This passage, a fascinating study in 18th century New Mexican economics, illustrates the difficulty of commerce in a region with no money of its own. The missions' main income came from a tithe of the "first fruits" of the land, and from subsidies from the king and individuals.

Although technically, a tithe was expected of everyone, Domínguez notes in many places that the pueblos do not contribute, and that the settlers do not contribute their livestock. [Domínguez, Fray Francisco Atanasio]

Quote: For the present, in order that these pesos [de tierra, or regional pesos] may be completely understood, I shall say that they are pesos in name only, for actual coins do not exist; and they weigh as much as the ring of the word. The only sound so many pesos make comes down to the fact that 50 of them may be worth 6 or 8 real ones, and this value is estimated from the effects in which payment is made. I do not make this statement from self-interest but as a curiosity....

This [income for the church] is paid as follows: [Burials] under the choir loft, 5 pesos; from there to the steps of the sanctuary, including all the transept, 17 pesos; inside the chapel of the Rosary (which will be described shortly) 25 pesos.

Everything is paid in regional pesos, and according to the present majordomo of the fabric, who is Miguel Sandoval (I have proof that he holds this office), they pay the foregoing in little strips of hide, punche (which is the local tobacco), chile, onions, and once in a while a fanega of maize. In view of this poor pay, no one wants to accept this position (the present one keeps it because of the father minister's entreaties), for with such bagatelles it is impossible to meet expenditures. ...

For baptism they [the New Mexicans] offer 3 regional pesos in chile or seeds or something else instead of the...
customary christening fee. For a marriage between Spaniards, 33 pesos like the foregoing, and they exempt themselves from the arras [a ceremony in which the bride gets 13 coins], although the said schedule lists them. For a marriage between people of the lower classes, 10 or 12 pesos as described, and the arras are omitted.

For a burial of Spaniards, 33 pesos of the same kind; in addition to not paying for many items that the schedule indicates and regulates in this regard, they are unwilling for the missionary to omit the Mass. For the burial of the lower classes, 10 pesos. For the burial of a Spanish infant, 16 pesos, or 12. For the same of one of the lower classes, 6 pesos. ...I also point out that the alms for any sermon is 25 pesos of the kind mentioned.

HOW HE [Fray Francisco Zarte] ACQUIRES NECESSITIES

[He obtains them] by trading one thing for another. For example, for a sheep, which is worth 2 regional pesos, he gives a vara of Brittany or other linen, or a pound of chocolate, or a pair of shoes, or something else that may be equivalent to the 2 pesos the aforesaid are worth. So according to the number of sheep, an equivalent number of varas of linen, or pounds of chocolate, or a mixture of different commodities sufficient to make up the amount, is given.

For half a fanega of wheat or maize, or for a string of chile, each of which is worth 2 pesos, he makes the same kind of exchange, and the same system holds true for everything. To pay the father for Masses they give him 2 pesos for each low Mass and 6 pesos for a sung Mass. This payment is usually made in chile, or something which does not oblige them to give the best, or even the fairly good. [Domínguez, Fray Francisco Atanasio]
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 the 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: Yes, they have something a story something like that. That the Pecos warriors or the Pecos Indians could no longer protect themselves from 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 people 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/

3: 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 Management, New Mexico State Office]

Images:

![Aerial view of the ruins of Galisteo Pueblo](image)

Links:


**4: Santa Cruz de la Cañada**

1776

**Quote:** (17 April 1776) And the settlers assured me that the said missionary was their father indeed and that if they had not been struck by lightning, the father was responsible. Every Sunday, explanation of Christian doctrine. On Sundays and feasts of Our Lady, rosary of seven decades in the afternoon. Mondays, Wednesdays, and Fridays of Lent and Advent, exercises of the [Confraternity of the] Third Order and Carmel with their homilies. Palm Sunday, sermon on the Passion. All this gratis.

The following is paid for. Patron saint on May 3, 50 pesos in seeds and chiles. Holy Wednesday, sermon on the Blood of Christ, a small jug of wine. Sermon of the Three Falls on that day, a little jar of corn syrup. The day of the Descent from the Cross, a calf on that day. Sermon on the night of the feast of Our Lady of Solitude, a jug of wine.

When it is necessary to give the Most Holy Viaticum, if the place is far from the church, Mass is said on the portable altar of the sick person's house. The Most Illustrious [Bishop] Tamarón gave permission for this. And meanwhile guards and spies are posted in case there might be an attack by enemy [Indians]. If it is near the church, Mass is celebrated there and afterwards Our Lord goes forth. The Confraternity of St. Michael donates the wax for this function.

There is a very small school for children in the father's charge. Their parents give the master an annual sum, and the father gives him food, drink, and clothing within reason. At present it looks as if the school is about to come to an end, because the master is on the point of death. [Domínguez, Fray Francisco Atanasio]

Overview: Santa Cruz de la Cañada

The Santa Cruz River valley was the site of over thirty prehistoric settlements, and at the time of Oñate's
A few Hispanic settlers moved into the valley they called "La Cañada," but fled to Santa Fe during the Revolt of 1680. After the Reconquest, the Spanish found that Tano-speaking Puebloans from San Lazaro and San Cristobal had populated this valley, and Governor de Vargas began a campaign to resettle them around Chimayo, prompting a second revolt, in 1696. Vargas crushed the rebellion, and the remaining Puebloans fled to Hopi, becoming the Hopi-Tewa.

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

In 1779, Governor de Anza required the settlers to cluster their homes around a plaza for security, and the plaza still partially exists today. By 1790, over 7000 Spanish residents filled the valley. Santa Cruz de la Cañada has been at the heart of other conflicts, including an 1847 battle between the rebels who killed Governor Bent and troops under Colonel Sterling Price.

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

**Images:**

![Old Church and Shrine of Santa Cruz](image1)

**Links:**

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

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**5: San Ildefonso**

1776

*Quote:* (1776) The Indians of this pueblo have lands in all four directions, but not divided equally, for to the east, north, and south there are a little less than three-quarters of a league. To the west, indeed, they have even more than a league, occupying both banks of the Río del Norte, since it runs through them.

Those on the west side of the river are irrigated from this very river through adequate ditches taken from it where necessary. Some of those on the east side, where the pueblo is, are irrigated from the river, and others from the spring in the little swamp I mentioned when I was speaking of the convent lands.

Still others are irrigated from the Nambe River, which is very scanty by the time it reaches these parts, because everyone located beyond Nambe bleeds it, as is understood, and when it dries up, there are hardships for those of these lands. [Domínguez, Fray Francisco Atanasio]

**Overview:** San Ildefonso Pueblo

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

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

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

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Images:

San Ildefonso men and women perform the Buffalo Dance

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

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6: Our Father San Francisco de Nambe

1776

This entry illustrates a little of how the missions built to serve the pueblos also supported the growth of nearby Spanish communities. Dominguez' sly comment at the end, that they "pass for Spanish," indicates that he suspects that relations between the settlements might have been more intimate than neighborly.

Quote: (1776) On feast days the whole pueblo comes to Mass, which is said at a regular hour because the
talking and calling about Rich Hill being there. Right on top of those hills they settled there for a while. And Tewa word omitted] right there and they came along these hills and right across upper village where you settled there and that was near water and then they gradually came down, they came down where we call the then from there they went on across to Rio En Medio, not quite to the river, on top of the hills there, they and then from there they went on across and they came over there to a new place here near Peña, they just they were near a little stream, call it Rio Sarco, they used to get water there, they stayed there for some time and from the big tower right straight east about 2 miles we settled there and they call it Nambe and there peyota, that big mountain or [Tewa word omitted] they call it, and there’s a big tower up there you notice, there for a little bit and then from there they went to the place they call Nambé right up here they call it

...Some ranchos of citizens are attached to this mission for spiritual administration. They comprise two very small branches called Cundiyó and Pojoaque. In relation to the pueblo, the first is up east–northeast at the foot of the aforementioned sierra in a small cañada which runs from south to north there with a rapid little river through the center. The water is crystalline and good, and there is trout fishing. It has sufficient farmlands for the number of inhabitants [9 families with 36 persons]. They are fairly good, irrigated by the said river, and although there is a fairly good harvest of all that is sown in them, they do not yield frijol and ripe chile because it is so near the sierra that cold weather comes early, and they gather the chile when it is green. It is 2 leagues from the pueblo.

The citizens of this Cundiyó pass for Spanish. They speak their simple Spanish, as do their servants....

The other branch is about a league below Nambe. Its lands adjoin the pueblo and its farmlands are like those of Nambe.... The citizens of this branch are also accepted as Spaniards; their servants are light colored; and they all speak Spanish as related above. [Domínguez, Fray Francisco Atanasio]

Overview: Nambé Pueblo

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

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

19 April 1970:

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

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

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

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

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

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

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

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

Images:

Kiva at Nambé, built around 1693 and still in use

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

7: Our Mother Santa Clara

1758

The original church in Santa Clara, built by Fray Alonso Benavides, was destroyed in the Pueblo Revolt. Another was started in 1706, but collapsed, as Fray Domínguez describes. The current church was built in 1918. [Domínguez, Fray Francisco Atanasio]

Quote: (1776) Because the old church had fallen down, beginning in the year 1758 Father Fray Mariano Rodríguez de la Torre started to build the present one and finished it....

When the roof of the nave of the church was finished, the Indians and the settlers left the rest up to the father alone and to his industry. Therefore, what was necessary to roof the transept and sanctuary was taken from his alms, and with this he roofed it.

The carpenters, in addition to being well paid, ate, drank, and lived in the convent for a period of two months in the winter, when the days are very short in this region. And since these workmen were very gluttonous and spoiled (in this land, when there is work to be done in the convents, the workers want a thousand delicacies, and in their homes they eat filth), the gravy cost the father more than the meat (as the saying goes). That is to say, they ate more and were paid more than they worked. [Domínguez, Fray Francisco Atanasio]

Overview: Santa Clara Pueblo

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

21 March 1969:
Quote: Fidel: And there is another person in San Ildefonso and he knows a lot of stories about Santa Clara and San Ildefonso combined together. And one time he, is a medicine man too and one of my kids was sick and he brought some herbs and after he got through giving him some medicine, well he just sat there and started telling me the stories and about some of the things that happened a long time ago and when I was taking him back he said, see that old place over there, this is what happened over there, and this is what happened and he would tell me where the different shrines are. And I, he has got a lot of stories about the mesa, the Black Mesa, he was telling me about that too, the fact...

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

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

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

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

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

Images:

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

Links:
Santa Clara Pueblo: Indian Pueblo Cultural Center -- http://indianpueblo.org/19pueblos/santaclara.html
8: 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. Governorn 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 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 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 use who have analyzed and studied the history, especially a good friend of mine, he has done a lot of studying....

When the Spanish came here... we the people of San Juan and Oyenque supposedly moved to the other side of the river and they gave the old portion of the pueblo to the Spanish... so the Spanish called us San Juan de los Caballitos.... 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]
Mencheró 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 Abiquíu 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 Abiquiú just south of the present village, but had to be abandoned within a few years due to Ute and Comanche raiding.

In an effort to resettle, Governor Tomás Vélez Capuchin 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

10: 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 Labunatota (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]

Images:

[Image: 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

11: 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 Domínguez, 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 emplyed 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. [Domínguez, 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 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 have 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]
**12: 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 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 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]
13: San Buenaventura de Cochiti

1776

Quote: The convent is joined to the church on the right side, extending to the south, where it forms a square. There is a porter's lodge, which is a very pretty little portico to the east without pillars in front because it is very limited. The floor of this little portico is paved with small stones of various colors, and in the center there is an eagle very well wrought in stones like those mentioned. There are adobe sats around this room, and the door is in the center of the wall. It is an ordinary two-leaved door with a cross-bar for a lock. In front of the porter's lodge only, there is a little stairway of small beams with an adobe railing, and from it a little corridor goes up by the mouth of the said little portico....

As we enter the porter's lodge, there is a beautiful room on our left, beyond which there is an inner cell on on a corner. There is another inner cell around the corner, and then another room, at the head of which there is a passageway which faces south and leads to a corral I shall describe later. The entrance to the kitchen is from this passage, and the kitchen is around the corner on the side of the building that completes the square....It has a three-sided cloister, which begins up against the church at the exit from the sacristy. It ends down at the porter's lodge, which it joins. There is a small patio between the sides of the cloister and the wall of the church. This cloister is entirely closed in and has only three windows, one on each side. It is so dark that it resembles a dungeon....


Its Service: In all, a chief fiscal, three subordinates; eight sacristans and the chief sacristan; eight cooks, four bakers. Weekly, a fiscal, two sacristans, two cooks with two big girls to carry water. The bakers take turns. The pueblo brings the necessary firewood. Throughout the year the pueblo takes turns weekly as caretakers of sheep, cows, hens, pigs, and horses.

Its lands and fruits:

On the east bank of the Río del Norte, opposite the mission, the convent has four beautiful milpas of great fertility. They are watered by the said river through very deep, wide irrigation ditches, and they yield such good and abundant crops that there are usually 80 or more fanegas of wheat at harvest time and 70 or more of maize. On the pueblo side of the river, in full view of the convent and almost on the river, there is a small plot for a kitchen garden, which yields many good green vegetables. The pueblo does the sowing, etc....

And insasmuch as this mission's provisions have been designated in this inventory by the Reverend Custos Castro, our Reverend Father Visitor orders and command that they be maintained, kept, and observed punctiliously. And although for the present his Reverend Paternity adds 12 tallow candles, 4 wax candles, and a bottle of wine, after he is completely acquainted with the income of this mission and has taken into consideration whether it is truly as rich as it is said to be or not, he will add or take away what he thinks best, but for the present abided by what has been ordered. [Domínguez, Fray Francisco Atanasio]

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 Rodriguez 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.  

Images:

14: 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 of voice. 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:
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.

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
Hois 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.
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 Elizacoecha makes a visita and carves his name on Inscription Rock.

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

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

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

1743

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

1746

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

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

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

1747

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

1749

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

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

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

1751

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

1755

Villa of Laredo founded.

1757

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

1759

Presidio built at Junta de los Rios (Texas).

1760

Governor Cachupin retires, mired in opposition by the Franciscans.

Don Francisco Antonio Marin del Valle succeeds him.

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

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

1762

Governor Urrisola replaced by Cachupin again.

Cachupin makes search for mines into the Gunnison area of Colorado.

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

1767

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

1768-1776

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

1775

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

1776 -1777

Fathers Silvestre Velez de Escalante and Francisco 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.