During Mexican independence, the Villa of Alburquerque officially became the regional capital for the Rio Abajo region. The villa was one of the few places in New Mexico that could support a single schoolteacher, paid by residents of means to educate both boys and girls. [Barreiro, Licenciado Don Antonio]

Quote: (1812) The province does not count, nor has it ever counted upon to date, the kinds of public facilities enjoyed by other Spanish provinces. So backward are things in that regard that some people cannot even put a name to what they lack. The state of primary education, for example, is reduced to this: only those who can contribute to the hiring of a schoolmaster are able to have their children taught. In the capital itself, it has not been possible to fund a teacher for the general instruction of the community.

Of course, neither is there anything like a school for higher studies. From this springs the distress experienced by many persons in this province who have sons with an inclination to study science. And in more than 200 years since the conquest not one person can be counted who followed a literary career, or even that of a priest, vocations that are so common in the other American provinces.

Nor are there doctors, surgeons, or any pharmacists. I repeat that in all the province one finds only a single trained physician, and he is supported by the treasury [to care for] the 121 [regular army] soldiers. If this doctor treats other citizens, he is paid by whomever consults him. But if the doctor himself falls ill, it is necessary to go 300 leagues distant to get help from another. And consider this: in what condition will a gravely wounded patient be when the doctor arrives? Urgent situations like this arise inasmuch as war with the hostile Indians continues. Not even these citizens, who go on campaigns at their own expense [as militia], have the consolation of [medical services]-- specifically a doctor to treat the wounds they may suffer while on
duty. And how is it possible that one has to rely on the native cures that are found in that vast territory of 3500 square leagues. [Pino, Don Pedro Baptista]

**Overview: Albuquerque**

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

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

**Images:**

![Albuquerque in 1857, with a view of San Felipe de Neri Church, the plaza, and the Sandia Mountains in the background](image)

**Links:**

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

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2: Laguna Pueblo

1812

Quote: (1812) The only lake of some importance is the one located at 34 leagues from the capital [Santa Fe] and which gives its name to a pueblo in its vicinity [Laguna]. It measures some 2000 varas [Spanish yards] in circumference. Its sweet water gushes from a great spring, 8 leagues distant, and from other smaller ones, all of them flowing together to form that natural reservoir, which the local residents tap to irrigate a large part of their fields. [Pino, Don Pedro Baptista]

**Overview: Laguna Pueblo**

Laguna (Western Keres: Kawaik) is a Native American tribe of the Pueblo people in west-central New Mexico, USA. The name, Laguna derives its name from the lake located near the pueblo. The Keresan name is "Kawaik." Today, it is the largest Keresan speaking tribe, but it does not have as long a history as some of the other pueblos, having been resettled by the Spanish after the Reconquest. Mission San José de Laguna was erected by the Spanish at the old pueblo (now Old Laguna), around 1699.

25 October 1967:

Quote: My home was in Paguarte, in the village of Paguarte, north of Laguna. It was originally one of the newer settlements from Old Laguna....My people, my ancestors moved over there from Laguna because Laguna land was getting a little smaller and they didn't all have places to farm so some of my ancestors moved over there and saw that Paguarte was a good place to locate. Originally they were just a few of them that went over there as commentator one time told me that there were seven men who went over there, one woman. They settled there in Paguarte and began clearing the place, what is now the valley field places. Paguarte was just one swampy land, it was drained by the stream from the west, pure mountain stream, somewhat irrigated this valley and vegetation grew beautifully there. And they thought this was a good place to establish their farming.

A: In about what year was that?
Probably around 1769, yeah, 1769. Well, these few settlers located there, they began clearing the swampy lands, it was swampy and vegetation grew luxuriantly there and they made fields. These very few stood and tilled the land just about this time the Navajo raids were on the rampage and they, it was dangerous to be there. So some of them came back to the Old Village of Laguna at nights and then some who were a little bit more daring stayed over. They had built, one of the old settlers had built a three-story building there which was owned by my grandfather on my mother's side. And to this building the settlers would all congregate at night.... they would stay there for protection for one another. The first floor then the second floor, but the third floor had a little ladder, a homemade ladder that creaked when they climbed it because it was made of wood and the little pieces that made the steps were grooved into two other side pieces and of course when they were worn they creaked as they climbed this place. At night they would draw this ladder up so no enemy could get to the top. There were windows, holes at probably had mica for window panes and in every direction. There was one to the east, one to the north, and one to the west, and one to the south. And they all stayed there at night, those who don't come back to the Old Village at Laguna and then they began their clearing of the land the next day and as they cleared the land they portioned out to themselves what they could clear and this was their own land then.

...And so the settlement began thus. And they stuck to the place and rightfully they might be called the owners of Paguarte, that is what they were called later on, they called them Gastistyze, that mean in the Laguna language that they owned the village that they were inhabitants of, that Gastistyze, of the place.... That means those people who own the village because they stood out those raids and they stayed there in times of danger...

Our name for the Deni [Dine] cause they were raiders, cause they stole, they called them Moshromai-- "the hungry people."... Well this was somewhere along the 1769's and those early settlers naturally claimed the land belonging to them. they had some disputes about the ownership of the land. Some of them said, those early settlers, that their land belonged to them and if any newcomers came, why they weren't welcome. They were jealous of the ones that were there before they told them that they wanted them to come back to Laguna see. All-- all live together you know in a community. But these early ones that went over there were workers and they persisted and they cleared the farms as I said and started planting corn and wheat.

One lady especially stuck to her homestead there, she is mentioned in the history as Rita....that is short for Margarita, Rita. Someone wanted to bring her back to Laguna, she said "no, I am going to stay here." and then even one morning she was milking a cow with a little Navajo boy that had been captured or left here, and was helping her with the farm work. They [the people from Laguna] tried to rope her and drag her back here. She persisted and finally the men who threatened her in this manner let her go and she stayed there. And to this day her ancestors are there.

--Mrs. Walter K. Marmon, Laguna. Interviewer Crawford Buell. [University of New Mexico, Department of History]

Images:

Laguna Pueblo, with carretas in foreground.

3: Zuñi Pueblo

1812-1832

Quote: (1812) Section V

Unusual soil and clay

Besides the familiar kinds of soil and clay, there are others, which, because of their quality and fineness are worthy of attention. In the town of Acoma, there is "rock clay" of a blackish color. All kinds of dishes for common household use can be made from this clay.
There are soils of various colors—blue, green, yellow, white, red. In the Zuñi pueblo, there is to be found a soil of an asure or Persian blue color which Don Bernardo de Miera, a mathematician and painter, has asserted could be made into a useful commercial product because it furnishes a perfect paint of that color. There is also much talcum, chalk, etc. [Pino, Don Pedro Baptista]

Overview: Zuñi Pueblo

The Zuñi were the first puebloans encountered by the Moorish slave Estevanico, sent by Fray Marcos de Niza as an advance scout. Estevanico died at the ancient village of Hawikku, but de Niza fled back to Mexico City to spread the astounding word about the glorious city he had seen.

Espejo describes the "Zuñi province" as Mazaque, Quaquma, Aguico, Alona, Quaquina, and Cana." Hodge identifies the indiginous names as "Mátsaki, K'iákima, Hálon, Kwákina, Háwikuh, and K'iánawa."

Because of its isolation, the Zuñi were able to maintain their traditions during the Spanish and Mexican periods, but after New Mexico became American territory, they lost much of their traditional land base. Visitors to Zuni can learn more about the A:shiwi at the historic mission, or the A:shiwi A:wan Museum and Heritage Center.

24 January 1970:

Quote: A: Well this is Tom Idaque, and I want to tell you my life story this morning, while this friend of mine is visiting me, and how I was surprised to see him. I thought that if we don't see each other on this earth, we would see each other up yonder, but he is come this morning, and I was glad to see him. I didn't look for anyone to come this morning. So, I was glad to see him and talk with him and now I am going to tell about my life, what I done in my young days. In 1900 I went to school in Albuquerque, New Mexico and I went to school for three years and I come back home and I didn't know, I don't talk very good English. I don't talk very good English yet, but I can understand more than that time. Only think that I learn how to talk was working among the white folks around here and some other places, and so only, think I done in my young days was breaking horses, riding wild horses and things like that and I been out in the country most of the time, I never live much in Zuni.....

Oh, there is a lot of things what they used to tell us around here, they grown in the herbs and things like that, they use it for some good purposes but now, young people use everything today and they have forgotten all of those things, they pick them up and nothing grows up there, clean, we put them in a sack and send them away to dry up and I never put them in a sack yet and I usually put them in something where the dirt won't get in and keep it clean.

Q: Is there some of the Zuni plants that have made their way into the commercial market that you know of?

A: Oh, they do, they raise a lot of in summer time, they raise water melons and cantaloupe and things like that, they took them out and when somebody, they only raise it for their own use, but sometimes they raise more than they can use and sometimes they go out and take it to market.

Q: They grow squash, several varieties of squash?

A: Quite a bit, they raise them too, and...

Q: They had that before the coming of the Spaniards though, didn't they?

A: Oh yeah, yeah, and all colors of corn, yellow and blue and white and kind of a black looking corn and then one was a speckled just like a different colors and it....

Q: Yeah, the grain is never the same and it is speckled and spotted.

A: Yeah, and they are still raising them and then of course, they still use them corn and stuff like that for their own old time way about somethings that they do in the way back they are still using them and different colors of corn and in the winter time when they have doing the ceremonies then they use, they make the cornbread out of it. They use white corn and blue corn, to make it on a hot rock and they just some paper bread like that.

Q: You use a hot rock and that fat rock is above on the ground a ways....

A: And there is a fire under it and heat up and they... they take the... some like to make it like stir up for hot cakes and they dip their fingers in there and they run it up and make it quite a bit and then when it cooks then they just turn it over and lay it in a pan and keep it up like that until you get a big pot, and then roll it up and in different so that....

Q: The corn was ground first wasn't it?

A: Fine, into flour, and then make it that way.

Q: Make it into a mush, into a kind of a soup...
A: Yeah, a kind of a soup like and then they spread that on a rock and...

Q: Put that right over the heated rock, that rock is usually sandstone?

A: Yeah, and then they smooth it on the top so that this paper bread won't stick on the rock. They... after they finish it then they polish it with different kind of stuff, and it gets slick just like a glass and then when it gets hot, then you just put that on there and it don't stick on there, it just cooks up and dries up on a rock, and roll it up and ready to eat, and that is they way that they do that with all their ceremonies that they do, they don't eat the bread like an other time, but they do that once a year, and now once a year, but years ago, they used to do it every year, and then they make it the corn the main, and bread like, in place of bread, but the Zunis are a little bit different than the other Indian out east, you take round San Felipe and Santo Domingo, Jemez, they still eat stuff like that...

Q: The outsiders seem to think that the Indians have kept the old corn and developing it like he once did, he is still developing it, isn't he?

A: Oh yeah, it is still that way and the Zunis took care of them, and even if it doesn't rain, they go out there and work on it and keep the dirt stirred up so that the moisture, will anything that you plant it out in the, the different soil, well if the moisture is not there well it is not going to grow and the dirt is stirred up on the top and loose enough good so that the moisture will hold better, in there and if the big ground baked down hard, then there won't grow anything there....It don't hold out good, like if it was stirred up. Anything that is loose right around the roots, it would hold the moisture better, maybe quarter of an inch, or one inch, is dry but it is down below, loose dirt, it helps hold in moisture. That is what helps.

Q: And they plant that, how many grains in a hill?

A: Oh, about they plant about four corn in there and sometime you put three and if some other look like something there and dig it out, then they plant it over again....When they are fixing up, after everything is growed up, some new corn, they either took the shucks off and, or shell it and dry the grain, or they took it that way, just the way they roast it or sometimes they just throw sweet corn together and put a big hole and put them in there and cook it that way for their winter. The only things.... different tribes, and Zunis and Lagunas do that, and just to watch the corn and just when it starts to get real old and not too hard, but just enough, you like to roast them, maybe about a truck load or so come up to the place and you dig a hole and you build a fire for all day after they heat all of them it is dig like a well and so many feat around and when they get the heat up good, then all of that truck load or wagon load of corn in there and they covered them up, cover them right tight and the steam will cook them.

Q: They left the husks on them didn't they?

A: Yeah, either till after they cook, they shell it or leave it like that, just dry it and after they tie them together in bunches and hanged them up and after they dried up then they put them away for winter use and it doesn't make, when it takes those, after, maybe put up, after being put up for four or five months and you cook it there is nothing different than picking them off the stalks fresh and taste good just like in the summer time.... and that is just the way that they fix it for you.... Yeah, I have seen that, but they don't do too much of that nowadays hardly...and only those...Indians that I was telling you about, Jemez, San Felipe and Santo Domingo and all of those, they are still doing it and the Zunis don't, the trouble with the Zunis are they are all out somewhere working, working for the railroad, and some of them employed by the National Forest and the forest service and many other workers and none of them Zunis they stay home to do anything, only the real old people they are still raising their corn and pumpkins and things like this and squash all kinds of something like that, they still plant them and took care of them and raise them, the young people don't do that anymore hardly.

--Tom Idaque, Zuni Pueblo. Folsom C. Scrivner, interviewer. [University of New Mexico, Department of History]

Images:

Across the roofs of Zuni

Zuni Pueblo man weaving on a loom
1812

**Quote:** (1812) About the Navajo

This nation, very similar in everything to the former [the Comanche], has given itself to farming and manufacturing. Assigning portions of land to them would result in the founding of towns, the necessary reciprocity would be peace in order to enjoy the fruits of their labor, sheep raising and trade. Though they don't use the plow, they cultivate with hoes made of oak or steel traded with the Spaniards for their weaving.

...This nation, 25 leagues distance from our borders between the Pueblos of Moqui, Zuñi and the capital, enjoys, according to those who know, very fertile lands and very rich minerals. It is so civilized that it cannot but unite itself to the Spanish government if the province develops. But now, even they notice out troubles and isolation.

The language of these pagans is very easy to pronounce; tinde is a man, chihuata is a woman, nortin a father, thastia a mother, nasquene a son, quene a daughter. Come here i jajaico; Where are you going? is jadilla; cold is cuscaset; What will you sell me? is ya de yusne? etc. Many speak Spanish and families come to live among us and embrace the Catholic religion. Their dwellings are very orderly and their woolen goods are the most valuable in our entire province and in those of Sonora and Chihuahua. [Pino, Don Pedro Baptista]

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**Overview:** Navajos

The earliest arrival of the Navajo into the Four Corners region may have been around the year 1000. Over time, the Navajo and their Puebloan neighbors developed a symbiotic relationship: The Navajo traded goods resulting from their hunting and gathering economy for agricultural goods from the more sedentary Puebloan peoples. This symbiotic relationship resulted in the sharing of cultural traits.

The Navajo today reside on a 16-million-acre reservation-- the largest Indian reservation in the United States. The reservation surrounds the present Hopi Indian Reservation. A tribal President and a tribal council govern the Navajo Reservation. The reservation is broken up into administrative districts called chapters. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]

1976:

**Quote:** We hear about the sacred mountain-- the San Francisco Peaks (Dook' o' oosthiid) -- being disrupted by the white people for some housing and developments. We, as Navajos, love our sacred mountains-- Blanca Peak (Sis Naajini) is in the east, Mount Taylor (Tsoodzilth) is in the south, the San Francisco Peaks (Dook' o' oosthiid) are in the west and the La Plata Range (Dibe' Nitsaa) stands in the north. Then, we have Huervano Mountain (Dzikth Na' odlithii) and the Gobernado Knob (Ch'ool'i'i); and we dwell within the big area bounded by those mountains. We do not want them harmed or destroyed. To us the mountains are sacred, and there are holy beings living in them. That is why we do not want them harmed. To become a part of these sacred mountains we have sacred mountain soil charms in our possession, which we cherish. They are our guidance and our protection. All we ask is that the white people leave our sacred mountains alone. [Johnson, Broderick, , Editor]

1976:

**Quote:** My name is Ch'ahadinini! Binali, I am 94 years old. The clan of my father was the Meadow People (Halstooi). He was Hopi; they just wandered into our tribe.

My grandfather on my mother's side, whose name was Mr. White, and a brother of his named Mr. Blind, along with their maternal granddaughter, came into our tribe. Not long after, other grandchildren were born. One of them was Mr. Slim, another was Little Yellowman. The youngest, who was my father, was born for the Meadow People clan; so I was born for it also. he was married into the Near the Water clan (To' ahani), and from that came that slim relationship of all relatives of the Hopi tribe who became Navajos. I have many relatives on my father's side at Fluted Rock. Anyhow, my real clan is the Towering House People (Kinyaa'âa nii), on my mother's side.

This clan came originally from White Shell (Changing) Woman. It was at the base of San Francisco Peaks that it came into being. Under that peak is where Changing Woman arrived from Gobernador Knob, a place which is in New Mexico. Before she came she had twin boys whom she brought along. She took them near San Francisco Peaks to some traditional hogans at that place. There they learned the Blessing Way chant.

Changing Woman then left toward the West where she was supposed to live with the Sun on an island in the middle of the ocean. When she arrived at San Francisco Peaks she had said to the twins, "My journey is come
to an end, and I am going back to where I belong. My children, you have learned all of the Blessing Way chant from me." The two winds would be the air for the twins to help them go to her later. The process would mean the creation of their souls, and then they would become beings. [Johnson, Broderick, , Editor]

Images:

![Navajo woman poses on horseback at Shiprock.](image)

5: Chocat (Chaca)

1803-1805

Quote: (1812) The three year war they [the Navajo] fought against us with such tenacity, but without any gain, whatsoever, has converted them into a peaceful people. It began around the year 1803 or 1804, while don Fernanco Chacón was governor. He personally led the campaign. At his orders were Captain don José Francisco Pino, don Antonio Bargas and don Nicholás Tarín. They were successful in the first actions of the war. In spite of this the Navajos would not yield. Señor Chacón retired from his governorship and Lieutenant Narbona of the regular army took over the campaign and, under orders from the Commandant General Señor Salcedo, came to the aid of the province, joining with the militia Captains don Lorenzo Gutierrez and don Bartolomé Baca, who were fighting at the time.

Finally, after many bloody actions and with the Navajos having lost their capital Chell[y] (where they had built breastworks and had manned with an amazing number of people at arms) they asked for peace in 1805. Don Joaquin del Real Lancaster [Alencaster] was governor, and the alliance they had with us and had maintained for many years was renewed.

It should be mentioned here that Lieutenant don Vicente López, son of that province and who since a young age, has served it with arms and staff at the ready, while commanding a party of armed citizens routed the enemy on the mesas of Chaca. For this and his other services he was paid so badly that in the year 1808, during another campaign, he found himself suspended due to an intrigue (according to reports circulating in the province) without knowledge of the governor. [Pino, Don Pedro Baptista]

Overview: Chaco Canyon

Chaco Canyon was an important ceremonial and trading center for the ancestral puebloans, but was abandoned in the mid-13th century.

Although it was marked on maps as early as the 1700s, it came to be popularly known after the explorations and excavations of Richard Wetherill. In 1907, it was designated a national monument and protection under the Antiquities Act of 1906.

Today, Chaco Canyon Cultural Park is considered a United Nations World Heritage Site, in recognition of its archeological significance.

Links:
National Park Service: Chaco Canyon -- http://www.nps.gov/chcu

6: Yutas

1812

Narvaez shows the Ute as being far from the central settlements of New Mexico, but Yuta traders frequented
the northwestern frontier town of Abiquiu as far back as the 1700s. The old Spanish Trail introduced more Spanish to the Ute nation, and by and large, they got along, although the records show a periodic conflicts between the Ute and the Navajo, and those tribes with the Spanish.

Quote: (1812) About the Ute

This nation inhabits a vast area. Even though in some things it resembles the other two [Navajo and Comanche], it has more propensity for stealing than for building a reputation for natural virtue. Their hypocrisy leads them to perform the most shameful and humiliating acts. Material goods interest the Utes and this has been their motive for making peace with us and permitting us to cross their territory.

...Since the year that we signed the peace with the Comanches there has been established a gift-giving system for the two nations [Comanche and Ute]. We would not have believed the benefit that has resulted from this policy if we hadn't seen it with our own eyes. A continued state of peace and friendship has resulted and has been of great importance in checking the other tribes that have been referred to, all of which has come about through the small amount that has been expended on the gifts. [Pino, Don Pedro Baptista]

Overview: Ute

The Ute were a nomadic, band roaming through what is now Wyoming, western Colorado, eastern Utah, and the Four Corners area of New Mexico and Arizona, with the boundary between the Ute and the Navajo approximately at the Navajo River. The Ute language is related to other Shoshonean languages such as Bannock, Comanche, Paiute, and Goshute.

Contact with the Spanish, and acquisition of Spanish horses, improved the Utes' mobility, and with the help of their allies the Comanche, pushed the Navajo out of the Chama River Valley. After the Reconquest, the Spanish turned to subduing the Ute, and some profited from selling captured Utes as slaves. The Spanish won a peace with them in the middle of the 18th century, after a bitter battle near Abiquiu, and after that, enjoyed good trade relations.

Although at first helpful and interested in trading, the Ute fought to protect their homeland when American miners and settlers moved into the area in force. After an extended series of clashes in the second half of the 19th century, the Utes agreed to settle on three separate reservations, which can be found today near Duchesne, Utah, and in southwestern Colorado.

7: Joya de Sevilleta

1812

Quote: (1811) Purpose of the Caravan and the Preparation that Must be Made in Order to Protect Them from Pagan Indians

Experience has shown that ordinary precautions are not enough to travel the 40 days, through deserts without danger, to the nearest province, which is Chihuahua. It is necessary to prepare for this dangerous journey in the following manner:

At the paraje called Joya de Sevilleta, 43 leagues from the Capital, the interested parties have to be assembled by the end of November with their goods, firearms, ammunitions, arrows, bows, horses, etc. Everything is inspected and when the men number 500 or more, the alternating assignments of who will be the vanguard, rear guard, and center are made. This includes those who will guard the horse and mule herd and those who will serve as sentries (usually over 100). Also, the scouts who, on dark nights, will have to hold their ear to the ground and listen for footsteps and give the alarm if they hear something in order to avoid the surprises that have often occurred.

As for the necessary supplies, over 600 fanegas of wheat flour made into toasted bread called bischocho are included. Also, more than 100 head of cattle made into gigote (ground meat), 150 fanegas of corn (called pinole) and the corresponding quantities of beans, garbanzo, and some mutton. Barrels are needed to transport water through the deserts, such as the one called del muerto, which is 30 leagues long and without water. In some years these preparations have not been enough to protect against the cunning of the pagans. [Pino, Don Pedro Baptista]

Overview: La Joya de Sevilleta

The modern town of La Joya was founded as a frontier outpost for protection of the Camino Real adjacent to the site of a seventeenth-century Piro pueblo, named Nueva Sevilla by Oñate, perhaps because of its resemblance to the Spanish city of Seville. Later Fray Benavides refers to the pueblo, which by 1634 had a convent, as Seelocú, possibly the Piro name for it. The pueblo was deserted in 1680, as the Piro went south to El Paso with the Spanish.

The village of La Joya de Sevilleta marks the lower end of Río Abajo. For a time it was where caravans would
gather and await the rest of the caravan and/or presidial troops who would escort them down the trail. The church and possibly the plaza, along with some ruins of structures, remain of this once-important village. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]

8: Gileño Apaches

1812

*Quote:* (1812) Later, among others, the following tribes were discovered: the Apaches; the Gileños, a treacherous, cruel, and thieving people, who always go naked....

The Apache tribe is the most obnoxious and cruel of all, as has already been stated. They always go naked, they kill and rob most treacherously; they torture their prisoners in the most cruel manner, often scalping them alive; then they cut up the bodies into small pieces. Lastly, the Apache, roaming around in every direction, has no other check to his depredations than that of his fear of the brave and honest Comanche, a tribe which instills fear into all other tribes, which fact serves to good advantage; the Comanche nation, as well as the Navajoes, would, with little effort on our part, unite with the Spaniards. [Pino, Don Pedro Baptista]

**Overview:** Chihenne Apache

The Chiricahua Apache occupied lands throughout southwestern New Mexico, the southeastern corner of Arizona, and areas straddling what are today the States of Sonora and Chihuahua in Mexico. The larger tribal entity is named after the mountains in southern Arizona of the same name.

Although various authors group the various bands of Chiricahua differently, there are three major named bands of the larger group. The Apache designation for the eastern band is "red-paint people" (Cihéne). This band occupied most of the Apache territory west of the Rio Grande in New Mexico.

The Cihéne were divided into subgroups, or sub-bands, and were named after geographic landmarks within their respective territories. Some of these names included Mimbreños, Coppermine, Warm Springs, and Mogollon Apache.

The Chiricahua resisted the 1875 order to relocate to the San Carlos reservation, a devastating place of drought, inhumane conditions and disease. Geronimo's band escaped three times. After escaping twice to return to their native lands, the Warm Springs band were labeled as troublemakers and forced to join Geronimo's band of renegades. These bands together-- only about 35 warriors and a little over a hundred women and children-- fought off the U.S. Army for several years. Geronimo surrendered in 1886 and the surviving Chiricahua were sent to Florida, and then to Fort Sill, Oklahoma. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]

1956:

*Quote:* Well, the first time we were living in New Mexico where the -- we call it Warm Spring Reservation, two kind of Apache live there. So we have a nice time. We never had no trouble with nobody. We don't have no fights with no white man or nobody. And live there.

And Geronimo he was out in Old Mexico somewhere in the war all the time. They call him, his name is Badonko Indian, he's not our tribe. But he came to New Mexico there, Warm Springs Reservation. When he was coming on his way to us, why he killed some white people and stole their horses. Then he went around, back on the west side of there, close to the other side of Silver City. Then they go around and get into our reservation and with the horses. The white people follow him. Trail him. They putting him in, they trail him right into our reservation. So they found out- that they thought this is our, we done it. So he come to the agent and asked agent if your men killed some of our horses and they kill our man. I say, they come into this reservation. So this man, agent, called the men together, these Warm Springs Apaches. So he called them, "Any of you men been out- off this reservation? Off this reservation?" So in about two weeks nobody never was out. so these men, after Geronimo, they went back. Then after that why they found out that Geronimo was in our camp. So this Indian scout they went after him. They brought this Geronimo, two men, Geronimo and then Tado. They came, bring them down to the agency. so agent find out that they the ones that give us trouble. So give us trouble-- so they got these two men in the guard house and put the chains on the legs, both of them. That way they got them in there, in the guard house. So it was- they kept them.

And the first thing we know, without no trouble, all the calvary horses surround us all in that reservation, in that camp. So they told us-- they took us out there to Arizona [San Carlos Apache reservation]. They take our scouts with us. And we went, they took us to about 30 miles east of San Carlos. We was there for about 8 months. So these chiefs, Apache chiefs, they didn't like it. They said, "We got a home up there, our own reservation, why they took us down here, they never said nothing to us. And we stay right here." So they said, "Well, let's go back to our reservation." They said, "Nobody-- well, we never done no harm to nobody there ain't no use to stay away from our reservation." So they started out without agents know. Then they went back, these Warm Spring Apache they went back to Warm Spring Apache. They went back.
On the way back soldier from San Carlos, they find out, they come after us. They chasing us from that mountain. They kill a few of them, but the rest of them moved back to the Warm Springs Reservation, to agency. When we got over there, why we are the same way. They give us ration. Everything's all right when we got back over there. We-- no trouble at all because our agents still there yet. So we are-- stayed down there, at the first place was 1874 that they take us away from there.

This time in 1875 they done the same way, they took us. They surround us with their horses, calvary horses. And then there's one fellow that's name Bigdoya, he's a chief. Chief Bigdoya, he's the man, he don't want to leave this reservation. He said, "You white man never give me this land. When you was out over the sea somewhere, I got this land already to stay on it. Now they trying to take me away. Without a -- no trouble. Never done anything wrong. Never fight nobody. Why they trying to take us away from here. I don't like to do that. I don't want to get away from there. They took me away from there before but this time, I just can't get away from here. If you have to kill me before you take this land away from these people. So if your government want to fight, I'm going to get on this mountain here, and if you want to fight-- follow me, I fight."

--Sam Hazous, Fort Sill Apache. Tape made in 1956 by members of the Hazous family. Transcribed by Linda Butler. [Oklahoma Western History Collection]

Images:

Mangas Colorado, ca. 1790-1863, an Indeh leader during the wars of the 1860s

Links:
Fort Sill Apache oral histories -- http://digital.libraries.ou.edu/whc/duke/browse.asp?sid=17

9: Proposed presidio

1812-1832

A military outpost at this point on the Camino Real or Chihuahua Trail was not realized until the Americans built Fort Craig across the river from Valverde. Barreiro's dream of a string of settlements and easy travel along the Rio Grande was not realized until after World War II.

Quote: (1812) Necessity for the Establishment of New Presidios

Although it has been our desire to oppose the hostile Indians with a military force superior to theirs, each day they understand better that by uniting among themselves and through acquisition of firearms and ammunition obtained from the United States, they may be able to seize control of the province. And in that event, the other provinces would be exposed to ruin also. If they have been enjoying peace and engaging in agriculture and manufacturing, it is owing to the people of New Mexico who have been and always are under arms, holding in check the 33 hostile tribes, who constantly watch for an opportunity to pounce upon the province at the least sign of carelessness. Also, this situation explains [New Mexico's] lack of progress. We are obliged, or should I say reduced, annually to forming wagon convoys so as to be able to ship out [safely] our agricultural products and manufactures. This problem would not exist if five presidios could be established as follows:

On the little mesa at the town of El Paso, to protect the local population as it expands in that district. Another on the Pecos River at [San Miguel de] Vado. Another at the old pueblo of Socorro site. Another at the pueblo of Taos, which faces the tribes of the North and the frontier of the United States. And the fifth presidio at the campsite of San Cristóbal [read Fra Cristóbal], which ought to serve as an arms depot. [Pino, Don Pedro Baptista]

Quote: (1832) Advantages which New Mexico would derive from the establishment of a presidio in Valverde.

Seventy leagues southwest of the capital, on the left bank of the Rio del Norte, there are the ruins of an hacienda named Valverde. It is located on the outskirts of all the settlements and on the edge of the horrible
desert which separates this territory from El Paso del Norte. The fertility of the soil in the vicinity of this hacienda, the surrounding plains covered with abundant pastures, the extremely valuable farming land on the plains among the river, the good timber bordering it, and a great many more attractions are inviting enterprising men to open beautiful haciendas there and thus quickly to make their fortunes. One the one hand, the different tribes of Apaches which harass those districts so privileged by Nature, and on the other hand, the Navajoes, who recently destroyed all settlement there, are powerful reasons which discourage any kind of enterprise.

It may be seen therefore, that if a presidio (whenever presidios are mentioned in this work, it should be understood that they are groups of armed men for defense and not places for the punishment of criminals) should be established in the aforesaid place, within a short time a thousand settlers would rush to cultivate these fields and to organize settlements of great utility. To this statement should be added the fact that the families of soldiers, to whom some land should be allotted, would contribute greatly in turning a country which is now barren and deserted into a flourishing and beautiful settlement.

Since the only king’s highway to the interior of the republic is routed through this point, a customs house could be established there where regular duties could be collected; these duties are not collected at present because of the reasons which have been set forth in the article entitled “Public Finance.” This would be an added advantage which would be enjoyed with the establishment of a presidio. Furthermore, two additional mail carriers could be added and delivery could be scheduled at least once a week. This schedule would be very beneficial because it would facilitate written communication, which is so necessary and useful to all classes of society, and to the government for the collection of taxes.

Lastly, the safeguard of a force at Valverde would protect the settlers to such an extent that within a few years New Mexico would spread imperceptibly along the delightful banks of the Rio Bravo to El Paso del Norte. What a flattering spectacle would be a series of settlements stretching over a distance of two hundred leagues! What great advantages would be derived by commerce with its routes from El Paso to Taos along an uninterrupted cordillera of flourishing settlements! Farewell, Jornada del Muerto, farewell, gloomy and fearful desert, you would vanish forever! Whenever the memory of the traveler would remind you of it, he would do so only to praise the ability of a beneficient government.

Overview: Valverde

This paraje was called Contadero during the seventeenth century and Valverde by the late eighteenth century. Regardless of its name it was a natural paraje as well as the site of a nineteenth-century town and civil war battle. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]

🌟 10: Territorio del Nuevo Mexico

1824

This map is dated 1823, but in that year, New Mexico was still counted as an Internal Province of the Mexican Empire under the failed government of General Iturbide (Emperor Agustín I). In the fall of 1823, delegates from all over Mexico met to hammer out what would be the Constitution of 1824, which would first designate New Mexico as part of the Estado Interno del Norte, with Chihuahua and Durango, and then allow individual statehood for Chihuahua and Durango, and territorial status for New Mexico. It is not clear why Narvaez labeled this map before the territorial changes had happened, but it may explain the bizarre boundaries.

The placement of this label invites further irony, as all dispatches from New Mexico make clear that her residents consider New Mexico as the settlements around the Rio Grande, and that all else is to be considered the province of the surrounding tribes of "wild (or pagan) Indians."

Quote: The parts of this Federation, are the States and Territories as follows: The State of the Chiapas, Chihuahua, Coahuila and Texas, Durango, Guanajuato, Mexico, Michoacan, New Leon, Oajaca, Puebla de los Angeles, Quetaro, Son Luis Potosi, Sinora and Sinaloa, Tobasco, Tumaulipas, Vera Cruz, Xalisco, Yucatan Tacatecas; the Territory of Upper California, Lower California, Colima and Santa Fe of New Mexico---a constitutional law shall fix the character of Tlaxcala.

--Title II, Article 5 of the 1824 Mexican Constitution.

جان 11: Taos

1812-1832

Although Mexicans thought of New Mexico as the northernmost wild frontier, New Mexicans offered Taos that accolade. From the time of the Louisiana purchase, New Mexicans looked nervously toward their suddenly looming neighbor to the north, noting the increase in American firearms among the Plains tribes, and a slowly-increasing trickle of explorers, trappers, and traders.
What in 1812 had been a strong suggestion from Pino for strengthening the borders (see entry for El Paso del Norte), by 1832 was becoming a panicked plea from Barreiro, including an almost prophetic description of the difficulty of staving off an American invasion.

The Mexican government did respond by manning the presidio in El Paso, and in making Taos a port of entry, which allowed the New Mexicans to collect customs from the American traders, but did little to protect the province from the chronic raids from surrounding tribes, nor from the American army.

Quote: (1832) The frontier position of New Mexico, its topographical location in relation to the rest of the republic, and its critical situation in regard to the thirty or more tribes of wild Indians that surround it, are, in truth, three extremely powerful reasons which convince one of the necessity of making this province into a completely protected military post.

Anyone familiar with the claims which it is said the cabinet at Washington has advanced in this regard to the boundary between this republic and the republic of the north, in an effort to extend the boundary of Louisiana to the left bank of the Bravo or North river; anyone who is aware of the threats and attacks constantly attempted by the United States in New Mexico-- even to such and extent that, in the year 1806, Paykie [Pike], an officer, and Robinson, a trader, constructed a fort on the Gallinas river in which a number of soldiers assembled; anyone who is familiar with these and other details will certainly be astonished when he views New Mexico and realized that its people are poor and harmless, with no defense whatsoever, with no soldiers, with no formal treasury, with no constitution, and with no laws to protect its settlements, agriculture, or other branches of industry. This unfortunate country is living in the disorder which is a natural result of the lack of all these benefits.

Let us suppose for a moment that the United States brings her guns to bear upon us in the form of a military expedition of three or four thousand men-- to which expedition they can easily give the appearance of honesty-- and that actually they are coming to occupy our soil, what would be the reaction of New Mexico? With a force of only one hundred men, how could any resistance be offered? I can see New Mexicans taking up their arms and hastening to defend the integrity of their country, and I know that our supposed expeditionary force would win its victory only over the dead bodies of more than forty thousand settlers. In a case like this, however, one should not count on society en masse, but only on that force which is professionally devoted to upholding independence and law; let us, therefore, revive our supposition. Let us conjecture on the result of a battle between one hundred men and three or four thousand. Now if, to these conjectures, we add an American expedition of a larger number than that assumed above, add our own complete lack of instruction in handling the important weapons of artillery, our lack of horses-- since our troops are generally without them, add the large number of Anglo-Americans among us who are completely armed, and in this manner add other factors, we can see the proof of our ineffectiveness and the seriousness of our unarmed condition. [Barreiro, Licenciado Don Antonio]

Overview: Ranchos de Taos

For centuries, regular fairs in the Taos Valley attracted many merchants. New Mexican traders met with Comanches, Apaches, Utes, Navajos, and others who brought buffalo hides, deerskins, blankets, and captives to be sold or exchanged as slaves. They bartered horses, knives, guns, ammunition, blankets, aguardiente (alcohol), and small trinkets.

In the early 19th century, Taos drew French, English, and Anglo-American traders and trappers who initiated immigration from and trade with the United States.

Throughout colonial and territorial history, Taos was periodically a hotbed of rebellion. Taoseño rebel leaders overthrew the government three times: the Spanish government in 1680, the Mexican government in 1837, and the American government in 1847.

Images:

12: La Villa de Santa Cruz de la Cañada
1812-1832

Quote: (1832) The places of greatest renown are: Santa Fe, the capital of the territory, Alburquerque, Taos, and Santa Cruz de la Cañada.

...This villa is located in the angle formed by the Chimayo and Bravo del Norte Rivers, about ten leagues from Santa Fe in a northwesterly direction. [Barreiro, Licenciado Don Antonio]

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 entrada, was still populated with Tewa-speaking Puebloans, as he noted by calling it "La Cañada de los Teguas." A few Hispanic settlers moved into the valley they called "La Cañada," but fled to Santa Fe during the Revolt of 1680.

After the Reconquest, the Spanish found that Tano-speaking Puebloans from San Lazaro and San Cristobal had populated this valley, and Governor de Vargas began a campaign to resettle them around Chimayo, prompting a second revolt, in 1696. Vargas crushed the rebellion, and the remaining Puebloans fled to Hopi, becoming the Hopi-Tewa.

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

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

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

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

Images:

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

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

13: Santa Fé

1832

Quote: (1832) At a distance of one-fourth of a league from the city there is a range of mountains (the range of Santa Fe, which is located to the east, and which mention has already been made) thickly covered with several kinds of trees, which furnish firewood for the inhabitants. The main plaza of the city is quadrilateral and quite extensive. The north side is taken up by a building known as El Palacio, and by a small portion of the wall. This building, although substantial, is partly in ruins and in a general state of neglect. The political chief of the territory [a designation of the Mexican Republic] lives in this building. The room where the delegation holds its meeting, several rooms which serve as offices for the quartermaster's department, the commissariat, the barracks, and the jail are all in the worst condition imaginable. In the center of the square, set on an adobe base about three varas in height, is a rock sundial which is the only public clock to guide the authorities and employees. It was constructed by Governor Don Antonio Narvona. The following maxim from the Scriptures is inscribed on it: Vita fugit sicut umbra.
The south sector of the quadrangle is taken up by various private homes, and in the center is located the church called Castrense [a military chapel]. The east and west sides are taken up by private homes, and on the east side there is a large but squalid room where the ayuntamiento holds its meetings. On the west side there is a clean and beautiful oratory dedicated to the Holy Trinity.

The streets which run through this city start from the corners of this plaza. Their direction is irregular. The main street, as well as the plaza, is bordered by frame porticoes. Around the plaza are scattered many houses without any order and at distances which make frequent and daily communication inconvenient. Santa Fe has five churches and two public oratories. Since the buildings are constructed of adobe and are almost deserted, they present a most disagreeable aspect.

...Many of the private buildings, although constructed of adobe and very low, are quite comfortable and clean. There are several clothing stores, and there is a brisk commerce. [Barreiro, Licenciado Don Antonio]

Overview: Santa Fé

Santa Fe was for centuries the end of the Camino Real, and has almost always been the seat of government in New Mexico. Most of the original town was built between 1610-1612, and centered around the plaza. The barrio of Analco, across the Río de Santa Fé from the plaza, was one of the main genizaro settlements of New Mexico from its founding at least until the late eighteenth century.

The Casas Reales, or the Palace of the Governors, was built in 1610 when Santa Fé was established. People took refuge in it during the Indian siege of August 1680. Subsequently, this seat of government was occupied by the Pueblo rebels, again by the Spanish, by the Mexican Provincial governors, by U.S. General Kearny, the Confederate Army, and a string of American Territorial governors. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]

Quote: Every calculation based on experience elsewhere fails in New Mexico...
--Lew Wallace, Governor of Territorial New Mexico, 1878-1881

Images:

House in Santa Fe
San Miguel church, the oldest in America

Links:
Santa Fe– Official Visitor Site -- http://santafe.org/
Palace of the Governors: Museum of New Mexico -- http://www.palaceofthegovernors.org/

Territorial Boundary

1824

Barreira's boundaries would put New Mexico's southern boundary across the Jornada del Muerto, around Robledo, and the northernmost boundary close to the Montana border. As Wheat points out, Narvaez omits to show the southern boundary with Chihuahua, perhaps because of negotiations as to its status as he was creating this map.

Until 1824 New Mexico was a province, one of the Provincias Internas, until, by the acta constitutiva of January 31st, it was joined to the provinces of Chihuahua and Durango, to form the Estado Interno del Norte. Durango, however, protesting against this arrangement, because the capital was fixed at Chihuahua, the two southern provinces were made states, and from July 6th New Mexico became a territory of the republic. At the same time the El Paso district was joined to Chihuahua, but no eastern or western bounds were assigned to New Mexico, it being understood that the territory extended in those directions far out beyond the settlements, and in the north to the Arkansas, the limit of Mexican possessions since 1819. Under the new constitution of
**December 1836** the territory became a department, and was so called to the end of Mexican rule. [Bancroft, Hubert Howe]

**Quote:** (1832) Geographical Extent of New Mexico

The territory of New Mexico is one of the most remote parts of the republic toward the north. Its geographical extent ranges from the 33rd to the 45th degrees of latitude. It is about three hundred leagues from the north to south and almost the same number from east to west. On the north it borders the state of Missouri, which belongs to the United States, as well as other lands that are absolutely unknown. On the south it is bounded by the state of Chihuahua; on the east, by the state of Coahuila and Texas and the territory of Arcanzas, which belongs to the United States of America; and on the west, by Sonora.

All of these geographical statements are filled with a thousand errors; nothing is definitely known; and these notes are the result of poor conjecture and worse information. [Barreiro, Licenciado Don Antonio]

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**Jose Maria Narvaez: Carta esferica de los territorios de la alta y baja Californias y estado de Sonora : 1823**

This important map by Mexican cartographer and engineer Jose M. Narvaez remain in manuscript and was unavailable until the mid-20th century. This map had already corrected many of the errors that would plague the boundary determination at the close of the war with Mexico but was unknown to Tanner, Disturnell and other American cartographers. Anza’s 1775 route to Monterey is shown and New Mexico's communities are accurately shown. Narvaes did not depict any boundary along New Mexico's southern side.

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**TIMELINE: SHIFTING ALLEGIANCES**

1800

In 1800, Napoleon signed the secret Treaty of Ildefonso with Spain, stipulating that France should provide Spain with a kingdom if Spain would return Louisiana to France. Napoleon’s plan for dominating North America collapsed when the revolt in the French colony of Saint-Domingue succeeded, forcing French troops to return defeated to France. As Napoleon’s New World empire disintegrated, the loss of Haiti made Louisiana unnecessary.

1801

Philip Nolan, a surveyor who worked for Louisiana Trader James Wilkinson, and (who had established trade into Texas and had a wife & child in San Antonio de Bexos) left Louisiana to invade Texas with 30 countrymen, was killed en route by Spanish forces under Pedro de Nava. Nolan is sometimes credited with being the first to map Texas for the American frontiersmen, but his map has never been found. Nonetheless, his observations were passed on to General James Wilkinson, who used them to produce his map of the Texas-Louisiana frontier in 1804.

1803

On November 30, 1803, Spain’s representatives officially transferred Louisiana to France. Although the French representative was instructed to transfer Louisiana to the United States the next day, twenty days actually separated the transfers, during which time Laussat became governor of Louisiana and created a new town council. During this time he is issued secret instructions in which France lays claim to the Rio Grande from the mouth (Rio de las Palmas on the Gulf) to the 30th parallel. "The line of demarcation stops after reaching this point... the farther we go northward, the more undecided is the boundary."

This becomes the basis for the Texian claim to eastern New Mexico.

1804

Jean Baptiste La Lande stole a wagon team and expatriated to New Mexico, becoming the first American to move there.
Admiral Lord Nelson defeats the Spanish navy at Trafalgar, precipitating the end of Spanish military force.

James Pursley arrives in New Mexico trying to drum up trade with the Plains tribes, and stays in Santa Fe as a carpenter.

Expedition headed by General Wilkinson and Lieutenant Zebulon Pike travels west with secret instructions to scout out the northern Spanish territories. Dr. John Robinson joins the expedition at the last minute, but becomes a valued member of the party.

Robinson meets Don Nemesio Salcedo, Captain General of Internal Provinces.

Salcedo refuses his attempt to defect.

Robinson meets with Secretary of State James Monroe, who is concerned that filibustering activity might provoke war with Spain; appoints Robinson to the post of envoy to Nemesio Salcedo.

Robinson goes from Natchitoches through Texas, meeting Bernardo Gutierrez de Lara and Augustus Magee. He also meets with Salcedo, who suspects him once again of spying, and refuses to enter negotiations.

Robinson publishes inflammatory epistles in favor of Mexican revolution (see Liberty Showering Her Blessings), is dismissed by the State department.

Texas declares independence in April.

Royal forces reclaim it in September.

King Joseph Bonaparte (Napoleon's brother) flees Wellington, Ferdinand VII returns to the throne.

Robinson disputes with Toledo about leadership of the revolutionary force.

Moves to New Orleans, offers support to Governor Claiborne, is refused, takes a post in the militia, in a hospital near New Orleans

Robinson sails for Veracruz to help the revolution. He writes for support to President Madison, including a copy of the new Mexican constitution, and remains with the Republican Army for 18 months (through the end of 1816).

Robinson retires from his commission as Brigadier General in the Mexican Revolutionary Army.

Robinson condemned by Spanish envoy Onís, engages in verbal battle in papers, settles in Natchez.

John Quincy Adams, President Monroe's Secretary of State, negotiates a treaty with Luis de Onís to define the boundary of Texas (the Adams-Onís Treaty Line). Under the Florida Treaty, Spain cedes Florida and Texas west to Sabine River.

Texas becomes a province of Mexico following the revolution.

Mexico combines Texas & Coahuila, opens immigration to large numbers of Americans into Texas.

William Becknell takes wagons across what will become the Santa Fe Trail.

Regular route established along Santa Fe Trail "led directly to the San Miguel by way of the Cimarron River instead of following the Arkansas to the mountains direct to San Miguel instead of by way of Taos."

Senator Thomas Hart Benton of Missouri petitions the Senate, to make the Santa Fe Trail a permanent road
"to draw from the bosom of the wilderness an immense wealth which now must be left to grow and perish where it grows or be gathered by the citizens of some other government to the great loss of Missouri."

Commissioners mark out a road from Missouri to the Mexican boundary. Sibley surveys a new, longer road.

1824

Mexican constitution establishes Texas and Coahuila as sister states, as with New Mexico and Chihuahua.

1835-1836

Texans revolt against Mexico, and fight for independence, claiming all land to the Rio Grande.

Texas rebels capture General Santa Anna at the Battle of San Jacinto, and win a surrender with the Treaty of Velasco, which stipulates that the "limits of Texas would not extend past the Rio Grande." However, Mexico never ratifies this treaty.

1837

United States grants formal recognition to the Republic of Texas.

New Mexicans overthrow centralist governor Albino Perez, Manuel Armijo rises to power in 1838.

The government offers large land grants to both native citizens and to American merchants such as St. Vrain, Maxwell, and Mirabeau.

1841

Texas expedition led by Brigadier General Hugh McLeod, and accompanied by journalist George Wilkins Kendall, travels across the Llano Estacado to ask New Mexicans to join Texas in independence or to open trade. Governor Armijo has the Texans captured, brutally mistreated, and forced to march in chains to Mexico City, where they remained imprisoned for several years.

1843

Texas sends two raiding parties to New Mexico in retribution for the mistreatment of the Texas-Santa Fe Expedition.

Taos gets closed as a port of entry.

1844

Question of Texas central to United States presidential election, and popular support of annexation sweeps James K. Polk into office.

1845

Annexation of Texas; formally admitted as a state December 29, 1845.

State constitution supports Texas' claims to all lands extending to the Rio Grande.

1846

Polk declares war with Mexico, and General Zachary Taylor invades Mexico along the Rio Grande in Texas.

United States forces led by General Stephen Kearny seize New Mexico, and Governor Armijo is persuaded to surrender without a battle.

Colonel Alexander Doniphan writes the code for governing the Territory of New Mexico.

New Mexico is designated the Ninth Military Department of the United States.

1847

Rebels in Taos lead an uprising against the American government, and kill Governor Charles Bent.

1848

Mexico signs the Treaty of Guadalupe Hidalgo, which cedes lands in California, Nevada, Utah, Colorado, Arizona, and New Mexico to the United States. The boundary of New Mexico is described in relation to Disturnell's map, which showed erroneous distances.

1848 Fort Bliss established.

1849

The Department of Interior established. Interior would manage most of the lands in New Mexico for some time to come.

1850
The Texas boundary compromise required Texas to release claims to lands in eastern New Mexico, in exchange for a settlement of debts. As part of the Compromise of 1850, New Mexico was finally admitted as a territory, with the issue of slavery to be decided by New Mexicans.

1851-1853

Fort Bliss abandoned for Fort Fillmore

1852-1860

Cantonment Burgwin established to control Taos rebels. The fort was decommissioned in 1860 and the soldiers moved to Fort Garland or Fort Union.

1852 Boundary Survey

1st international boundary commission established in accordance with the Treaty of Guadalupe-Hidalgo.

This survey runs into difficulties establishing the boundary line, and the Americans realize that the line as surveyed does not give them a transcontinental railway route.

1853

Gadsden Purchase from Mexico expands New Mexico territory.

1854

Fort Bliss moved to Magoffinsville.

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