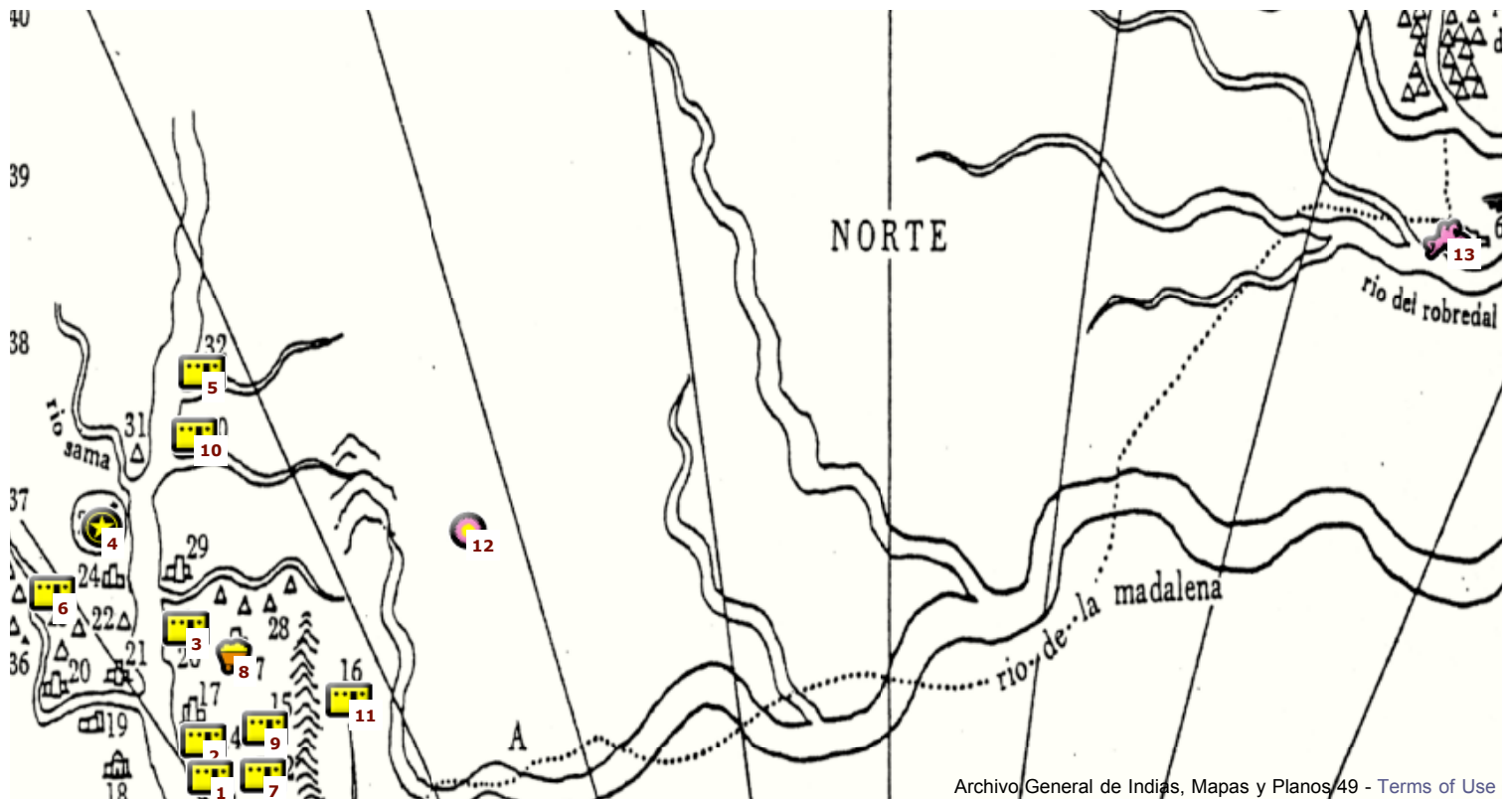


Enrique Martinez: Map of New Mexico Colony 1602



Archivo General de Indias, Mapas y Planos 49 - Terms of Use

1: 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 Asumpción. [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>



2: Santo Domingo Pueblo

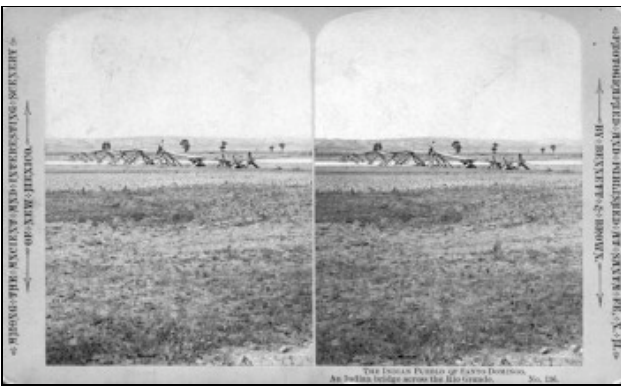
1598

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

3: San Ildefonso Pueblo

1598

Quote: (08 August 1598) On the 8th we left for San Ildefonso, where we remained on the 9th; on the 10th, feast day of San Lorenzo, after mass, we went to San Juan. [[Oñate](#), [Don Juan de](#)]

Overview: San Ildefonso Pueblo

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

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

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

Quote: Q: How long ago was that though? When his father used to tell him about the Apache raids on the pueblo for corn. Did they steal the corn?

A: Yeah, that was when our grandpa was captured.

Q: Oh, your grandfather was captured? Can you tell me about that?

A: That was all I know, that he was captured...

Q: What happened to him?

A: He was raised here, you see.

Q: Raised as an Apache?

A: He is a Navajo.... I remember him when I was about six.

Q: He was Navajo and raised here and captured here? They just took him in?

A: Yes.

Q: Did he say where he lived then, I mean he came back here to live?

A: No, he was a Navajo. He was captured and raised here you see, and then he got married here. Yes and he, about two sisters and they were captured. I don't know where they were raised, somewhere in Spanish towns.

Q: Did the Apaches, do you remember from the stories, do you remember if the Navajos too, did they used to raid the Spanish towns too?

A: I think so, yes.

Q: They just raided everybody?

A: Yes.

Q: Was it the Navajo that came more than the Apache?

A: Yes, I know and old man out there at San Juan, Manuel Quenque, that was wondering about the Navajos raided Santa Clara and then Santa Clara and San Juan got together and went after them. The Pueblos used to get together.

Images:



San Ildefonso men and women perform the Buffalo Dance

Links:

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



4: San Gabriel a donde reside el gobernador

1598

Quote: (11 August 1598) On the 11th we began work on the irrigation ditch for the city of our father, Saint Francis. Just as the Spaniards worship him as their patron saint, so the Indians in their chapel worship Saint Paul on the feast day of his conversion, and thus St. Paul is considered as the patron saint of all New Mexico, as Saint Joseph is of New Spain. Thus these provinces are called the *Conversión Evangelica*, and they have the conversion of Saint Paul as their emblem. Some fifteen hundred barbarian Indians gathered on this day and helped us with our work.

We waited for the carts until August 18 of the said year, 1598, when they arrived. This was the eve of the feast of the blessed San Luis Obispo, on whose day, a year before, they had arrived at San Bartolomé after a long wait at Casco, harassed by the children of this world in the prosecution of this blessed expedition.

On the 20th the worthlessness of some soldiers who organized a conspiracy was made evident. The 21st was the day of merciful punishment. It was the occasion of the famous sermon of tears and of universal peace.

On the 23rd the building of the church was started, and it was completed on September 7. It was large enough to accommodate all the people of the camp. [Oñate, Don Juan de]

Overview: Ohkay Owingue Pueblo

Named San Juan de los Caballeros by the Spanish, Ohkay Owingue is a Tewa-speaking pueblo just north of the confluence of the Rio Chama and the Rio Grande.

Residents of this pueblo participated in both the Revolt of 1680 and the Revolt of 1837.

01 June 1969:

Quote: We don't have any stories about the Spanish coming here and I mean, I think the Indians have always been afraid to tell the stories about the coming of the Spanish because just as I repeat, we have been Christianized... you know and the church ways, well we were always right and you were always wrong... and we were made to believe that, you know. You were always wrong and we were always right and so we don't have stories about when the Spanish came and I have to learn these things through history. But some of use who have analyzed and studied the history, especially a good friend of mine, he has done a lot of studying....

When the Spanish came here... we the people of San Juan and Oyenque supposedly moved to the other side of the river and they gave the old portion of the pueblo to the Spanish... so the Spanish called us San Juan de los Cabellitos.... and of course Alfonso doesn't believe that, he says no, and so he says when we heard that the Spanish were coming, they go tall the women and children together and they sent them away somewhere... you know, in hiding... Someplace, he knows where, he said that they sent all the children and women together, and when they sent them away from San Juan when they heard that the Spanish were coming and they had always heard of the cruelty of the Spanish you know, when the Spanish came up from the south and encountered the pueblos lower in the south, they had been very cruel.... and so when San Juan people heard

that the Spanish were coming, they got the women and children together and sent them away so where, only the men stayed here and they were powerless against the Spanish guns, so maybe they did let the Spanish establish their capital across the river, and maybe we did move here but I mean it wasn't because of kindness, it was because we were scared.

--David Garcia, San Juan Pueblo. Interviewer, Mike Weber. [University of New Mexico, Department of History]

Images:



The Governor of San Juan and His Family

Links:

Office of the State Historian: Ohkay Owingue -- http://www.newmexicohistory.org/filedetails_docs.php?fileID=510

5: Taos Pueblo

1598

Quote: (09 September 1598) The Indian captains of these kingdoms [provinces of Chiguas, Puaray, Cherechos, Tzias, Teguas, Pecos, Picurías, and Taos] rose and knelt before the governor and the father commissary and kissed their hands as a sign of obedience and vassalage, as they had been instructed.

This done, the governor advised them that it would be greatly to their advantage for them to take the priests and ministers of God to their lands and provinces in order that they might learn their languages and instruct them and teach them the law of God and the religion of Christ, our Redeemer, without which they could not be saved, and that, after instructing them, they should be baptized so that they might go to heaven and escape going to hell.

The chiefs replied that they would be glad to take them, and the governor added that they must look after the padres, treat them well, and support and obey them in every respect. They replied that they would do so.

The governor repeated this three times, warning them that, if they failed to obey any of the padres or caused them the slightest harm, they and their cities and pueblos would be put to the sword and destroyed by fire....

To Father Fray Francisco de Zamora, [I assign] the province of the Picurís, together with all the Apaches from the Sierra Nevada toward the north and east, and the province of Taos, with its neighboring pueblos and those that border upon it and those of that cordillera on the bank of the Río del Norte. [Oñate, Don Juan de]

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 growth

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>

Office of the State Historian: Taos Blue Lake -- <http://www.newmexicohistory.org/filedetails.php?fileID=21181>



6: Emes

1598

Quote: (02 August 1598) On August 2, feast day of Portiuncula, after celebrating the Holy Jubilee in the church of the friars of Saint Francis, who always carried it with them and who had said many masses all along the route, the governor set out for the province of the Emes. He spent that night at the great pueblo of Tzia, already mentioned.

On August 3 we went to the great pueblo of the Emes. On this trip the natives came out to meet us, bringing water and bread, at a most difficult hill, and they helped us to take up the cavalry armor and weapons. Two horses rolled down shortly before reaching the top. It was the feast day of the Ynbención. We found the paten which belonged to the fathers, first discoverers, who had been killed eighteen years before. It was worn, suspended from the neck, by a petty chieftain of Emes who had drilled a small hole in the middle of it. He traded it for hawk's bells, but even if he had not accepted them, he would not have been allowed to take it away. It is now kept in the ciborium of this convent of San Juan. It was the feast day of the Ynbención of San Estevan when we found it.

On the 4th we went down to other Emes pueblos. They say that there are eleven altogether; we saw eight. The descent was so rough that three horses tumbled down the precipice, and two of them were killed. Most of us who were on foot also fell. With extreme caution, we traveled about four leagues.

On the 5th we went down one league to the last pueblo of this province. We saw the marvelous hot baths, the waters of which rise in many places. They are unusual marvels of nature, having cold and very hot waters, and many deposits of sulphur and alum. These are indeed well worth seeing, as will be fully told in the description of this land. [Oñate, Don Juan de]

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 Walatoo, "Village of the Bear."

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

07 October 1971:

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

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

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

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

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

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

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

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

Images:



Ruins of the Jemez Church of San Diego at Gyusiwa

Links:

Office of State Historian: N Scott Momaday on Jemez --

http://www.newmexicohistory.org/filedetails_docs.php?fileID=1608

7: 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 Rey*]

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](#)]



8: San Marcos

1600

Quote: (29 July 1600) ...the sargento mayor discovered the mines of San Marcos and that he and his men were the first to extract silver, both by smelting and the use of quicksilver and thus set an example that was followed by other soldiers. He has made many other discoveries which, it is believed, will prove profitable to the royal treasury.

--*Diego de Zubia's testimony about the doings of Vicente de Zaldívar Mendoza, Sargento Mayor and Chief Officer of Oñate's army.* [[Oñate, Don Juan de](#)]



9: 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 Oñate, governor and captain-general, going as commander, with Vicente de Caldivar Mendoca 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>



10: Picurines

1602

Quote: The sargento mayor Vicente de Saldivar Mendoca, the proveedor general Diego de Cubia, Captain Aguilar, and other captains and soldiers, to the number of sixty, set out from camp for the cattle herds on the 15th day of September, well provided with many droves of mares and other supplies. .

..Shortly afterward more than three hundred buffalo were seen in some pools. During the next day they travelled about seven leagues, when they encountered as many as a thousand head of cattle. In that place there were found very good facilities for the construction of a corral with wings. Orders having been given for its construction, the cattle went inland more than eight leagues. Upon seeing this the sargento mayor went on ahead with ten of his soldiers to a river six leagues from there, which flows from the province of the Picuries and the snow-covered range where they are, and where the guide had told him that there were great numbers of cattle. But when he reached the river the cattle had left, because just then many Indian herdsmen crossed it, coming from trading with the Picuries and Taos, populous pueblos of this New Mexico, where they sell meat, hides, tallow, suet, and salt in exchange for cotton blankets, pottery, maize, and some small green stones which they use.

--Don Juan de Oñate, *Relaciones* [Bolton, Herbert Eugene]

Overview: Picuris Pueblo

The Picuris, Tiwa-speaking puebloans, have occupied this site since around CE 850. Castaño de Sosa was the first European to describe it, in 1583. The Picuris earned heavy punishment from the Spanish for their role in the Pueblo Revolt, and after the Reconquest, the pueblo was abandoned, and the Picuris took refuge with the Plains tribes. Picuris was resettled in the early 1700s, and the San Lorenzo de Picuris mission was built. Today, Picuris has over 300 members, and visitors can learn more about their culture at the Picuris visitor center and museum.

26 November 1968:

Quote: I don't know what Indians they [Rael's grandparents] used to trade with, they used to bring a lot of things to trade. And then they used to do the same thing, they used to take, they used to take buffalo meat you know, they used, all of these, they used to have a lot of buffalo meat and they used to trade that and because they used to do quite a bit of farming, they used to raise quite a bit of corn. That was what they used to raise more and they used to take corn, they used to go down west and east or south, but anyway they used to go out and...

Q: So they were trading both with the southern pueblos and with the plains people?

A: Yeah, yeah! And the Apaches used to live quite a bit around.

Q: Well the Picuris and the Apaches used to get along very well?

A: Oh yeah!

Q: Now, which Apaches were they, these were the Jicarilla?

A: Yeah, the Jicarilla. And I understand they even came clear back in here you know, yeah. They do have shrines here on the reservation, they come and, still come and visit.... But I do remember that they used to have a lot of stories about the fighting with [the Arapahoes]. The last time that they got the scouts, you know all the tribes have scouts. Like Picuris used to have scouts that went north, way far. East the same way, and they said that this was the tribe I finished telling you about, the Arapahoes. There were three and they got them, the Picuris catch them. And they scalped them, they scalped them and I remember seeing those scalps

when I was a little boy. And they used to have a certain celebration you know, they used to have some doings you know, every year at the same time.... They used to send scouts you see, to watch, and then go back and give the report and the rest of the band would proceed.

A: And then they caught these three? they were scouts?

Q: They were scouts. So they didn't go back...

--Alfredo Rael, Governor of Picuris Pueblo. Interviewer: Lonnie C Pippin. [University of New Mexico, Department of History]

Links:

Picuris Pueblo official website -- <http://www.picurisueblo.net>

New Mexico Tourism: Picuris -- http://www.newmexico.org/native_america/pueblos/picuris.php



11: Cocoyes (Cicuyé)

1599

Quote: (02 March 1599) There is another nation, that of the Cocoyes, an innumerable people with huts and agriculture. Of this nation and of the large settlements at the source of the Rio del Norte and of those to the northwest and west and towards the South Sea, I have numberless reports, and pearls of remarkable size from the said sea, and assurance that there is an infinite number of them on the coast of this country.

--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: 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 Cícúique are still to be seen at the site where Alvarado visited it, close by the modern town of Pecos. This is one of the most historic spots in the Southwest, for in every era since it was first seen by Alvarado as the guest of Bigotes, it has occupied a distinctive position in all the major developments of the region. It was the gateway for Pueblo Indians when they went buffalo hunting on the Plains; a two-way pass for barter and war between Pueblos and Plains tribes; a portal through the mountains for Spanish explorers, traders, and buffalo hunters; for the St. Louis caravan traders with Santa Fe; for pioneer Anglo-American settlers; for Spanish and Saxon Indian fighters; for Civil War armies; and for a transcontinental railroad passing through the Southwest.[bimsplit] Herbert E. Bolton, Coronado, Knight of Pueblos and Plains, 1949 [Bolton, Herbert Eugene]

27 April 1968:

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

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

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

Q: About the Pecos?

A: About Pecos, yes.

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

A: Ues, they have something a story something like that. That the Pecos warriors or the Pecos Indians could no longer protect themselves from Comanches and they had to abandon that village. And as you know as the story goes on part of them join the Northern 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 peopl at that time the Zia felt like they shouldn't allow any more Indians to that territory into that country there because their land become so small so they went on up on to Jemez. They even say that they offer many of their sacred things like masks of different kinds and other things what they use in their ceremonial doings.

Q: The Zia's turned it down?

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

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

A: No.

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

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

--Anonymous informant, *Zia Pueblo*. Jerome J. Brody, interviewer. [University of New Mexico, Department of History]

Images:



Ruins of Pecos Mission: National Park Service

Links:

Kiva, Cross, and Crown -- National Park Service online book --

http://www.nps.gov/history/history/online_books/kcc/index.htm

Pecos National Historic Park -- <http://www.nps.gov/peco/>



12: Querechos

1602

1602

The note on this map indicates that this is the point where Oñate began to see the giant herds of buffalo: "Todo es sierra llana con muchas vacas que llaman de Ciuala."

Oñate also notes that the "captain of the provinces of the ...Cherechos" swore an act of obedience and vassalage to the Spanish government, and vowed to accept missionaries into their midst.

Quote: (02 March 1599) We have seen other nations such as the Querechos, or herdsmen, who live in tents of tanned hides, among the buffalo... And as to the east, a person in my camp, an Indian who speaks Spanish and is one of those who came with Humana, has been in the pueblo of the said herdsmen. It is nine continuous leagues in length and two in width, with streets and houses consisting of huts. It is situated in the midst of the multitude of buffalo, which are so numerous that my sargento mayor, who hunted them and brought back their hides, meat, tallow, and suet, asserts that in one herd alone he saw more than there are of our cattle in the combined three ranches of Rodrigo del Rio, Salvago, and Jeronimo Lopez, which are famed in those regions.

--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]

Quote: (09 September 1598) To Father Fray Francisco de Zamora, the province of the Picurías, together with all the Apaches from the Sierra Nevada toward the north and east, and the province of Taos with its neighboring pueblos and those that border upon it and those of that cordillera on the bank of the Río del

Norte.

--Act of Obedience and Vassalage by the Indians of San Juan Bautista [Oñate, Don Juan de]

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 were there if we should need them for food. It was 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 some officials. They became friends or they signed a treaty. They gathered us and send us down to the land of the Mescaleros. They said we were too much trouble, caused too much trouble, where we lived. We went down to Mescalero. We went down there where the people understood us. This is what the whitemen thought. They put us together about 1880. We were not quite used to the ways of the Mescaleros nor were we able to completely understand each other, language-wise. The language was similar but not similar enough. We were down there for about 5 years. Our people got tired. Some men went to Gobierno. We were living with the Mescaleros like children. Children play together all right for a while, but they soon begin to fight. This is how it was. It was for reasons like these that we were unable to get along.

We soon separated with permission from the U.S Government but with children as "collateral" (for the price of separation our children were at stake). We came back to the area around Navajo River (Dulce). The government helped us coming back. It was they who moved us down there. When we could not get along they brought us back.

The men and the children had to go to school. They were to learn and help lead us. today we live by it, the children learned well. Many of them finished school and went on to good paying jobs. Many of them work like whitemen. The whitemen are always on our backs for learning their ways. We don't depend on paper and books for our way of living. We use our heads to learn things. We use our heads to store the knowledge of the past. The whiteman has short memories. They always need books to remind them but even then they never remember it all....

We didn't keep records on paper....We counted the seasons. We knew what was happening. Even today most

of us still live by it. We still know it in older people. It isn't written anywhere except in our heads. We aren't like the whiteman. He has to mark it down somewhere in order to remember. We think and use our heads. Everything has a name, medicine, birds, everything. We knew all of them. We know their characteristics. If they are dangerous we warn each other from it. There are always those who do not listen. If we tell them there is 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.

--Cevero Caramillo, age 77, Jicarilla Apache. Veronica Velarde, interviewer. Translated from Jicarilla Apache. [University of New Mexico, Department of History]

Quote: A: At night we used to go to the Bear dances. We were allowed to stay home and go to school from there. We went to school only in the morning. We went to school in our Bear dance attire since we were dancing at night. We went to school with ribbons in our hair. The white lady didn't say anything to us about it.

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

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 puebols. 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]

Images:



Jicarilla Apache woman, boy and men seated inside a tepee, 1898

Links:

Jicarilla Apache Nation -- <http://jicarillaonline.com>



13: Scanjaques

1602

Quote: (1602) About two hundred leagues from San Gabriel we began to see Indians whom we called Escanjaques, because they received us peacefully by stretching their hands toward the sun and placing them on our chests saying, "escanjaque," which was their sign for peace.

We saw them for the first time at a large ranchería which must have contained six thousand people, young and old. Their huts, some of which were quite large, were made of branches. One measured 90 feet in circumference. Some were covered with tanned hides of the Cibola cattle and shaped like the tents of the Apaches.

These people do not wear any clothes; they support themselves on the meat of the cattle, of which there are large numbers, and the Indians indicated by signs that they were even more numerous farther on. These Indians have no other sustenance than the cattle, because they do not farm. They have the same characteristics as the Apaches, but are larger and more robust than the Mexicans; and they are dirty, dark, and of ugly features.

From what we learned, they are not reliable in their friendships. They carry bows and hardwood war clubs three spans long with a large piece of flint at the end and a strap at the handle so as not to lose the club in battle. They have large buffalo shields to cover and protect the entire body.

The women paint like Chichimechas, painting stripes on the face, breast, and arms; and they too go about stark naked, except for their privy parts, which they cover with small pieces of soft skin.

--*Baltasar Martínez, in an inquiry concerning the new provinces in the north (1602) made by the factor, Don Francisco de Valverde. by order of the Count of Monterrey, concerning the new discovery undertaken by Governor Don Juan de Oñate toward the north beyond the provinces of New Mexico. [Oñate, Don Juan de]*

Overview: Comanche

The Comanche were important in New Mexico's history, although their range extended far past today's state borders. Trade with the buffalo-rich Comanche was critical to the New Mexican colonies, and so they tolerated the raiding, although several settlements on the eastern fringe of the state ended up depopulated because of the pressure of Comanche raiding.

In 1787, Governor deAnza secured some decades of peace with the Comanche after his defeat of Comanche chief Cuerno Verde. That cleared the way for the Arapaho and the Cheyenne to move onto the plains and trade peacefully with the Spanish comancheros and ciboleros riding out of Santa Fe and Taos.

One of the southern tribes of the Shoshonean stock, and the only one of that group living entirely on the plains. Their language and traditions show that they are a comparatively recent offshoot from the Shoshoni of Wyoming, both tribes speaking practically the same dialect and, until very recently, keeping up constant and friendly communication. Within the traditional period the 2 tribes lived adjacent to each other in southern Wyoming, since which time the Shoshoni have been beaten back into the mountains by the Sioux and other prairie tribes, while the Comanche have been driven steadily southward by the same pressure....

The Kiowa say that when they themselves moved southward from the Black-hills region, the Arkansas was the northern boundary of the Comanche.

In 1719 the Comanche are mentioned under their Siouan name of Padouca as living in what now is western

Kansas.... At that time, they roamed all over the country about the heads of the Arkansas, Red, Trinity, and Brazos rivers, in Colorado, Kansas, Oklahoma, and Texas. For nearly 2 centuries they were at war with the Spaniards of Mexico and extended their raids far down into Durango. They were friendly to the Americans generally, but became bitter enemies of the Texans, by whom they were dispossessed of their best hunting grounds, and carried on a relentless war against them for nearly 40 years.

...By the treaty of Medicine Lodge in 1867 [they] agreed to go on their assigned reservation between Washita and Red rivers, southwest Oklahoma; but it was not until after the last outbreak of the southern prairie tribes in 1874-75 that they and their allies, the Kiowa and Apache, finally settled on it....

The Comanche were nomad buffalo hunters, constantly on the move, cultivating little from the ground, and living in skin tipis. They were long noted as the finest horsemen of the plains and bore a reputation for dash and courage. [Hodge, Frederick Webb]

05 March 1968:

Quote: (Aunt Sarah is going to tell us the story that her father told her about killing his first buffalo. He was about 15 or 16 when this happened in eastern part of Texas Panhandle).

He said, when they were going on buffalo hunt they chose four of them to go along, same age. So they said, "You watch very close." Now you just stand there and watch. We going run." And says, "Then you see how this first one done." So this man went running over there and he missed his buffalo. And he told those boys to come along.

They rushed over there and my father - he said he had selected one that was - looked like was nice big one - so he rushed up there and after while he got his arrows out and make a good aim that he was taught to hit the buffalo right on the lower part of the ribs. And he shot and his arrow went through and he said the buffalo topple over and fell on this arrow and broke it. So he was talking about his arrow and the man that was teaching them told him, "Never mind about your arrow. You killed the buffalo. That's the first buffalo you kill."

So, when there was, course somebody to get the buffalo skin and bring it home. So he came home. And when he got home why all the Indians would see a person bring something - a deer or buffalo, what not, then they would all go over there and get a piece of that meat. So, when they got it why, somebody came along and says, "you got your first buffalo." And he said they had their drum. They were all ready to dance because it was his first buffalo. And they had a big dance about him killing a buffalo - his first one to kill.

So that was his lesson. You cannot say that only white people teach you something. The Indians teach them what to do - how be a warrior, how to kill a buffalo, how to be a horseman, and how to do this and that, everything. So they have gone to school that way. There was always one man to teach them what they could do.

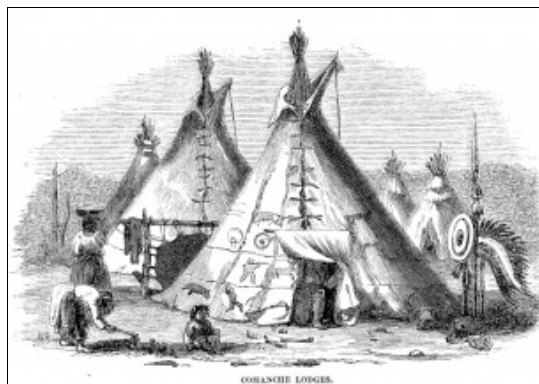
And the same way with girls....The girls were taught to cook and they were taught to sew something and they were trained to tan hides and put up teepees and pack on the travois, to sew shoes - moccasins they called them - and learn lot of things that a woman could do. and the could go to the creek and bring their wood on their back - lota things that we learned to do was just like going to school. So we are just as human as anybody that could be teached. So, anyway, that's all the things the Indians do is what they learn from old people. We are a race of people that as God made us and we are here to live the way we like to live on the prairie. But the white man got us and put us in houses and we learned to do what ever they tell us to do. Lota things like sewing and cookin' and learning how to write. And my wishes are that all my children learn the white way because they are going to live with the white people. But the old Indian ways are gone. I am an old lady and I will live my life the way I want it because I am almost through with this world.

--Sarah Pohocsucut, age 72. Comanche from Lawton, OK. Bob Miller, interviewer. [Oklahoma Western History Collection]

Images:



Group of Comanche, including children



Comanche Lodges

Links:



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, Vincente Yáñez Pinzon, sailed as captain of the Niña. Vincente 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, 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 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 Gutiérrez published a map where California appeared for the first time.

1563

Durango founded.

1563-1565

Francisco de Ibarra explored New Mexico.

1565

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

1565-1580

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

1573

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

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

1581

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

1582-1583

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

1589

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

1590-1591

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

1594-1596

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

1596

Juan de Zaldivar explored the San Luis Valley of Colorado.

1598-1608

Don Juan de Oñate brought the first colony to New Mexico, and explored vast areas of New Mexico, Colorado, and Kansas. He reached the South Sea in 1605, and signed his name at 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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