Nicholas Sanson: Amerique Septentrionale, La Nouveau Mexique et La Florida

1650

1: Hanes, Sumes, Tomites, Teopanes, Tarrahumares

1630

Quote: From there [the confluence of the Rio Grande and the Rio Conchas], we go off in search of the Río del Norte for a hundred leagues, over which man must travel at great risk. This stretch is inhabited by Tobosos, Tarahumares, Teopoanes, Tomites, Sumas, Hanos, and others, all fierce, barbarous, and indomitable people. As they go about completely naked, without a house or a sown field to their name, they live on what they can hunt. This is all kinds of animals, some of which are very unsavory. [de Benavides, Alonso]

Overview: Suma

A semi-nomadic tribe, one branch of which formerly occupied the region of the Casas Grandes in Chihuahua, Mexico, and the other the vicinity of El Paso, Tex. The latter are mentioned in 1659, under the name Zumanas, as forming part of the mission population of San Lorenzo, but the name Sumas is used by Benavides as early as 1630. ...

The names Zumanas and Jumanos seem to have been confused. At the instigation of the Pueblo Indians taken from the N. to El Paso by Gov. Otermin when retreating from Santa Fé, N. Mex., during the Pueblo revolt of 1680, this branch of the Suman became hostile to the whites and induced the friendly Mansos to join them, with their confederates the Jano, in their outbreak of 1684. The Spaniards succeeded in reducing them two years later, forming them into several settlements around El Paso, but San Lorenzo was the only one that endured. [Hodge, Frederick Webb]

Quote:

Links:

Ysleta del Sur Pueblo -- http://www.ysletadelsurpueblo.org/

2: Gorretes and Mansos
They still enjoy a communal tract, have their governor (Tsham-ue-i-mere), whom they annually elect, their tobacco also serves as a means for incantation and as an offering. Which is the emblem of the whole; that sacred meal is, among them, in use for the same purposes as among the Pueblos; and that, like the Pueblos, they know the six sacred regions, as well as the seventh, to make investigations about creed and rituals. But the formal reception to which I had to submit in the house of the first Cacique showed, that, like the Pueblos, they have two so-called Caciques, and, as well as in other Indian villages, there has been strife between them on the score of "legitimacy," the second Cacique claiming to be more legitimate than the first. This quarrel has lately ended by an elopement! Cacique No. 2 (over sixty years of age) has fled with the spouse of Cacique No. 1 (the lady is over fifty). The claim of legitimacy rests on grounds which are quite instructive, and which should be known to the future student of the Mansos. Cacique No. 1 is by descent through his mother a Tigua Indian. His wife is a Manso. Cacique No. 2, however, is pure Manso. Therefore the latter has, in his opinion, a just claim to the principal office.

Still, there is no doubt about the existence of the clans among the Mansos also. I did not have sufficient time to make investigations about creed and rituals. But the formal reception to which I had to submit in the house of the first Cacique showed, that, like the Pueblos, they know the six sacred regions, as well as the seventh, which is the emblem of the whole; that sacred meal is, among them, in use for the same purposes as among the Pueblos; and that tobacco also serves as a means for incantation and as an offering. Otherwise, the Mansos have nothing to distinguish them from the lower classes of country people in Mexico. They still enjoy a communal tract, have their governor (Tsham-ue-i-mere), whom they annually elect, their

---

**Overview: Mansos**

The Mansos people, near Santa Fe, were a blend of pueblo and nomadic cultures. They were generally friendly with the Spanish, but did join the Sumas in an uprising in El Paso in 1684. Between 1693-1709, severe smallpox epidemics severely reduced the tribe.

The Mansos absorbed members of other tribes, notably the Piro who abandoned their province during the 17th century due to Apache hostilities.

They have two so-called Caciques, and, as well as in other Indian villages, there has been strife between them on the score of "legitimacy," the second Cacique claiming to be more legitimate than the first. This quarrel has lately ended by an elopement! Cacique No. 2 (over sixty years of age) has fled with the spouse of Cacique No. 1 (the lady is over fifty). The claim of legitimacy rests on grounds which are quite instructive, and which should be known to the future student of the Mansos. Cacique No. 1 is by descent through his mother a Tigua Indian. His wife is a Manso. Cacique No. 2, however, is pure Manso. Therefore the latter has, in his opinion, a just claim to the principal office.

This shows in the first place to what extent the Mansos are intermarried with other tribes, and next it proves that the peculiar functions of the Cacique (which I shall hereafter explain) were so closely similar among the Mansos and the New Mexican Pueblos that one of the latter could officiate for the former. The dance on the feast of Nuestra Señora de Guadalupe at El Paso del Norte, in front of the church, is an ordinary dance of the Pueblos; but the few Indians who participate in it lack the accoutrements that make of the dance such a weird performance among more northern tribes.

---

**Benavides also refers to the Mansos as "Gorretas" or "little caps." Sanson interprets this as there being two separate tribes; later cartographers duplicate his error.**

[de Benavides, Alonso]

Quote: You reach this river [Río del Norte] a hundred leagues before coming to New Mexico, and it is inhabited by a tribe we commonly call the Mansos, or Caps. This is because for some reason they shave the sides of their heads so that it looks as though they are wearing caps....

At least four clans are still in existence among the Mansos. They are the white, yellow, blue, and red corn people. There are also traces of the water clan. The four colors of the corn clan are very prominent among the New Mexican Tiguas, and there is a possibility that my informant may have indicated gentes of the Tiguas rather than gentes of the Mansos.

Still, there is no doubt about the existence of the clans among the Mansos also. I did not have sufficient time to make investigations about creed and rituals. But the formal reception to which I had to submit in the house of the first Cacique showed, that, like the Pueblos, they know the six sacred regions, as well as the seventh, which is the emblem of the whole; that sacred meal is, among them, in use for the same purposes as among the Pueblos; and that tobacco also serves as a means for incantation and as an offering.

Otherwise, the Mansos have nothing to distinguish them from the lower classes of country people in Mexico. They still enjoy a communal tract, have their governor (Tsham-ue-i-mere), whom they annually elect, their
war-captain (Tshere-hue-pama) and call the first Cacique Tsho-re-hue. That the sun is looked upon by them in the double light of the orb and of a sacred being residing in that orb, is hinted at in the words by which they designate it, Hi-ue Tata-i-ue; and that the moon stands in a similar relation towards a female deity is also indicated by the Manso term, Hi-mama Pa-o. The Mansos cultivate the grape and make wine; they also fabricate pottery, sometimes rudely painted. [Bandelier, Adolph Francis Alphonse]

3: Apaches de Peryllo

1630

Quote: Beginning with the first part of their territory as we come into New Mexico, there is the province of the Apaches del Perrillo. This section runs toward the west more than three hundred leagues to the South Sea, and then it continues on the north. Traveling through it, you never arrive at an end: you simply come to the Straite of Anian. And this tribe also makes up the eastern boundary of New Mexico, where it stretches out more than a hundred leagues before coming back to the original point of entry into the province of the Apaches del Perrillo. All in all you would find that New Mexico is more than three hundred leagues in circumference around its borders.

The Apaches are a nation so bellicose that they have served as the crucible of valor for the Spaniards. Because of this, the Apaches hold the Spaniards in high regard and say, "Only the Spaniards merit the title of real people -- certainly not those tribes of settled Indians." [de Benavides, Alonso]

Overview: Apaches de Perillo

(Spanish: 'Apaches of the little dog') A band of Apache occupying, in the 165th and 17th centuries, the region of the Jornada del Muerto, near the Rio Grande, in southern New Mexico, where a spring was found by a dog, thus saving the Spaniards much suffering from thirst. They were probably part of the Mescaleros or of the Mibrenos of later date. [Hodge, Frederick Webb]

4: Socorro

1630

Quote: God was certainly well served that its hour came at last. In the year 1626, as custodian of those missions, I dedicated myself to the conversion of those souls, consecrating their principal pueblo to the Blessed Most Holy Virgin of Socorro. And as in that year Our Lord first saw fit to show favor to me, I was fortunate enough to see all the Indians baptized. And today they are very good Christians. [de Benavides, Alonso]

Overview: Socorro

Socorro has been steeped in New Mexico history since Don Juan de Oñate stopped off during his entrada on June 14, 1598. The site was then occupied by Plibo, the northernmost Piro Indian pueblo; the Oñate documents called it "Pilobo." Oñate was in advance of the main body of colonists. The caravan, still struggling through the desert behind him, was in desperate need of provisions. Of the Piro Indians, Oñate said, they "gave us much corn." The pueblo was renamed Socorro (succor, help) to commemorate the gift.

While Oñate continued north, two priests remained behind to do missionary work among the Indians. Fray Alfonso was so successful that he became known as "The Apostle of Socorro."

The two priests built a modest church, to be replaced by a larger structure between 1615 and 1626. Here Fray Zuñiga and Fray Antonio de Arteaga planted the first grapes to be raised in New Mexico.

In late 1681, after the Pueblo Revolt, Governor Don Antonio de Otermin returned to the north in a half-hearted attempt at reconquest. He reached Socorro in November and found the community abandoned and the church profaned. He burned what supplies and provisions were left to keep them from falling into the hands of rebel Indians. He was unsuccessful in negotiating peace. The Indians had "returned to idolatry" and were unwilling to accept the resumption of Spanish rule. On January 2, 1682, Otermin gave up his attempt to reassert Spanish rule and started back toward El Paso.

Ten years later, on August 21, 1692, Don Diego de Vargas set out from El Paso for the reconquest of New Mexico. His force consisted of sixty Spaniards and a hundred friendly Indians. Within four months de Vargas restored twenty-three pueblos to Spain's empire. By September, 1693, de Vargas was back in El Paso gathering an expedition for resettlement. He was not as lucky this time; his force met with resistance. The battle to occupy Santa Fe was short, but it took most of 1694 to subdue the remainder of the pueblos.

During the recolonization, the former residents of Socorro did not return. Except for travelers and caravans on the Camino Real, Socorro was deserted and dormant until 1816 when the Spanish Crown awarded land to twenty-one families by the Socorro Grant.

The settlers depended upon agriculture and raising cattle and sheep. They settled on the hillside and valley floor, irrigating their crops from mountain springs and the Rio Grande. There were fields of wheat and corn, vineyards and orchards, and pastures. As protection from the Apaches, they built adobe houses facing a central courtyard.

During the second quarter of the nineteenth century, life in Socorro settled into a leisurely if not lazy agrarian
pattern, punctuated by occasional Apache raids and the arrival of travelers on the old Camino Real, now usually called the Chihuahua Road by the Santa Fe traders.

Socorro was the last stop before or the first stop after crossing the Jornada del Muerto, and the residents learned to profit from their position.

The 1850s brought changes. Fort Craig was built some twenty miles to the south, and Socorro became an "army town," a trading center and rendezvous for officers and men from the fort. After the Civil War erupted, freighting and storing supplies created a bustle that completely transformed the village. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]

Images:

San Miguel Mission, Socorro

Links:

5: Apaches de Xila

1630

Quote: Now I must relate two odd cases that I happened on in this conversion. Your Majesty will see in them the sort of thing that occurs there. The first took place when I was on my way to instruct these Gila people in the doctrines of the church. Their Captain Sanaba knew of my trip and traveled fourteen leagues to the pueblo of San Antonio de Senecú to welcome me. After I had made presents to him of what I could, he ordered his servant to untie a small rope bundle he was carrying. He took out some folded chamois leather, which is a piece of well-cured deerskin, and presented it to me. And I, persuaded that he was simply going to give it to me and ignoring what was on the inside of this folded deerskin, told him that he knew full well that I didn't want his people to give me anything. All I wanted from them was that they worship Our Lord in Heaven and on Earth.

Smiling, he said to me, "Unfold that skin and see what's inside it." I did just that. It was large and very white, and I saw painted in the middle of it a green sun with a cross above it. Below the sun was a grayish brown moon, with another cross over it.

And although these things clearly showed that he wanted to say something to me, I asked, "What do the paintings mean?"

He said, "Father, until now we've known no benefactor as great as the sun and the moon. The sun warms us and lights the world by day, and causes our plants to grow. The moon lights us by night. And so we have worshiped these two, as we would anything that had done so much good for us, and we didn't know that there was anything better.

But now that you have taught us that God is Our Lord and Creator of the sun and moon, and of all things, and that the cross is the symbol of God, I have ordered that the cross be painted over the sun and over the moon. This is so that you will understand that we do what you teach and that we do not forget that, above all, we will worship God and His holy cross." [de Benavides, Alonso]

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" (Chihéne). This band occupied most of the Apache territory west of the Río Grande in New Mexico.

The Chihéne 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 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 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 there, 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— 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. Never kill anybody. 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
6: Tompires

1630

*Quote:* ...the Tompiro nation begins with its first pueblo of Chilili. It extends onward from that point some fifteen leagues, with fourteen or fifteen pueblos. There are more than ten thousand souls here, with six very good friaries and churches. Everyone here has been converted....

I want to relate here a tale of the devil from the mouth of an Indian sorcerer who was touched by the Word of the Lord. It was when I began the conversion of the great pueblo of the Humanas [Gran Quivira], which I dedicated to the glorious San Isidoro, Archbishop of Seville, for having made such wonderful conversions in his day.

All of the people of the pueblo had become convinced of the truth of God's Word through my arguments and were determined to become Christians. This angered the sorcerer greatly, and he said loudly, "You Spaniards and Christians are lunatics. You live like crazy people, and you want to teach us to be crazy as well."

I asked him in what way were we crazy. He must have seen a Holy Week procession in some Christian pueblo in which people were scourging themselves, as he said, "You Christians are such lunatics that you all run insanely through the streets lashing yourselves, splattering blood everywhere. And it is certainly your desire that this pueblo lose its senses as well."

And with this, very angry and shouting, he left the pueblo, saying he had no wish to go crazy. This made everyone laugh, me more than anyone. I knew then that it was indeed the devil who was fleeing, confused by the virtue of the Holy Word. [de Benavides, Alonso]

---

**Overview:** Chilili

The Tompiro or Salinas pueblos where the Spanish first established their missions were long gone by the 18th century, when the Spanish began to cautiously resettle this area of the Rio Abajo.

The Chilili Land Grant was granted in 1841 and confirmed by Congress in 1848. Today, Chilili is a small rural community, many of whom are the descendents of the original land grant families.

*Quote:* In this church were interred the remains of Fray Alonzo Peinado after 1617 , who went to New Mexico about 1608, and to whom was attributed the conversion of the inhabitants and the erection of the chapel. The village was abandoned, according to Bandelier, between 1669 and 1676, on account of persistent hostility of the Apache, the inhabitants retiring mostly to the Tigua villages on the Rio Grande, but some joined the Mansos at El Paso. According to Vetancourt the pueblo contained 500 Piros in 1680, and Benavides referred to it as a Tompiros pueblo 50 years earlier; but Bandelier believes these statements to be in error, since the northern pueblos of the Salinas belonged to the Tigua. [Hodge, Frederick Webb]

---

**Images:**

An imagined scene of Penitentes

---

**Links:**

Office of State Historian: Land Grants of New Mexico --
http://www.newmexicohistory.org/filedetails_docs.php?fileID=22288

7: Tigues

1630

*Benavides is probably describing Kuaua pueblo, which can be visited at Coronado State Monument in Bernalillo.*

*Quote:* Continuing in the same region another two days' journey, you will run into the province of Tiguex. It has quite and advantage over the last province in the beauty and strength of its buildings. Coming from Cibola, the first city-- which should by rights be the great city of the king of this province-- is named Tiguex. It has four thousand or more houses, all quite large, in each of which live from ten to fifteen neighbors. There are very high corridors and terraces, and very high towers. This whole city is connected on its flat roofs and
terraces by means of passageways.

The city was situated on a plan on the banks of a river and enclosed by rock walls, set not with lime, but with gypsum.

And so the Spaniards were simply awestruck with its beauty. [de Benavides, Alonso]

---

**Overview: Sandia Pueblo**

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

---

**Images:**

![Sandia Mountains, the Rio Grande near Bernalillo, foreground, ruins of Tur-jui-ai](image)

---

**8: Amejes**

1630

*Quote:* Crossing the river [Rio Grande] and going on seven leagues, you come to the Jémez nation. These people had been scattered all about this kingdom when I arrived as custodian, and their lands were nearly deserted due to hunger and war. These two plagues were finishing them off. Then I began to settle them, with tremendous effort, in a place where some had already been baptized and had their churches, which were tended by several priests. I got them all together in the same province.

I put a cleric in charge who supported all these efforts very attentively. We gathered this tribe into two pueblos-- namely San José, which was still standing, with a breathtaking, sumptuous, and distinguished church and friary, and San Diego de la Congregacion, which for our purposes we founded anew, taking to it the Indians who once had been part of that nation but had gone astray. We gave them houses already built, along with food and sustenance for several days and plowed fields for their seed plots.

For these expenditures, and other similar acts of kindness, we priests would give up even the woollen sackcloth that Your Majesty contributes for our hassocks. And so today that congregation constitutes one of the best towns in the Indies, with its church, friary, and schools teaching all the trades that may also be found elsewhere. And although over half of this nation has died, Your Majesty may still count here on more than three thousand newly assembled taxpayers. [de Benavides, Alonso]

---

**Overview: Jemez Pueblo**

Jemez (from Ha'mish or Hae'mish, the Keresan name of the pueblo- Bandelier). A village on the north bank of the Jemez River, about 20 miles northwest of Bernalillo, New Mexico.

According to tradition the Jemez had their origin in the North, at a lagoon called Uabunatota (apparently identical with the shipapulima and Cibobe of other pueblo tribes), whence they slowly drifted into the valleys of the upper tributaries of the Rio Jemez-- the Guadalupe and San Diego-- where they resided in a number of villages, and finally into the sandy valley of the Jemez proper, which they now occupy, their habitat being bounded on the south by the range of the west division of the Rio Grande Keresan tribes-- the Sia and Santa Ana.

Castañeda, the chronicler of Coronado's experience of 1541, speaks of 7 pueblos of the Jemez tribe in addition to 3 others in the province of Aguas Calientes, identified by Simpson with the Jemez Hot Springs region.

Espejo in 1583 also mentions that 7 villages were occupied by the Jemez, while in 1598 Oñate heard of 11 but saw only 8.

...the Jemez were induced to abandon their pueblos one by one, until about the year 1622 they became consolidated into the two settlements of Gyusiwa and probably Astialakwa, mainly through the efforts of Fray Martin de Arvide. These pueblos are supposed to have been the seats of the missions of San Diego and San Joseph, respectively, and both contained chapels probably from 1618.

Astialakwa was permanently abandoned prior to the Pueblo Revolt of 1680, but in the meantime another
pueblo (probably Potoqua) seems to have been established, which became the mission of San Juan de los Jemez.

About the middle of the 17th century the Jemez conspired with the Navajo against the Spaniards, but the outbreak plotted was repressed by the hanging of 29 of the Jemez.

When Vargas came in 1692 the Jemez were found on the mesa in a large pueblo, but they were induced to descend and to promise the Spaniards their support.

The Jemez, however, failed to keep their word, but waged war during 1693 and 1694 against their Keresan neighbors on account of their fidelity to the Spaniards....In July 1694, he [Vargas] again went to Jemez with 120 Spaniards and some allies from Santa Ana and Sia. The mesa was stormed, and after a desperate engagement, in which 84 natives were killed, the pueblo was captured. In the month following, Vargas (after destroying this village, another on a mesa some distance below, and one built by their Santo Domingo allies 3 leagues north) returned to Santa Fe with 361 prisoners and a large quantity of stores.

From this time on, the only then existing pueblo of the Jemez reoccupied was San Diego, or Gyusiwa, which was inhabited until 1696, when the second revolt occurred, the Indians killing their missionary and again fleeing to the mesas... but in June of the year mentioned they were repulsed by a small detachment of Spaniards...

The defeated Jemez this time fled to the Navaho country, where they remained several years, finally returning to their former home and constructing the present village, called by them Walatoa, "Village of the Bear."

In 1728, 108 of the inhabitants died of pestilence. In 1782 Jemez was made a visita of the mission of Sia. [Hodge, Frederick Webb]

07 October 1971:

Quote: During the expansion of the American frontier the Indian was always in the way... they moved him out of the way, transported him away from his natural home ground... and on the way they made him forced him to forget his culture, he lost his language and his culture and what little he had left he practiced it, maybe wherever he was moved to... and so they don't have all of what they had originally and just about every Indian nation had a conflict with the American government one way or another, everybody had it. they lost, all of them lost a good bit of their land except the pueblos.

We never had any conflict with the American government because we were first under the care of the Spanish government and then the Mexican government and then after the Mexican American War the Guadalupe Hidalgo Treaty made it possible or kept the American government from doing what they did to other Indian tribes.

See, Guadalupe Hidalgo Treaty granted that we lived as we always have. The American Government does not interfere with us... and because of our relationship with the Spanish for so long since 1600... more or less, let's say, peacefully.... although there were some problems before 1680... after the revolt or after 1692 and very possibly, let's say, 1700... there was relatively peace and little more understanding between the pueblos and the Spanish... which again led to the pueblo peoples' displeasure of the Navajos or Apaches.... or even the Kiowa and Comanche because those were nomadic Indian who raided the pueblos who the pueblos were then forced to be in alliance with the Spanish. Therefore, the Spanish begin to live with the pueblos very closely as far as the, getting equal voting rights... and everything about the pueblos and the Spanish was equal... a bill was passed at one time denying Indians to buy liquor but that bill said, but not the pueblo Indians that live among us, because they were equal to the Spanish.

And we were not considered Indians until 1912... pueblos because we had lived with the Spanish people called that, Barbarians... barbarians... and we were, pueblos, Indios de los Pueblos... Indians of the Towns. Therefore, you know our living styles were closer together... in fact it is proved that these two groups developed... you know, this is what we have today, native food, what most people call "mexican food," which is a combination of pueblo and Spanish.

....What we say also is that we benefitted by Spain losing some of their early battles you know, in Europe... because during all the English Spanish wars, you know they were so, all their attention was there and they more or less neglected the colonies out here and that was our good luck because we almost converted the Spanish colonies to the pueblo life.

But this is the system that we both have you know when Mexico took over... you know... New Mexico life I guess you can call it... and Mexico took over after the Spanish government was unable to do much in this area... and Mexican government took over and they didn't do any more than take administrative control... and things were status quo and I don't think they have brought about any improvements and I don't think that they took anything away either.

But these are things that was in favor of the pueblos the fact that Spain was involved in their wars in Europe...and we were able to... you know, adjust our lives to live with the Spanish.

--Joe Sando, Jemez. Margaret Szasz, interviewer. [University of New Mexico, Department of History]
9: Peicj

1630

Quote: Some four leagues onward in the same northerly direction, you will come to the pueblo of Pecos, which has over two thousand souls. Here there is an elegant rectory and temple, of particularly fine and distinct architecture and construction, into which a priest put extraordinary work and care.

And although these Indians are part of the Hemes nation, they are considered to be a people apart due to their isolation and the fact that they are cut off from the Hemes territory proper, even though they speak the same language.

This is an incredibly cold land and not very fertile, although with a great deal of seeding they do produce the corn their people need. These Indians are very well taught in all the trades, and they have schools of reading, writing, singing, and the playing of musical instruments, as in other pueblos. [de Benavides, Alonso]

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. [Bolton, Herbert Eugene]

27 April 1968:

Quote: A: ... I do not have any story about Comanches attacking the Zia Pueblo.

Q: But all three of the other [Apache, Navajo and Ute] did?

A: Yes, especially what we heard about Pecos Indians. When the Pecos are still at their, living at Pecos the Comanches used to make war on them and there is a story about them in the Zia Pueblo.

Q: About the Pecos?

A: About Pecos, yes.

Q: Is it, the way that we hear it is that one of the reason Pecos was abandoned was because of the Comanches, is this, does this fit the Zia story?

A: Ues, they have something a story something like that. That the Pecos warriors or the Pecos Indians could no linger 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 people at that time the Zia felt like they shouldn't allow any more Indians to that territory into that country there because their land become so small so they went on up on to Jemez. They even say that they offer many of their sacred things like masks of different kinds and other things what they use in their ceremonial doings.

Q: The Zia's turned it down?

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

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

A: No.

Q: So Jemez is the only place where they lived?

A: Yes, Jemez is the only place where the Pecos, we know the Pecos Indians lived in Jemez only.

---Anonymous informant, Zia Pueblo. Jerome J. Brody, interviewer. [University of New Mexico, Department of History]
barrio of Analco, across the Río de Santa Fé from the plaza, was one of the main genízaro 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/

---

**11: Taosy**

1630

*Quote:* There are two thousand five hundred baptized souls, with a friary and church that have been established with great care by the two friars in charge of its conversion.

These Indians are well taught in church doctrine. And in the year just past of 1627, Our Lord confirmed His Holy Word with a miracle among them. As it happened, it was difficult for them [the Taos men] to stop having so many women, as was their custom before they were baptized. Each day, the friar preached to them the holy sacrament of matrimony, and the person who contradicted him most strongly was an old Indian sorceress. Under the pretext of going to the countryside for firewood, she took along four good Christian women, and married at that, all conforming to the good order of Our Holy Mother Church. And coming and going in their wood gathering, she was trying to persuade them not to continue with the kind of marriage our padre was teaching, saying how much better off a person was practicing her old heathenism.

These good Christians resisted this kind of talk. They were getting close to the pueblo again, and the sorceress was carrying on with her sermon. The sky was clear and serene, but a bolt from the blue struck that infernal instrument of the devil right in the middle of those good Christian women who had been resisting her evil creed. They were spared form the bolt, and quite confirmed in the truth of the holy sacrament of matrimony.

The entire pueblo ran to the spot. Seeing the results of the thunderclap from heaven, everyone who had been secretly living in sin got married and began to believe mightily in everything the padre taught them. ...

It is an incredibly cold country with a great abundance of provisions and livestock. [de Benavides, Alonso]

**Overview:** Taos Pueblo

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

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

09 January 1969:

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

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

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

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

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

Images:

Taos Pueblo

Links:
Taos Pueblo website -- http://taospueblo.com

12: Apaches de Navajo

1630

The delegation [that Benavides had sent from Santa Clara] arrived within view of the first hamlet of the Navajo Apaches, right at the frontier of that indomitable and ferocious nation. The primary and strongest captain of the whole frontier region was there, a cousin of the cacique who ruled them all. This captain only visited the place to get warriors who would do the Christians a lot of grievous harm.

They let fly the peace arrow. The enemy saw it and shot back one of equal force. Having done all this, they went closer to the enemy, although fearful and staying a healthy distance away. Once they had arrived, the envoy gave our message to the enemy, delivering his entreaty on behalf of his captains as well as on my behalf. He sent out an invitation to their captain, using the cane cigarette, and in this was the captain got my rosary.

As the primary captain had never seen a rosary, he asked, "what does that thread with all its grains mean?"

Our ambassador answered him off the cuff, although subtly, saying, "Since there are so many captains among you, the priest sends along to each one of you his word that he would be your friend."

Well, this response quite satisfied them. The captain answered this by giving a long sigh and saying, "It weighs heavily on me that you have come to offer us peace. As it is such a good thing, and you've brought such an offer all the way to my home, I will accept it....And so he wanted to come and see us in our town....

After greeting me, the primary captain of the enemy said that the Christian captains had come to him with an offer of peace from me and from their own chiefs, and that he had come on this visit in person just to be sure that I meant it.

After this, the primary captain of the pueblo got up and offered the Navajo Apache his own bow and arrows, saying "Here in front of God, Who dwells in the altar before me, and in front of my minister, I give you these arms as a token of my faith in your word. I will never deviate from this peace." And he put his weapons on the altar....

Then the Navajo Apache captain selected an arrow from his quiver-- by the look of it, the best for his purpose,
with a beautiful white flint point, quite sharp. And in front of everyone, he said in a loud voice, "I don't know who this 'God' is that you talk about, but you call Him up as a witness to the firmness of your word, which you say you will honor without fail. He must be a person of great power and authority, and a good person. And so to this God, whoever He may be, I also give my word and my trust on behalf of all my people. By the arrow in the hands of this padre, neither by me or by any of my people will our peace and friendship be broken."

From this day on I say that I will worship this God that the padre tells me about. Now that I know Him, I give you peace, and you have my word on it. I will preserve it with all my power."

And with tears in his eyes, he got down on his knees to kiss my feet. At this point I pulled him up and embraced him with all the flourish I could muster. And after that all the Christian captains hugged him. [de Benavides, Alonso]

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’oosthliid) -- 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 (Tsodzilth) is in the south, the San Francisco Peaks (Dook’o’oosthliid) are in the west and the La Plata Range (Dibé’Nitaa) stands in the north. Then, we have Huerfano Mountain (Dzilth Na’odilthii) and the Gobernado Knob (Ch’oóli’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’ahadiniini’ Binali, I am 94 years old. The clan of my father was the Meadow People (Halstooí). 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 the 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’áánii), 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.
They gathered us. Our grandfathers prayed for us. From the “Gobierno” (Government –Washington DC) came
but it didn’t happen that way.

They stole horses from us in turn. We continued to be enemies because of it. They would seek us out to fight
people aren’t people. Some people aren’t even very smart. They steal cattle, that is why we acquired enemies.

Everywhere. It’s like it is growing into your mouth, it used to be. The people are their own enemies. Some
learn to read and write but they will still know how to survive. There are many things to eat. It grows
made that way for us and we did not forget it. This is how we lived. During the times when food becomes
move in that direction. During the winter we moved into the tall woods. Our food was there but we had to look

They got the best of them. We lived like men with many powers, from the swelling. They were scared of us. They gained up on us. We got the best of them. We had arrows that they were scared of. Back in our country we put a type of fat on the arrows. When this arrow is shot the receiver of the arrow dies from the swelling. They were afraid of us. They would gather up many parties of Indians and wait around for

The meat is more delicious and wholesome that that of our cows and the suet a great deal better. The do not
bellow like our bulls, grunting instead like pigs. They are not long in the tail, but short, and the tail has little fur
on it. The hide is not like that of our cattle, but covered with curly wool like a very fine fleece. Extremely large
and good rough cloths are made of it, and from the downy hairs, vicuña hats. Seemingly, ropes can be
fashioned from the soft, hairy fur of the heifer calves, which looks like martens’ fur.

I have dwelt on these cattle because they are so numerous and widespread that we have found no end to
them....

All these Vaquero Apaches are supported by these buffalo herds, in search of which they proceed with great
craftiness to the watering holes. They hide themselves along the game trails, streaked with vermilion, and
stained with the muddy earth of the place. They lie stretched out in the deep roots the buffalo have made. Then
the Apaches make good use of the arrows they carry as the buffalo pass by. [de Benavides, Alonso]

Overview: Jicarilla Apache

The Jicarilla occupied much of the area of New Mexico north and east of Santa Fe, as well as a portion of southern Colorado. As is the case with other tribal home territories, especially those relying on a hunting and gathering economy, traditional lands were also used by other tribes who shared a similar lifestyle. In historic times, the traditional lands of the Jicarilla described here were also used by various bands of Utes, as well as by other tribes who passed through the area. Increasing pressures from non-Indian settlers from the east and the movement of tribal groups from the Rocky Mountain area brought incursions of additional tribal groups into the area, such as the Comanche.

The Jicarilla practiced a mixed economy, but still relied primarily on hunting and gathering. With the tribal homeland in close proximity to the Great Plains, the Jicarilla hunted the buffalo and were in contact with other Great Plains tribes who passed through the mountain passes to trade and hunt. Agriculture complemented the Jicarilla hunting practices, and when the Spanish arrived in the area, the Jicarilla were described as living in flat- roofed houses or rancherías. [Long Distance Trails Group—Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]

03 June 1970:

Quote: If I speak English I stumble too much on my words. We Apaches are an unknown people with a
fragmented history. Some parts are all right....

Long ago there were no stores. We lived off the land. We had shoes and clothes. We were not cold. Even then
no one was hungry. It was the whiteman who shut off our food supply. They cut off our supply by destroying--
they cut trees. We lived by the trees, we used it for clothing, coloring, and medicine. In the spring food is
plentiful. We begin to go with the sun. We go in its direction toward the seasons, like towards there is no
snow. We move around where the weather is best with our horses.

We move where the buffalos are. We kill it for shelter, our home, our bedding. Its meat is dried. Every part of the
buffalo is put to good use. Nothing is thrown away. We depended on the buffalo. This is how we lived. Our enemies (mostly Plains Indians but others too) fought with us. They shot us and we shot back. Or enemies were scared of us. They gained up on us. We got the best of them. We had arrows that they were scared of. Back in our country we put a type of fat on the arrows. When this arrow is shot the receiver of the arrow dies from the swelling. They were afraid of us. They would gather up many parties of Indians and wait around for
us. They never got us. They couldn’t get us. We got the best of them. We lived like men with many powers, that is why. We lived with nature as our guide. The birds would call from a certain direction and we would move in that direction. During the winter we moved into the tall woods. Our food was there but we had to look for it. The deer were in the woods for us, just as the birds we there if we should need them for food. I twas made that way for us and we did not forget it. This is how we lived. During the times when food becomes scarce we will know (our children and grandchildren because we told them) how to survive. Our children will
learn to read and write but they will still know how to survive. There are many things to eat. It grows everywhere. It’s like it is growing into your mouth, it used to be. The people are their own enemies. Some people aren’t people. Some people aren’t even very smart. They steal cattle, that is why we acquired enemies. They stole horses from us in turn. We continued to be enemies because of it. They would seek us out to fight with us. They ganged up on us and we hid up in the mountains. They never killed us all. They would tell on us on the Army troops and with them they sided. They wanted to get us out into the plains and kill us off easily, but it didn’t happen that way.

They gathered us. Our grandfathers prayed for us. From the “Gobierno” (Government –Washington DC) came
History

--Juanita Monarco, Jicarilla Apache, talks about her school days.

A: Yes, for about three or four years. I asked my father if he would put me in school there. I asked my mother to ask my father for me. He then took me over there. Norman stayed in Dulce, no, he was in [San Ildefonso], where his father was. He went to school among the pueblos. He learned very well. The school was very poor. We read old books. Many Apaches were going to school there.

Q: Did you go to school in Dulce first?

A: Yes, for about three or four years. I asked my father if he would put me in school there. I asked my mother to ask my father for me. He then took me over there. Norman stayed in Dulce, no, he was in [San Ildefonso], where his father was. He went to school among the pueblos. He learned very well. The school was very poor. We read old books. Many Apaches were going to school there.

Q: Did you say you went to school from home [in La Jara]?

A: Yes. It was a day school.

Q: What sort of clothes did you wear? Were you giving clothes?

A: We dressed as Apache children. We wore long dresses with socks like these.

Q: What did you read about?

A: I'm not sure. We wrote with black stones. We wrote our names. Virginia was always writing her name. Juanita was also writing her name. She told us she already knew and understood English. We didn't believe her. During Christmas we would go up into the hills and stand by the cliffs and sing. The white lady said God was listening to us. She would be proud of us and give us presents. She said the presents were for God. She said the presents were from God. We would sing even louder then. When we finished singing we would run down the hill. Christmas she would give us dolls and boxes and little toys that looked like chickens. She gave us toys. We would go home and return after New Years. I wondered what she meant by New Years. Some of those who understood thought they were better than we were. We used to eat lunch at school.

Q: Where did you get it?

A: From wherever possible. The school was very poor. We read old books.

Q: What did you read?

A: From wherever possible. The school was very poor. We read old books.

Q: Where did you get it?

A: From wherever possible. The school was very poor. We read old books.

Q: What did you read about?

A: From wherever possible. The school was very poor. We read old books.

Q: Did you say you went to school from home [in La Jara]?

A: Yes. It was a day school.

Q: What sort of clothes did you wear? Were you giving clothes?

A: We dressed as Apache children. We wore long dresses with socks like these.

Q: What did you read about?

A: I'm not sure. We wrote with black stones. We wrote our names. Virginia was always writing her name. Juanita was also writing her name. She told us she already knew and understood English. We didn't believe her. During Christmas we would go up into the hills and stand by the cliffs and sing. The white lady said God was listening to us. She would be proud of us and give us presents. She said the presents were for God. She said the presents were from God. We would sing even louder then. When we finished singing we would run down the hill. Christmas she would give us dolls and boxes and little toys that looked like chickens. She gave us toys. We would go home and return after New Years. I wondered what she meant by New Years. Some of those who understood thought they were better than we were. We used to eat lunch at school.

Q: Did you go to school in Dulce first?

A: Yes, for about three or four years. I asked my father if he would put me in school there. I asked my mother to ask my father for me. He then took me over there. Norman stayed in Dulce, no, he was in [San Ildefonso], where his father was. He went to school among the pueblos. He learned very well. The school was very poor. We read old books. Many Apaches were going to school there.

Q: Did they like it better?

A: Many people lived around there. There were many Apaches then. All ages went to school. The little children played separately.

Q: Is there a branch sticking out and they should be careful, they will run into it anyway causing them to go blind, but they have to learn from their mistakes.

A: Yes. It was a day school.

Q: What sort of clothes did you wear? Were you giving clothes?

A: We dressed as Apache children. We wore long dresses with socks like these.

Q: What did you read about?

A: I'm not sure. We wrote with black stones. We wrote our names. Virginia was always writing her name. Juanita was also writing her name. She told us she already knew and understood English. We didn't believe her. During Christmas we would go up into the hills and stand by the cliffs and sing. The white lady said God was listening to us. She would be proud of us and give us presents. She said the presents were for God. She said the presents were from God. We would sing even louder then. When we finished singing we would run down the hill. Christmas she would give us dolls and boxes and little toys that looked like chickens. She gave us toys. We would go home and return after New Years. I wondered what she meant by New Years. Some of those who understood thought they were better than we were. We used to eat lunch at school.

Q: Were there many Apaches going to this school?

A: Many Apaches were going to school there.

Q: Did they like it better?

A: Many Apaches were going to school there.

Q: Did they like it better?

A: Many Apaches were going to school there.

Q: Did you go to school in Dulce first?

A: Yes, for about three or four years. I asked my father if he would put me in school there. I asked my mother to ask my father for me. He then took me over there. Norman stayed in Dulce, no, he was in [San Ildefonso], where his father was. He went to school among the pueblos. He learned very well. The school ended. All the children got sick. Many Apaches died. They died from measles I think. This killed them. My family was not affected. We moved far away into the canyon. We fled from the disease. Two years later we returned to school but they told us there were hardly any children left to go to school besides the teachers were not getting paid enough. The school ended. Our people talked with them but could not get it back. The school ended. I never went back to school again. I didn't like it in Dulce. Later in 1914 I went back to school, I don't know what for. My sister died from me. She was going to school with me. I went to school for only a year after that. They wanted me to come back to school. My father didn't want me to go any more.

--Juanita Monarco, Jicarilla Apache, talks about her school days. [University of New Mexico, Department of History]
14: Aioma

1630

Quote: Returning from Taos back to the land of the Queres nation, and going westward for twelve leagues from Santa Ana, its last pueblo, you will come to the Great Rock of Acoma. This place has cost the lives of very many Spaniards and friendly Indians, as much due to its notched and impregnable rock as to the great courage of its inhabitants, who must number about two thousand souls. And in this past year of 1629, God was well-served: we were able to pacify them, and they now have a friar who is teaching them the catechism and baptizing them.

Our Lord has confirmed the truth of this holy sacrament of baptism with a miracle. Here is how it happened: a little creature only a year old was dying, literally in the throes of her last breaths, in the arms of her mother. The mother was weeping over her as though she were dead. The padre said to her that, as he had been teaching, if she loved the baby enough, she should allow her to be baptized so that should she die, she would still enjoy eternal glory in heaven. And although the mother was a pagan, she took the baby to the friar and asked him to baptize the child.

At this, the padre said, "Well, my daughter, have faith, because this holy baptismal water is quite powerful. It can revive your child." And sprinkling it on the baby and saying the baptismal words, a marvelous thing happened: the little girl arose and was well and healthy. She fell upon her mother's breasts, and was cheerful and endearing to the padre, showing by her actions, since she could not yet speak, how grateful she was for the good he had done.

Seeing all this, every one of those Indians was confirmed in the Faith. With great devotion they quickly began to pray that they be baptized.

Blessed be God for all this.

...The city lies on some large plains about fifteen leagues long. In the middle of these is this great rock, about as high as the tower of the Church of Seville, which is probably more than a thousand estados in height [6000 feet]. On top of this rock, there is an open flat area for about the space of a league, without any kind of tree or hill on it. This is where the city is built. The people have their cultivated plots and cornfields down below.

Around all the edges of this great rock the stone is sliced off so smooth and straight that there is no way to climb it except for a handmade path so narrow that only one person at a time can negotiate it. At intervals, there will be a couple of small, hollowed-out handholds along the path, and that is how you climb.

The people have great cisterns and tanks of water on top. Because of this, the place is impregnable, and all in all quite marvelous. [de Benavides, Alonso]

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 Kashkachutí, Washpashuka, Kuchtya,
Tsiama, Tapisiaama, and Katzimo, or the Enchanted mesa. [Hodge, Frederick Webb]

Images:

Approach to Acoma Pueblo from the south 1880-1890

Links:
Acoma Sky City Website -- http://skycity.com

15: Zuny

1630

Quote: Proceeding thirty leagues to the west [of Acoma], you will come to the Zuni province, where there are
eleven or twelve pueblos in a district of nine or ten leagues. There are more than ten thousand converted
souls here studying their catechism and undergoing baptism in two rectories and churches.

The priests who have served and continue to serve here have suffered through many difficulties and expended
a lot of hard work due to the tremendous repugnance in which they are held by the local sorcerers. As God
watches over everything, the friars always emerge victorious in their struggles. And Our Lord has had a hand
in many special works, as will surely be seen in everything I have said before, and to which I hold fast.

This is a fertile land, with all kinds of provisions. [de Benavides, Alonso]

Overview: Zuñi Pueblo

The Zuñi were the first pueblos 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, Quaquima, 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 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 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 grewed 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:

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

16: Moqui

1630

Quote: It is a general custom among all the infidel Indians to receive the Religious in their pueblos very well in
the beginning, and submit themselves soon to Baptism; but seeing, when they are instructed in the Doctrine,
that they have to give up their idolatries and sorceries, the sorcerers so resent it that they disquiet the others,
and turn them aside that they be not Christians. Not only this but they drive the Religious out of the pueblo,
and if not, they kill him. Thus it befell in the principal pueblo of this Province of Moqui.... [de Benavides,
Alonso]

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]
Romanticized picture of Hopi men and women in a kiva, praying for rain

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.

Links:

Hopi Cultural Preservation Office -- http://www.nau.edu/~hcpo-p/

17: Río de Tízon

1540

Sanson relies on Benavides for his place names in the immediate region of New Mexico, but Benavides makes no mention of the Río de Tízon.

Records of original explorations were nearly a century old by the time Sanson began to do his research.

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 Río de Tízon.

The same year, Alernando de Alarcon sails up the Río 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 Cíbola (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

18: Iumanes and Iapies

1630

Quote: (1637) Some years ago, a priest named Fray Juan de Salas was occupied in the conversion of the Tompiro and Salinero Indians in a place where there exist the greatest salt lakes in the world. These people border the Humanas.

...they got to be very fond of the padre. They begged him to come and live among them, and each year came searching for him...I didn’t have enough clerics, and so I continued to put off the Humanas, who kept asking for him, until God should send me more workers.
He sent them this past year of 1629, having inspired Your Majesty to order the Viceroy of New Spain to send on thirty priests, who were led by their Custodian, Father Fray Esteban de Perea. And so we then dispatched this same father with a companion, Father Fray Diego López, both guided by these same Humanas Indians.

Before they left, we had asked the Indians to tell us why they pried with us so movingly for baptism and priests to teach them the ways of the church. They answered that a woman like the one we had in a painting there (which was a portrait of Mother Luisa de Carrión) had preached to each one of them in their own language. She said they should come to call on the padres to teach and baptize them, and that they should not be lazy. They said that the woman who preached to them was dressed more or less like the woman in the painting. But her face was not like that of the woman in the painting: she was a slip of a girl, and beautiful.

...[the devil] spread the word through the medium of Indian sorcerers that everyone should move....He said that the priests for whom they had asked would not come, as the Indians had already been waiting for six years and they had not appeared. ...

At daybreak the saint [Mother María de Agreda] spoke to each one of them individually. She told them that they should not go, that the clerics they had been searching for were drawing near. Conferring among themselves, they decided to send twelve very reliable captains to see if it were so. On the third day out, they ran into the priests, whom they asked to show them the portrait of the woman who had preached among them. The padre showed them the portrait of Mother Luisa de Carrión, about which they said that their lady was dressed like that, but was younger and more beautiful.

They left right away to give the news of the coming of the padres to their friends and relatives, and everyone came out to meet them in a procession with two crosses in front, like people well-trained in the ways of heaven. The padre and three soldiers who had come with them paid homage to the crosses. The padre took out their two crucifixes, which they always wore around their necks, and all the people stepped forward to kiss and venerate them just as if they were old hands at Christianity. They did the same thing with a beautiful Christ child that the priests carried placing their mouths and eyes on His feet with great devotion.

All our people, of course, appreciated this very much. [de Benavides, Alonso]

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 is said 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, Genobey, 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 Pisos 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]
19: Cibola

1630

Quote: Leaving then, the last town of this Valley of Sonora and going on in the same northerly direction, along the same South Sea coast, the province of Cíbola appears after forty or fifty leagues. The principal city here is also called Cibola, and it has along its borders another seven cities. The first may well have a thousand houses, and the others many more. They are of stone and wood, and at three and four stories high, very showy. [de Benavides, Alonso]

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:

20: Kingdom of Quivira

1630

Quote: This voice [of God] also reached the Kingdom of Quivira and that of the Aixaos, who lived 30 or 40 leagues to the east of the Humanas along the same route. They sent their ambassadors to the padres to ask them to go and teach their own people as well, and baptize them. They said that as the same saint [Mother María de Agreda] had been among them preaching, they had come to call on the padres....

I must not forget upon the present occasion to tell Your Majesty of the particular service that my order has performed for you in regard to the pacification and conversion of this Kingdom of Quivira and Aixaos. It is of
recognized greatness and richness....

Vincente Gonçález, that captain and great pilot of the Portuguese nation, bears good witness to this. He left Havana and coasted along the shores of Florida, entering up into the great river along which the English have settled. Traveling well into the country, he saw the Indians of Quivira and Aixaos with their thick gold earrings and necklaces. These were all so soft that they could turn them into any shape with their fingers. [de Benavides, Alonso]

**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]

**21: Aixaj or Kingdom of Aixaos**

1630

*Quote:* The Villa of Santa Fé lies at thirty-seven degrees north latitude. Going from there toward the east a hundred fifty leagues, you will come to this kingdom [of Quivira], and thus it sits at the same latitude. Likewise, we know from the evidence and from eyewitness accounts that this kingdom and the Kingdom of Aixaos, which borders on it, hold within them a very great quantity of gold. We see the Indians of these kingdoms every day. They trade with our Indians and will testify to this.

They also trade to a much greater extent with the Flemings and the English, who in their section of Florida are close to the Indians. With them, they trade gold ore in great quantity, which they carry off to benefit their own countries. These heretics enjoy the very great wealth that the Catholic Church has conceded to Your Majesty in the name of God. And with it they make war on us....

And so, for Your Majesty to benefit form all this, you may wish to colonize the Kingdom of Quivira and that of Aixaos and to make Christians of these Indians. [de Benavides, Alonso]

**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]

### Nicholas Sanson: Amerique Septentrionale, La Nouveau Mexique et La Florida : 1650

Nicholas Sanson from Abbeville, France founded one of the most influential dynasties of cartography in Franche, continued by his sons Nicholas, Guillaume, and Adrian. He trained as an historian and apparently pursued cartography to illustrate his historical interests. His maps came to the attention of King Louis XIII of Franche who appointed Sanson as Geographe Ordinaire du Roi about 1640. Sanson rejected the excessive ornamentation of the Dutch and insisted his maps be based on accurate, verifiable information. Ironically, Sanson's maps encouraged the errors of California as an island and a Rio Grande River originating in a large lake north of Taos which then flowed southwestward into the gulf of California, the Mar Vermejo.

Despite these geographic errors, Sanson was the first to include local place names, especially Santa Fe, and tribal identities in a published map of the Southwest. In 1656, he expanded these identifications in his La Nouveau Mexique et La Florida, the first large regional map of the Spanish territory from Florida to California. He was the first to identify and generally locate the Apache tribes— the Apaches de Navajo, Apaches de Xila, Apaches de Peryllos, and Apaches Vaqueros.

The strong similarity between Sanson's New Mexico tribal and place names and those described at length by Fray Alonso de Benavides in his Memorial of 1630 suggest that Sanson had access to one of the translations published shortly after its printing by the Spanish Royal Printery that same year. French and Dutch translations appeared in 1631; Latin and German in 1634.
Quivira 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 Quivira. 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 Quivira and Cíbola, but instead of seven magnificent cities made of gold.

1492

Cristobal 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. Martin Alonzo Pinzon sailed as captain of the Pinta, but he was also the co-owner of the Niña and the Pinta. His brother, Vincente Yáñez Pinzon, sailed as captain of the Niña. Vincente Pinzon made additional explorations in South and Central America.

1499 Vicente Yáñez Pinzón, Alonso de Ojeda, Americo 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 in Texas, and claimed it for Spain.

1528

Panfilo de Narvaez led a disastrous expedition to settle Florida, when almost all of his men, and de Narvaez 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 relació.

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 Cicuye, he came into conflict with the pueblos, and subsequent expeditions have to contend with the negative results of Coronado’s decisions.

1540

Alemano 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 Zaldívar 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 on 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 Río de Palmas (Río 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 Larios recruits a reconnaissance team to meet and convert tribes along the Río Grande, south to La Junta del Ríos, where the Pecos and the Río 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 Río 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 Río de las Palmas (modern-day Río 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 Río Grande, and responds to requests for missionaries from tribes from the area of Junta de los Ríos.

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 Río
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.