Father Domínguez paints a portrait of Pecos towards the end of its long decline. Bishop Tamarón had counted twice as many inhabitants not 20 years before, and the drop in population may have had as much to do with drought and hunger as with the raiding Comanches. Disease also played a part at decimating Pecos, with the smallpox carrying off hundreds of residents.

Quote: (1776) The parish books date from the year 1727. Their writs record 200 leaves, but this number does not exist now. There is little missing from the book of Baptisms and the entries seem to be complete. The others have scarcely twenty leaves each, and their entries have been visited frequently by the mice.

I remitted these to the archive, which is at the mission of Our Father Santo Domingo (as has been said before.) Three new ones from the supply that came from teh Province remain in Santa Fe so that the mission father there may keep the records in the interval until there is a missionary at Pecos, whose Indians are baptized and married in said villa. With regard to burials, if an Indian dies, the others perform the offices, etc.. Although there is no father [priest], they still know that the children must go to the church daily to recite the catechism with the fiscal. In the mornings of Saturdays and feast days the whole pueblo goes to recite the rosary. Alcalde don José Herrera assured me of this....

The Indians have arable lands in all the four principal directions, but only those which lie to the north, partly east, enjoy irrigation. The rest are dependent on rain. These irrigated lands are of no use today because this pueblo is so very much besieged by the enemy, and even those dependent on rain which are at a distance can not be used. Therefore, but a very small part remains for them. Since this is dependent on rain, it has been a failure because of the drought of the past years, and so they have nothing left. As a result, what few crops there usually are do not last even to the beginning of a new year from the previous October, and hence these miserable wretches are tossed around like a ball in the hands of fortune.

Today these poor people are in puribus [naked], fugitives from their homes, absent from their families, selling
those trifles they once bought to make themselves decent, on foot, etc. On the other hand, Governor don Pedro Fermín de Mendinueta, Knight [of the order of Santiago], has come to their aid with twelve cows, which added to eight old ones they had before (which were all the enemies had left them), make twenty. As for horses, they have twelve sorry nags altogether when they once had a very great number.

The natives of this pueblo and their native tongue are Pecos, the language agreeing uno ore [with one voice] with Jémez (as I said there). Most of them are good carpenters. The aforesaid sierra provides them with timber. With regard to their particular customs, I say that they are devout and have good inclinations. There is proof of this in what was said at the end of the above note. They speak Spanish very badly, and here is their census

100 families with 269 persons. [Domínguez, Fray Francisco Atanasio]

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 Northernn Indians and part of them join the Jemez.

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

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

Q: The Zia's turned it down?

A: The Zia's would offer, but I don't believe that they took any of their things from the Pecos.

Q: Did any of the Pecos people ever come to live at Zia after?

A: No.

Q: So Jemez is the only place where they lived?
A: Yes, Jemez is the only place where the Pecos, we know the Pecos Indians lived in Jemez only.
--Anonymous informant, Zia Pueblo. Jerome J. Brody, interviewer. [University of New Mexico, Department of History]

Images:

Ruins of Pecos Mission: National Park Service

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

2: Nuestra Señora de los Remedios de Galisteo

1776

Domínguez' description of the terrible conditions at Galisteo were among the last. Four years later, the last child was born at Galisteo, and within two years, the surviving residents had abandoned the pueblo and relocated to Santo Domingo.

Quote: (1776) The description of the church and convent at this mission finds no better expression than in the Lamentations of Jeremiah, for this is the situation: The church is small. Its walls are about to fall. Half of the roof is on the ground, and the rest is ready to lie on the floor. That is, half of it has fallen and it will not be long before the rest does. The main door, which faces east, is always open, for if they move it to close it, it falls to the ground. In short, it is useless and needs to be completely rebuilt from the foundations...

...they [the people of the Galisteo pueblo] have suffered greater disasters than the Pecos Indians, and they are enduring even more deplorable poverty than they are, for these Galisteos, unlike them, no longer have anything to sell in order to live. Most of the year they are away from home, now the men alone, now the women alone, sometimes the husband in one place, his wife in another, the children in still another, and so it all goes. Comanche enemies and great famine because of the droughts are the captains who compel them to drag out their existence in this way. The former have deprived many of them of their lives and all of them of their landed property. The latter drives them to depart, as has been said.

And those who remain eat the hides of cows, oxen, horses, etc., in a sort of fried cracklings, and when they do not find this quickly, they strip the vellum from the saddletrees or toast old shoes. They do not have one cow; there is not a single horse. At present Governor Mendinueta, Knight [of the Order of Santiago], has lent them seven yoke of oxen for their planting. In short, they are so discouraged that they have thought of abandoning the pueblo and dividing themselves as best they might among the pueblos with good supplies, but they have not done so for fear of the government. [Domínguez, Fray Francisco Atanasio]

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 Mangement, New Mexico State Office]

Images:
Aerial view of the ruins of Galisteo Pueblo

Links:

3: San Diego de Jémez

1776

Domínguez is one of the first to note that the Towa-speaking Jemez are linguistically unique among the New Mexico pueblos.

Quote: (15 May 1776) The Indians have very good lands for a league upstream and another league downstream on both sides of the river that flows through the cañada. Watered by the said river through adequate irrigation ditches, they produce very good and abundant crops of everything sown in them. Very many orchards of fruit trees like those I have mentioned elsewhere have been planted in the little canyons I spoke of above. As a result, this pueblo is much frequented by summer visitors. ...

The natives of this pueblo are called Jemez, like their town. The language they use (in this respect, but in no other, they conform to Pecos) also is called Jémez. It is very different from all the other languages of these regions, and its pronunciation is closed, almost through clenched teeth. They also differ greatly from the others in their characteristic customs, and what has been said about the regime imposed by the present father indicated that a certain rebelliousness demands great firmness. They speak Spanish in the manner described elsewhere, but not all of them use it, because they do not wish to. [Domínguez, Fray Francisco Atanasio]

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 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 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]
Ruins of the Jemez Church of San Diego at Gyusiwa

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

4: Nuestra Señora de la Asunción

1776

The writ of visitation for the mission at Zia is typical of the combination of bare-bones poverty and mind-numbing bureaucracy that framed the efforts of the missionaries' lives.

Quote: (17 May 1776) The Reverend Custos Fray Jacobo de Castro assigned the same provisions here as has been stated elsewhere (San Felipe for example), but at present this mission is in a very wretched state. Therefore I designated a moderate amount in the inventory, and this is of record in the following writ of visitation:

Mission of Zia, May 17 of the year 1776. In prosecution of the juridical visitation which our Reverend Father Fray Francisco Atanasio Dominguez, one of the appointed preachers in the Convento Grande of Our Father St. Francis of Mexico City and Commissary Visitor of this Custody for our Very Reverend Father Minister Fray Isidro Murillo, is making of this Custody, his Reverend Paternity proceeded to examine and did examine this inventory, which does not agree with what actually exists, because many of the things it records have been used up.

Therefore his Reverend Paternity orders and commands the present mission father, Fray José Burgos, to add sufficient paper to this Inventory and record in it anew the valuables of the church and convent furnishing in the form, manner, detail, and order which he has seen employed in this visitation so that after this fashion it may agree with the one to be remitted to the new province.

In accordance with the said new inventory, the present missionary will make the transfer, along with the provisions designated in this visitation, which are the following: 5 fanegas of wheat, 3 of maize, 6 strings of chile, half an almud of salt, a jar of ordinary lard, 2 wax candles, a bottle of wine. [Dominguez, Fray Francisco Atanasio]

Overview: Zia Pueblo

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

27 April 1968:

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

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

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

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

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

Q: How about Acoma?

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

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

A: No, for a long time. Yes, they did stop for a few moments probably, that is what they told us. They would stop here and there, but the longest time, they have ever live in one place was in the White House and in Zia of course they make their permanent pueblo.... They stopped in a lot of place but they do not tell us exactly where, but that they have gone 5 south from the White House where they make their longest stop. 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 is not that is where people after their creation. That is where people had pick up a lot of bad things or bad things were learned, the people [word omitted] among themselves do not like each other like they do or like they feel over there, brothers and sisters at the beginning. But as the trend goes on and as they were living in the White House they create themselves things that are harmful to people. They even tell us that the giants were created in the White House to destroy the people and other things. Those are the giants, they told us are great big people that sometimes they kill people, they eat people. And that is one of the stories, one of the bad things the White House. And probably for some other reasons too they left that place there and started traveling again, maybe if they found a new home, place, where they will start a new life again with friendship or with love or with one another.

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

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

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

Images:

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

Links:
Zia Pueblo: Indian Pueblo Cultural Center -- http://www.indianpueblo.org/19pueblos/zia.html
Although this church had been rebuilt in 1734, by Fray Diego Arias de Espinosa, it was already falling apart. Without a foundry in New Mexico, new bells had to be shipped, at great expense, from the south, and many arrived cracked, or without clappers, but were installed anyway.

Quote: There is an adobe arch on top [of the church], but it has no bell since the one there was gone to pieces. And today the necessary summonses are sounded by a war drum. [Domínguez, Fray Francisco Atanasio]

Overview: Santa Ana Pueblo

Santa Ana has remained an important pueblo throughout the colonial, Mexican, and U.S. periods.

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

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

03 December 1967:

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

Q: Well it seems to me that it would be awfully hard to move and then built a whole new pueblo and then move again?
A: Well they had, they didn't worry too much about what they are going to take along, see.

Q: I don't suppose they carried too much pottery or that sort of thing?
A: No, that is why you find a lot of pottery broken, pieces, cause they broke, they all right there you see. Just what they have to have and that is all.

Q: And the pieces they didn't take, they broke, huh?
A: No.

Q: I wonder why?
A: No, I don't know. If you are lucky that one was left somewhere, if it didn't get to it you see. And I think all the time they burnt the rest of the crops that is there, left behind you see.

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

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

Q: Well you folks don't do that much anymore? Of course, though now you can't.
A: No, not now, can't do it. But in those days, before the Spanish time of course, yes, cause the whole country is open to them, see. So that is why they did that....

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

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

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

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

Images:

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

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

6: San Felipe de Jesús

1776

Quote: (1776) Four leagues south of Cochiti, along the plain downstream on the west bank, one comes to a great mesa...which rises near the Río del Norte. It forces the road to run below at its foot, which is a league long. This, added to the foregoing, makes 5 leagues from Cochiti to the pueblo and mission of San Felipe de Jesús, which is located and established on a small level site like a nook at the foot of the said mesa against the river...

The gossipy vulgar herd have always considered St. Philip the Apostle as the titular patron of this mission and have celebrated his feast as such on his day. A European citizen of this kingdom, Don Bernardo Miera y Pacheco, supported this opinion by selling to the Indians of this pueblo (at a high price in proportion to those of this land) and image of teh said Holy Apostle, a large carved statue in the round, which he made himself. And although it is not at all prepossessing, it serves the purpose and stands on the high altar at this mission. [Domínguez, Fray Francisco Atanasio]

Overview: San Felipe Pueblo

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

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

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

San Felipe has endured more change than some pueblos, thanks to its location. Recently, the railroad and the interstate have come barreling through San Felipe. The pueblo operates numerous businesses near I-25, while the pueblo itself is located farther west. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]
 Quote: I was living up from, just outside southeast, yeah, southeast of [word omitted] on the other side of 85 there. We were in this canyon here and we used to have some sheep and all, dad used to have some sheep and I was living up there... Well at that time I have, I don't know just how many sheep we had. I know that we didn't have very much, I think just about 30-40 sheep. That is as much as we had...

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

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

Q: What did your father do after all the sheep were killed?
A: And then he start farming and trying to get things for us, get back on our feet again... and we start raising some chickens to get some eggs and all that... and so it was end of the summer when we were working on the farm.... and my daddy was farming and he planted corn and wheat and when the winter comes we would go in and sell those back into grocery stuff and that is what my dad did... the time of my life...

Q: So your entire income came from when your father was farming and the time that you were sheepherding?
A: Right...
Q: The train killed all the sheep didn't it.
A: Yeah.

--Anonymous informant at San Felipe. Interviewer: Martin Murphy [University of New Mexico, Department of History]

Images:

San Felipe Pueblo with Santa Ana Mesa in the background

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

7: Our Father Santo Domingo

This northernmost mission of the Rio Abajo remained very important throughout the colonial era, thanks to its location.

Quote: (1776) The whole pueblo is surrounded by a rather high adobe wall with two gates; this is for resistance against the enemy [Indians], for day by day they show more daring against the natives of this kingdom. This pueblo lies in such a location, or situation, in relation to the whole kingdom that it is necessary to go to it on the highway going up or down. As a result there are plenty of travelers who bring or carry away news according to whence they come or where they are going....

The natives of this pueblo are called Queres (we shall see seven pueblos of this nation), whose native tongue they speak in a rather feminine tone o fvoice. Here they are commonly called Chachiscos, because most of the expressions have Cha, Chis, Cos, Cañé. As a curiosity, here is an example: They meet a Spaniard, who necessarily addresses them in Spanis; and if they do not or do not wish to understand, they say Chachiscacañé, which means, I do not understand you, or synonymously, I do not hear. Truly it is the prettiest and easiest of all the languages in these regions. [Domínguez, Fray Francisco Atanasio]

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

8: Nuestra Señora de los Dolores de Sandia

1776

Quote: (1776) The mission is new, founded for the Indians of the province of Moqui who were reduced by Father Menchero in the year 1746. It stands in the middle of the plain on the same site as the old mission which was destroyed in the general uprising of this kingdom [in 1680]...

The church at this mission is unusable, being in such a deplorable state that it truly saddens the soul to see the marks of the barbarities they say have been perpetrated here. Since it has been ruined, it has no roof, and only the walls remain to indicate what the temple was like....

On the inside and joined to the old walls there are some half walls of adobe which Father Menchero built with the intention of restoring the church to its former state. But he soon realized that it was useless and that everything was going to fall flat together. So it remained as it was....

There are two plots [of farmland], one to the south below the convent and the other to the north above the church...In addition to those plots, there is a small kitchen garden which lies to the west near the convent. In it there are some small apricot and peach trees and a goodly number of vine-stocks, all of which Father Menchero planted, and in a hollow on a wasteland a few chick peas are sown, which usually yield about a fanega. The fruit of the little trees and grapevines is seldom harvested, because they freeze most years. The sowing, cultivations, and harvesting are in charge of the pueblo [Domínguez, Fray Francisco Atanasio]

Overview: Sandia Pueblo

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

Images:

Sandia Mountains, the Rio Grande near Bernalillo, foreground, ruins of Tur-jui-ai
9: Villa of San Felipe Neri de Alburquerque

1706-

The Villa of Alburquerque didn’t really live up to its name in the 18th century, as the settlers refused to cluster their houses protectively, around a central plaza and instead spread up and down the river, claiming the rich farmland. While this resulted in relative prosperity at times, it also left the settlers open to attack. Later Americans will note the frequency of Navajo raids on this settlement.

Quote: (1776) Some pages back it was said that it [the villa] stands on the plain near the meadows of the Río del Norte. The villa itself consists of twenty-four houses near the mission. The rest of what is called Alburquerque extends upstream to the north, and all of it is a settlement of ranchos on the meadows of the said river for the distance of a league from the church to the last one upstream. Some of their lands are good, some better, some mediocre. They are watered by the said river through very wide, deep irrigation ditches, so much so that there are little beam bridges to cross them. The crops taken from them at harvest time are many, good, and everything sown in them bears fruit.

There are also little orchards with vinestocks and small apricot, peach, apple and pear trees. Delicious melons and watermelons are grown. Not all those who have grapes make wine, but some do. [Domínguez, Fray Francisco Atanasio]

Overview: Alburquerque

Alburquerque was founded as a villa in 1706 in a rich agricultural region of New Mexico. Its Old Town plaza was the original town center. Evidently, the decision to settle the "Bosque Grande de 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

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

10: Alameda

1776

Domínguez mentions other privately run chapels throughout the middle Rio Grande region, which contrasts the wealth of these Río Abajo settlers (in sheep) with the dire poverty of some of the northern settlements, whose short growing seasons (and raids by hostile Indians) preclude their being able to support even a single mission.
11: Tierra de Cumanchi

1776

Much of the eighteenth century in New Mexico was spent defending the eastern border from the terrifying raids of the Comanche, who were allied with the even more sinister French. Spanish support for establishing a presidio in Cuartelejo (southwestern Kansas) never came, and the French instead used it as a trading post for arming the Comanche. Miera himself served in three separate campaigns against the Comanche, under Governor Cachupin. [Kessell, John L.]

Quote: (1776) When they [the Comanche] are on their good behavior, or at peace, they enter Taos to trade. At this fair they sell buffalo hides, "white elkskins," horses, mules, buffalo meat, pagan Indians (of both sexes, children and adults) whom they capture from other nations. (In Father Claramonte's time Christians from other places were also ransomed. He astutely cultivated the Comanche captain, his great friend, in order to get them out of captivity, for otherwise they carry them off again.) They also sell good guns, pistols, powder, balls, tobacco, hatchets, and some vessels of yellow tin (some large, others small) shaped like the crown of the friars' hats, but the difference is that the top of the hat is the bottom of the vessel. These have a handle made of an iron hoop to carry them.

They acquire these articles, from the guns to the vessels, from the Jumanas Indians, who have direct communication and trade with the French, from whom they buy them.

The Comanches usually sell to our people at this rate: a buffalo hide for a belduque, or broad knife made entirely of iron, which they call a trading knife here; "white elkskin" (it is the same [buffalo] hide, but softened like deerskin), the same; for a very poor bridle, two buffalo skins or a vessel like those mentioned; an Indian slave, according to the individual, because if it is an Indian girl from twelve to twenty years old, two good horses and some trifles in addition, such as a short cloak, a horse cloth, a red lapel are given; or a she-mule and a scarlet cover, or other things are given for her.

If the slave is male, he is worth less and the amount is arranged in the manner described. If they sell a she-mule, either a cover or a short cloak or a good horse is given; if they sell a horse, a poor bridle, but garnished with red rags, is given for it; if they sell a pistol, its price is a bridle; if both together, a horse is given for them. This is the usual, and a prudent judgement of how everything must go can be based on it. They are great traders, for as soon as they buy anything, they usually sell exactly what they bought; and usually they keep losing, the occasion when they gain being very rare, because our people ordinarily play infamous tricks on them. [Domínguez, Fray Francisco Atanasio]

Overview: Comanche

The Comanche were important in New Mexico's history, although their range extended far past today's state borders. Trade with the buffalo-rich Comanche was critical to the New Mexican colonies, and so they tolerated the raiding, although several settlements on the eastern fringe of the state ended up depopulated because of the pressure of Comanche raiding.
In 1787, Governor de Anza secured some decades of peace with the Comanche after his defeat of Comanche chief Cuerno Verde. That cleared the way for the Arapaho and the Cheyenne to move onto the plains and trade peacefully with the Spanish comancheros and ciboleros riding out of Santa Fe and Taos.

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

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

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

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

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

05 March 1968:

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

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

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

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

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

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

--Sarah Pohocsucut, age 72. Comanche from Lawton, OK. Bob Miller, interviewer. [Oklahoma Western History Collection]
As the United States of America broke from Britain, New Mexicans was oblivious to the fracas; they had their own problems. New Mexicans struggled with poverty, raids from surrounding tribes, and epidemic disease. The Spanish also had to cope with cultural isolation, and the barely passable distances to the administrative centers, both of the church and the government. By the time Miera made this map, a bishop had come to New Mexico for the last time until the territorial period.

This isolation drove New Mexico governor Juan Bautista de Anza, Father Francisco Garces, and Fathers Francisco Dominguez and Silvestre Escalante to establish routes to California. Miera accompanied the Dominguez-Escalante expedition, which traveled as far north as Provo before returning to New Mexico through the Hopi province.
De Vargas dies of a sudden illness & is buried in Santa Fe parish church. Don Juan Paez Hurtado becomes interim governor.

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

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

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

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

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

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

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

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

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

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

1719
Governor Antonio Valverde y Cosio leads a fairly bloody campaign against the Comanches; explores Colorado as far as the Platte River, and explores Kansas. Learns of French/ Pawnee/ Jumano conflict with the Apaches. Ordered by the viceroy to establish a presidio in Quartelejo (Cuartelejo) currently Beaver Creek, Scott County, KS to prevent the French from trading with Comanches.

1720
Pedro de Villasu explored Colorado and Nebraska.

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

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

1727
French take Cuartelejo (in Kansas, see above).

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

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

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

1736

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

1737

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

1739

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

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

1742

After the Rebellion of 1680, Sandia having been burned by the Spaniards, the inhabitants fled to the Hopi country where they built the village of Payupki. In 1742, during the rule of Codallos y Rabal, these refugees were brought back by the 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.

Fray 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 Ríos.

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 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.

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