1: San Juan

1776

Quote: (1776) The church looks like a gallery, and its furnishing is as follows:

The altar screen extends from top to bottom. Governor Vélez Cachupin paid for it and left the design up to Father Junco. The result is a great hulk like a monument in perspective, all painted yellow, blue, and red. In the center hangs and old oil painting on canvas of St. John the Baptist, 2 varas high by 1 1/2 wide, with a frame of painted wood. The king gave this.

...below the altar screen are the following:

An image in the round entitled Our Lady of the Rosary. It is small, and its adornment amounts to nothing more than the following gewgaws. Dress and mantle of tatters of mother-of-pearl satin. A moth-eaten wig. Tin-plate crown. Paper pearl earrings.

...now for the altar:

An ebony cross with a bronze crucifix and silver corner plates, INRI, and Dolorosa. A small St. John, old and unseemly. And two brass candlesticks given by the King.

...On the walls that face the nave are two hideous adobe tables. Hanging on the wall on the right side is a large painting on buffalo skin of Lord St. Joseph, and on the left a similar one of St. John the Baptist. On the right side of the church is another adobe table with a canopy of the same design as the altar screen... A small Jesús Nazareno clothed in old rags is under this canopy. Lower down on this same side is an extremely ugly confessional and then a bench.

...During the time when the aforementioned Junco was missionary at this mission, a woman called Catarina Pando gave this church the image of Jesús Nazareno which I have just mentioned, just as it is, with its canopy,
and the image of Our Lady of the Rosary that was mentioned on the high altar. Both of them are so unworthy that they do not deserve the titles of the Most Holy Personages they wish to represent. Therefore I ordered that they be consumed by fire and the trifles for their adornment be preserved for whatever use they may have. There is no mention of the donor of the cross with the silver trimmings, nor of the St. John, which will go into the fire immediately. [Domínguez, Fray Francisco Atanasio]

Overview: Ohkay Owingue Pueblo

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

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

01 June 1969:

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

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

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

Images:

The Governor of San Juan and His Family

Links:

2: Aviquiu

1776

Menchero mentions in 1844 that there were 20 Spanish families living in Abiquiu, but a decade later, they abandoned the area. In 1754, Governor Cachupin resettled the area with genízaros, and ordered the work of building the mission to begin. As Domínguez notes, the raids did not stop, and though he explains that raiding may have kept the settlers from producing as much food as they might, he does not allow the same excuse for the Native population. [Domínguez, Fray Francisco Atanasio]

Quote: (1776) The pueblo and mission of Santa Rosa de Abiquíú is 9 very good leagues northwest of Santa
Clara over a rough road with small hills and arroyos between them, all sandy, and with an occasional small level place. ... It is some 18 leagues from Santa Fe and lies to the northwest of the villa. This mission was recently founded by Don Tomás Vélez [de Cachupin] for Christian genízaro Indians. He had it named the pueblo and mission of Santo Tomás de Abiquiu, but the settlers use the name Santa Rosa, as the lost mission was called in the old days. Therefore, they celebrate the feast of this female saint, and not of that masculine saint, annually as the patron....

During the most profitable year the first fruits probably amount to 35 fanegas of all kinds of grain together. Of other things, nothing, for the enemy [Indians] keep the settlers in such a state of terror that they sow their lands like transients and keep going and coming to the place where they can live in less fear. The Indians give nothing....

The pueblo consists of a large square plaza with a single entrance to the north between the convent and the corner of a tenement. There are three tenements in front of the church and convent, and the latter buildings enclose the plaza on the north. As a result the pueblo is visible from the church and convent with the cemetery inside the plaza. The approach to the pueblo is a rather steep slope on the north side of the hill on which it stands. At its foot there are two little springs of very good water, and since it is good, it is used for drinking. The houses in which the Indians live are arranged in accordance with their poverty and lack of interest.

On the open sides the pueblo has many good farmlands, which are irrigated by the river they call Chama.... It runs from north-northwest to southeast, and has very fine meadows on both banks, with corresponding groves of beautiful poplars. The lands are extremely fertile, but their owners, the Indians, are sterile in their labor and cultivation, so they do not yield what they might with attention, and as a result so little is harvested that the Indians are always dying. [Domínguez, Fray Francisco Atanasio]

Overview: Abiquiu

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

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

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

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

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

--Georgia O'Keeffe

Images:

Adobe houses in a village

Links:
Abiquiu Community Portal -- http://www.digitalabiquiu.com
3: San Lorenzo de Picuris

1776

*Quote:* And finding the mission father living in extreme poverty, discomfort, and indigence, I observed his great will and desire to acquire what is lacking or what he might obtain for divine worship.

...a few more than 200 altar breads [are consumed each year], and the father at Taos gives them weekly without any subsidy in wheat, for this religious at Picuris says that he found this custom in force and that they have never asked him for anything in return. In this regard, Father Claramonte says: That with respect to this weekly trip, because the winter is so severe in these places and there is so much snow in the sierra where this pueblo is, travel to Taos is extremely difficult, and it sometimes happens that the altar breads do not arrive in time and consequently there is no Mass on a feast day. And Picuris is so much in the sierra that if they think of going to San Juan or to La Cañada, the situation is the same. In view of this the friar assures me that it is very necessary to have an iron for making them here, which he intends to provide as soon as he can.

How He Acquires Necessities: ...this father says that here, in order not to deprive himself of the little grain he acquires by harvest and first fruits and perhaps an obvention [an occasional gift] or two, most of it comes out of the royal alms in chocolate, linen, or winding sheets. [Domínguez, Fray Francisco Atanasio]

Overview: Picuris Pueblo

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

26 November 1968:

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

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

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

Links:
Picuris Pueblo official website -- http://www.picurispueblo.net
New Mexico Tourism: Picuris -- http://www.newmexico.org/native_america/pueblos/picuris.php

4: San Jeronimo de Taos

1776

*Quote:* The pueblo of Taos and all I have described stand in a very beautiful valley that comes from the Sierra Madre in the east and from another Sierra to the north which slopes from the Sierra Madre and, turning north, runs in that direction to the lands of the pagans. ...

There is a very extensive swamp quite near the pueblo on the west. It has so much zacate that the enclosed
cattle are pastured in it, a very large amount is cut for the herds of horses, and there is so much left over that in the spring it is necessary to set fire to the old so that the new may come up freely. When the Comanches are at peace and come to trade, they bring a thousand or more animals who feed there two days at most, and in spite of this great number repeatedly during the year, there is no lack of fodder. ...  

With the exception of frijol and chile, everything yields such an abundant harvest that when (as happened in the year '74) there is scarcity in most of the kingdom, everyone goes to Taos and leaves there well supplied, not just once, but many times. Whether they are at peace or at war, the Comanches always carry off all they want, by purchase in peace and by theft in war. Every year poor wretches come day by day to work for the little daily wage in grain they get (to say nothing of beggars). Finally, in spite of such great consumption, and not counting the food used, the new grains are gathered with the old. [Domínguez, Fray Francisco Atanasio]

Overview: Taos Pueblo

Taos Pueblo, a Tiwa-speaking pueblo, was probably constructed between 1000-1450 AD.

The mission church of San Geronimo, originally built in 1619, was originally destroyed during the Pueblo Revolt of 1680. The Franciscans rebuilt it to see it destroyed again during the Mexican American War, and finally rebuilt in its current form in 1850.

09 January 1969:

Quote: [New Mexico] Senator [Clinton] Anderson has been against the ruling issues [giving full title for the Blue Lake area to the Taos] And these are Senator Anderson's reasons for this...

"If Taos demand land other than [word omitted], that would be discriminated in favor of religious groups. Without challenging the sincerity of Taos Indians' religious beliefs, it is inconceivable that it is conceivable that the religious importance they place on the land they diminish in succeeding generations if this occurred to the Indians, a scarcely populated group, will own a large area of land, preserved with continued population growth indicate that the public good is better served than ownership of this land is returned to the United States. There is evidence that not all pueblo residents gives the same importance to the religious beliefs and practices, it is inconceivable that some would consider economic and social developments more important than the values of their traditional religious beliefs and with the [word omitted] to receive the land title.

In other words, there are some of us that run around saying I would rather get the money than get back the Blue Lake area and the land isn't that valuable. So... If we have someone like this, we should first point out the dangers involved in this.

First of all our government structure is built upon religion, our livelihood is religion, our stem of life is religion, and when religion is lost then the government structure fails, the people will leave... and when the people leave..... without Indians there won't be tourists... and without tourists there won't be state revenue, and without state revenue we will all suffer. The state of New Mexico depends on tourist trade and... from the standpoint of preservation I would think that these Senators and those that are concerned with our state's government would consider that strongly in their favor.

--anonymous informant, Taos Pueblo; discussing arguments for and against giving the Taos people title to their sacred place of origin, held by the Forest Service. Interviewer: Patricia Gregory. [University of New Mexico, Department of History]

Images:

Taos Pueblo

Links:
Taos Pueblo website -- http://taospueblo.com
Office of the State Historian: Taos Blue Lake -- http://www.newmexicohistory.org/filedetails.php?
fileID=21181
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 Domínguez-Escalante expedition, which traveled as far north as Provo before returning to New Mexico through the Hopi province.

---

**TIMELINE: LA TIERRA ADENTRO**

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

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

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

1703
De Vargas returns, Cubero flees.

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

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

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

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

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

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

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

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

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

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

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.

Pedro de Villasu explored Colorado and Nebraska.

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.

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.

French take Cuartelejo (in Kansas, see above).

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

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.

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

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

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.

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

1767

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

1768-1776

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

1775

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

1776 - 1777

Fathers Silvestre Velez de Escalante and Francisco 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.