then go back and give the report and the rest of the band would proceed.
A: And then they caught these three? they were scouts?
Q: They were scouts. So they didn't go back...

--Alfredo Rael, Governor of Picuris Pueblo. Interviewer: Lonnie C Pippin. [University of New Mexico, Department of History]
10: Mision de Taos

1744

Quote: (1744) The mission of Taos, the last one to the north, where the Christian population stops, is thirty leagues from the capital and seven hundred from this of Mexico. I, the deponent, went as far as this place, which I visited at the cost of great hardships. This pueblo, which has one hundred and seventy families, is very pleasant, being situated at the foot of a craggy mountain from which rise three rivers that water a delightful valley. At a distance of three leagues all three rivers unite and a league farther on come to an end in the Río Grande del Norte.

Two fathers live in this pueblo for the administration of the holy sacraments, and for the political government there is an alcalde mayor appointed by the governor of the said kingdom. It is the most populous of the settlements in the re-conquest and is the entrance for the unconverted Indians when they come to ransom the captives that are brought to be sold.

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

Overview: Ranchos de Taos

For centuries, regular fairs in the Taos Valley attracted many merchants. New Mexican traders met with Comanches, Apaches, Utes, Navajos, and others who brought buffalo hides, deerskins, blankets, and captives to be sold or exchanged as slaves. They bartered horses, knives, guns, ammunition, blankets, aguardiente (alcohol), and small trinkets.

In the early 19th century, Taos drew French, English, and Anglo-American traders and trappers who initiated immigration from and trade with the United States.

Throughout colonial and territorial history, Taos was periodically a hotbed of rebellion. Taoseño rebel leaders overthrew the government three times: the Spanish government in 1680, the Mexican government in 1837, and the American government in 1847.

Images:

11: Rancho del Embudo

1744

Quote: (1744) The Rancho del Embudo has in its district about eight families of Spaniards, and is situated on the river called Pecuries, sixteen leagues from the capital, toward the north. The best trout to be found in the whole kingdom are caught in this river. It is called Embudo [funnel], because when one comes from Taos, which is the last mission in the north, where the Christian population stops, one comes over a craggy mountain, and the entrance to the said place is through a narrow pass formed by who ranges, by way of which the heathen Indians usually make their murderous incursions. The whole place is full of crosses, which I saw, and I prayed for those dead. The said pass is so narrow that four Indians can defend it against four thousand. The father missionary of Pecuries ministers to these families, who employ themselves in planting and fishing for trout and eels.

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

Overview: Dixon

The Embudo land grant, for the village that became known as San Antonio del Embudo, was issued in 1725, to Francisco Martín, Lazaro Cordova, and Juan Marquez. The lands of the grant overlapped lands traditionally used by Picuris pueblo, and records from the Spanish archives show a series of lawsuits throughout the 18th century determining the boundaries of the grant, and negotiating rights of ownership in order to sell land. The Martin family emerges as a large landholder in northern New Mexico, and the archives also show that members of that family also engage in boundary disputes between the Chimayo, Trampas, and Embudo grant areas.

When the the Denver and Rio Grande Railroad built their line, they placed a station near San Antonio del Embudo and named it Embudo Station. The confusion resulted in the village changing its name, to Dixon, for the area's first school teacher.

Today, Dixon is a center for agriculture and the arts. The village hosts an annual studio tour in November, and
farmers markets throughout the summer feature fruits and produce from the numerous organic farms in the area. [Julyan, Robert]

12: Mision de Xemes

1744

Quote: (1744) The mission of the Xemes is about twenty leagues to the northwest of the capital. It has about one hundred families. It is situated between some hills in a plain about a league broad, which is crossed by a river moderately supplied with water. There are two ranches up on the mountain. It is administered by a father who instructs the heathen Indians who often make friendly visits.

--Declaración of Fray Miguel de Menchero. Santa Bárbara, May 10, 1744. [Bandelier, Adolph Francis Alphonse]

Overview: Jemez Pueblo

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

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

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

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

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

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

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

When Vargas came in 1692 the Jemez were found on the mesa in a large pueblo, but they were induced to descend and to promise the Spaniards their support.

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

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

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

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

07 October 1971:

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

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

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

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

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

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

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

--Joe Sando, Jemez. Margaret Szasz, interviewer. [University of New Mexico, Department of History]

Images:

Ruins of the Jemez Church of San Diego at Gyusiwa

Links:
Office of State Historian: N Scott Momaday on Jemez
http://www.newmexicohistory.org/filedetails_docs.php?fileID=1608

13: Mision de Sia

1744

 Quote: (1744) The mission of Zia is twenty leagues to the west of the capital. It has more than eighty families, and is situated on a hill at the edge of a small river. It has two ranches, in one of which lives a woman called La Galvana, who was captured when a child by the Indians of the Navajo nation. After the Indians had held her, and the ranches, in their power for sixteen years, she was ransomed by the Spaniards; and as they had kept her for so long the Indians of the said nation made friendly visits to her, and in this way the father of the said mission has been able to instruct some of them.

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

Overview: Zia Pueblo

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

27 April 1968:

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

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

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

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

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

Q: How about Acoma?

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

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

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

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

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

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

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

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

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

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

Images:

View north over south plaza of Zia Pueblo, New Mexico, shows Native Americans sitting on sacred rocks, a Christian cross, and adobe houses.

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

1746

Quote: (08 July 1746) Letter from Father Fray Juan Jose Perez Mirabal to the Commissary General, Fray Juan Fogueras.

Isleta, July 8, 1746

Most Reverend Father Commissary General, Fray Juan Fogueras. Beloved Father: With the veneration arising from my grateful obligation, and with the most joyous and hearty good will, I inform your reverence that the reverend father visitador, Fray Juan Miguel Menchero, while engaged in the inspection of this holy custodia, guided by saintly zeal and the fear of God and stimulated to undertake the conversion of souls, went to the province of the Navajo, where he obtained the success that his Christian and religious zeal desired.

Through the preaching of the gospel those heathen were sufficiently reduced to be gathered into the fold of our holy Father and our holy mother church, and his success was made complete by the thanksgiving [proclaimed] by his Majesty, who has so much pleasure in the conversion of souls. His spirit invigorated with Catholic strength and with still more ardent love, he [Menchero] went to another nation of heathen Apaches at a place called La Cebolleta, where, strong and eager for souls, and armed for evangelical war, he won a happy victory by entreating Divine aid, in which, the enemy having been struck down, he succeeded in multiplying the lambs of the Divine Shepherd, bringing to his fold more than five hundred souls.

All the children had holy baptism conferred upon them; and although all the grown persons begged for it with much love and insistence, the said reverend father with great wisdom and judgment made them understand that it was necessary for them first to learn the rudiments of our Catholic faith, by means of the teachings of the missionary fathers appointed for the duty and that they would then attain their desire to live under the banner of the militant church. This demonstration is so gratifying that we, as the interested ones, ought to be full of joy, not forgetting to give to God, our Lord, the thanks due him for winning so many souls, and to your reverence the congratulations deserved by the care with which you, with your fervent love, procure the advancement of these souls, and of these holy conversions, especially since your reverence, as our worthy prelate, enjoys the honor of such a lofty enterprise. [Menchero, Juan Miguel]

Quote: 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, Hubert Howe]

Overview: Navajos

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

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

1766:

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

1976:

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

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

This clan came originally from White Shell (Changing) Woman. It was at the base of San Francisco Peaks that it came into being. Under that peak is where Changing Woman arrived from Gobernador Knob, a place which
Changing Woman then left toward the West where she was supposed to live with the Sun on an island in the middle of the ocean. When she arrived at San Francisco Peaks she had said to the twins, “My journey is come to an end, and I am going back to where I belong. My children, you have learned all of the Blessing Way chant from me.” The two winds would be the air for the twins to help them go to her later. The process would mean the creation of their souls, and then they would become beings. [Johnson, Broderick, , Editor]

Images:

Navajo woman poses on horseback at Shiprock.

### 15: Misión de Ácoma

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

The Acoma participated in the general Pueblo revolt against the Spaniards in 1680, killing their missionary, Fray Lucas Maldonado; but, largely on account of their isolation, and the inaccessibility of their village site, they were not so severely dealt with by the Spaniards as were most of the more easterly 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, Tapisiama, and Katzimo, or the Enchanted mesa. [Hodge, Frederick Webb]

Images:
Approach to Acoma Pueblo from the south 1880-1890

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

16: Mision de Laguna

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

Friar Juan Miguel Menchero, Preacher and Delegate Commisary General, by patent from my diocese, present myself before your excellency, according to law, and in the manner most convenient to me in the present petition, and state:

That for six years I have been engaged in the work of converting the Gentiles, and, notwithstanding innumerable trials, I have succeeded in planting the seed of the Christian Faith among the residents of the pueblos of Acoma, Laguna and Zia, for all of which I hold instructions from the Most Excellent Viceroy of New Spain, to construct temples, convents, and pueblos, with sufficient lands for each, water, watering places, timber and pastures, which I have obtained for all of those whom I have been able to convert; and having converted and gained over three hundred and fifty souls from here to the Rio Puerco...

Fr. Juan Miguel Menchero, Delegate and Missionary and Commissary General.

Santa Fe of the New Mexico, April 5, 1748.

--Petition of Fr. Juan Miguel Menchero, Preacher and Delegate Commisary-General, for the establishment of the Pueblo of Sandia, 1748; to Don Joaquin Codallos y Rabal, Governor of New Mexico. [Twitchell, Ralph Emerson]

Quote: (1744) The mission of La Laguna is a little more than thirty leagues distant from the capital, to the west. It has about sixty families and is situated on the shore of a lake. It has three ranches, at which one father administers and instructs.

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

Overview: Laguna Pueblo

Laguna (Western Keres: Kawaik) is a Native American tribe of the Pueblo people in west-central New Mexico, USA. The name, Laguna derives its name from the lake located near the pueblo. The Keresan name is "Kawaik." Today, it is the largest Keresan speaking tribe, but it does not have as long a history as some of the other pueblos, having been resettled by the Spanish after the Reconquest. Mission San José de Laguna was erected by the Spanish at the old pueblo (now Old Laguna), around 1699.

25 October 1967:

Quote: My home was in Paguarte, in the village of Paguarte, north of Laguna. It was originally one of the newer settlements from Old Laguna....My people, my ancestors moved over there from Laguna because Laguna land was getting a little smaller and they didn't all have places to farm so some of my ancestors moved over there and saw that Paguarte was a good place to locate. Originally they were just a few of them that went over there as commentator one time told me that there were seven men who went over there, one woman. They settled there in Paguarte and began clearing the place, what is now the valley field places. Paguarte was just one swampy land, it was drained by the stream from the west, pure mountain stream, somewhat irrigated this valley and vegetation grew beautifully there. And they thought this was a good place to establish their farming.

A: In about what year was that?

Probably around 1769, yeah, 1769. Well, these few settlers located there, they began clearing the swampy lands, it was swampy and vegetation grew luxuriantly there and they made fields. These very few stood and tilled the land just about this time the Navajo raids were on the rampage and they, it was dangerous to be there. So some of them came back to the Old Village of Laguna at nights and then some who were a little bit more daring stayed over. They had built, one of the old settlers had built a three-story building there which was owned by my grandfather on my mother's side. And to this building the settlers would all congregate at night.... they would stay there for protection for one another. The first floor then the second floor, but the third floor had a little ladder, a homemade ladder that creaked when they climbed it because it was made of wood and the little pieces that made the steps were grooved into two other side pieces and of course when 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:

Laguna Pueblo, with carretas in foreground.

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17: Ranchos de Atrisco

1744

Menchero states that together with Albuquerque, there are about 100 families on both sides of the Río 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 Río 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/
18: Mision de Santa Anna

**Overview:** Santa Ana Pueblo

Santa Ana has remained an important pueblo throughout the colonial, Mexican, and U.S. periods. The old village which the Spaniards knew as Tamayo, was located on the north bank of the Jémez River against the cliffs of Black Mesa. There they built a mission church about 1600 and, like most of the Spanish missions, it was destroyed during the Pueblo Revolt. The pueblo was reoccupied after the revolt; however, the reoccupation did not last. The U.S. Census for 1890 found the old pueblo deserted.

The Camino Real ran close by Santa Ana Pueblo and the pueblo provided foodstuffs to travellers. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]

30 December 1967:

*Quote:* A: As far as I could gather they travelled because they felt like traveling you see. I imagine that they had some, they really didn't go out and try to travel without knowing where they are going. And I feel that if they sent men out first to explore the places or in the direction that they wanted to go. See how things are and how it looks like and also water supply. And before they moved. So I think they did a lot of moving in the old times like that you know.

Q: Well it seems to me that it would be awfully hard to move and then built a whole new pueblo and then move again?

A: Well they had, they didn't worry too much about what they are going to take along, see.

Q: I don't suppose they carried too much pottery or that sort of thing?

A: No, that is why you find a lot of pottery broken, pieces, cause they broke, they all right there you see. Just what they have to have and that is all.

Q: And the pieces they didn't take, they broke, huh?

A: Yes.

Q: I wonder why?

A: I don't know. If you are lucky that one was left somewhere, if it didn't get to it you see. And I think all the time they burnt the rest of the crops that is there, left behind you see.

Q: I'll be darned. I wonder if this is so, maybe so some unfriendly people wouldn't come and use it?

A: I don't know, what their idea is, but I think, of course, before they excavated that Coronado there, I heard about the first time that somebody, well, the man, he went up rabbit hunting during the winter when it snowed and he tracked it back to where the ruins were and he found a hole in there and he went and dug in after his rabbit and he got his rabbit and then he brought out some pieces of corn, charred corn and someothers that were still half burnt.

....

Q: Very good, well, how long did those fellows [the Santa Ana] stay down at Socorro?

A: I don't know, I don't know how long they would stay in one place, long enough to get settled and then, long enough to satisfy their stay and justify building the pueblo there, see. I think, as to the way I figured, the pueblos that moved around, that moved around like that you know, sometimes just like Dr. Ellis, she says, well it is getting to drought or the enemy give you too much bother, well these things would come into. But, sometimes they just simply want to move cause they wish to move again, see.

Q: Well you folks don't do that much anymore? Of course, though now you can't.

A: No, not now, can't do it. But in those days, before the Spanish time of course, yes, cause the whole country is open to them, see. So that is why they did that....

Q: Well then where did they go to after they were in Socorro?

A: Then they started back from the east side of the Rio Grande, but the ruins, I don't know the places where they stopped. I don't know how long they stopped. Some were east of Isleta, they say there used to be some, I don't know whether there were any ruins there or just signs of one time being there, you see. And then from there they came back to, I don't know how close they got to Sandia, you see. At that time I haven't been able to get anybody to tell me yet. And then from there they went around east side again back to the other people, you see there were two groups there.

Q: They went all the way across the mountains? And where were the people that were from Paako?

A: They found them still there, yeah. And they got together again, see, and then right there the other group that seemed to want to travel, why they just couldn't stay. So they decided to come back down this way, west. There is I don't know two places. I think the first travel would be from Paako to by way of somewhere close to San Felipe because I know they still tell abou the ruins due northeast of San Felipe right at the foothills there, where that irrigation ditch comes by. And they call it the Pueblo of Santa Ana, they called that in Indian cause it's different, yeah. And they say that at one time the Santa Ana's settled there, were there and from there they moved west and came by way of the Borrego. We visited that place, down at the Borrego Grant, Dr. Ellis and who was it, one of the Bibo's I don't know which Bibo it was, and Bruce, we all went down there and visited that place. Yeah! There are indications of ruins there but I don't think they stayed there too long, long enough to I guess build the village rather than the adobes of stones are still there, no too long, and...
then from there I think they moved on to where they started out south.

Q: Well now the other group was still at Paako?
A: Yeah, all that time they stayed there. Why they didn't move, I don't know.

--Porfiero Montoya, Santa Ana Pueblo. Interviewer: Dennis J. Stanford [University of New Mexico, Department of History]

Images:

Mission Church, with walled courtyard, at Keresan Santa Ana Pueblo

Links:
Santa Ana Pueblo: Indian Pueblo Cultural Center --
http://www.indianpueblo.org/19pueblos/santaana.html

19: Mision de San Felipe

1744

Quote: (1744) The mission of San Felipe is fifteen leagues to the south of the capital. It is composed of more than sixty families and some ranches, whose people are ministered to and instructed by a father who lives there. Prior to the uprising of the year 1680 it was situated on the summit of a hill; but now it is on the bank of the Río del Norte on account of a better climate and greater conveniences. This convent, at the time of its erection was the general hospital of the custodia, where the missionary religious and other persons were treated when they were ill.

--Declaración of Fray Miguel de Menchero. Santa Bárbara, May 10, 1744. [Bandelier, Adolph Francis Alphonse]

Overview: San Felipe Pueblo

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

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

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

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

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

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

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

Q: What did your father do after all the sheep were killed?
A: And then he start farming and trying to get things for us, get back on our feet again... and we start raising some chickens to get some eggs and all that... and so it was end of the summer when we were working on the farm.... and my daddy was farming and he planted corn and wheat and when the winter comes we would go in and sell those back into grocery stuff and that is what my dad did... the time of my life...
Q: So your entire income came from when your father was farming and the time that you were sheepherding?
A: Right...
Q: The train killed all the sheep didn't it.
A: Yeah.
--Anonymous informant at San Felipe. Interviewer: Martin Murphy [University of New Mexico, Department of History]

Images:

San Felipe Pueblo with Santa Ana Mesa in the background

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

20: Mision de Cochiti

1744

Quote: (1744) It is eight leagues distant from the capital to the southwest. It has more than eighty families of Indians and some ranches. It is situated on the bank of the Río del Norte on a beautiful plain, where small contrayerbas [a South American medicinal plant] of the very best kind are gathered. It is administered by a father who lives in this mission and instructs the heathen.
--Declaracion of Fray Miguel de Menchero. Santa Bárbara, May 10, 1744. [Menchero, Juan Miguel]

Overview: Cochiti Pueblo

Cochiti has remained an important pueblo throughout the colonial, Mexican, and U.S. periods. This small Keresan pueblo has occupied the same site on the west bank of the Río Grande since 1250 A.D. The first European visitor was Fray Agustín Rodríguez in 1581. The Mission of San Buenaventura was built between 1625 and 1630 and was burned during the Pueblo Revolt.

When the reconquest began, the Cochiti people fled to a mountain stronghold named Cieneguilla. After de Vargas conquered Cieneguilla most of the Indians returned to Cochiti to help construct a new mission; it is still standing. The Camino Real ran close to Cochiti Pueblo and passed through an ancient pueblo likely of Cochiti heritage. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]

Images:

Standing portrait of two unidentified Cochiti women in Native American dress
San Buenaventura Mission Church, Cochiti Pueblo.
Dance of the Ayosh-tyu-cotz at Cochiti Pueblo

21: 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

22: Mision de Pecos

1731

Quote: (24 August 1731) Menchero, comisario visitador, began his visitation at Pecos on August 24, 1731. He summoned Pecos missionary Fray Pedro Antonio Esquer, "and having asked if he observed our holy institute, rule, and constitutions, if they administered the Holy Sacraments to the Indians and parishioners, and whether the Reverend Custos has done his duty in everything, he stated this, having been ordered by me before under the precept of obedience. To attest Esquer signed with Menchero.
--Fray Juan Miguel Menchero, Visitacion 1731 [Kessell, John L.]

Quote: (1744) This mission is eight leagues east of the capital. It has one hundred and twenty-five families, and is on the frontier of the enemy, some of whom occasionally come in friendship and are instructed by the fathers. It has a beautiful and capacious church and convent where two religious live for the administration of the holy sacraments. This building was erected by the industry and efforts of the father of the mission, without having caused His Majesty the expense of half a real. A river flows through the settlement, and on its banks there are plum trees of the kind called in Spain "yolk of egg" whose fruit is very savory and pleasant to taste.
--Fray Juan Miguel Menchero, Informe, Santa Barbara, May 10, 1744 [Menchero, Juan Miguel]

Overview: Pecos Pueblo

Thanks to its propitious location at the nexus between the Rio Grande pueblos and the buffalo-rich plains tribes, for centuries the Towa-speaking Pecos controlled trade, and became one of the richest and most powerful pueblos. Early Spanish explorers quickly ran into conflicts with the pueblo's powerful leaders. Disease, particularly smallpox, ultimately decimated the population - mostly adults, as many children had been vaccinated - in the early 19th century. A few survivors resettled with the Jemez (possibly in 1838), bringing their important fetishes, societies, and patron saints.

Today, the National Park Service manages the mission and the Pueblo ruins as a national historic site. Visitors can tour the ruins and learn more about Pueblo and mission life in the visitor center.

The ruins of Cicúique are still to be seen at the site where Alvarado visited it, close by the modern town of Pecos. This is one of the most historic spots in the Southwest, for in every era since it was first seen by Alvarado as the guest of Bigotes, it has occupied a distinctive position in all the major developments of the region. It was the gateway for Pueblo Indians when they went buffalo hunting on the Plains; a two-way pass for barter and war between Pueblos and Plains tribes; a portal through the mountains for Spanish explorers, traders, and buffalo hunters; for the St. Louis caravan traders with Santa Fe; for pioneer Anglo-American settlers; for Spanish and Saxon Indian fighters; for Civil War armies; and for a transcontinental railroad passing through the Southwest.[bimsplit] Herbert E. Bolton, Coronado, Knight of Pueblos and Plains, 1949 [Bolton, Herbert Eugene]

27 April 1968:

Quote: A: ... I do not have any story about Comanches attacking the Zia Pueblo.
Q: But all three of the other [Apache, Navajo and Ute] did?

A: Yes, especially what we heard about Pecos Indians. When the Pecos are still at their, living at Pecos the Comanches used to make war on them and there is a story about them in the Zia Pueblo.

Q: About the Pecos?
A: About Pecos, yes.

Q: Is it, the way that we hear it is that one of the reason Pecos was abandoned was because of the Comanches, is this, does this fit the Zia story?

A: Ues, they have something a story something like that. That the Pecos warriors or the Pecos Indians could no linger protect themselves form Comanches and they had to abandon that village. And as you know as the story goes on part of them join the Northemn Indians and part of them join the Jemez.

Q: On their way from Pecos to Jemez, did they stop off at Zia for any length of time?

A: I think they did ask permission that the story tells us that they first came down to Santo Domingo but for some reason they were refused, they were not welcome there. And then they went to other pueblos then to Zia and of course zia I guess at that time was with many peopl at that time the Zia felt like they shouldn't allow any more Indians to that territory into that country there because their land become so small so they went on up on to Jemez. They even say that they offer many of their sacred things like masks of different kinds and other things what they use in their ceremonial doings.
Q: The Zia's turned it down?
A: The Zia's would offer, but I don't believe that they took any of their things from the Pecos.

Q: Did any of the Pecos people ever come to live at Zia after?
A: No.

Q: So Jemez is the only place where they lived?
A: Yes, Jemez is the only place where the Pecos, we know the Pecos Indians lived in Jemez only.

Anonymous informant, Zia Pueblo. Jerome J. Brody, interviewer. [University of New Mexico, Department of History]

Images:
Ruins of Pecos Mission: National Park Service

Links:
Kiva, Cross, and Crown -- National Park Service online book -- http://www.nps.gov/history/history/online_books/kcc/index.htm
Pecos National Historic Park -- http://www.nps.gov/peco/

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.
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 Martín 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 frailes 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 Marín 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 Garces 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 presidio 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 Domínguez 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.