

Map which Don Francisco Antonio Marín del Valle,
 Governor and Captain General of this kingdom of New
 Mexico, ordered drawn
 1758



 **1: Santa Fee**

1760

Quote: (1770) Here I received a petition which I shall relate because of its unusual nature. A woman fifteen years of age, who had already been married for five years, presented herself, asking for the annulment of her marriage because she had been married at the age of ten. Then the husband, who was a soldier of the presidio, appeared. The fact that the marriage had taken place when she was ten years old was verified, but there was also proof that she immediately conceived and bore a son, and then another, and that she was already pregnant with the first child at the age of eleven. For this reason her petition was not valid, and the couple was ordered to continue in the state of matrimony. [[Tamarón y Romeral, Pedro](#)]

Overview: Santa Fé

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

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

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

Images:



House in Santa Fe



San Miguel church, the oldest in America

Links:

Santa Fe- Official Visitor Site -- <http://santafe.org/>

Palace of the Governors: Museum of New Mexico -- <http://www.palaceofthegovernors.org/>

2: Tesuque

1760

Quote: (06 June 1760) This Indian pueblo is a visita of Santa Fe. It is three leagues to the north of the place from which it is administered. I arrived there on June 6.

These Indians are somewhat more civilized. They had not confessed in accordance with the commandment which prescribes annual confession, because of illness, according to what the missionary priest told me... This pueblo is very pleasant, with many plantings and a river that always has water, and this delicious for drinking. An irrigation ditch is taken from it. But the plague, or swarm of bedbugs was encountered, for there is a multitude of them in every part of the house. The following pueblo [Pojoaque] is a visita of this mission. [[Tamarón y Romeral, Pedro](#)]

Overview: Tesuque Pueblo

Tesuque, a Tewa-speaking pueblo, was inhabited as long ago as 1200 CE. Although Tesuque is small, it has fiercely protected its traditions, and was an important player in the Pueblo Revolt of 1680.

Traditional males are farmers, and traditional females produce pottery figurines. The Harvest Dance in November, and the Deer and Buffalo Dances in December are open to the public.

21 August 1968:

Quote: ...Then what I was going to tell you about was the time when my father, as I could remember, he used to tell us about in their days, when they were young when they go out to trade with the other Indians like the Comanches and all of that, how many days it took and how they had had hardships and all of that, well like he said they would go for about two months, it took them two months to go and come back....They had a pack of burros and a pack of horses that they used to take and then they would take their war from here, what they would take is pottery and pottery and a lot of these dried plums in, that they dried around here that they used to do in those days. They dried a lot of these plums and they used to dry them outside in the sun and then after it is dried then they used to sack them and that way this people over there, they liked it so much and then they said, during winter time they used to boil it and everything to eat it...

Q: They boiled the plums?

A:Yeah, and eat them, that is the only way that they had to preserve things in those days you know, sun dried because they have no refrigerators now like we have, you know to keep their food and that is way they used to do it and so they used to do that and even apples they used to dry them this time of the year, they used to gather them and they used to slice them and dry them in the same way.... And also peaches they do that and also apricots, they do that and then they used to take those things over there and those Indians, they liked them very much and on the other hand a lot of our mothers would grind alot of corn, blue corn, they would grind them on the metates they still used to hand grind it you know.... and they would sack them and they would take about two or three sacks of those you know and then they would trade with those Indians out there, even bread, that they baked in the oven, and what they used to do was, they used to make them real

crispy, that is what they said, they used to make them real crispy because that is the kind that those Indians like and they used to take them and when they get over there, they used to...they know that they are coming and they used to go in a bunch, see they would invite those San Ildefonso and Santa Clara so many would come here and join them and together they used to travel.

Q: In a bunch, the Comanches, and who else did they trade with now? Did they trade with the Navajo at all?

A: No, they never did trade with the Navajos. I think the Navajos were their enemies and...

Q: And the Apaches too?

A: Yeah, the Apaches too, and they were almost their enemies but I think those Comanches and those Utes...

Q: They traded with the Utes?

A: Yes, they traded with the Utes, yeah, with them too and then when they get over there, they know that they are coming and those people would get excited and they used to go in bunches and they would say, tewas are coming, tewas are coming, tewas they used to call them.... Tewas are coming and then you ought to see the kids, how they used to run, get excited and then there, they would welcome also, then pretty soon a lot of them would come around, boy, they would trade their wares, like they did a lot of beadwork you see and moccasins and beaded moccasins and them sometimes they would offer you just a plain buckskin you know and then shawls that they made their own and also chaps, and then some feathers, warbonnets and all those things.

That's how they used to trade and so much they that is the way that they used to trade and so they would price their things whatever they had and they would price them and that is how they trade, even trade, and then not only that but they used to go, maybe after they come back them bring a whole bunch of things like that and then at the same time, well they in certain months they used to go out and hunt buffalos and they used to use certain men, they were experts. ...And they used to use spears.... and I guess once in a while they would use bow and arrows and you know but usually they used spears, that is how they were driving on a horse and then they would spear the back of the buffalo on the side you know and they tried to get as close as they can you know, that way they hit them right in the right place.

...I guess they used to have war with these Navajos I guess, that they were the ones that used to come around like the raiders I guess, and we could see them and that is really true you know.... something like that and they used to go along in different towns like that you see and they even came around the Pueblo... the Pueblos.

Q: Did they every come around this Pueblo? The Navajos, they raided here at Tesuque?

A: Yeah, they did... and that is how, then when in those days the Indians always used to gather together and they went to war and that is how it happened and the last war that they had with the Navajos was in Jemez, and that was the last time they attacked us....

Q: And I would also like to know too, where your people came from in the beginning and so forth, I mean did they come down...

A: I think that they say that we came mostly from Puye...Puye people. You see maybe we are sort of divided among those people you see... so much of it has living here into little pueblo you know, groups I think that is why we came from there, otherwise we wouldn't know where else we would come because in those days people were so small, and then you know, you can imagine how small their houses were, those houses were small too, cause the rooms were small too...

--Mr. & Mrs. Manuel Vigil; interviewer M. Husband. [University of New Mexico, Department of History]

Images:



Tesuque Pueblo 1973

Links:

Indian Pueblo Cultural Center: Tesuque Pueblo -- <http://www.indianpueblo.org/19pueblos/tesuque.html>



3: Santa Cruz de la Cañada

1760

Quote: (1760) The villa of Santa Cruz de la Cañada is two leagues from san Juan to the east. ...The following missionary parish priests presented themselves here: Fray Juan Jose de Toledo of the pueblo of Santo Tomas de Abiquiu, 50 years old, who has served in those missions for a long time; and his mission is ten leagues north northwest of La Canada, upstream and on the other side of the river. And the mission parish priest of the pueblo of Santa Clara, which is two leagues from La Canada but is on the other side of the river. I desired to go there. They did not permit it because of the height of the river and the poor condition of the canoe. The genizaros of Abiquiu, Santa Clara, and Ojo Caliente were confirmed at La Canada. ... In the Abiquiu books I found a guide to confession and catechism in the Tewa and Spanish languages, upon which I admonished the fathers, bu they replied they did not agree with it and that it was useless. [[Tamarón y Romeral, Pedro](#)]

Overview: Santa Cruz de la Cañada

The Santa Cruz River valley was the site of over thirty prehistoric settlements, and at the time of Oñate's entrada, was still populated with Tewa-speaking Puebloans, as he noted by calling it "La Cañada de los Teguas." A few Hispanic settlers moved into the valley they called "La Cañada," but fled to Santa Fe during the Revolt of 1680.

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

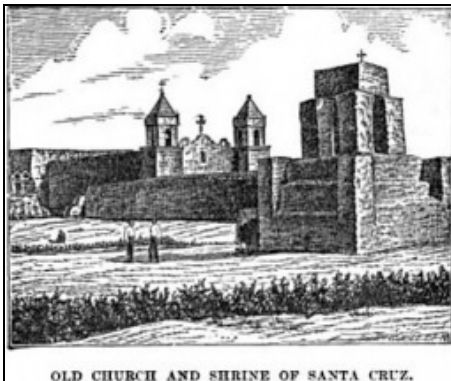
Vargas then resettled the valley with Spanish settlers, and designated a villa-- one of only three in colonial New Mexico-- La Villa Nueva de Santa Cruz de Españoles Mexicanos del Rey Nuestro Señor Don Carlos Segundo (The New Villa of Santa Cruz of Mexican Spaniards under the King Our Lord Carlos II).

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

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

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

Images:



Links:

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



4: Trampas

1760

Quote: (1760) Afterwards we reached the Truchas pass, which is already in the sierra. ...

At about eleven oclock in the morning, when we were enduring great heat, we encountered a beautiful little spring of spouting water, from which we drank. It was like snow water and very thin. A midday stop was made at the site of Trampas, where there are some settlers. License to build a church was left for them. this license

was also drawn up to provide that the church should be inside their walled tenement and that it should be thirty varas long including the transept. [Tamarón y Romeral, Pedro]

Overview: Las Trampas

First settled in 1751 by 12 Spanish families from Santa Fe, Las Trampas flourished despite Comanche and Apache raids. The village, a Spanish-American agricultural community, preserves significant elements of its 18th-century heritage in appearance and culture.

The San José de Gracia church dates from between 1760-1766, and was once used by Los Hermanos Penitentes, a flagellant order.



5: Picuris

1760

Quote: (1760) A Franciscan missionary resides in this Indian pueblo, the patron saint of which is San Lorenzo. And before reaching it, one crosses a valley they call Chimay, which is traversed by a river. These people came out to receive me. They have good irrigated lands.

... The two rivers of Santa Barbara and Picuris were crossed by bridges. they are very rapid and were carrying a great deal of water.

...The Indians in this pueblo do not confess except when they are dying, and even the interpreters are the same. Here I labored all I could with the interpreters so that they might inspire the others to contrition. As a result one interpreter and a few others confessed, and the father missionary was charged to carry this work forward. [Tamarón y Romeral, Pedro]

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.picurispuablo.net>

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

1760

Quote: The titular patron of this Indian pueblo is San Jerónimo. To reach it we traveled through pine forests and mountains until we descended to the spacious and beautiful valley they call the valley of Taos. In this valley we kept finding encampments of peaceful infidel Apache Indians, who have sought the protection of the Spaniards so that they may defend them from the Comanches. Then we came to a river called Trampas, which carries enough water. The midday halt was made at the large house of a wealthy Taos Indian, very civilized and well-to-do. The said house is well walled in, with arms and towers for defense. [Tamarón y Romeral, Pedro]

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. Our 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>



7: Taos

1748

This interchange illustrates the pervasive threat of Comanches, armed by the French, stealing New Mexicans' possessions, and reselling it to them at the trade fairs.

Quote: (27 February 1748) Sir Governor and Captain General --My Lord:

I report to your Lordship how this day and date seven Cumanches entered this Pueblo; among them the Captain Panfilo. They tell me they have come in quest of tobacco; that their village is composed of a hundred lodges, pitched on the Jicarilla river, where they are tanning (buffalo) hides, so as to come in and barter as soon as the snow shall decrease in the mountains. This is what they tell me. There is nothing else to report to your Lordship, whom our Lord Preserve for many years. Taos, Feb. 27, 1748.

I kiss the hand of Your Lordship.

Your humble servant.

Antonio Duran De Armijo.

Since the above was written one Cumanche of the seven who have come, has related to me in the house of Alonzito that 33 Frenchmen have come to their village and sold them plenty of muskets in exchange for mules; that as soon as this trade was made, the Frenchmen departed for their own country, and that only two remain in the village to come in with the Cumanches when they come hither to barter.

--*Letter from Fr. Antonio Duran de Armijo to Governor Joaquin Cadillos y Robal* [[Twitchell](#), [Ralph Emerson](#)]

Quote: (04 March 1748) Opinion of the Governor

Most Excellent Sir:--By the testimony subjoined, which is from the original letter containing it, which the sovereignty of your excellency will please to see, it appears that forty leagues distant, more or less, (according to some settlers) from the Pueblo of San Geronimo de Taos, there are pitched a hundred lodges of the hostile Gentiles, of the Cumanche nation; and that seven of these Indians arrived at the above mentioned Pueblo (Taos) with the news that 33 Frenchmen were, some days before, on the said Jicarilla river, where are the aforesaid one hundred lodges; which Frenchmen sold to the aforesaid Cumanches plenty of muskets in exchange for mules. And soon as this barter was effected, said Frenchmen departed for their own country, only two of them remaining in the village of the Cumanches to come in with them to trade in the Pueblo of Taos; as these hostile savages have done on other occasions.

And since it is to be feared that if these Frenchmen insinuate themselves into this Kingdom they may cause some uprising-- as was attempted by a Frenchman named Luis Maria, who with eight of his own nation entered this Kingdom in the former year of 1742, coming by the same route of the Jicarilla to the Pueblo of Taos and for it was shot in the public square in this Capitol town of Santa Fe, in virtue of sentence by the superior government of this New Spain; and in the said year, seven of these nine Frenchmen returned to their country by a different route from that by which they came here; and it is very natural that, remaining several months in this Kingdom, they should learn the 'lay of the land' and its circumstances. One of them, named Juan de Alari, has remained in this said town, is married and has children, comporting himself honorably as a man of substance.

..."Most Excellent Sir: By the zeal which assists me in the service of their Majesties (the King and Queen of Spain) and for the tranquility, peace and well being of the poor dwellers in this said Kingdom (let me say). Noting that it is wholly surrounded by various nations of hostile savages, who harrass it; and particularly how

numerous and warlike are the Cumanches, whose regular entrances to this Kingdom are by way of the Jicarilla river and that on these two occasions the French have likewise penetrated by the same route, this last time joining the Gentile Cumanches on the aforesaid Jicarilla river-- there is reason to fear some conspiracy. This would be irreparable, by the slight military forces that are in this said Kingdom for its defense. Particularly as the said Gentile Cumanches now find themselves with fire-arms, which the French have sold them, as hereinbefore set forth. I remind your Excellencies high comprehension that in the by-gone year, 1720, when Don Antonio Valverde was governor of this Kingdom he ordered, under superior mandate of his Lordship, the then viceroy of this New Spain, that a force of soldiers, settlers and Indians should go to reconnoitre where the French were located. But the French ambushed our said force and killed more than thirty of them, soldiers, settlers and Indians, besides wounding several who reached this said town. For which reason, and many others which I omit, that I may not weary your Excellency's attention, I deem it very fitting and necessary that your Excellency's greatness order the establishment of a garrison with the endowment of fifty mounted soldiers, including captain and subaltern officers at a point called the Jicarilla, distant from the said Pueblo of Taos twenty leagues. This location is very convenient, as to lands, water, pasturage and timber. Here were located, in times past, the Indians of the Jicarilla nation (a branch of the Apaches), who were numerous and had houses, palisade huts and other shelters. Thence the Gentile Cumanches despoiled them, killing most of them; the few that remained of said Jicarillas have sheltered and maintained themselves in peace nearby the Pueblos of Taos and Pecos, with their families. Said site of the Jicarilla is the pass (or defile); literally 'throat' (for shutting of the aforesaid populous nation of Cumanches-- and the French, if they tried to make any entrance to this said Kingdom.

...In view of which, your Excellency will please approve the action taken by me in said engagement, or give such orders as shall be in your Excellency's pleasure. This is how it has seemed to me; especially, as I have said, to represent to your Excellency its expediency. This is my duty, that the sovereign will of your Excellency may determine with your great equity, as shall seem best to you, which will be, as always, the best way.

"Villa de Santa Fe, New Mexico, March 4, 1748.

"DON JOAQUIN CODALLOS Y RABAL

--Letter from the Governor of New Mexico to the higher authorities in New Spain, explaining the precarious situation between the Taoseños, the Comanche, and the Jicarilla Apache. [Twitchell, Ralph Emerson]

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 gives 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>



8: Aviquiu

1754

Quote: (1754) The pueblo of Abiquiú was located at a place known as La Puente on a mesa on the south bank of the Chama, three miles southeast of the present town of Abiquiú. It was called Abechíu by the Indians, meaning the hooting of an owl. The Spanish town was founded prior to 1747. In the month of August of that year, it was attacked by the Yutas and the place was abandoned; a number of Spanish settlers were killed. It was re-settled not long afterward but the Indian attacks were so frequent that it was again abandoned. This archive shows that it was re-occupied in 1754. In the latter part of the eighteenth century the pueblo contained 851 inhabitants and in 1794 it was inhabited in part by Genizaros, mostly from Hopi, whom the Spaniards had bought. In 1808, Abiquiú had about 2,000, only 122 of which, however, were Indians, the others being Spaniards or of mixed blood. [Twitchell, Ralph Emerson]

Overview: Abiquiu

Today's village is built upon the prehistoric pueblo of Avéshu, abandoned in the 16th century for Santa Clara and Ohkay Owingue (San Juan). By 1744, the twenty families living in the area founded Santa Rosa de Lima de Abiquiú just south of the present village, but had to be abandoned within a few years due to Ute and Comanche raiding.

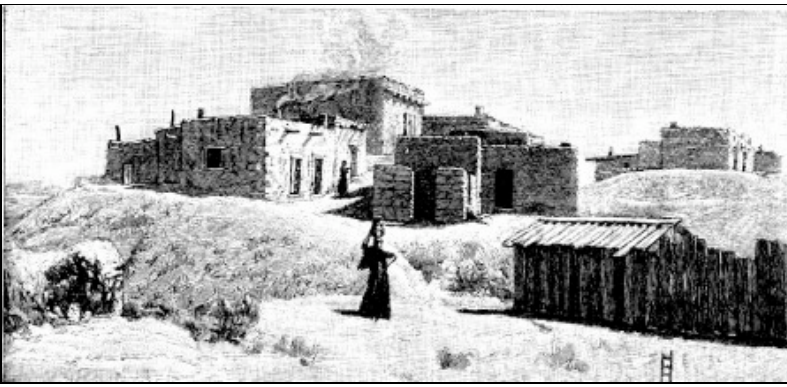
In an effort to resettle, Governor Tomás Vélez Capuchín awarded a land grant to thirty-four genízaro (Christianized Indians and mestizo) families, probably from around Santa Fe or Santa Cruz de la Cañada. He called it San Tomas de Abiquiú, but the residents continued to honor Santa Rose de Lima.

After Governor de Anza made peace with the Comanche, Abiquiú became one of the larger villages in New Mexico, and enjoyed a short heyday as the last bastion of civilization for travelers on the Old Spanish Trail to California.

Today, Abiquiu is probably most known for being home to artist Georgia O'Keeffe, who lived at nearby Ghost Ranch from 1949 until her death in 1986.

Quote: My only regret about dying is not being able to see this beautiful country anymore, unless the Indians are right and my spirit will walk here long after I am gone...
--Georgia O'Keeffe

Images:



Adobe houses in a village

Links:

Abiquiu Community Portal -- <http://www.digitalabiquiu.com>

Pueblo de Abiquiú ? A Genízaro Community -- http://www.newmexicohistory.org/filedetails_docs.php?fileID=507



About this Map

Map which Don Francisco Antonio Marín del Valle, Governor and Captain General of this kingdom of New Mexico, ordered drawn : 1758

Bernardo de Miera y Pacheco was perhaps the most prolific and important cartographer of New Spain. He is the only map maker who warrants an individual chapter in Wheat's monumental and comprehensive, six-volume [Mapping the Transpacific West](#). He was born in Burgos, Spain, 1713, emigrated to the Americas, and settled El Paso in 1743. He served in five military campaigns including the late 1740s attempt by Fra Juan Menchero to resettle the Navajo near Mount Taylor, west of Albuquerque. Miera's later maps bear a striking resemblance to Menchero's map prepared about that time.

In 1749, Miera prepared a map of the Rio Grande from El Paso to its confluence with the Rio Conchos. In 1754, Miera moved to Santa Fe, where Governor Marin del Valle commissioned him to prepare a new map of New Mexico requested by the viceroy in Mexico City. That map, dated 1758 became one of the most widely known from the Spanish colonial period. In 1756, Miera was appointed Alcalde Mayor of Galisteo and Pecos.

Atlas Citation: [Eidenbach, Peter]

Map Credits: National Park Service, Washington, D.C.

TIMELINE: LA TIERRA ADENTRO

1696

Don Pedro Rodriguez Cubero becomes governor after De Vargas' term expires.

1699

The Keres who had fled from the pueblos of Cieneguilla, Santo Domingo and Cochiti after the reconquest built a new pueblo on a stream called Cubero. This vast plain in that vicinity is also known as the Cubero Plain and was doubtless so named because of the visit of Cubero at this time; the pueblo was known as San Jose de la Laguna, later Laguna Pueblo.

1700-1701

Hopis from surrounding villages destroy Aguatuvi, a Christianized pueblo.

"In the last days or the year 1700, or in the beginning of 1701, the Moquis of the other pueblos fell upon the unsuspecting village at night. The men were mostly killed, stifled in their estufas, it is said; the women and children were dragged into captivity and the houses were burnt...since that time Ahua-Tuyba has belonged to the class of ruined historic pueblos." (Bandelier)

1703

De Vargas returns, Cubero flees.

1704

De Vargas dies of a sudden illness & is buried in Santa Fe parish church. Don Juan Paez Hurtado becomes interim governor.

1705 Don Francisco Cuervo y Valdez becomes governor, appointed by the viceroy Don Francisco Fernandez de la Cueva Enriquez, Duke of Albuquerque.

1706

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

Governor Cuervo founds San Francisco de Albuquerque with 30 families, resettles Santa Maria de Galisteo (formerly Santa Cruz de Galisteo) with 14 Tano families from Tesuque, moves some Tehua families to Pojoaque, resettles Villa de La Cañada with 29 families.

Cuervo is ordered to rename Albuquerque to San Felipe de Albuquerque in honor of King Felipe V.

1707

Cuervo is replaced as governor by Don José Chacon Medina Salazar y Villaseñor, Marqués de la Penula, until 1712.

Governor Chacon rebuilt the chapel at San Miguel, which had been sacked in the 1680 uprising

1712-1715

Governor Chacon is replaced by Don Juan Ignacio Flores Mogollon, who is later indicted of malfeasance while in office, but has by that point disappeared. War with the Navajos, discontent among the pueblos. The Utes & Taos at war.

1715

Captain Félix Martinez appointed by the viceroy to governor, puts Mogollon in jail for two years.

1716

Gov. Martinez brings war against the Moquis, writes on Inscription Rock (El Morro) August 26, 1716.

1717

Martinez unwillingly replaced by Captain Antonio Valverde y Cosio, must be compelled to leave for Mexico City.

1719

Governor Antonio Valverde y Cosio leads a fairly bloody campaign against the Comanches; explores Colorado as far as the Platte River, and explores Kansas. Learns of French/ Pawnee/ Jumano conflict with the Apaches. Ordered by the viceroy to establish a presidio in Cuartelejo (Cuartelejo) currently Beaver Creek, Scott County, KS to prevent the French from trading with Comanches.

1720

Pedro de Villasu explored Colorado and Nebraska.

1722

Don Juan Domingo de Bustamante sworn in as governor (acts until 1731). A convention of religious and secular leaders investigates causes of lack of settlements between Albuquerque - Chihuahua, and cites both poverty, and persistent attacks by local tribes; the report recommends starting a presidio at with Socorro 50 soldiers and 200 settlers.

1723

An investigation by the Viceroy reveals illegal trade in New Mexico with the French, in violation of the King's order prohibiting trade with French from Louisiana. Gov. Bustamante mandates trade with Plains tribes only in Taos or Pecos.

1727

French take Cuartelejo (in Kansas, see above).

1730

Bishop of Durango Benito Crespo makes a visita to New Mexico.

1731

Governor Bustamante is tried on charges of illegal trade (trading with the French) found guilty, and made to pay the costs of his trial. Charges brought by Padre José Antonio Guerrero against the governor that the the

Indians were forced to work without pay.

Fray Juan Miguel Menchero comes to New Mexico as visitador.

Gervasio Cruzat y Góngora succeeds Bustamante. He founds a mission among the Jicarilla and serves until 1736.

1736

Don Enrique de Olavide y Micheleña takes over as governor, serves until 1739.

1737

Bishop of Durango Martin de Elizacochea makes a visita and carves his name on Inscription Rock.

1739

Don Gaspar Domingo de Mendoza becomes governor and serves until 1743.

Some Frenchmen come from Louisiana and settle in a place called Cañada near Isleta; Louis Marie Colons shot for his crimes, Jean d'Alay becomes a barber in Santa Fe, and marries a New Mexican woman. Tomé founded by 30 settlers.

1742

After the Rebellion of 1680, Sandia having been burned by the Spaniards, the inhabitants fled to the Hopi country where they built the village of Payupki. In 1742, during the rule of Codallos y Rabal, these refugees were brought back by the frayles Deglado and Pino. Fray Juan Menchero, affirmed that had had been engaged for six years in missionary work with the Indians and had converted more than three hundred and fifty of them, all of whom he had brought from the Hopi province for the purpose of establishing a pueblo at the place called Sandia. When the new pueblo was established six years later, it was given the name of Nuestra Señora de Dolores de San Antonio de Sandia.

1743

Don Joaquin Codallos y Rabal becomes governor, serves until 1747, Colonel Francisco de la Rocha appointed but declines to serve, Rabal continues until 1749.

1746

Don José de Escandón explores and settles Rio Grande with seven detachments of soldiers, establishes towns.

Father Juan M. Menchero founds a short-lived settlement of 400- 500 Navajo, at Cebolleta (date is also listed as 1749).

"All went well for a brief time, but in the spring of 1750 there was trouble, which Lieutenant-Governor Bernardo Antonio de Bustamante, with the vice-custodio, Padre Manuel de San Juan Nepomuceno de Trigo, went to investigate. Then the real state of affairs became apparent. Padre Menchero had been liberal with his gifts, and still more so with promises of more; hence his success in bringing Navajós to Cebolleta. But they said they had not received half the gifts promised, and their present padres-- against whom they had no complaint-- were too poor to make any gifts at all." (Bancroft)

1747

Fr. Menchero travels New Mexico as visitador; on his tour he turns west from Jornada del Muerto, as far as the Gila, then north to Acoma. Don Bernardo Miera y Pacheco serves with Menchero. Thirty-three Frenchmen come to Rio de Jicarilla & sell firearms to the Comanches.

1749

Nuestra Señora de Santa Ana de Camargo (modern Camargo, Tamaulipas, west of McAllen, TX) founded at the confluence of Rio San Juan & Rio Grande.

Don Tomás Velez Cachupin takes over as governor, serves until 1754.

Miera y Pacheco maps area around El Paso, down to La Junta del Rios.

1751

Governor Cachupin battles against the Comanches, gets a commendation from the Viceroy.

1755

Villa of Laredo founded.

1757

Don Bernardo Miera y Pacheco would accompany Gov Marín on his official tour of inspection and, at the governor's expense, he would map the entire province. From late June until December 1, 1757, they were in

the field. By the end of April 1758, Miera's elaborate map was ready.

1759

Presidio built at Junta de los Rios (Texas).

1760

Governor Cachupin retires, mired in opposition by the Franciscans.

Don Francisco Antonio Marin del Valle succeeds him.

Bishop Tamarón of Durango makes a visita, and laments the state of affairs at the Pueblo missions, particularly that the priests could not speak the native languages and the Puebloans could not speak enough Spanish to understand the doctrinal teachings.

Del Valle succeeded late in the year by Don Manuel Portillo Urrisola who governed until 1762.

1762

Governor Urrisola replaced by Cachupin again.

Cachupin makes search for mines into the Gunnison area of Colorado.

1765

Manuel de Rivera explored along what is now the Old Spanish Trail as far north as Delta, Colorado.

1767

Captain Pedro Fermín de Mendinueta, knight of Santiago succeeds Cachupin as governor. He asks for a presidio in Taos, and establishes a presidio at Robledo, consisting of 30 soldiers from Santa Fe.

1768-1776

Father Francisco Tomás Garcés explored Arizona, California, and the areas surrounding the Gila and Colorado rivers, While exploring the western Grand Canyon, he met the Hopi people and the Havasupai people . From 1768 to 1776, Father Garces explored with Juan Bautista de Anza and alone with native guides.

1775

Juan Bautista de Anza and Francisco Tomás Garcés explored a route from the presidio of Tubac, Arizona, where de Anza was commander, overland to California. De Anza aalso founded the cities of Los Angeles, San Francisco, and San Jose.

1776 -1777

Fathers Silvestre Velez de Escalante and Francisco Domínguez along with 12 other men, form an expedition to attempt a route to Monterey from Santa Fe. They travel into Colorado, discover and name the Dolores River, north to Rangeley CO, then west into Utah, across the Wasatch Mountains through Spanish Fork Canyon, and to Utah Lake. That winter they traveled south as far as Cedar City before returning to Santa Fe, crossing the Colorado River en route. They were the first Europeans in what is now Utah.

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