When wanderers Cabeza de Vaca and Estevan de Dorantes appeared out of the northern deserts, bearing vague tales of an advanced civilization to the north, many hoped for another great and wealthy civilization.

Fray Marcos de Niza eagerly accompanied Estevan north, and upon receiving his signal of great discoveries, followed him north, only to find that Estevan’s arrogance had gotten him killed. Fray Marcos crept close to Hawikuh, a Zuñi pueblo, and perhaps dazzled by the sun, perhaps wishing to make the best of a bad situation, thought he saw a city as large and advanced as any in Mexico. His report spurred the Coronado expedition, and Fray Marcos lived to be embarrassed by a closer inspection of the Zuñi pueblos.
2: Vacapa

1539

*Quote:* I then came to a fair-sized settlement that they called Vacapa, where they made me a great reception and gave me much food, of which they had an abundance because their land is irrigated. …

I sent Indian messengers by three routes to the sea, charging them to bring me people from the coast and from some of those islands, that I might inform myself of them. On another route I sent Estévan de Dorantes, the black, whom I instructed to follow to the north for fifty or sixty leagues, to see if by that route he would be able to learn of any great thing such as we sought; and I agreed with him that if he received any information of a rich, peopled land, that was something great, he should not go farther, but that he return in person or send me Indians with this signal, which we arranged: that if the thing was of moderate importance, he send me a white cross the size of a hand; if it was something great he send me one of two hands, and if it was something bigger and better than New Spain, he send me a large cross.

And so the said Estévan, the black, departed from me on Passion Sunday after dinner, while I stayed on in this settlement which, as I say, is called Vacapa. And after four days there came messengers from Estévan with a very large cross, of the height of a man, and they told me on the part of Estévan that I should at once depart and follow him, because he had reached people who gave him information of the greatest thing in the world; and that he had found Indians who had been there, of whom he was sending me one.

This Indian told me so many wonderful things of the land that I forebore to credit him until I should have seen them or have more information of the place. He told me that it was thirty jornadas from the place where he had left Estévan to the first city of that country, which city he said was called Cibola. [de Niza, Fray Marcos]

3: Ceuola

1539

Although the place that Fray Marcus & Esteban found and believed to be Cibola was probably the Zuni pueblo of Hawikuh, which disappointed later explorers to follow de Niza’s directions, neither this nor Coronado’s later wild goose chase across the plains put to rest the tale of a fabulous city of gold, right over the next mountain.

*Quote:* …at the end of the despoblado I reached other Indians who marveled at seeing me, as they had no knowledge of Christians, because they have no dealings with those below the despoblado.

And always, by every means I had, I sought information of a country of numerous settlements and of people more enlightened than those which I had encountered; but I learned nothing more than that, as they told me, the interior country, four or five days travel form where the ranges of mountains ended, contained an extensive and level valley wherein they said were many and very large settlements, wherein were people possessing cotton garments. Showing them some metals that I carried in order to learn of the metals of the country, they took the piece of gold and told me that they had vessels of that metal among the people of the valley, and that there they wore, hanging from their ears and noses, certain round ornaments of gold, and that they had some small golden plates with which they scrape themselves to remove their sweat.

*Quote:* And as it appears to me worth placing in this paper that which this Indian, whom Estévan sent me, said of the country [of Cibola], I will do so. He affirmed and said that in that province were seven very great cities, all under one lord; that the houses, of stone and lime, were large, the smallest being of one story with a terrace above, and others of two and three stories, and that of the lord had four, all joined under his rule, and in the porches (portadas) of the main houses were worked many designs of turquoises, of which, he said, there was a great abundance, and that the people of those cities went very well clothed. Many other particulars he told me of these seven cities as well as of other provinces farther away, each of which, he said,
was much greater than the seven cities; and in order to comprehend it as he knew it, I asked him many questions, and I found him to be of very good intelligence. [de Niza, Fray Marcos]

Quote: ...I reached the people who had given him information of the seven cities and of the country farther away, the which told me that from there it was thirty jornadas to the city of Cibola....very particularly they told me of the grandeur of the houses and they style of them, just as the first one had. They told me that beyond these seven cities are other kingdoms that they call Marata and Acu and Totonteac.

I wished to know for what they went so far from their homes, and they told me that they went for turquoise and for cowhide and other things; and of both they had a quantity in that town. I also wished to know what they exchanged for what they obtained, and they told me, with sweat and with the service of their bodies; that they went to the first city which is called Cibola, and there served by digging in the ground and in other labor, and that [in payment] they were given cowhides, which they had there, and turquoises. All the people of this town wear fine and beautiful turquoises hanging from their ears and from their noses and they say that these [stones] are worked into the principal doorways of Cibola. [de Niza, Fray Marcos]

Quote: ...I pursued my journey until within sight of Cíbola, which is situated on a plan at the skirt of a round hill. It has the appearance of a very beautiful town, the best that I have seen in these parts. The houses are of the fashion that the Indians had described to me, all of stone, with their stories and terraces, as it appeared to me from a hill where I was able to view it. The city is bigger than the city of Mexico....

... there with the aid of the Indians, I made a great heap of stones, and on top of it I placed a cross, small and light because I had not the equipment for making it larger, and I announced that I erected that cross and monument in the name of Don Antonio de Mendoza, viceroy of New Spain, for the Emperor, our lord, in token of possession, conforming to the instructions, which possession I proclaimed that I took all of the seven cities and of the kingdoms of Totoneac and of Acus and of Marata, and that I went not to them in order to return to give account of what I did and saw. [de Niza, Fray Marcos]

Overview: Cibola

Cabeza de Vaca heard stories of a wonderful city, believed to be one of the Seven Cities of Gold, founded by Spanish bishops fleeing the Moors. Fray Marcos de Niza went so far as to say he had seen the marvelous city of Cibola, although later reconstruction reveals he actually saw the Zuni pueblo of Hawikuh.

Coronado spent quite some time riding northwest through Kansas in search of this city, whose inhabitants were rich and powerful. He finally gave up in disgust, but the Spanish persisted in seeking out this marvelous place.

Later, Cibola became the widely-used Spanish term for the buffalo, which with their strange form and vast herds, were every bit as marvelous. Certainly the tribes that controlled the buffalo trade had wealth and influence.

Images:

![An early conception of a bison; from The Journey of Coronado](image)

4: Ahacus, nunc Granata

1539

Quote: Here [among the Opates] I found a man, a native of Cibola, who told me he had fled from the person whom the lord had placed there in Cibola, for the lord of these seven cities lives and has his home in one of them that they call Ahacus, and in the other he has placed persons who rule for him. This native of Cibola is a man of good disposition, somewhat aged and much better informed than the natives of this valley and those before. He told me he wished to go with me in order that I might obtain his pardon.

He... told me that Cibola is a large city, that it has many people and streets and plazas, and that in some
parts of the city there are some very large houses that have ten stories, and that in these the chiefs assemble on certain days of the year. He said the houses are of stone and lime, in the form that I was told of by those before, and that the porches and fronts of the principal houses are of turquoises. He told me that the other seven were of the style of this city [Cíbola] but some were larger, and that the most important one is Ahacus. [de Niza, Fray Marcos]

*Quote:* Captain Alvarado started on this journey and in five days reached a village which was on a rock called Acuco, having a population of about 200 men. These people were robbers, feared by the whole country round about. The village was very strong, because it was up on a rock out of reach, having steep sides in every direction, and so high that it was a very good musket that could throw a ball as high. There was only one entrance by a stairway built by hand, which began at the top of a slope which is around the foot of the rock. There was a broad stairway for about 200 steps, then a stretch of about 100 narrower steps, and at the top they had to go up about three times as high as a man by means of holes in the rock, in which they put the points of their feet, holding on at the same time by their hands. There was a wall of large and small stones at the top, which they could roll down without showing themselves, so that no army could possibly be strong enough to capture the village. On the top they had room to sow and store a large amount of corn, and cisterns to collect snow and water. These people came down to the plain ready to fight, and would not listen to any arguments. They drew lines on the ground and determined to prevent our men from crossing these, but when they saw that they would have to fight they offered to make peace before any harm had been done.

They went through their forms of making peace, which is to touch the horses and take their sweat and rub themselves with it, and to make crosses with the fingers of the hands. But to make the most secure peace they put their hands across each other, and they keep this peace inviolably. They made a present of a large number of [turkey] cocks with very big wattles, much bread, tanned deerskins, pine [piñon] nuts, flour [corn meal], and corn. [Castañeda, Pedro Reyes]

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**Overview:** Acoma Pueblo

The old city of Acoma, built atop a sheer mesatop, has been continuously inhabited since around 1150 C.E.. Construction on the mission of San Esteban del Rey, still in use today, began in 1629.

Today, the pueblo has nearly 5000 members, and operates a hotel and casino, and the Sky City Cultural Center, which offers tours of the old pueblo.

Acoma (from the native name Akóme, ‘people of the white rock’ now commonly pronounced A’-ko-ma. Their name for their town is A’ko). A tribe and pueblo of the Keresan family, the latter situate on a rock mesa, or peñol, 357 ft. in height, about 60 miles west of the Rio Grande, in Valencia County, New Mexico....

The Acoma participated in the general Pueblo revolt against the Spaniards in 1680, killing their missionary, Fray Lucas Maldonado; but, largely on account of their isolation, and the inaccessibility of their village site, they were not so severely dealt with by the Spaniards as were most of the more easterly pueblos.

An attempt was made to reconquer the village by Governor Vargas in August, 1696, but he succeeded only in destroying their crops and in capturing 5 warriors. The villagers held out until July 6, 1699, when they submitted to Governor Cubero, who changed the name of the pueblo from San Estevan to Acoma to San Pedro; but the former name was subsequently restored and is still retained....

The Acoma are agriculturalists, cultivating by irrigation corn, wheat, melons, calabashes, etc., and raising sheep, goats, horses, and donkeys. In prehistoric and early historic times they had flocks of domesticated turkeys. They are expert potters but now do little or no weaving. The villages which they traditionally occupied after leaving Shipapu, their mythical place of origin in the North, were Kashkachuti, Washpashuka, Kuchtya, Tsiama, Tapisiama, and Katzimo, or the Enchanted mesa. [Hodge, Frederick Webb]

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**Images:**

![Approach to Acoma Pueblo from the south 1880-1890](image)

**Links:**
5: Totoneac

1539

Quote: And he also told me that, to the southeast, is a kingdom that they call Totonteac, which he said is the biggest in the world and with the most people and riches; and that they dress in clothing of that from which is made this that I wear [woolens], and other more delicate material which they pull from the animals that previously had been described to me; and that the people had much culture and were different from those that I thus far have seen. [de Niza, Fray Marcos]

Quote: These Indians [the Zuni] say that the kingdom of Totouteac, which the father provincial praised so much, saying that it was something marvelous, and of such a very great size, and that cloth was made there, is a hot lake, on the edge of which there are five or six houses. There used to be some others, but these have been destroyed by war. [Castañeda, Pedro Reyes]

Overview: Hopi

Although the Hopi mesas are today in Arizona, they were long considered part of New Mexico. Early maps show the cities of Totoneac, as discovered by Coronado's troops, and Moqui Province shows up on nearly every map of New Mexico made for centuries after.

Spanish annals tell of repeated efforts to Christianize the Hopi, yet today the Hopi remain among the most traditional of the Pueblos. Many other Puebloans took refuge in Hopi after the Pueblo revolt, particularly the residents of Tiguex.

Quote: The Hopis had forgotten about the other tribes by this time and did not know where they were. They were hoping to see the Eastern Star so that they could settle down and not travel any more. Well, finally the Bear Clan did see the Eastern Star and they were ready to settle down but they didn't know just where would be a good place for them. They thought that they would do better cultivating by depending on rain, so they went out onto the Painted Desert to Shung-opovi (the place by the spring where the tall weeds grow). Being out here in such a desolate place they thought that they would be safe from other people, who would not think that they had anything worth taking.

By that time, the other Hopis were down around the vicinity of Sunset Crater, Canyon Diablo, and the Little Colorado River. [Nequatewa, Edmund]

Images:

Three Native American (Hopi) women pose outdoors, they wear belted mantas and shawls; one holds a bundle over her shoulder, one wears a headband, and one wears her hear in side whorls. Possibly Walpi Pueblo, Arizona.

6: Marata

1539
Quote: He said that to the southeast is a kingdom that they call Marata, which used to have very many large settlements; that all have these houses of stone and stories, and that those [towns] were and still are at war with the lord of the seven cities, through which war this kingdom of Marata is greatly reduced in numbers, but still is on top and continues the war with the others. [de Niza, Fray Marcos]

Quote: The kingdom of Marata can not be found, nor do these Indians know anything about it. [Castañeda, Pedro Reyes]

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, Quaquama, Aguico, Alona, Quaquina, and Cana." Hodge identifies the indigenous names as "Mátsaki, K'iákima, Hálona, 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 though 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, 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 the way that they do that with all their ceremonies that they do, they don't eat the bread like another time, but they do that once a year, and now once a year, but years ago, they used to do it every year, and they make it that way, 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 dug 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]
Across the roofs of Zuni

Zuni Pueblo man weaving on a loom

Links:
Pueblo of Zuñi official site -- http://www.ashiwi.org/
Visiting Zuñi Pueblo -- http://www.zunitourism.com

7: Tiguas Río

1539

Quote: It is 20 leagues from here [Acoma] to the river of Tiguex. The river is almost as wide as that of Seville, although not so deep; it flows through a level country; the water is good; it contains some fish; it rises in the north. He who relates this, saw twelve villages within a certain distance of the river; others saw more, they say, up the river. Below, all the villages are small, except two that have about 200 houses. The walls of these houses are something like mud walls of dirt and sand, very rough; they are as thick as the breadth of a hand. The houses have two and three stories; the construction is like those at Cibola. [Castañeda, Pedro Reyes]

Quote: I demanded whether he had any knowledge of a river called Totonteac, he answered me no, but of another exceeding mighty river, wherein there were such huge Crocodiles, that of their hides they made bucklers, and that they worship the Sunne neither more nor lesse then those which I had passed: and when they offer unto him the fruits of the earth, they say: Receive hereof, for thou hast created them, and that they loved him much, because he warmed them; and that when he brake not forth, they were acolde.

--Hernando de Alarcón, Relation of the Navigation and Discovery made by the order of the Right Honorable Lord Don Antonio de Mendoza, Viceroy of New Spain [Hakluyt, Richard]

Overview: Rio Grande

Rio Grande, Rio del Norte, Rio Bravo-- whatever it may have been called over the centuries, it has remained the lifeblood of New Mexico. When the Spanish arrived, they found the river supporting numerous pueblos, and their surrounding farms, and soon settled along its banks as well. While the river’s shallowness made it un navigable, and at some points it was not even accessible to thirsty travelers, its waters nourished villages and pueblos through much of New Mexico.

When Texas declared independence from Mexico, it claimed all the land to the Rio Grande. Mexico never ratified that treaty, and while the Rio Grande did end up becoming the southern boundary of Texas, the western boundary was set closer to the 100th meridian.

8: Hernando de Alarcón

1540

09 May 1540

On orders from the same Viceroy Mendoza who sent Coronado to find the Cities of Gold, Hernando de Alarcón sailed up the Colorado River in 1540, from the Gulf of California to just below the Grand Canyon. On his two voyages, he studied the Yumas, Cocopas, and other natives of the Colorado River, erected crosses and distributed seeds, and received news of Coronado’s expedition far to the east.

9: Buena Guía
1540

Quote: (26 August 1540) And it pleased God that after this sort we came to the very bottome of the Bay; where wee found a very mightie river, which ranne with so great fury of a streame, that we could hardly saile against it. In this sort I determined as well as I could to go up this river, and with two boates, leaving the third with the ships, and twenty men, my selfe being in one of them with Roderigo Maldonado treasurer of this fleet, and Caspar de Castilleia comptroller, and with certaine small pieces of artillerie I began to saile up the river, and charged all my company, that none of them should stirre nor use any signe, but he whom I appoynted, although wee found Indians.

--Hernando de Alarcón, Relation of the Navigation and Discovery made by the order of the Right Honorable Lord Don Antonio de Mendoza, Viceroy of New Spain [Hakluyt, Richard]

Overview: Colorado River

Garcia Lopez de Cardenas separated from the main body of Coronado's expedition, to head west and find the route to the South Sea (Pacific Ocean). He finds his way blocked by an impassable canyon, and quizzes the locals about what lies along the Rio de Tízon.

The same year, Alernando de Alarcon sails up the Rio de Tízon from Aculpulco to see if California is truly an an island. Far upriver, but before the beginning of the canyon country, he meets a man familiar with Cibola (the pueblo province) and with the plains tribes (he describes the bison). Their informant also tells them of Coronado.

This near-simultaneous exploration of the river allowed the Spanish to place it fairly accurately on the map, but the twists and turns were not totally mapped until John Wesley Powell's expedition in 1869.

In the past century, human activity has radically altered the character of the Colorado River. A frenzy of Depression dam building resulted in the construction of Hoover Dam, forming Lake Mead, and powering the boom of Las Vegas. Thirty years later, the more controversial Glen Canyon Dam formed Lake Powell on the Colorado River.

The lower Colorado supports abundant wetlands that are a popular winter destination for millions of migratory birds. The river also supplies water for millions of humans throughout the seven-state region through which it passes. Increasing use combined with persistent drought has negatively altered the character of the Delta, and bird populations have been dropping.

Far from being an impassable barrier, the Colorado River has become a popular recreation destination.

Links:
John Wesley Powell Museum -- http://www.powellmuseum.org

10: Quicoma

1540

Quote: I asked him whether he knew of any towne that was neere unto that place [Cibola, or Zuñi]: he tolde me that above the river he knew some, & that among the rest there was a lord of a towne called Quicoma, and another of a towne called Coama: and that they had great store of people under them.

--Hernando de Alarcón, Relation of the Navigation and Discovery made by the order of the Right Honorable Lord Don Antonio de Mendoza, Viceroy of New Spain [Hakluyt, Richard]

Quote: As I passed further by the desert, I came to certain cotages, out of which much people came toward me with an old man before them, crying in a language which mine interpreter wel understood, and he said unto those men: Brethren, you see here that lord; let us give him such as we have, seeing he doeth us pleasure, and hath passed through so many discourteous people, to come to visit us. And having thus said, he offered to the Sunne, and then to me in like sort as the rest had done. These had certaine great bags & well made of the skins of fishes called Sea-bremes.

And I understood that this was a towne belonging unto the lord of Quicoma, which people came thither onely to gather the fruit of their harvest in summer; and among them I found one which understood mine interpreter very well: whereupon very easily I gave them the like instruction of the crosse which I had given to others behind. These people had cotton, but they were not very carefull to use the same: because there was none among them that knew the arte of weaving, & to make apparel thereof.

--Hernando de Alarcón, Relation of the Navigation and Discovery made by the order of the Right Honorable Lord Don Antonio de Mendoza, Viceroy of New Spain [Hakluyt, Richard]

Overview: Quicama

Quigyuma, A Yuman tribe, which, with the cajuenche, spoke a dialect close to that of the Yuma proper. In 1604-1605 they occupied 6 rancherías on the Rio Colorado below the mouth of the Gila and above the Cocopa; in 1762, they dwelt in a fertile plain 10 or 12 leagues in length, on the east bank of the Colorado, and here
they were found by Father Garcés in 1771 in a group of rancherías which he named Santa Rosa. By 1775, however, when Garcés revisited the tribe, which he designates as the “Quiquima or Jalliquamay,” they had moved to the west side of the river... On the south, their territory bordered that of their kindred, but enemies, the Cocopa....

Garcés (1775) estimated their number at 2000, and described them as being a generous people, with abundant provisions; they were more cleanly than the Cajuenche or the Yuma, "and as the women do not paint so much, they appear middling white." (Diary, 1775, 181, 1900). Described as the Quicama in Alarcon, 1540 in Ternaux-Compans, Voy, IX, 1838. [Hodge, Frederick Webb]

11: Coana

1540

*Quote:* The next day I came to Coama, and many of them knew me not, seeing me clad in other apparel, but the old man which was there as soon as he knew me leapt into the water, saying unto me, Sir, lo here is the man which you left with me, which came forth very joyful & pleasant declaring unto me the great courtesies which that people had shewed him, saying that they had strowen together who should have him to his house, and that it was incredible to thinke what care they had at the rising of the Sunne to hold up their hands and kneele before the Crosse. I gave them of my seedes, and thanked them hartily for the good entertainement which they had shewed my man, and they besought me that I would leave him with them, which I granted them untill my return, and he stayed among them very willingly.

--Hernando de Alarcón, Relation of the Navigation and Discovery made by the order of the Right Honorable Lord Don Antonio de Mendoza, Viceroy of New Spain [Hakluyt, Richard]

**Overview:** Coama

An Indian settlement of which Alarcon learned from natives of the Gulf of California region, and described as being in the vicinity of Cibola (Zuñi), but which was afterward found by him on his voyage up the Rio Colorado, or Buena Guia. See Alarcon (1540) in Hakluyt, Voy. III, 514, 1600; Coana in Ternaux-Compans, Voy, IX, 326, 1838.

...Coanopa visited Father Kino while he was among the Quigyuma and are mentioned by him in connection with the Yuma and other tribes. Possibly the Cocopa. [Hodge, Frederick Webb]

**Images:**

![Cocopa man](image)

12: Pedro Reyes Castañeda

1540-1542

The writings of Pedro Castañeda, who accompanied Don Francisco Vásquez de Coronado to New Mexico in 1540-1542, comprise the bulk of what we know of this expedition. This Spanish-born father of eight wrote his observations on the journey.

Coronado led his 250 horsemen, 70 foot soldiers, 300 native allies, and over a thousand servants and dependents from Culiacán, on the Gulf of California across the mountains and into the desert in search of the glorious cities of gold he had heard described by guide Fray Marcos de Niza. Discouraged by the reality of the adobe pueblos, Coronado sent a small force to the west, where progress to the sea was blocked by the Grand Canyon. The Spanish forces wintered at Kuaua Pueblo (present day Coronado State Monument), then set off to find Quivira in the plains. The army travelled the trackless prairie as far as present day Kansas, saw and
hunted bison, met the Wichita, and finally returned to New Spain "very sad and very weary, completely worn out and shame-faced."

**Images:**

Coronado's Army: Frederic Remington

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13: Tiguex

1539

*Quote:* Meanwhile the general had sent Don Garcia Lopez de Cardenas to Tiguex with men to get lodgings ready for the army, which had arrived from Señora about this time, before taking them there for the winter; and when Hernando de Alvarado reached Tiguex, on his way back from Cicuye, he found Don Garcia Lopez de Cardenas there, and so there was no need for him to go farther. As it was necessary that the natives should give the Spaniards lodging places, the people in one village had to abandon it and go to others belonging to their friends, and they took with them nothing but themselves and the clothes they had on....

It has been related how the general reached Tiguex, where he found Don Garcia Lopez de Cardenas and Hernando de Alvarado, and how he sent the latter back to Cicuye, where he took the Captain Whiskers and the governor of the village, who was an old man, prisoners. The people of Tiguex did not feel well about this seizure. In addition to this, the general wished to obtain some clothing to divide among his soldiers, and for this purpose he summoned one of the chief Indians of Tiguex, with whom he had already had much intercourse and with whom he was on good terms, who was called Juan Aleman by our men, after a Juan gentleman who lived in Mexico, whom he was said to resemble.

The general told him that he must furnish about three hundred or more pieces of cloth, which he needed to give his people. He said that he was not able to do this, but that it pertained to the governors; and that besides this, they would have to consult together and divide it among the villages, and that it was necessary to make the demand of each town separately.

The general did this, and ordered certain of the gentlemen who were with him to go and make the demand; and as there were twelve villages, some of them went on one side of the river and some on the other. As they were in very great need, they did not give the natives a chance to consult about it, but when they came to a village they demanded what they had to give, so that they could proceed at once. Thus these people could do nothing except take off their own cloaks, and give them to make up the number demanded of them. And some of the soldiers who were in these parties, when the collectors gave them some blankets or cloaks which were not such as they wanted, if they saw any Indian with a better one on, they exchanged with him without more ado, not stopping to find out the rank of the man they were stripping, which caused not a little hard feeling.

Besides what I have just said, one whom I will not name, out of regard for him, left the village where the camp was and went to another village about a league distant, and seeing a pretty woman there he called her husband down to hold his horse by the bridle while he went up; and as the village was entered by the upper story, the Indian supposed he was going to some other part of it. While he was there the Indian heard some slight noise, and then the Spaniard came down, took his horse, and went away. The Indian went up and learned that he had violated, or tried to violate, his wife, and so he came with the important men of the town to complain that a man had violated his wife, and he told how it happened. When the general made all the soldiers and the persons who were with him come together, the Indian did not recognize the man, either because he had changed his clothes or for whatever other reason there may have been, but he said that he could tell the horse, because he had held his bridle, and so he was taken to the stables, and found the horse, and said that the master of the horse must be the man. He denied doing it, seeing that he had not been recognized, and it may be that the Indian was mistaken in the horse; anyway, he went off without getting any satisfaction.

The next day one of the Indians, who was guarding the horses of the army, came running in, saying that a companion of his had been killed, and that the Indians of the country were driving off the horses toward their
villages. The Spaniards tried to collect the horses again, but many were lost, besides seven of the general's mules. The next day Don Garcia Lopez de Cardenas went to see the villages and talk with the natives. He found the villages closed by palisades and a great noise inside, the horses being chased as in a bull fight and shot with arrows. They were all ready for fighting. Nothing could be done, because they would not come down on to the plain and the villages are so strong that the Spaniards could not dislodge them. The general then ordered Don Garcia Lopez de Cardenas to go and surround one village with all the rest of the force. This village was the one where the greatest injury had been done and where the affair with the Indian woman occurred.

Several captains who had gone on in advance with the general, Juan de Saldivar and Barrionuevo and Diego Lopez and Melgosa, took the Indians so much by surprise that they gained the upper story, with great danger, for they wounded many of our men from within the houses. Our men were on top of the houses in great danger for a day and a night and part of the next day, and they made some good shots with their crossbows and muskets. The horsemen on the plain with many of the Indian allies from New Spain smoked them out from the cellars [probably their kivas] into which they had broken, so that they begged for peace. Pablo de Melgosa and Diego Lopez, the alderman from Seville, were left on the roof and answered the Indians with the same signs they were making for peace, which was to make a cross. They then put down their arms and received pardon.

They were taken to the tent of Don Garcia, who, according to what he said, did not know about the peace and thought that they had given themselves up of their own accord because they had been conquered. As he had been ordered by the general not to take them alive, but to make an example of them so that the other natives would fear the Spaniards, he ordered 200 stakes to be prepared at once to burn them alive. Nobody told him about the peace that had been granted them, for the soldiers knew as little as he, and those who should have told him about it remained silent, not thinking that it was any of their business. Then when the enemies saw that the Spaniards were binding them and beginning to roast them, about a hundred men who were in the tent began to struggle and defend themselves with what there was there and with the stakes they could seize. Our men who were on foot attacked the tent on all sides, so that there was great confusion around it, and then the horsemen chased those who escaped.

As the country was level, not a man of them remained alive, unless it was some who remained hidden in the village and escaped that night to spread throughout the country the news that the strangers did not respect the peace they had made, which afterward proved a great misfortune. [Castañeda, Pedro Reyes]

Overview: Sandia Pueblo

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

Images:

14: Cicuic

1539

Quote: Cicuýé is a village of nearly five hundred warriors, who are feared throughout that country. It is square, situated on a rock, with a large court or yard in the middle, containing the estufas [kivas]. The houses are all alike, four stories high. One can go over the top of the whole village without there being a street to hinder. There are corridors going all around it at the first two stories, by which one can go around the whole village. These are like outside balconies, and they are able to protect themselves under these. The houses do not have doors below, but they use ladders, which can be lifted up like a drawbridge, and so go up to the corridors which are on the inside of the village. As the doors of the houses open on the corridor of that story,
the corridor serves as a street. The houses that open on the plain are right back of those that open on the court, and in time of war they go through those behind them. The village is inclosed by a low wall of stone. There is a spring of water inside, which they are able to divert.

The people of this village boast that no one has been able to conquer them and that they conquer whatever villages they wish. The people and their customs are like those of the other villages. Their virgins also go nude until they take husbands, because they say that if they do anything wrong then it will be seen, and so they do not do it. They do not need to be ashamed because they go around as they were born.

... sixteen years before, some people called Teyas come to this country in great numbers and had destroyed these villages [in the Galisteo Basin, under the rule of Pecos]. They had besieged Cicuyé but had not been able to capture it, because it was strong, and when they left the region, they had made peace with the whole country. [Castañeda, Pedro Reyes]

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**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 olnger protect themselves form Comanches and they had to abandon that village. And as you know as the story goes on part of them join the Northernn Indians and part of them join the Jemez.

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

A: I think they did ask permission that the story tells us that they first came down to Santo Domingo but for some reason they were refused, they were not welcome there. And then they went to other pueblos then to Zia and of course Zia I guess at that time was with many pepol 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/

15: Terlichichimechi

1540-1542

The Spanish were terribly vague about the tribes to the east of the Rio Grande settlements. The word Teyas (also Tejas or Texas) seems to have been a Caddoan word for "friend" and both the Caddoan tribes and the Jumanos seem to have used it to describe each other. Both tribes were united against the Jicarilla at the time of the Spanish entrada.

Quote: All that I was able to find out about them [the ruined pueblos in the Galisteo Basin] was that, sixteen years before, some people called Teyas, come to this country in great numbers and had destroyed these villages. They had besieged Cicuye but had not been able to capture it, because it was strong, and when they left the region, they had made peace with the whole country. It seems as if they must have been a powerful people, and that they must have had engines to knock down the villages. The only thing they could tell about the direction these people came from was by pointing toward the north. They usually call these people Teyas or brave men, just as the Mexicans say chichimechis or braves, for the Teyas whom the army saw were brave.

These knew the people in the settlements, and were friendly with them, and they (the Teyas of the plains) went there to spend the winter under the wings of the settlements. The inhabitants do not dare to let them come inside, because they can not trust them. Although they are received as friends, and trade with them, they do not stay in the villages over night, but outside under the wings. The villages are guarded by sentinels with trumpets, who call to one another just as in the fortresses of Spain. [Castañeda, Pedro Reyes]

Quote: Writ from Mechuacan to your Majestie (after I had written from Mexico) that I went thence with one hundred and fiftie horsemen, and as many footemen well armed, and with twelve small Peeces of artilllery, and 7000 or 8000 Indians our friends, and all necessaries for the discovery and conquest of the Countrey from the Terlichichimechi which continue with New Spaine.
--Nuño de Guzman, Relacion to Charles the Fifth Emperor [Hakluyt, Richard]

Overview: Jumanos

Early Spanish in New Mexico were most familiar with the Rio Grande Jumanos, who lived near the Salinas east of the Manzano Mountains, but explorers also described two other bands of Jumanos, who may have been related. The Spanish tended to describe any native who was tattooed as Jumano, so the record is not clear. One band seemed to have been buffalo hunters in the Southern plains of Texas. The other lived near La Junta de los Rios, between the Rio Conchas, or Pecos River, and the Rio del Norte or Rio Grande.

The Jumanos have disappeared from the surface, and, strange to say, although mentioned as an important and even numerous tribe in the sixteenth and seventeenth centuries, I have not as yet been able to trace any description of the customs, manners, etc. of that northern branch of them which belonged to New Mexico proper. They ranged in the southeastern part of the territory, south and southeast of the salt lagunes of the
Manzano, where the name of "Mesa de los Jumanos" still commemorates their former presence. About their abodes, their mode of dress, their rites and creed, we know as little as of their language, -- nothing.

Benavides states that the Jumanos of New Mexico subsisted on the buffalo almost exclusively, and I have not been able to find any documentary evidence that they cultivated the soil. And yet Espejo found their kindred in Chihuahua living in permanent abodes, and raising the same crops as the Pueblo Indians.

It is not unlikely that the northern branch of the tribe succumbed to the remarkable influence which the great quadruped exerted over the aborigines, who attached themselves to its immense hordes, and, becoming accustomed to the life which the following of the buffalo required, discarded permanence of abode... [Bandelier, Adolph Francis Alphonse]

A tribe of unknown affinity, first seen, although not mentioned by name, about the beginning of 1536 by Cabeza de Vaca and his companions in the vicinity of the junction of the Conchos with the Rio Grande, or northward to about the southern boundary of New Mexico. They were next visited in 1582 by Antonio de Espejo, who called them Jutnanos and Patarabueyes, stating that they numbered 10,000 in five villages along the Rio Grande from the Conchos junction northward for 12 days' journey. Most of their houses were built of sod or earth and grass, with flat roofs; they cultivated maize, beans, calabashes, etc.

When visited in 1598 by Juan de Oñate, who called them Rayados on account of their striated faces, a part at least of the Jumano resided in several villages near the Salinas, east of the Rio Grande, in New Mexico, the four principal ones being called Atripuy, Genobev, Quelotetrey, and Pataotrey. From about 1622 these were administered to by the Franciscan Fray Juan de Salas, missionary at the Tigua pueblo of Isleta, New Mexico.

In response to the request of 50 Jumano, who visited Isleta in July, 1629, an independent mission, under the name San Isidore, was established among them in the Salinas, but the main body of the tribe at this time seems to have resided 300 miles east of Santa Fe, probably on the Arkansas, within the present Kansas, where they were said to be also in 1632. Forty years later there were Jumano 15 leagues east of the Piros and Tigua villages of the Salinas, not far from Pecos River, who were administered by the priest at Quarai. About this time the Salinas pueblos were abandoned on account of Apache depredations.

The Jumano did not participate in the Pueblo rebellion of 1680-92, but before it was quelled, i.e., in October, 1683, 200 of the tribe visited the Spaniards at El Paso, to request missionaries, but owing to the unsettled condition of affairs by reason of the revolt, in the north, the request was not granted. [Hodge, Frederick Webb]

Images:

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Ruins of Jumana pueblo and Spanish mission, Salinas Pueblo Mission National Monument

Links:
National Park Service: Salinas Pueblo Missions -- http://www.nps.gov/sapu/
Texas Indians: Jumanos -- http://www.texasindians.com/jumano.htm

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16: Axa

1539

Quote: After ten days more they came to some settlements of people who lived like Arabs and who are called Querechos in that region. They had seen the cows for two days. These folks live in tents made of the tanned skins of the cows. They travel around near the cows, killing them for food....

They said that there was a very large river over toward where the sun came from, and that one could go along this river through an inhabited region for ninety days without a break from settlement to settlement. They said that the first of these settlements was called Haxa, and that the river was more than a league wide and that there were many canoes on it. These folks started off from here next day with a lot of dogs which dragged their possessions....
Here Don Garcia broke his arm and a Spaniard got lost who went off hunting so far that he was unable to return to the camp, because the country is very level. The Turk said it was one or two days to Haya (Haxa). [Castañeda, Pedro Reyes]

Overview: Axa

Axa (or Haxa, as Castañeda writes) was one of the cities the natives described to Coronado that promised untold wealth. Like Quivira, Axa turned out to be a large village inhabited by a Plains tribe, possibly Pawnee. [Twitchell, Ralph Emerson]

17: Quivira

1540-1542

Quote: Francisco Vázquez set out across these plains in search of Quivira, more on account of the story which had been told us at the river than from the confidence which was placed in the guide here, and after proceeding many days by the needle (i.e., to the north) it pleased God, that after thirty days' march we found the river Quivira, which is 30 leagues below the settlement. While going up the valley, we found people who were going hunting, who were natives of Quivira.

All that there is at Quivira is a very brutish people, without any decency whatever in their houses nor in anything. These are of straw, like the Tarascan settlements; in some villages there are as many as 200 houses; they have corn and beans and melons; they do not have cotton nor fowls, nor do they make bread which is cooked, except under the ashes. Francisco Vázquez went 25 leagues through these settlements, to where he obtained an account of what was beyond, and they said that the plains come to an end, and that down the river there are people who do not plant, but live wholly by hunting. [Castañeda, Pedro Reyes]

Overview: Quivira

The Spanish brought with them to the New World the myths of the old, including a medieval legend of seven fabulous cities, including the city of Quivira, founded by Christian bishops escaping the Moors. These cities were said to be unbelievably rich in minerals and gems.

Cabeza de Vaca's tales of great cities excited the Spanish imagination, and explorers diligently pursued rumours for centuries. Some claimed to have found one of the cities, Quivira, in what is now Kansas, possibly a large settlement of Wichita near the Mississippi River.

Cartographers in Europe placed the location of Quivira all over the maps, some near the west coast, some in the Rocky mountains, some near the Gulf of Mexico, and some in the middle west. By the end of the 17th century, it became clear to people that the city with streets of gold was not going to be found, and it disappears from subsequent maps.

Quote: Neither gold nor silver nor any trace of either was found among these people. Their lord wore a copper plate on his neck and prized it highly. [Winship, George Parker]

18: Aztlán

1539

Here, Ortelius seems to refer to Nuño de Guzmán's Relación de la Entrada, where he writes of traveling to Aztlán, a seven days journey from the village of Umetlan. That Azatlán (which Bolton describes as "Iztlan") is by the sea is clear from de Guzmán's description of wintering there and suffering through a hurricane.

Quote: (08 July 1530) At Tepique two of the Lords of Xalisco came to me in peace, and to yeeld obedience, as three other Townes had done neere the Sea, where are said to bee Mines of Gold. There I made Officers in your Majesties name, as being a new Discoverie and Conquest separate from New Spaine, that there might be some to receive your Majesties fifties. Two Crosses were erected in Xalisco and two in Tepeque, a place well watered, and very fertile. In marching from thence a great and dangerous battell was given us by the Indians wherein we obtained victorie. They wounded fiftie Horses, of which onely sixe died (one Horse I assure your Majestie, is worth above foure hundred Pesos) divers of the principall Commanders were wounded also. The next day I made a Procession with a Te Deum. Thence I passed the great River of the Trinitie, to come to Omitlan, the chiefe of that Province. The Countrie is very hot, and the River full of Crocodiles, and there are many venomous Scorpions. Here was erected one Church, and two Crosses.

Azatlán is three days journey hence where they prepare to give mee battell. From thence ten dayes further I shall goe to finde the Amazons, which some say dwell in the Sea, some in an arme of the Sea, and that they are rich, and accounted of the people for Goddesses, and whiter then other women. They use Bowes, Arrowes and Targets: have many and great Townes; at a certaine time admit them to accompanie them, which bring
up the males, as these the female issue, &c. From Omitlan a Province of Mecuacan of the greater Spaine, on the eighth of July, 1530.

--Nuño de Guzmán, in The Relation of Nunno di Gusman written to Charles the fifth Emperour; translated out of Ramusios third Tome, and abridged. [Purchas, Samuel]

Quote: A cabo de siete días, poco más o menos, llegamos a la provincia de Astatlan que es cerca de la Mar del Sur: aquí no salió la gente de guerra; por cabsa de las aguas acordó Nuño de Guzmán de invernar aquí: entramos a 15 ó 16 de Julio poco más o menos, e habiendo estado lo que queda de Julio e Agosto, a 7 de Setiembre, habiendo recibido una carta del Lic. Delgadillo e Matienzo por la cual le hacían saber la venida del marqués, por donde acordó de enviar al dicho veedor e diez o doce de caballo con él a esta cibdad; e habiéndose venido, a 20 de este mes de Septiembre vino un endiluvio en este pueblo, con agua e viento, que nos derribó todas las más de las casas: fue tal el indiluvio que pensamos todos perecer, e de más de mill indios que estaban echados en las camas dolientes, se ahogaron. E pasado este indiluvio que turó dos días, como quedaran los indios fatigados, e por haber estado aquí tanto tiempo sin haber para qué, cayeron malos más de ocho mill indiose naburias, en tanta manera que no había de todos estos doscientos que pudiesen en sus pies andar; e viendo esto algunos de los que estaban buenos, e por la gran hambre que pasaban, se huyan e aventuraban a se volver; e por esto, por lo que a él le parecía, ahorcarían aquí por veces a mi parecer cincuenta indios. Y viéndose así los señores destas comarcas, que eran Tapiezuela, señor desta cibdad, y el señor de Tatelulco, y el de Guaxucingo, y el de Tascaltele, y otros muchos señores y principales destas comarcas, le fueron a rogar y suplicar, que por servicio de Dios, que pues que se le habían muerto ya todas sus gentes, que eran en mucha cantidad, que se sirviese volver a Xalisco a invernar sus personas, porque no se muriesen.

--García del Pilar, Relación de la entrada de Nuño de Guzmán.

Overview: Aztláni

Aztláni is the mythical homeland of the Nahuatl people of Mexico, and where they first lived after their emergence into this world. Their journey from this homeland to their new home in Tenochtitláni, recorded in many of their illustrated codices, describes their coming from the north, and so many early cartographers included this place as a literal province of the New Spain.

As with so many of the places in the southwest that caught the attention of those outside the region, Aztlan quickly became a place of romance and mystery, even a utopia.

Images:

One of the only remaining codices to show the migration from Aztláni

Links:

Cervantes Virtual Library: Relación de la entrada de Nuño de Guzmán --
http://www.cervantesvirtual.com/servlet/SirveObras/06922752100647273089079/p0000031.htm#71

About this Map

Abraham Ortelius: Americae sive novi orbis. Nova Descriptio. : 1570

Abraham Ortelius (Ortels) adapted the projection developed by fellow Dutchman Gerhard Mercator to produce the first modern atlas, Theatrum Orbis Terrarum, in 1570 which included Americae sive novi orbis. Nova Descriptio (America, or the new world. New Description). This map includes a Mercator projection with regular lines of both latitude and longitude at 10º intervals. Although his locations were wildly erroneous, Ortelius was the first to begin using known southwestern place-names.
TIMELINE: TERRA INCOGNITA

circa 1150

Quivirá and Cíbola are two of the fantastic Seven Cities of Gold, that springs from the Moorish invasions. According to legend, seven bishops fled the invasion, to save their own lives and to prevent the Muslims from obtaining sacred religious relics. A rumor grew that the seven bishops had founded the cities of Cíbola and Quivirá. The legend says that these cities grew very rich, mainly from gold and precious stones. This idea fueled many expeditions in search of the mythical cities during the following centuries. Eventually, the legend behind these cities grew to such an extent that no one spoke solely of Quivirá and Cíbola, but instead of seven magnificent cities made of gold.

1492

Cristóbal Colón, an Italian on a Spanish-financed expedition, discovers the New World. He travels with two Spanish captains as the captains of the Niña and the Pinta. Martín Alonzo Pinzón sailed as captain of the Pinta, but he was also the co-owner of the Niña and the Pinta. His brother, Vicente Yáñez Pinzón, sailed as captain of the Niña. Vicente Pinzón made additional explorations in South and Central America.

1493

Papal Bull dividing all land in the new world between Portugal and Spain.

1499 Vicente Yáñez Pinzón, Alonso de Ojeda, Amerigo Vespucci, Juan de la Cosa, Alonso Niño and Cristóbal Guerra were sent by King Ferdinand and Queen Isabella to explore new territories. They went along the coast of Brazil to the Gulf of Mexico and the Florida coast. They also reached the Chesapeake Bay.

1500

Juan de la Cosa drew the first map of America’s coastline.

1513

Juan Ponce de León, in search of the fountain of youth and other fabulous riches, instead became the first European to land in Florida. At the time, he was also the first governor of Puerto Rico. On a later expedition, he discovered the Gulf Stream. This current became very important for Spanish trips from Europe to the Americas.

1519

Captain Alonso Alvarez de Pineda explored and charted the Gulf Coast from Florida to Mexico. De Pineda and his crew were the first Europeans to explore the Southwest, enter New Mexico, and contact many Southwestern tribes.

1528

Panfilo de Narváez led a disastrous expedition to settle Florida, when almost all of his men, and de Narváez himself, died after being abandoned onshore. Four men survived, and spent the next eight years crossing Texas, New Mexico, and Arizona, looking for a Spanish settlement. Cabeza de Vaca and his three companions were the first Europeans to explore the Southwest, enter New Mexico, and contact many Southwestern tribes.

1528-1536

Alvar Cabeza de Vaca explores Texas, Arizona and New Mexico. De Vaca published an account of his journey upon his return to New Spain. He receives a copper bell on the Rio Grande & is told that inhabitants farther north on the river “there were many plates of this same metal buried in the ground in the place where it had come and that it was a thing which they esteemed highly and that there were fixed habitations where it came from.” Buckingham Smith’s translation of Cabeza de Vaca’s relación.

1539

Fray Marcos de Niza, a Franciscan priest, claimed to have traveled to the fabled “Seven Golden Cities of Cibola” during the summer of 1539. The Viceroy of New Spain sent Fray Marcos to accompany Estevan, a Moorish slave who had traveled with Cabeza de Vaca, to find the great cities in the north the desert tribes had described. Estevan was killed at Zuni Pueblo, but Fray Marcos returned to Mexico to report that indeed, great cities lay to the north.

1540-1542

Francisco Vasquez de Coronado searched for the Seven Golden Cities of Cibola for nearly three years, covering huge areas of Arizona, New Mexico, the Grand Canyon, the Texas panhandle, Kansas, and Colorado. In Tiguex, and then at Cícuyé, he came into conflict with the pueblos, and subsequent expeditions have to contend with
the negative results of Coronado’s decisions.

1540
Alermando de Alarcon takes boats from Aculpulco to the Colorado River, and ascends the river twice to determine if California is an island. Far upriver (before the canyons begin) he meets a man familiar with the pueblos and with the plains tribes. Their informant tells them of Coronado’s doings.

1542
Juan Rodriguez Cabrillo sailed from Acapulco to southern California, claiming California for King Charles I of Spain. Cabrillo named San Diego Bay and Santa Barbara.

1548
Zacatecas founded.

1562
Diego Gutiérrez published a map where California appeared for the first time.

1563
Durango founded.

1563-1565
Francisco de Ibarra explored New Mexico.

1565
Captain Pedro Menendez de Aviles established a settlement at St. Augustine, Florida, making it the oldest European city in the U.S.. De Aviles also explored the coastline of North America as far north as St. Helena Island, South Carolina, and had forts built along the coast for protection.

1565-1580
Mines open in Santa Barbara, San Bartolome, Parral. The rich mines of northern Mexico drove demand for both workers and food, both of which New Mexico supplied for centuries.

1573
Council of the Indies Code is established for regulating new domains. New laws require:
- discoveries were to be made with “Peace and Mercy”
- no injuring native peoples
- only the King or his representative can authorize expeditions
- Spanish governments can’t aid one tribe over another

1581
Francisco Sanchez Chamuscado and Fray Agustin Rodriguez enter the pueblo province, which they call San Felipe, leading 9 spanish men and 16 indian servants. They leave 2 priests behind: Juan de Santa Maria gets killed by the Maguas Indians; Fray Francisco López is killed in Puaray (near Bernalillo).

1582-1583
Don Antonio Espejo launches an expedition to rescue the priests, and upon finding that there were no priests left alive to rescue, traveled around New Mexico, from the Galisteo Basin to Jemez, claiming New Mexico for the King.

1589
Luis de Carabajal governor of Nuevo León, gets arrested by the Inquisition, and his Lieutenant Governor, Castaño de Sosa, takes his seat.

1590-1591
Governor de Sosa takes the entire colony on an unauthorized expedition of New Mexico. Troops are sent from Saltillo to arrest de Sosa, who is exiled to the Philippines.

1594-1596
Antonio Gutiérrez de Humaña and Francisco Leyva de Bonilla explore New Mexico and Colorado as far as the Purgatoire River in an unauthorized expedition. While in present-day Kansas, Humaña murdered Bonilla, then all men were killed before they could leave the plans.
1596
Juan de Zaldivar explored the San Luis Valley of Colorado.

1598-1608
Don Juan de Oñate brought the first colony to New Mexico, and explored vast areas of New Mexico, Colorado, and Kansas. He reached the South Sea in 1605, and signed his name at one Inscription Rock, now El Morro National Monument. Farfán explores Arizona on behalf of Oñate and reports the discovery of large pearls and lodes of rich ore.

1598
Juan de Archuleta explored Colorado as far as Kiowa County.

1602
Sebastián Vizcaíno sailed up the coast of California, and named Monterey Bay, San Diego, San Clemente, Catalina, Santa Barbara, Point Concepcion, Carmel, Monterey, La Paz, and Ano Nuevo. Vizcaíno also tried unsuccessfully to colonize southern California.

1607
First permanent British colony founded by Capt. John Smith at Jamestown, VA.

1610
In Santa Fe, New Mexico, the Spanish built the block long adobe Palace of the Governors.

1630, 1640
Fray Alonso Benavides makes an inspection of the New Mexico missions and the progress in converting the pueblos. He reports several wonders, including the conversion of the Xumanas through the miraculous apparition of Mother Luisa de Carrion.

1641-late 1650s
Smallpox epidemic devastates New Mexico.

1653
Captain Alonso de Leon followed Rio de Palmas (Rio Grande) a few hundred miles to the mouth and reported prospering Indian farmers.

1660-1662
Drought in New Mexico; war parties of nomadic tribes strike Cerralvo, Saltillo, Monterey, Casas Grandes, and Chihuahua.

1661-1662
Don Diego Peñalosa becomes governor of New Mexico. Don Diego Peñalosa, accused of seditious and scandalous behavior by the Inquisition, gets exiled from Spain and her dominions. Twenty years later, he manages to get the ear of the French monarch, arguing for an attack from Louisiana and seize northern Mexico. This plan may have encouraged Sieur La Salle to make an expedition to the mouth of the Rio Bravo in "Florida" with an eye to founding a French colony. Their plans come to nothing, but Coronelli’s 1688 map was inspired in large part by this saga.

1668
Widespread hunger in New Mexico.

1671
Disease, Apache raids.

1675
Senecu destroyed by Apache attack, never resettled.

1673
Fray Juan Larious recruits a reconnaissance team to meet and convert tribes along the Rio Grande, south to La Junta del Rios, where the Pecos and the Rio Grande meet. Lieutenant Fernando del Bosque led the expedition, made notes of the country and its products, and recommended three settlements along the river, a recommendation which Spain would continue to ignore for a long time.

1680
Tired of harsh treatment and religious intolerance, the Pueblo people band together under the leadership of a
man named Popé and drive the Spanish from the New Mexico colonies. The rebels destroy and deface most of the Spanish churches. The Spanish retreat to the south side of the Rio Grande, and found the city El Paso while waiting eleven years for reinforcements.

1682

Robert Cavalier, Sieur de la Salle commissioned to conquer Spain's northern American colonies in 1682, France claims Louisiana from Rio de las Palmas (modern-day Rio Grande) up the Gulf Coast.

1683

Governor Otermin's replacement is General Domingo Jironza Petriz de Cruzate. Cruzate extends the reach of El Paso south and east along the Rio Grande, and responds to requests for missionaries from tribes from the area of Junta de los Rios.

1691-1695

Francisco de Vargas reconquered New Mexico and entered the San Luis Valley.

1687-1711

Father Eusebio Francisco Kino, a Jesuit priest, founded many missions and explored areas the Pimería Alta region of New Spain, including what are now northern Mexico, California, and Arizona. He founded his first mission in what is now Sonora, Mexico, then spent 25 years exploring and mapping the lands along the Rio Grande, the Colorado River, and the Gila River, traveling as far as the headwaters for the Rio Grande and the Gila.

1706

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

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