Map which Don Francisco Antonio Marín del Valle, Governor and Captain General of this kingdom of New Mexico, ordered drawn

1758

1: Santo Domingo Pueblo

1760

Quote: (1760) This pueblo of Keres Indians is six leagues north of Sandia upriver. There are no settlers here. The mission priest is a Franciscan friar. It comprise 67 families, with 424 persons.

Four leagues before we reached this pueblo, we passed opposite another called San Felipe, which is on the other bank of the river. And on this other side they arranged a nice arbor and under it a fine lunch, for in few places would a better one be made. The mission priest of San Felipe prepared it at his own expense, and after it was over and we had proceeded a quarter of a league, the aforesaid governor of the kingdom came out to meet us in his two-seated chaise, and from there we traveled together to Santo Domingo. He dined there and returned to his capital, but he left the chaise at my disposal.

Having made my visitation and confirmations, I left for Santa Fe on the twenty-fourth of May, now leaving the river and traveling toward the east. I reached the house of El Alamo, six leagues from Santo Domingo. It is large, with an upper story and many corridors. There the governor had left everything for the midday meal ready.

Here the captain of the peaceful Apaches Indians came to call on me. This man is esteemed in the kingdom because of his old loyalty. He warns of the coming of Comanches, and in war he and his men are a safe ally. But they have not been able to persuade him to become a Christian. I begged and exhorted him. He excused himself on the ground that he was now too old to learn how to recite the catechism. I endeavored to facilitate matters for him. I got nowhere. Everyone desires his conversion because he displays good qualities, and they hope that the same thing may happen to him as to another captain who was unwilling while he was in good health but who asked for baptism when he was on the point of death, which would be going to see the Great
Captain, for so they call God. And as soon as he received holy baptism, he died. [Tamarón y Romeral, Pedro]

**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](image)

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**2: Cochiti**

**1760**

*Quote:* (1760) This pueblo of Keres Indians is about fourteen leagues south southwest of San Ildefonso....

They received me in a large house belonging to a settler opposite the pueblo on the east side of the river. I wanted to cross to the other side in a canoe, but they made difficulties. And there the people had brought the genizaros across. [Tamarón y Romeral, Pedro]

**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](image)

![San Buenaventura Mission Church, Cochiti Pueblo](image)

![Dance of the Ayosh-tyu-cotz at Cochiti Pueblo](image)
3: Santa Fee

1760

*Quote:* (1770) Here I received a petition which I shall relate because of its unusual nature. A woman fifteen years of age, who had already been married for five years, presented herself, asking for the annulment of her marriage because she had been married at the age of ten. Then the husband, who was a soldier of the presidio, appeared. The fact that the marriage had taken place when she was ten years old was verified, but there was also proof that she immediately conceived and bore a son, and then another, and that she was already pregnant with the first child at the age of eleven. For this reason her petition was not valid, and the couple was ordered to continue in the state of matrimony. [Tamarón y Romeral, Pedro]

**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

**Images:**

[House in Santa Fe](#)

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

**Links:**

4: Pecos

1760

*Quote:* (1670) Here the failure of the Indians to confess except at the point of death is more noticeable, because they do not know the Spanish language and the missionaries do not know those of the Indians. They have one or two interpreters in each pueblo, with whose aid the missionaries manage to confess them, when they are in danger of dying. And although they recite some of the Christian doctrine in Spanish, since they do not understand the language, they might as well not know it.

This point saddened and upset me more in that kingdom than any other, and I felt scruples about confirming adults. I remonstrated vehemently with the Father Custos and the missionaries, who tried to excuse themselves by claiming that they could not learn those languages. In my writs of visitation I ordered them to learn them, and I repeatedly urged them to apply themselves to this and to formulate catechisms and guide to confession, of which I would pay the printing costs. I asked the Father Custos to give me a report about this in
writing, and he gave me the one contained in a paragraph of a letter dated November 7, 1761, which reads as follows:

Father Fray Tomas Murciano has worked hard on the formulation of an aid to confession in the native language, but so far he has had no success because the interpreters have confused him so greatly by the variety of terms in which they express things that he assured me that he had found no road to follow. And I told him to write it all down and learn it, and then to try to observe with great care the ordinary manner of speaking among them, and that in this way he would succeed. Nevertheless, in many pueblos this year it did come about that a number of people made their confessions, and I am in no way relaxing my efforts in this regard, and for my part, I am doing all I can. Perhaps it may be God's will that there be success. [Tamarón y Romeral, Pedro]

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 olnger 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 Northernm 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.
5: Tesuque

1760

Quote: (06 June 1760) This Indian pueblo is a visita of Santa Fe. It is three leagues to the north of the place from which it is administered. I arrived there on June 6.

These Indians are somewhat more civilized. They had not confessed in accordance with the commandment whichprescribes annual confession, because of illness, according to what the missionary priest told me... This pueblo is very pleasant, with many plantings and a river that always has water, and this delicious for drinking. An irrigation ditch is taken from it. But the plague, or swarm of bedbugs was encountered, for there is a multitude of them in every part of the house. The following pueblo [Pojoaque] is a visita of this mission. [Tamarón y Romeral, Pedro]

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 do that 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 they that 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 buffalon 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 wernt 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
6: Santa Cruz de la Cañada

1760

Quote: (1760) The villa of Santa Cruz de la Cañada is two leagues from san Juan to the east. ...The following missionary parish priests presented themselves here: Fray Juan Jose de Toledo of the pueblo of Santo Tomas de Abiquiu, 50 years old, who has served in those missions for a long time; and his mission is ten leagues north northwest of La Canada, upstream and on the other side of the river. And the mission parish priest of the pueblo of Santa Clara, which is two leagues from La Canada but is on the other side of the river. I desired to go there. They did not permit it because of the height of the river and the poor condition of the canoe. The genizaros of Abiquiu, Santa Clara, and Ojo Caliente were confirmed at La Canada. ... In the Abiquiu books I found a guide to confession and catechism in the Tewa and Spanish languages, upon which I admonished the fathers, but they replied they did not agree with it and that it was useless. [Tamarón y Romeral, Pedro]

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 entraña, 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, becoming the Hopi-Tewa.

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

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

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

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

Images:

[Image: Old Church and Shrine of Santa Cruz]

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

7: Trampas

1760

Quote: (1760) Afterwards we reached the Truchas pass, which is already in the sierra. ...

At about eleven o'clock in the morning, when we were enduring great heat, we encountered a beautiful little spring of spouting water, from which we drank. It was like snow water and very thin. A midday stop was made at the site of Trampas, where there are some settlers. License to build a church was left for them. This license
was also drawn up to provide that the church should be inside their walled tenement and that it should be thirty varas long including the transept. [Tamarón y Romeral, Pedro]

Overview: Las Trampas

First settled in 1751 by 12 Spanish families from Santa Fe, Las Trampas flourished despite Commanche and Apache raids. The village, a Spanish-American agricultural community, preserves significant elements of its 18th-century heritage in appearance and culture.

The San José de Gracia church dates from between 1760-1766, and was once used by Los Hermanos Penitentes, a flagellant order.

8: Picuris

1760

Quote: (1760) A Franciscan missionary resides in this Indian pueblo, the patron saint of which is San Lorenzo. And before reaching it, one crosses a valley they call Chimay, which is traversed by a river. These people came out to receive me. They have good irrigated lands.

... The two rivers of Santa Barbara and Picuris were crossed by bridges. They are very rapid and were carrying a great deal of water.

...The Indians in this pueblo do not confess except when they are dying, and even the interpreters are the same. Here I labored all I could with the interpreters so that they might inspire the others to contrition. As a result one interpreter and a few others confessed, and the father missionary was charged to carry this work forward. [Tamarón y Romeral, Pedro]

Overview: Picuris Pueblo

The Picuris, Tiwa-speaking pueblos, 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 Picuris 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]

Links:
Picuris Pueblo official website -- http://www.picurispueblo.net
New Mexico Tourism: Picuris -- http://www.newmexico.org/native_america/pueblos/picuris.php
We soon separated with permission from the U.S Government but with children as "collateral" (for the price of separation our children were at stake). We came back to the area around Navajo River (Dulce). The

We move where the buffalos are. We kill it for shelter, our home, our bedding. Its meat is dried. Every part of the buffalo is put to good use. Nothing is thrown away. We depended on the buffalo. This is how we lived. Our enemies (mostly Plains Indians but others too) fought with us. They shot us and we shot back. Or enemies were scared of us. They gained up on us. We got the best of them. We had arrows that they were scared of. Back in our country we put a type of fat on the arrows. When this arrow is shot the receiver of the arrow dies from the swelling. They were afraid of us. They would gather up many parties of Indians and wait around for us. They never got us. They couldn't get us. We got the best of them. We lived like men with many powers, that is why. We lived with nature as our guide. The birds would call from a certain direction and we would move in that direction. During the winter we moved into the tall woods. Our food was there but we had to look for it. The deer were in the woods for us, just as the birds we there if we should need them for food. I twas made that way for us and we did not forget it. This is how we lived. During the times when food becomes scarce we will know (our children and grandchildren because we told them) how to survive. Our children will learn to read and write but they will still know how to survive. There are many things to eat. It grows everywhere. it's like it is growing into your mouth, it used to be. The people are their own enemies. Some people aren't people. Some people aren't even very smart. They steal cattle, that is why we acquired enemies. They stole horses from us in turn. We continued to be enemies because of it. They would seek us out to fight with us. They ganged up on us and we hid up in the mountains. They never killed us all. They would tell us on the Army troops and with them they sided. They wanted to get us out into the plains and kill us off easily, but it didn't happen that way. They gathered us. Our grandfathers prayed for us. From the "Gobierno" (Government --Washington DC) came some officials. They became friends or they signed a treaty. They gathered us and send us down to the land of the Mescaleros. They said we were too much trouble, caused too much trouble, where we lived. We went down to Mescalero. We went down there where the people understood us. This is what the whitemen thought. They put us together about 1880. We were not quite used to the ways of the Mescaleros nor were we able to completely understand each other, language-wise. The language was similar but not similar enough. We were down there for about 5 years. Our people got tired. Some men went to Gobierno. We were living with the Mescaleros like children. Children play together all right for a while, but they soon begin to fight. This is how it was. It was for reasons like these that we were unable to get along.

We soon separated with permission from the U.S Government but with children as "collateral" (for the price of separation our children were at stake). We came back to the area around Navajo River (Dulce). The
government helped us coming back. It was they who moved us down there. When we could not get along they brought us back.

The men and the children had to go to school. They were to learn and help lead us. today we live by it, the children learned well. Many of them finished school and went on to good paying jobs. Many of them work like whitesmen. The whitesmen are always on our backs for learning their ways. We don't depend on paper and books for our way of living. We use our heads to learn things. We use our heads to store the knowledge of the past. The whitesman has short memories. They always need books to remind them but even then they never remember it all....

We didn't keep records on paper....We counted the seasons. We knew what was happening. Even today most of us still live by it. We still know it in older people. It isn't written anywhere except in our heads. We aren't like the whitesman. He has to mark it down somewhere in order to remember. We think and use our heads. Everything has a name, medicine, birds, everything. We knew all of them. We know their characteristics. If they are dangerous we warn each other from it. There are always those who do not listen. If we tell them there is a branch sticking out and they should be careful, they will run into it anyway causing them to go blind, but they have to learn from their mistakes.

--Cevero Caramillo, age 77, Jicarilla Apache. Veronica Velarde, interviewer. Translated from Jicarilla Apache. [University of New Mexico, Department of History]

Quote: A: At night we used to go to the Bear dances. We were allowed to stay home and go to school from there. We went to school only in the morning. We went to school in our Bear dance attire since we were dancing at night. We went to school with ribbons in our hair. The white lady didn't say anything to us about it.

Q: Did you say you went to school from home [in La Jara]?
A: Yes. It was a day school.

Q: What sort of clothes did you wear? Were you giving clothes?
A: We dressed as Apache children. We wore long dresses with socks like these.

Q: Where did you get it?
A: From wherever possible. The school was very poor. We read old books.

Q: What did you read about?
A: I'm not sure. We wrote with black stones. We wrote our names. Virginia was always writing her name. Juanita was also writing her name. She told us she already knew and understood English. We didn't believe her. During Christmas we would go up into the hills and stand by the cliffs and sing. The whitelady said God was listening to us. She would be proud of us and give us presents. She said the presents were for God. She said the presents were from God. We would sing even louder then. When we finished singing we would run down the hill. Christmas she would give us dolls and boxes and little toys that looked like chickens. She gave us toys. We would go home and return after New Years. I wondered what she meant by New Years. Some of those who understood thought they were better than we were. We used to eat lunch at school.

Q: Were there many Apaches going to school there?
A: Many Apaches were going to school there.

Q: Did they like it better?
A: Many people lived around there. There were many Apaches then. All ages went to school. The little children played separately....

Q: Did you go to school in Dulce first?
A: Yes, for about three or four years. I asked my father if he would put me in school there. I asked my mother to ask my father for me. He then took me over there. Norman stayed in Dulce, no, he was in [San Ildefonso], where his father was....He went to school among the pueblos. He learned very well. The school ended. All the children got sick. Many Apaches died. They died from measles I think... This killed them. My family was not affected. We moved far away into the canyon. We fled from the disease. Two years later we returned to school but they told us there were hardly any children left to go to school besides the teachers were not getting paid enough. The school ended. Our people talked with them but could not get it back. The school ended. I never went back to school again. I didn't like it in Dulce. Later in 1914 I went back to school, I don't know what for. My sister died from me. She was going to school with me. I went to school for only a year after that. They wanted me to come back to school. My father didn't want me to go any more.

--Juanita Monarco, Jicarilla Apache, talks about her school days. [University of New Mexico, Department of History]
**Jicarilla Apache woman, boy and men seated inside a tepee, 1898**

**Links:**
Jicarilla Apache Nation -- http://jicarillaonline.com

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**10: Abiquiu**

**1754**

_Quote:_ (1754) The pueblo of Abiquiú was located at a place known as La Puente on a mesa on the south bank of the Chama, three miles southeast of the present town of Abiquiu. It was called Abechiu by the Indians, meaning the hooting of an owl. The Spanish town was founded prior to 1747. In the month of August of that year, it was attacked by the Yutas and the place was abandoned; a number of Spanish settlers were killed. It was re-settled not long afterward but the Indian attacks were so frequent that it was again abandoned. This archive shows that it was re-occupied in 1754. In the latter part of the eighteenth century the pueblo contained 851 inhabitants and in 1794 it was inhabited in part by Genizaros, mostly from Hopi, whom the Spaniards had bought. In 1808, Abiquiú had about 2,000, only 122 of which, however, were Indians, the others being Spaniards or of mixed blood. [Twitchell, Ralph Emerson]

**Overview:** Abiquiu

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

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

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

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

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

--Georgia O’Keeffe

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**Images:**
11: Xemes

1760

*Quote:* (1760) The titular patron of this pueblo of Indians who speak the Pecos language is San Diego. It is three leagues north of Sia. It has a Franciscan missionary parish priest. There are 109 families, with 373 persons. The difficulties with regard to confession and catechism continue. [Tamarón y Romeral, Pedro]

**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 Llabunatota (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 Martin de Arvide. These pueblos are supposed to have been the seats of the missions of San Diego and San Joseph, respectively, and both contained chapels probably from 1618.

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

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

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

The Jemez, however, failed to keep their word, but waged war during 1693 and 1694 against their Keresan neighbors on account of their fidelity to the Spaniards....In July 1694, he [Vargas] again went to Jemez with 120 Spaniards and some allies from Santa Ana and Sia. The mesa was stormed, and after a desperate engagement, in 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 pueblo.

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
Map which Don Francisco Antonio Marín del Valle, Governor and Captain General of this kingdom of New Mexico, ordered drawn: 1758

Bernardo de Miera y Pacheco was perhaps the most prolific and important cartographer of New Spain. He is the only map maker who warrants an individual chapter in Wheat's monumental and comprehensive, six-volume *Mapping the Transpacific West*. He was born in Burgos, Spain, 1713, emigrated to the Americas, and settled El Paso in 1743. He served in five military campaigns including the late 1740s attempt by Fra Juan Menchero to resettle the Navajo near Mount Taylor, west of Albuquerque. Miera's later maps bear a striking resemblance to Menchero's map prepared about that time.

In 1749, Miera prepared a map of the Rio Grande from El Paso to its confluence with the Rio Conchos. In 1754, Miera moved to Santa Fe, where Governor Marin del Valle commissioned him to prepare a new map of New Mexico requested by the viceroy in Mexico City. That map, dated 1758 became one of the most widely known from the Spanish colonial period. In 1756, Miera was appointed Alcalde Mayor of Galisteo and Pecos.

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 doubtless 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

Hopiis 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 Enríquez, Duke of Alburquerque.

1706

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

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

Cuervo is ordered to rename Alburquerque to San Felipe de Alburquerque in honor of King Felipe V.
1707
Cuervo is replaced as governor by Don José Chacon Medina Salazar y Villaseñor, Marqués de la Penula, until 1712.
Governor Chacon rebuilt the chapel at San Miguel, which had been sacked in the 1680 uprising

1712-1715
Governor Chacon is replaced by Don Juan Ignacio Flores Mogollon, who is later indicted of malfeasance while in office, but has by that point disappeared. War with the Navajos, discontent among the pueblos. The Utes & Taos at war.

1715
Captain Félix Martinez appointed by the viceroy to governor, puts Mogollon in jail for two years.

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

1717
Martinez unwillingly replaced by Captain Antonio Valverde y Cosio, must be compelled to leave for Mexico City.

1719
Governor Antonio Valverde y Cosio leads a fairly bloody campaign against the Comanches; explores Colorado as far as the Platte River, and explores Kansas. Learns of French/ Pawnee/ Jumano conflict with the Apaches. Ordered by the viceroy to establish a presidio in Quarteleo (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 Cuarteledo (in Kansas, see above).

1730
Bishop of Durango Benito Crespo makes a visita to New Mexico.

1731
Governor Bustamante is tried on charges of illegal trade (trading with the French) found guilty, and made to pay the costs of his trial. Charges brought by Padre José Antonio Guerrero against the governor that the the Indians were forced to work without pay.

Fray Juan Miguel Menchero comes to New Mexico as visitador.

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

1736
Don Enrique de Olavide y Micheleña takes over as governor, serves until 1739.

1737
Bishop of Durango Martin de Elizacochea makes a visita and carves his name on Inscription Rock.

1739
Don Gaspar Domingo de Mendoza becomes governor and serves until 1743.
Some Frenchmen come from Louisiana and settle in a place called Cañada near Isleta; Louis Marie Colons shot for his crimes, Jean d'Alay becomes a barber in Santa Fe, and marries a New Mexican woman. Tomé founded by 30 settlers.

1742

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

1743

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

1746

Don José de Escandón explores and settles Rio Grande with seven detachments of soldiers, establishes towns. Father Juan M. Menchero founds a short-lived settlement of 400- 500 Navajo, at Cebolleta (date is also listed as 1749).

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

1747

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

1749

Nuesta 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 Ríos (Texas).

1760

Governor Cachupin retires, mired in opposition by the Franciscans.

Don Francisco Antonio Marin del Valle succeeds him.

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

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

1762
Governor Urrisola replaced by Cachupin again.
Cachupin makes search for mines into the Gunnison area of Colorado.

1765
Manuel de Rivera explored along what is now the Old Spanish Trail as far north as Delta, Colorado.

1767
Captain Pedro Fermín de Mendinueta, knight of Santiago succeeds Cachupin as governor. He asks for a presidio in Taos, and establishes a presidio at Robledo, consisting of 30 soldiers from Santa Fe.

1768-1776
Father Francisco Tomás Garcés explored Arizona, California, and the areas surrounding the Gila and Colorado rivers, While exploring the western Grand Canyon, he met the Hopi people and the Havasupai people. From 1768 to 1776, Father 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 presido of Tubac, Arizona, where de Anza was commander, overland to California. De Anza also founded the cities of Los Angeles, San Francisco, and San Jose.

1776-1777
Fathers Silvestre Velez de Escalante and Francisco Dominguez along with 12 other men, form an expedition to attempt a route to Monterey from Santa Fe. They travel into Colorado, discover and name the Dolores River, north to Rangeley CO, then west into Utah, across the Wasatch Mountains through Spanish Fork Canyon, and to Utah Lake. That winter they traveled south as far as Cedar City before returning to Santa Fe, crossing the Colorado River en route. They were the first Europeans in what is now Utah.

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