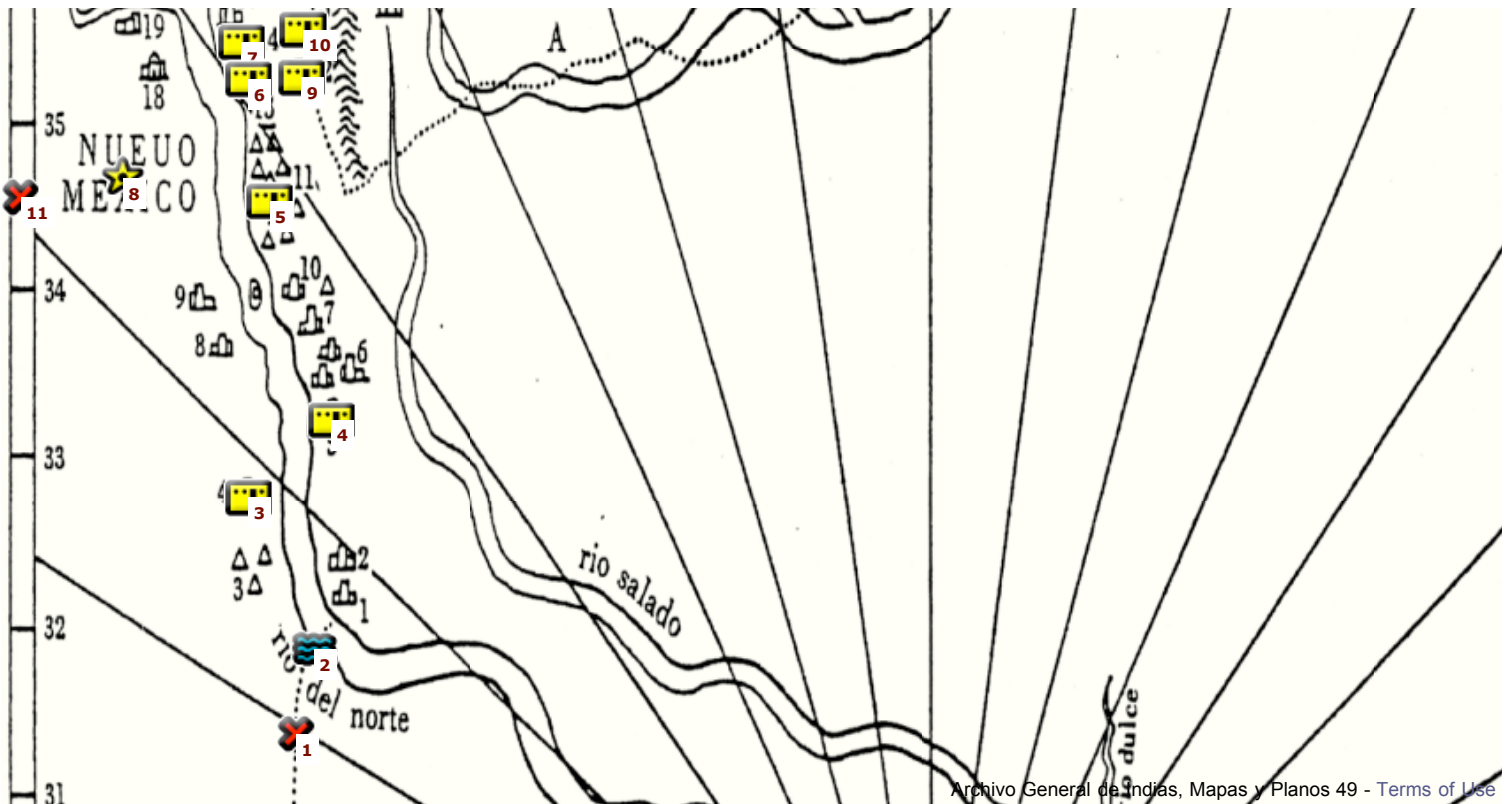


Enrique Martinez: Map of New Mexico Colony 1602



1: Mansos

1598

Quote: (1598) On May 4 we did not travel farther than to the pass of the river and the ford. Forty of these Indians came to the camp. They had Turkish bows, long hair cut to resemble little Milan caps, headgear made to hold down the hair and colored with blood or paint. Their first words were *manxo, manxo, micos, micos*, by which they meant "peaceful ones" and "friends." They make the sign of the cross by raising their thumbs. They told us very clearly by signs that the settlements were six days distant, or eight days along the road. They mark the day by the course of the sun; in these things they are like ourselves. We gave them many presents, and they helped us to transport the sheep across the river, which was forded on this day at the crossing which we named Los Puertos, because it is used by them to go inland. There is no other road for carts for many leagues. [edited by George Hammond and Agapito Rey]

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.

Quote: Still, the Mansos of El Paso del Norte claim to be direct descendants of those whom Fray Garcia de San Francisco settled at the "Pass" in 1659. They recollect that their ancestors were from New Mexico, and at a still earlier date came from the North. They remember through the sayings of the oldest men (folk-tales), that their people formerly lived in huts of reeds and of boughs, that they were as wild as the Apaches, and knew not how to dwell in houses nor how to irrigate and till the land as they do now. They confess that their present mode of life, their arts and knowledge of to-day, are due to "Los Padres" and to the Spaniards. On the other

hand, they recognize the Pueblo Indians of New Mexico as their relatives, without, however, being able to designate one particular stock as their ancestry.

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.

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]



2: Crossing the Rio Grande

1598

Despite repeated testimony by army personnel as to the good treatment of the natives under Oñate's command, Oñate was still ultimately convicted of abuses in the Spanish cortes.

Quote: (29 July 1600) ...when the entire army reached the Río del Norte, the sargento mayor, by order of the governor, went out with five companions to reassure the people who lived along this river. He found many Indians at war, whom he restored to peace, reassuring them though good treatment and many gifts, giving them even the clothes he was wearing. Thus the army was spared from possible harm by the Indians, who as a result came peacefully to camp and brought fish, mesquite, and other things, and helped to get the cattle across the river and to push the carts at the bad passes, which was a great help.

Thus the road was made so safe that, after the army came to these settlements, four or five men without armed horses went to New Spain and the Indians met them as friends, giving them fish and other things and stayed with them where they stopped for the night. Thus his majesty was well served, and it seems that the natives will easily become Christians.

--Diego de Zubía, purveyor general of the army, in an inquiry made by Vicente de Zaldívar Mendoza, Sargento Mayor, Captain and Chief Officer of the Army. [Oñate, Don Juan de]

Quote: (1598) The ford is in 31 degrees exactly. So, from April 20, when we reached the river, to May 4, during the time that we traveled the eight and one-half leagues, more or less, mentioned above, we descended half a degree of latitude. On this day we passed the ruts made by the ten carts that Castaño and Morlete took out from New Mexico. [edited by George Hammond and Agapito Rey]

Overview: El Paso

Although the Spanish did not settle the area until the Pueblo Revolt, Oñate noted it as he crossed the Rio Grande, and it gained significance on maps as an important landmark, where the river continues to be crossed to this day.

After fleeing the warring Puebloans, the Spanish built a settlement on the banks of the Rio Grande and waited

eleven years for reinforcements. About two years in, Governor Otermin tried to retake the Rio Arriba to no avail.

During this period, the priests planted vineyards, which bore fruit that made eventually made El Paso del Norte famed in the region for its fine wines and brandies.

The Piro of the Rio Abajo retreated with the Spanish and together they established three mission churches, active to this day: Mission Ysleta del Sud, Mission Socorro, and San Elizario Mission.

Quote: In the name of the most Christian king, Don Philip.... I take and seize tenancy and possession, real and actual, civil and natural, one two, three times... and all the times that by right I can and should....without limitations

--Juan de Oñate at El Paso, April 1598

Images:



The Plaza and Church of El Paso



Mexican adobe house, Mt. Franklin in distance, El Paso, Texas. 1907

Links:

Office of State Historian: Wine Production in El Paso and the Grapevine Inventory of 1755 --

http://www.newmexicohistory.org/filedetails_docs.php?fileID=525

3: Teypana or Socorro

1598

Quote: (14 June 1598) At this time, the cart train was in trouble, both on account of dissension among those in charge, and of lack of water, and the governor had to return to them. He smoothed everything by his tact, and came back to this place on June 12 and brought some provisions. His visit gave us new life. During this time two negroes, Luis and Manuel, got lost and their straying cost them their lives.

On the 14th we traveled three leagues, stopping always in open country. We halted for the night opposite Teypana, the pueblo which we called Socorro, because it furnished us with much maize. Its chieftain, named Letoc, gave us a very accurate and truthful account of the pueblos of the country, as we later learned by experience. We found people only at this pueblo, and at the first and second; all the others we found deserted. [edited by George Hammond and Agapito Rey]

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 Pilabo, the northernmost Piro Indian pueblo; the Oñate documents called it "Piloque." 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 Río 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:

Office of the State Historian: Socorro -- http://www.newmexicohistory.org/filedetails_docs.php?fileID=21231

4: Nueva Sevilla

1598

Quote: On the 15th we went four leagues, halting always on the bank of the river. We traveled three leagues to the little pueblo, which we named Nueva Sevilla because of its site. This was the first pueblo in which we camped, as we considered it safer to take refuge in the houses for protection in case the Indians of the country should decide to attack. We remained there until the 21st to wait for the supply of maize brought by Villagr a and because of the exploration of the pueblos of Abo by the maese de campo and the sargento mayor. We traveled four leagues to the pueblo of San Juan Bautista, newly built, but deserted because of our coming. Here we found a large quantity of maize, and so many painted idols that in two rooms alone I counted sixty.

We remained at this place on the feast day of Saint John the Baptist, and many Indians from different places came to visit us. Among them, and they seemed like spies, was the one whom we called Don Lope, sent by Tomas and Cristobal, Indians who had remained there since the time of Casta o. [[O ate, Don Juan de](#)]

Overview: Seboyeta

Quote: Traditionally Navajo territory, the village of Cebolleta was founded in 1745 by Father Juan Miguel Menchero, who attempted to settle and missionize a band of Navajos there. He apparently promised the Navajos extravagant bribes, which the subsequent priests were unable to afford, so the experiment fizzled out within a few years.

In 1800, a group of Spanish families requested, and were granted, a grant in the area, to found the village of Cevolleta (Cebolleta). The settlers were granted permission, with the condition that they not abandon the village. The villagers provoked the Navajos, both with their presence, and by raiding over the mountains into the Navajo settlements and seizing their children for servants.

Within five years, and an attempt by the Navajo to burn the entire village down, the families begged permission for exemption from their agreement, and not getting a reply, abandoned the village, only to be met with a detachment of soldiers sent to protect them.

Eventually, relations with the Navajo became more cordial, and families from Cebolleta settled San Mateo, Rafael, and El Concho in Arizona.

Images:



Seboyeta, 2002

5: Pueblos del valle de Puará

1602

Quote: (02 March 1599) I have, then, discovered and seen up to the present the following provinces:

...the province of the Cheguas, which we Spaniards call Puaray...

There must be in this province and in the others above-mentioned, to make a conservative estimate, seventy thousand Indians, settled after our custom, house adjoining house, with square plazas. They have no streets, and in the pueblos, which contain many plazas or wards, one goes from one plaza to the other through alleys. They are of two and three stories, of an estado* and a half or an estado and a third each, which latter is not so common; and some houses are of four, five, six, and seven stories.

Even whole pueblos dress in very highly colored cotton mantas, white or black, and some of thread-- very good clothes. Others wear buffalo hides, of which there is a great abundance. They have most excellent wool, of whose value I am sending a small example.

It is a land abounding in flesh of buffalo, goats with hideous horns, and turkeys; and in Mohoce there is game of all kinds. There are many wild and ferocious beasts, lions, bears, wolves, tigers, penicas, ferrets, porcupines, and other animals, whose hides they tan and use. Towards the west there are bees and very white honey, of which I am sending a sample. Besides, there are vegetables, a great abundance of the best and greatest salines in the world, and a very great many kinds of very rich ores, as I stated above. Some discovered near here do not appear so, although we have hardly begun to see anything of the much there is to be seen.

There are very fine grape vines, rivers, forests of many oaks, and some cork trees, fruits, melons, grapes, watermelons, Castilian plums, capuli, pine-nuts, acorns, ground-nuts, and coralejo, which is a delicious fruit, and other wild fruits. There are many and very good fish in this Rio del Norte, and in others. From the ores here are made all the colors which we use, and they are very fine.

The people are in general very comely; their color is like those of that land, and they are much like them in manner and dress, in their grinding, in their food, dancing, singing, and many other things, except in their languages, which are many, and different from those there. Their religion consists in worshipping idols, of which they have many; and in their temples, after their own manner, they worship them with fire, painted reeds, feathers, and universal offering of almost everything they get, such as small animals, birds, vegetables,

etc. In their government they are free, for although they have some petty captains, they obey them badly and in very few things....

--From a letter written by Don Juan de Oñate in New Mexico to the Viceroy, the Count of Monterey, on the second day of March, 1599. [Bolton, Herbert Eugene]

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

6: San Felipe Pueblo

1598

15 September 1598

As well as assigning a patron saint, Oñate designated Fray Rozas to missionize the "Cheres" province. [United States Senate]

Quote: (30 June 1598) On the 30th we went on [from Tzia?] to San Felipe, almost three leagues, then to Santo Domingo, nearly four leagues farther. This province was chosen as the site for a convent devoted to Nuestra Señora de la Asunción. [edited by George Hammond and Agapito Rey]

Overview: San Felipe Pueblo

San Felipe is a Keres-speaking pueblo. Although it evidently moved at some point, San Felipe has remained an important pueblo throughout the colonial, Mexican, and U.S. periods.

Whether San Felipe was located on the east bank or atop a mesa on the west bank, as it has been described over the centuries, the paraje would have been adjacent to the east bank of the river alongside the Camino Real.

Trade with the pueblo would have occurred on either side of the river. Notwithstanding the location of the paraje, lodging in the pueblo during the colonial period was common.

San Felipe has endured more change than some pueblos, thanks to its location. Recently, the railroad and the interstate have come barreling through San Felipe. The pueblo operates numerous businesses near I-25, while the pueblo itself is located farther west. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]

Quote: I was living up from, just outside southeast, yeah, southeast of [word omitted] on the other side of 85 there. We were in this canyon here and we used to have some sheep and all, dad used to have some sheep and I was living up there... Well at that time I have, I don't know just how many sheep we had. I know that we didn't have very much, I think just about 30-40 sheep. That is as much as we had...

Well, I don't know if I am correct, maybe about '41 or '42....now...it was before that maybe around '39, cause I was a little boy at that time too...

Q: There weren't any fence separating the grazing land from the railroad tracks?

A: Yeah, there was a fence around it but he, the big dog that over that land, and then coming back from the

reservation there, to get them into the corral... the big dog that come around and start chasing these sheep and I was too small to turn them back and so we just ran straight into the railroad track and the train went by... and kind of killed all those sheeps... and we lost all of that things....

Q: What did your father do after all the sheep were killed?

A: And then he start farming and trying to get things for us, get back on our feet again... and we start raising some chickens to get some eggs and all that... and so it was end of the summer when we were working on the farm.... and my daddy was farming and he planted corn and wheat and when the winter comes we would go in and sell those back into grocery stuff and that is what my dad did... the time of my life...

Q: So your entire income came from when your father was farming and the time that you were shepherding?

A: Right...

Q: The train killed all the sheep didn't it.

A: Yeah.

--Anonymous informant at San Felipe. Interviewer: Martin Murphy [University of New Mexico, Department of History]

Images:



San Felipe Pueblo with Santa Ana Mesa in the background

Links:

San Felipe Pueblo: Indian Pueblo Cultural Center --
<http://www.indianpueblo.org/19pueblos/sanfelipe.html>

7: Santo Domingo Pueblo

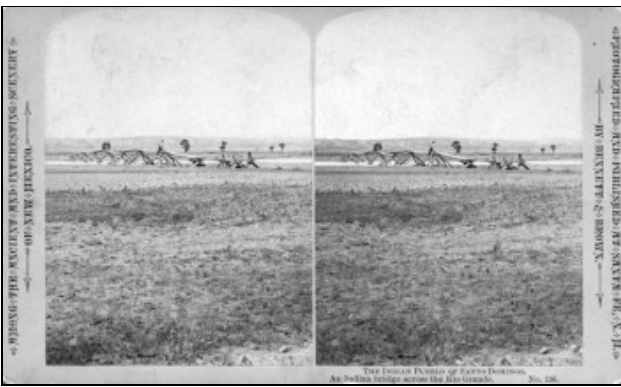
1598

Quote: (06 August 1598) On the 6th, day of the Transfiguration, which we chose as the name of the convent there, we set out, after mass, and camped for the night on our way back to our headquarters. On the 7th we continued to Santo Domingo and spent the night at Asumpción. [Oñate, Don Juan de]

Overview: Santo Domingo Pueblo

In the seventeenth century, Santo Domingo, a Keres pueblo, boasted the best convent in New Mexico and was the repository of the Franciscans' archives. It remains an important pueblo in New Mexico. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]

Images:



Bridge across the Rio Grande at Santo Domingo Pueblo

★ 8: Nuevo Mexico

1605

Although this is written less than a decade after the missions established a system where each pueblo supported its own priest and church, Father Escobar is already trying to remedy the unprofitable and widely-resented tribute system. Failure to do so ultimately led to the Pueblo Revolt 75 years later. This passage also paints an interesting picture of an agriculture and hunting-based barter economy that would remain largely unchanged for two centuries.

Quote: (1605) Three hundred and sixty leagues from the city of Mexico toward the north pole, on the banks of a large river named the Río del Norte (because it flows toward the south), there are seven or eight provinces and nations of peoples. all of different languages. The Spaniards generally call these provinces New Mexico. They must contain thirty thousand souls or more. The country is very poor and cold, and has much snow, but it quite habitable for a Spanish colony of moderate size, provided the people have clothing to wear and that they will bring cattle from New Spain to provide food and to till the soil, for none of these are produced there, and although the cattle brought multiply readily, the land is too limited in resources to raise large numbers of them.

The people of these provinces are very affable and docile. They all live in pueblos, which, for Indian dwellings, are very well arranged. In each pueblo there are many good estufas, where, with little fire, they keep warm and wherein they spend the cold weather and snows of winter. Their clothes consist of cotton blankets, woven in their pueblos, and of very well-dressed white buckskins, of which, for their way of living, they have sufficient, for they are satisfied with little, but they do not have enough of them with which to pay tribute to the Spaniards. They are in great need and find this burden hard to bear, so that many abandon their pueblos at the time when tribute is gathered. The amount collected is now very small and a considerable obstacle to their conversion. If they were relieved of this payment and if they were sent interpreters to preach to them and teach them our holy faith, I believe that most of them would embrace it readily. This will be quite difficult if we persist in collecting tribute, which is so burdensome to them and of so little benefit to the Spaniards that, although it is gathered every year, the Spaniards are destitute. Moreover, those who are to live in these provinces are in no way able to protect the ministers of the gospel unless they get the necessary succor in clothes with which to dress and keep warm, and cattle for food and for tilling and cultivating their farms and fields.

The Indians in this land raise maize, which constitutes their main food, and beans and calabashes. In the winter they wear skins or hides of the buffalo which are tanned and very well dressed, have very soft hair, and which are brought to these provinces to trade for corn flour and cotton blankets by the Indians who live among the cattle and who commonly live in tents or movable houses made of these same hides. Their ordinary pack animals are dogs, which they take along, loaded, on their travels.

--Fray Francisco de Escobar's *Diary of the Oñate Expedition to California, 1605* [Oñate, Don Juan de]

🏠 9: San Cristóbal

1598

Quote: (22 July 1598) On the 22nd, we went to the pueblo of San Cristóbal where Doña Inés was born. She is the Indian woman we brought from Mexico like a second Malinche, but she does not know that language or any other spoken in New Mexico, nor is she learning them. Her parents and almost all of her relatives were already dead and there was hardly anyone who remembered how Castaño had taken her away....

On the 26th we returned to San Cristóbal for dinner and spent the night at San Marcos, about five leagues distant. Ore was extracted there from the mines called Escalante. [edited by George Hammond and Agapito

Overview: San Cristóbal Pueblo

Also known as Yam-p-ham-ba (a narrow strip of willows).

The site of San Cristóbal lies just below a rocky bluff on the banks of a creek that flows out of the hills and into the broad basin. In addition to hiding a number of painted caves and sacred places, the bluff provided its ancient residents a vantage point to watch for raiders from the eastern plains.

The first habitation of this drainage was between AD 400-600. The pueblo itself dates from the Pueblo III period, when the central pueblo was built and rooms were added. This was a trade center for the lead-based galena glaze. The population boomed in AD 1450-1680. The architecture was stone and adobe, with rectangular roomblocks and regular kivas.

At one time, San Cristobal was one of the largest pueblos in the Southwest, four or five stories high and containing as many as 600 ground-floor rooms. Just up the hill from the pueblo are the ruins of the Spanish mission built in AD 1620.

Following the Pueblo Revolt in 1680, San Cristobal's last inhabitants probably migrated to the other pueblos along the Rio Grande, and some traveled as far away as the Hopi mesas in Arizona. [[Bureau of Land Mangement, New Mexico State Office](#)]



10: Caligoes

1601

This passage illustrates the importance of Galisteo as a jumping-off point for travel to the bison-covered plains.

Quote: (1601) The most necessary things having been arranged for the journey, with the supply of provisions, arms, ammunition, and other requisite military stores, with more than seventy picked men for the expedition, all very well equipped, more than seven hundred horses and mules, six mule carts, and two carts drawn by oxen conveying four pieces of artillery, and with servants to carry the necessary baggage, the journey was begun this year of 1601, the said adelantado, Don Juan de Onate, governor and captain-general, going as commander, with Vicente de Caldivar Mendoza as his maese de campo and sargento mayor, and two religious of the order of our father San Francisco, Fray Francisco de Velasco, priest, and Fray Pedro de Vergara, lay brother. For reasons which prevented all the people from setting out together, it was necessary that some should go out ahead of the others to a convenient place where all should unite. The first left this camp of San Gabriel on the 23d of the month of June, eve of the Most Blessed Precursor, San Juan Bautista, and having travelled for four days they reached the post or pueblo which is called Galisteo, which is one of these first settlements.

There the greater part of the men came together in five or six days, and from there they commenced to march toward the east; and although at two leagues from this post there arose the difficulty of a large mountain which it was feared the carts could not ascend, our Lord was pleased to overcome it by opening a road through which they passed very easily. Having travelled five days we all came to a river in an opening, with peaceful waters, covered with shady groves of trees, some bearing fruits, and with very good fish. Having reached the river on the eve of the learned and seraphic San Buenaventura, we named it San Buenaventura River.

--Governor Oñate, in *"Faithful and true account of the events which took place in the expedition made by the Adelantado and Governor Don Juan de Oñate, in the name of his Majesty, from these first settlements of New Mexico, toward the north, in the year of 1601."* [[Bolton, Herbert Eugene](#)]

Overview: Galisteo Pueblo

Las Madres pueblo had around 47+ rooms, and was inhabited between AD 1275-1370. The larger Galisteo Pueblo was inhabited up into the 1700s, and included a mission. Both sites were abandoned by the middle of the 18th century due to epidemic disease and resettlement by the Spanish. The inhabitants of both sites moved to Santa Domingo Pueblo, downstream on the Rio Grande. [[Bureau of Land Mangement, New Mexico State Office](#)]

Images:



Aerial view of the ruins of Galisteo Pueblo

Links:

Galisteo 1688 -- <http://atlas.nmhum.org/atlas.php?gmap=14&glat=44.9336&glong=-112.9394&gzoom=8&g=62>



11: Acoma Pueblo

1602

Quote: (02 March 1599) They are a people whom I have compelled to render obedience to His Majesty, although not by means of legal instruments like the rest of the provinces. This has caused me much labor, diligence, and care, long journeys, with arms on the shoulders, and not a little watching and circumspection; indeed, because my maese de campo was not as cautious as he should have been, they killed him with twelve companions in a great pueblo and fortress called Acoma, which must contain about three thousand Indians. As punishment for its crime and its treason against his Majesty, to whom it had already rendered submission by a public instrument, and as a warning to the rest, I razed and burned it completely, in the way in which your Lordship will see by the process of this cause. All these provinces, pueblos, and peoples, I have seen with my own eyes.

--From a letter written by Don Juan de Oñate in New Mexico to the Viceroy, the Count of Monterey, on the second day of March, 1599. [Bolton, Herbert Eugene]

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 peublos.

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

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



About this Map

Enrique Martinez: Map of New Mexico Colony : 1602

This map was prepared for Don Juan de Oñate by Enrico Martinez, an astrologer, geographer and engineer in Mexico City. Martinez, born as Heinrich Martin in Hamburg, Germany, moved to Spain as a child, and studied mathematics in Paris. He emigrated to Mexico in 1589 where he opened up a print shop, practiced as a physician, and published *Repertorio de los Tiempos é Historia Natural de la Nueva España*, six treatises on astrology, astronomy, cosmology, natural history, and history in 1606.

Martinez prepared a map of New Mexico for Oñate at the suggestion of Rodrigo del Rio, lieutenant -captain-general of Nueva Galacia, for the governor Oñate's use in reporting to the king about his new colony. Martinez based his "sketch" on information supplied by one of Vicente de Zaldivar's soldiers, Juan Rodriguez. The Martinez map is the very first map of New Mexico, the first based on first-hand exploration, and the first to label any significant number of New Mexico's towns and pueblos.

Atlas Citation: [Eidenbach, Peter]

Map Credits: *Archivo General de Indias, Mapas y Planos 49*

TIMELINE: TERRA INCOGNITA

circa 1150

Quivira and Cibola 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 Cibola 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 Cibola, 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 Alonso Pinzon sailed as captain of the Pinta, but he was also the co-owner of the Niña and the Pinta. His brother, Vicente Yáñez Pinzon, sailed as captain of the Niña. Vicente Pinzon made additional explorations in South and Central America.

1493

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

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

1500

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

1513

Juan Ponce de Leon, 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 relacion.

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

Alernando de Alarcon takes boats from Acapulco 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 Guti rrez published a map where California appeared for the first time.

1563

Durango founded.

1563-1565

Francisco de Ibarra explored New Mexico.

1565

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

1565-1580

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

1573

Council of the Indies Code is established for regulating new domains. New laws require:

- discoveries were to be made with "Peace and Mercy"
- no injuring native peoples
- only the King or his representative can authorize expeditions
- Spanish governments can't aid one tribe over another

1581

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

1582-1583

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

1589

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

1590-1591

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

1594-1596

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

1596

Juan de Zaldivar explored the San Luis Valley of Colorado.

1598-1608

Don Juan de Oñate brought the first colony to New Mexico, and explored vast areas of New Mexico, Colorado, and Kansas. He reached the South Sea in 1605, and signed his name at 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 Rio de Palmas (Rio Grande) a few hundred miles to the mouth and reported prospering Indian farmers.

1660-1662

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

1661- 1662

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

1668

Widespread hunger in New Mexico.

1671

Disease, Apache raids.

1675

Senecu destroyed by Apache attack, never resettled .

1673

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

1680

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

1682

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

1683

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

1691-1695

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

1687-1711

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

1706

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

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