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

1758

1760

Quote: (19 May 1760) On the nineteenth we passed the house they call Colorada, also in ruins, and from that point on we began to see pens of ewes, corrales, and small houses, for there is good pasturage. On this same day the houses of the settlement of Belen on the other side of the river came into view, and from there on great poplar groves begin to cover the countryside. Here we were received by the alcalde of Tome with the citizens of his town, of Belen, and of Isleta. The last two are on the other side of the river. We reached Tome at ten and made a stop there. [Tamarón y Romeral, Pedro]

Overview: Belén

Belén was constructed on the west bank of the Río Grande. Colonial travelers saw it from their camps across the river while later users of the west bank road stopped within the town.

Given that most colonial traffic passed along the east bank of the Río Grande, the most used caravan paraje would have been opposite the town of Belén. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]

2: Fonclara

1760
During this period, the village of Tomé was renamed Fuencalra (or Fonclara) on the maps, in honor of the Marquis de Fuencalra, the current Viceroy of New Spain. However, common usage persisted in referring to the community by its pre-Revolt name, “Tomé Dominguez,” (for the original grant holder) or Tomé for short.

Quote: (19 May 1760) This is a new settlement of Spanish citizens which could become the best in the kingdom because of its extensive land and the ease of running an irrigation ditch from the river, which keeps flowing there. A decent church has already been built. ... It is dedicated to the Immaculate Conception. There is a house for the parish priest, who is the one of the villa of Alburquerque. I confirmed 402 persons that afternoon. [Tamarón y Romeral, Pedro]

Overview: El Cerro Tomé

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

3: La Isleta

1760

Quote: (1760) This pueblo of Tigua Indians and settlers has San Agustin for its patron saint....It is called Isleta because it is very close to the Rio Grande del Norte, and when the river is in flood, one branch surrounds it. It is not inundated because it stands on a little mound.

The people of Isleta have good lands, with irrigation from the river. They sow wheat, maize and other grains. They have some fruit trees, which usually fail to bear because of the frost. Vine stocks had been planted which were already bearing grapes. [Tamarón y Romeral, Pedro]

Overview: Isleta Pueblo

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

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

30 November 1968:

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

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

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

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

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

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

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

A: abU-- that is the name of it, they call it - sol-iinn the maps. But we call it abU.

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

31 July 1969:

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

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

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

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

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

Images:

Isleta Pueblo, the Rio Grande, and the Manzano Range

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

Isleta woman making pottery. ca 1890.

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

4: Alburquerque

1706-1760

The Villa of Alburquerque was founded under somewhat false pretenses. Governor Cuervo claimed that the church had been completed, and judging from the first quotation below, it clearly hadn't. He also probably exaggerated the number of families. But the rich lands of the middle Rio Grande Valley proved so conducive to farming and raising sheep, the population grew tenfold in forty years.

1756

In 1756, Governor Marin del Valle issued a bando to the people of Alburquerque, accusing them of neglecting to guard their livestock from the Indians (presumably Navajo), and commanding them to take more care to protect their flocks.

The Alcadia of the Villa of Alburquerque offered rich lands for farming and raising livestock, so settlers in this area refused to settle in defensive areas, as they were supposed to, but stretched their ranchos up and down both sides of the river. [Twitchell, Ralph Emerson]
This villa is composed of Spanish citizens and Europeanized mixtures. Their parish priest and missionary is a Franciscan friar. It is ten leagues north of Tome. There are 270 families and 1814 persons.

On the following day, May 21, I celebrated the announcement of my visitation. The edict concerning public sins was read, and then the commands of the Roman ritual were executed. ...

Because some of his parishioners are on the other side of the river, this parish priest of Albuquerque, called Fray Manuel Rojo, is obliged to cross it when summoned. This kept him under apprehension, and above all he emphasized to me that when the river froze, it was necessary to cross on the ice. He elaborated this point by saying that when the ice thundered, he thought he was on the way to the bottom because when crosses it, it creaks as if it were about to break. [Tamarón y Romeral, Pedro]


Copy of mandamiento of the viceroy relative to New Mexico.

This archive, translated, is as follows:

"Don Francisco Fernandez de la Cueva Ennriquez, Duke of Alburquerque, Marques de Cuellar, conde de Ledesma and Guelma, lord of the Village of Montelran...Having examined at this meeting the letters written to His Excellency by General Don Francisco Cuervo y Valdes, Knight of the Order of Santiago, governor and captain general of the Provinces of New Mexico, on April 26, last past, and those of the Council of Justice and Administration of the Villa of Santa Fe, on the 28th of the same....it was resolved as follows:

...On the fourth point, in which the said governor refers to having reestablished the Villa of Galisteo, bringing back to it the residents who had settled it and who had become scattered over the country on account of the attacks made upon them by the rebel enemies, and also of having founded a Villa, which he called Alburquerque, and that it has no bell, altar furniture, chalice nor vessels, it was unanimously resolved that, as it has already been founded, it shall be aided as a favor, and that there shall be sent to it, on the first opportunity, the bell, altar furniture, chalice and vessels asked for, this assignment being in accordance with the royal law for new settlements, and he being ordered not to make other [settlements] without informing his Excellency and consulting with him with reference to his reasons for the same, in order that he may send him orders as to what he shall do, his Excellency adding that as he has a royal order that a Villa shall be founded, with the name of San Felipe, in memory of His Royal Majesty, the said governor is ordered to call it so for the future, and that this resolution be recorded in the archives of the Villa of Santa Fe.

... and in order that the said governor may be informed of this resolution of the general meeting and that he may keep it, obey it and carry it out, I directed that the present be issued, it being understood that the agent of this royal treasury be directed to purchase and forward by the first opportunity the altar furniture, bell, chalice and vessels for the newly founded villa.

El Duque De Alburquerque

Mexico, July 30,1706. By order of his Excellency:

Don Francisco De Morales [Twitchell, Ralph Emerson]

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

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

Images:}

Albuquerque in 1857, with a view of San Felipe de Neri Church, the plaza, and the Sandia Mountains in the background
5: Sandia Pueblo

1748

Quote: (05 April 1748) In the City of Santa Fe, on the fifth day of April, 1748, before me, Don Joaquin Codallos y Rabal, sargento mayor, governor and captain-general of this Kingdom, the foregoing petition was presented accompanied by the superior disposition of the Most Excellent Viceroy of this New Spain, by the Most Reverend Friar Juan Miguel Menchero, retired Preacher-general, delegate commissary and attorney general of this Holy Custodio of the Conversion of Saint Paul, etc.; which being seen by me, and the plans proposed by the said reverend father for the construction of the temple, convent and pueblo referred to by him, and the conveniences which are offered to the Moqui Indians brought to the locality and site called Sandia, being known to me, which pueblo shall be partly fortified in order to prevent the incursions which are occasionally made by the Gentile enemies whose place of entrance is near the aforementioned spot; in view of which, and having received certain information concerning said conquered Indians, which are distributed among several pueblos of this Kingdom asking that a pueblo may be established for them, in which the aforementioned Moqui nation may construct their houses and form a settlement:

Therefore, and in order that the foregoing decree of the Most Excellent Viceroy and the petition of the aforesaid Very Reverend Father Delegate Commissary may be carried into effect, I hereby give such ample and sufficient authority as is required in such cases to the Lieutenant-General Don Bernardo de Bustamante to proceed to the aforementioned site of Sandia, with ten soldiers, and with the co-operation of the aforesaid Very Reverend Delegate Commissary, to personally examine, calculate and reconnoiter the aforesaid site, and distribute the lands, waters, pastures and watering places, sufficient for a regular Indian pueblo, as required by the royal orders concerning the matter, setting forth the boundaries thereof.

And the said Lieutenant-general shall also proceed to give authentic, royal and personal possession to the Very Reverend Father Missionary who may be assigned by his Prelate to the new Mission, having given the lands to the conquered Indians of the said nation as before mentioned. In case any dispute or objection is raised by any person or persons claiming title to said lands, he will report the same to this government in order that such legal steps may be taken in the premises as are necessary. And having reported his doings in the premises immediately following this decree, the said Lieutenant-general will make a correct copy thereof, which he will deliver to the said Very Reverend Delegate Commissary, returning the original to this government, in order that it may always appear. Furthermore, it being necessary to appoint a judge to administer justice in said settlement, to protect the Indians, hearing their cases, and giving them such legal remedies as they may require; I hereby declare said Pueblo of Sandia for the present to be under the jurisdiction of the Villa of San Felipe de Alburquerque, in order that the Lieutenant thereof or his lieutenant, shall strictly comply with the duties herein set forth; the senior justices will cause the conquered Moqui Indians who may be within their respective jurisdictions to attach themselves with all possible despatch to the aforesaid Pueblo of Sandia, to be established, the construction of which will be commenced during the early part of May, of the present year, 1748.

I have so provided, ordered and signed, with my attending witnesses, with whom I act, in the absence of a public or royal notary, there being none in this Kingdom.

To which I certify: Joaquin Codallos Y Rabal. [Twitchell, Ralph Emerson]

Quote: (1760) This pueblo of Moqui and Tigua Indians is new. It is four leagues north of Alburquerque. There is a very decent chapel on the way there. I inspected it, and while I was doing so, twenty soldiers with a lieutenant captain arrived, whom the governor of the kingdom had sent to me as an escort.

I made my visitation and confirmations in this pueblo of Sandia. There is a Franciscan missionary parish priest there, who administers 35 families of settlers, with 22 persons. The Indians live apart in their tenements, separated after the manner customary in this kingdom, as will be explained later. [Tamarón y Romeral, Pedro]

Overview: Sandia Pueblo

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

1760

Quote: (1760) This pueblo of San Felipe is on the west bank of the river, which I crossed in a good canoe. The river flows in a single channel, very deep and quiet. This is the best place to cross. there are 89 Indian families... They also presented equal difficulties with regard to their confirmation. They said that thirteen had confessed. The missionary, Fray Tomas Valenciano, is very able, and I gave him effective orders. And he is the one I thought might compose the guide to confession and catechism for the Keres, and this was also entrusted to him, although no results have been attained. [Tamarón y Romeral, Pedro]

Overview: San Felipe Pueblo

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

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

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

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

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

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

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

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

--Anonymous informant at San Felipe. Interviewer: Martin Murphy [University of New Mexico, Department of History]
7: 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]
8: 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
- San Buenaventura Mission Church, Cochiti Pueblo
- Dance of the Ayosh-tyu-cotz at Cochiti Pueblo

9: Galisteo

1760

**Quote:** (1760) Galisteo is surrounded by adobe walls and there is a gate with which they shut themselves in.

* Bishop Tamarón’s tale illustrates the level of caution and military readiness the residents of Galisteo maintained, as Comanche attacks mounted throughout the 18th century.*
Here is the usual theatre of war with the Comanches, who keep this pueblo in a bad way. There is not an abundance of water. It is the outpost for the defense of Santa Fe, from which it is seven leagues to the south.

...A quarter of a league before we reached Galisteo, which must have been about ten o'clock in the morning, an alferez who was in command of the escort came to me and said: "My lord, make all haste, for the Comanches are already upon us." The soldiers put their hands to their weapons; I spurred my horse well. I had a good fright, and there were no Comanches. They had mistaken the Galisteo Indians for them, because, in order to make the reception more festive in their way, they had scattered on horseback through some hills, from which they emerged suddenly with their courses and tiltings. And because these people live in terror of the Comanches there, they thought they were attacking us. [Tamarón y Romeral, Pedro]

Overview: Galisteo Pueblo

Las Madres pueblo had around 47+ rooms, and was inhabited between AD 1275-1370. The larger Galisteo Pueblo was inhabited up into the 1700s, and included a mission. Both sites were abandoned by the middle of the 18th century due to epidemic disease and resettlement by the Spanish. The inhabitants of both sites moved to Santa Domingo Pueblo, downstream on the Rio Grande. [Bureau of Land Management, New Mexico State Office]

Images:

Aerial view of the ruins of Galisteo Pueblo

Links:

10: Pecos

1760

Quote: (1760) Here the failure of the Indians to confess except at the point of death is more noticable, 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 mangage 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 known 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 to themselves this to 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.

--Herbert E. Bolton, Coronado, Knight of Pueblos and Plains, 1949

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 Northenrn 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]
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 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 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 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 quanity 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:

[Image of Ruins of the Jemez Church of San Diego at Gyusiwa]
1760

Quote: (1760) The titular patron of this pueblo of Keres Indians is Our Lady of the Assumption. A Franciscan missionary parish priest resides there. There are 150 Indian families with 568 persons. It is two long leagues from Santa Ana over dunes and sandy places. [Tamarón y Romeral, Pedro]

Overview: Zia Pueblo

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

27 April 1968:

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 they 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 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

13: La Laguna

1760

Quote: (1760) The titular patron of this pueblo of Keres indians is San José. A Franciscan missionary parish priest resides there. It is twenty leagues west of Sia and we spent two days on the road from there.

On the first day the midday stop was made a the place of the Cuevas. We traveled six leagues in the afternoon. After a league and a half we came to the Rio Puerco. It was dry at the crossing; there were only a few pools where the cattle drank. The night was spent at the place called El Alamo. Water is very scarce, and form there to Laguna, a journey which tired the animals greatly, we traveled at the end of June, and the sun burned as if it were shooting fire.

...The father missionary parish priest who was here is called Fray Juna José Oronzo, 62 years of age. He had served as a missionary in this kingdom for twenty-eight years, and I asked him why he had not learned the language of the Keres Indians in so many years, and why he had not formulated a guide to confession so that he might confess them annually and when they were dying without the aid of an interpreter. He appeared disconcerted by this; he gave various excuses on the ground that because of the indifference of the Indians, which was even more marked in the women, no one confessed. I gave my orders and the matter rested there. [Tamarón y Romeral, Pedro]

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:

14: Acoma Pueblo

1760

Quote: (1760) The titular patron of this pueblo of Keres Indians is San Esteban....

It is the most beautiful pueblo of the whole kingdom, with its system of streets and substantial stone houses more than a story high. The priest's house has an upper story and is well arranged. For burials they cut the
cemetary, which is large, and covered it with earth which they brought up from below, because all the ground is rock.

...The missionary of this pueblo is called Fray Pedro Ignacio del Pino. He has been a missionary for twenty years. He keeps his Indians better instructed in Christian doctrine than the rest. Some in that kingdom recite in unison and individually. They have seven interpreters. He obliges them to attend catechism and mass.

... He has had to whip them, and he keeps them in order, although not up to date with regard to confession. [Tamarón y Romeral, Pedro]

Overview: Acoma Pueblo

The old city of Acoma, built atop a sheer mesa top, 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, Tapisia, 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

15: Cebolleta

1760

Quote: (1760) On one side of this road, ot the north, is the place of the Cebolletas, where Father Menchero founded the two pueblos already mentioned. The inhabitants are Navajos and Apaches, and many of them live in those cañadas. Some are heathens, and others apostates. Some of their huts were seen. [Tamarón y Romeral, Pedro]

Overview: Seboyeta

Quote: Traditionally Navajo territory, the village of Cebolleta was founded in 1745 by Father Juan Miguel
Menchero, who attempted to settle and missionize a band of Navajos there. He apparently promised the Navajos extravagant bribes, which the subsequent priests were unable to afford, so the experiment fizzled out within a few years.

In 1800, a group of Spanish families requested, and were granted, a grant in the area, to found the village of Cevolleta (Cebolleta). The settlers were granted permission, with the condition that they not abandon the village. The villagers provoked the Navajos, both with their presence, and by raiding over the mountains into the Navajo settlements and seizing their children for servants.

Within five years, and an attempt by the Navajo to burn the entire village down, the families begged permission for exemption from their agreement, and not getting a reply, abandoned the village, only to be met with a detachment of soldiers sent to protect them.

Eventually, relations with the Navajo became more cordial, and families from Cebolleta settled San Mateo, Rafael, and El Concho in Arizona.

Images:

Seboyeta, 2002

About this Map

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 Marín 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.

Atlas Citation: [Eidenbach, Peter]
Map Credits: National Park Service, Washington, D.C.

TIMELINE: LA TIERRA ADENTRO

1696
Don Pedro Rodríguez 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
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 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 Quartelejó (Cuartelejo) currently Beaver Creek, Scott County, KS to prevent the French from trading with Comanches.

1720
Pedro de Villasu explored Colorado and Nebraska.

1722
Don Juan Domingo de Bustamante sworn in as governor (acts until 1731). A convention of religious and secular leaders investigates causes of lack of settlements between Alburquerque - Chihuahua, and cites both poverty, and persistent attacks by local tribes; the report recommends starting a presidio at with Socorro 50 soldiers and 200 settlers.

1723
An investigation by the Viceroy reveals illegal trade in New Mexico with the French, in violation of the King's order prohibiting trade with French from Louisiana. Gov. Bustamante mandates trade with Plains tribes only in Taos or Pecos.
1727
French take Cuartelejo (in Kansas, see above).

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

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

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

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

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

1739
Don Gaspar Domingo de Mendoza becomes governor and serves until 1743.

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

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

1743
Don Joaquin Codallos y Rabal becomes governor, serves until 1747, Colonel Francisco de la Rocha appointed but declines to serve, Rabal continues until 1749.

1746
Don José de Escandón explores and settles Rio Grande with seven detachments of soldiers, establishes towns.

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

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

1747
Fr. Menchero travels New Mexico as visitador; on his tour he turns west from Jornada del Muerto, as far as the Gila, then north to Acoma. Don Bernardo Miera y Pacheco serves with Menchero. Thirty-three Frenchmen come to Rio de Jicarilla & sell firearms to the Comanches.

1749
Nuestra Señora de Santa Ana de Camargo (modern Camargo, Tamaulipas, west of McAllen, TX) founded at the confluence of Rio San Juan & Rio Grande.

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

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

1751
Governor Cachupin battles against the Comanches, gets a commendation from the Viceroy.

1755

Villa of Laredo founded.

1757

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

1759

Presidio built at Junta de los Rios (Texas).

1760

Governor Cachupin retires, mired in opposition by the Franciscans.

Don Francisco Antonio 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.

Visit Atlas of Historic NM Maps online at atlas.nmhum.org.

Website and Contents Copyright ©2008 - 2009 New Mexico Humanities Council. All rights reserved.