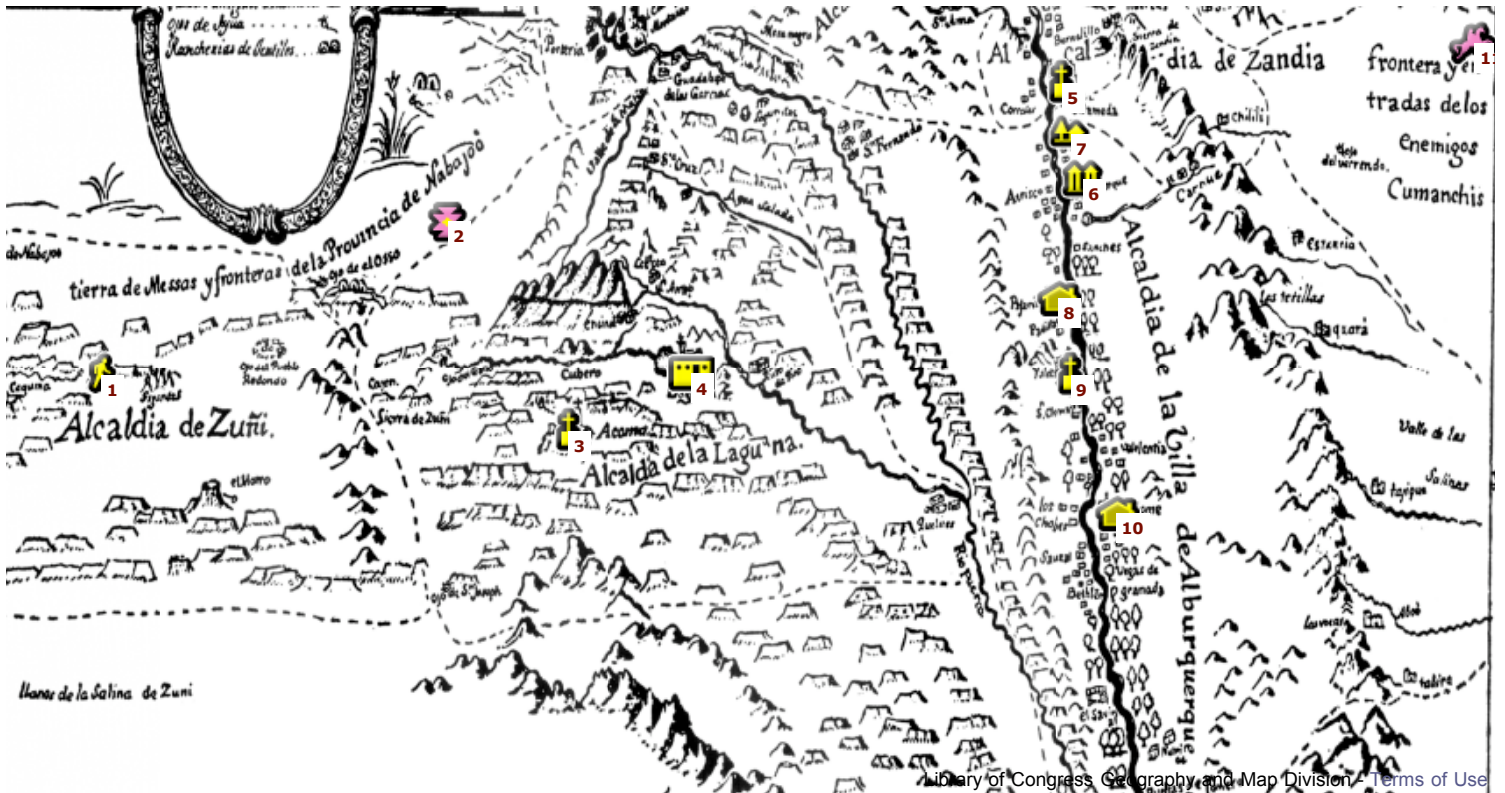


## Plano de la Provincia Interna de el Nuebo Mexico 1779



### 1: Fray Francisco Atanasio Dominguez

1776

The Franciscan order sent Francisco Dominguez to New Mexico in 1775 with the charge to survey and report on all the spiritual and financial condition of all New Mexico missions.

During his tour, he met the younger Fray Francisco Silvestre Vélez de Escalante, a mission priest at Zuñi. At the time, Fray Francisco Garcés crossed the desert to the Hopi pueblos, and sent a note to Zuñi, inspiring the two visiting priests to try their own route to the Pacific Coast. They struck out north, reaching Utah Lake before turning back to Santa Fe.

Although they failed to reach California, they did enlist the services of engineer and cartographer Don Bernardo Miera y Pacheco, who incorporated their discoveries into several maps. A few years later, Governor Anza directed Miera to compile a new, comprehensive map showing the internal administrative boundaries (alcaldias). This map became available in Spain about the same time that Dominguez' report became available, painting a new picture of this remote province.

### Images:



The signature of Fray Francisco Atanasio Dominguez

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#### Links:

**Francisco Atanasio Dominguez** -- <http://www.newmexicohistory.org/filedetails.php?fileID=491>



#### 2: Provincia de Nabajo

1766

*Although the Navajos that Menchero claimed to have converted did not stay Christian, some of them stayed in the area. Domínguez mentions other incidents, involving less peaceful Navajo encounters, particularly with the Hopi.*

*Quote:* North of the pueblo [of Laguna] is a place called Cebolleta, which is about 2 1/2 leagues from the pueblo. The Indians have many good farmlands there, which they irrigate from two streams which rise in the Sierra de Navjo. Many good crops of everything sown in them are gathered from all together, in accordance from what I have said. The Indians also have many small peach trees scattered in various directions. [Domínguez, Fray Francisco Atanasio]

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#### Overview: Navajos

The earliest arrival of the Navajo into the Four Corners region may have been around the year 1000. Over time, the Navajo and their Puebloan neighbors developed a symbiotic relationship: The Navajo traded goods resulting from their hunting and gathering economy for agricultural goods from the more sedentary Puebloan peoples. This symbiotic relationship resulted in the sharing of cultural traits.

The Navajo today reside on a 16-million-acre reservation-- the largest Indian reservation in the United States. The reservation surrounds the present Hopi Indian Reservation. A tribal President and a tribal council govern the Navajo Reservation. The reservation is broken up into administrative districts called chapters. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]

1976:

*Quote:* We hear about the sacred mountain-- the San Francisco Peaks (Dook' o' oosthliíd) -- being disrupted by the white people for some housing and developments. We, as Navajos, love our sacred mountains-- Blanca Peak (Sis Naajini) is in the east, Mount Taylor (Tsoodzilth) is in the south, the San Francisco Peaks (Dook' o' oosthliíd) are in the west and the La Plata Range (Dibé' Nitsaa) stands in the north. Then, we have Huerfano Mountain (Dzilth Na' odilthii) and the Gobernado Knob (Ch'óol'i'i); and we dwell within the big area bounded by those mountains. We do not want them harmed or destroyed. To us the mountains are sacred, and there are holy beings living in them. That is why we do not want them harmed. To become a part of these sacred mountains we have sacred mountain soil charms in our posesion, which we cherish. They are our guidance and our protection. All we ask is that the white people leave our sacred mountains alone. [Johnson, Broderick, , Editor]

1976:

*Quote:* My name is Ch'ahadiniini' Binali, I am 94 years old. The clan of my father was the Meadow People (Halstooi). He was Hopi; they just wandered into our tribe.

My grandfather on my mother's side, whose name was Mr. White, and a brother of his named Mr. Blind, along with their maternal granddaughter, came into our tribe. Not long after, other grandchildren were born. One of them was Mr. Slim, another was Little Yellowman. The youngest, who was my father, was born for the Meadow People clan; so I was born for it also. he was married into the Near the Water clan (To' ahani), and from that came the slim relationship of all relatives of the Hopi tribe who became Navajos. I have many relatives on my father's side at Fluted Rock. Anyhow, my real clan is the Towering House People (Kinyaa'áa nii), on my mother's side.

This clan came originally from White Shell (Changing) Woman. It was at the base of San Francisco Peaks that it came into being. Under that peak is where Changing Woman arrived from Gobernador Knob, a place which is in New Mexico. Before she came she had twin boys whom she brought along. She took them near San Francisco Peaks to some traditional hogans at that place. There they learned the Blessing Way chant.

Changing Woman then left toward the West where she was supposed to live with the Sun on an island in the middle of the ocean. When she arrived at San Francisco Peaks she had said to the twins, "My journey is come to an end, and I am going back to where I belong. My children, you have learned all of the Blessing Way chant from me." The two winds would be the air for the twins to help them go to her later. The process would mean the creation of their souls, and then they would become beings. [Johnson, Broderick, , Editor]

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#### Images:



Navajo woman poses on horseback at Shiprock.



### 3: San Esteban de Acoma

1776

*Quote:* Father Claramonte tells me that in the year 1768, when he was missionary of Laguna and was taking care of this Acoma mission because of Father Pino's death, the census of the Acoma Indians number 1,114. Only those whom we shall soon see now remain in the pueblo out of so large a number. The reason for this great decrease is that many have died since then, some from natural causes in epidemics or from other diseases, others at the hands of Apaches so insolent that if this pueblo were not by nature defensible, perhaps nothing would now remain of it. The present mission father also states that still others are wandering about and that some have fled to Moqui for fear of the famines and wars they have suffered in a few years. The following lists those here at present census:

135 families with 530 persons [Domínguez, Fray Francisco Atanasio]

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#### Overview: Acoma Pueblo

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

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

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

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

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

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

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## Images:



Approach to Acoma Pueblo from the south 1880-1890

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## Links:

**Acoma Sky City Website** -- <http://skycity.com>



## 4: Laguna Pueblo

1776

*Quote:* This mission has no [Spanish] settlement to administer, but the alcade mayor and his family live in the pueblo. Moreover, two families of poor people, so destitute that they keep themselves alive by serving the Indians, are hangers-on at the pueblo. For this reasons it is obvious that the obventions and first fruits collected from these families consist of the first fruits paid by the magistrate alone, which amounts to a fanega of all kinds of grain together, a little lamb, and a small calf. The others, nothing, because of their poverty. [Domínguez, Fray Francisco Atanasio]

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## Overview: Laguna Pueblo

Laguna (Western Keres: Kawaik) is a Native American tribe of the Pueblo people in west-central New Mexico, USA. The name, Laguna derives its name from the lake located near the pueblo. The Keresan name is "Kawaik." Today, it is the largest Keresan speaking tribe, but it does not have as long a history as some of the other pueblos, having been resettled by the Spanish after the Reconquest. Mission San José de Laguna was erected by the Spanish at the old pueblo (now Old Laguna), around 1699.

25 October 1967:

*Quote:* My home was in Paguarte, in the village of Paguarte, north of Laguna. It was originally one of the newer settlements from Old Laguna....My people, my ancestors moved over there from Laguna because Laguna land was getting a little smaller and they didn't all have places to farm so some of my ancestors moved over there and saw that Paguarte was a good place to locate. Originally they were just a few of them that went over there as commentator one time told me that there were seven men who went over there, one woman. They settled there in Paguarte and began clearing the place, what is now the valley field places. Paguarte was just one swampy land, it was drained by the stream from the west, pure mountain stream, somewhat irrigated this valley and vegetation grew beautifully there. And they thought this was a good place to establish their farming.

A: In about what year was that?

Probably around 1769, yeah, 1769. Well, these few settlers located there, they began clearing the swampy lands, it was swampy and vegetation grew luxuriantly there and they made fields. These very few stood and tilled the land just about this time the Navajo raids were on the rampage and they, it was dangerous to be there. So some of them came back to the Old Village of Laguna at nights and then some who were a little bit more daring stayed over. They had built, one of the old settlers had built a three-story building there which was owned by my grandfather on my mother's side. And to this building the settlers would all congregate at night.... they would stay there for protection for one another. The first floor then the second floor, but the third floor had a little ladder, a homemade ladder that creaked when they climbed it because it was made of wood and the little pieces that made the steps were grooved into two other side pieces and of course when they were worn they creaked as they climbed this place. At night they would draw this ladder up so no enemy could get to the top. There were windows, holes at probably had mica for window panes and in every direction. There was one to the east, one to the north, and one to the west, and one to the south. And they all stayed there at night, those who don't come back to the Old Village at Laguna and then they began their clearing of the land the next day and as they cleared the land they portioned out to themselves what they could clear and this was their own land then.

...And so the settlement began thus. And they stuck to the place and rightfully they might be called the owners of Paguarate, that is what they were called later on, they called them Gastistytze, that mean in the Laguna language that they owned the village that they were inhabitants of, that Gastistytze, of the place.... That means those people who own the village because they stood out those raids and they stayed there in times of danger...

Our name for the Deni [Dine] cause they were raiders, cause they stole, they called them Moshromai-- "the hungry people"... Well this was somewhere along the 1769's and those early settlers naturally claimed the land belonging to them. they had some disputes about the ownership of the land. Some of them said, those early settlers, that their land belonged to them and if any newcomers came, why they weren't welcome. They were jealous of the ones that were there before they told them that they wanted them to come back to Laguna see. All-- all live together you know in a community. But these early ones that went over there were workers and they persisted and they cleared the farms as I said and started planting corn and wheat.

One lady especially stuck to her homestead there, she is mentioned in the history as Rita....that is short for Margarita, Rita. Someone wanted to bring her back to Laguna, she said "no, I am going to stay here." and then even one morning she was milking a cow with a little Navajo boy that had been captured or left here, and was helping her with the farm work. They [the people from Laguna] tried to rope her and drag her back here. She persisted and finally the men who threatened her in this manner let her go and she stayed there. And to this day her ancestors are there.

--Mrs. Walter K. Marmon, Laguna. Interviewer Crawford Buell. [University of New Mexico, Department of History]

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## Images:



Laguna Pueblo, with carretas in foreground.



## 5: Nuestra Señora de los Dolores de Sandia

1776

*Quote:* (1776) The mission is new, founded for the Indians of the province of Moqui who were reduced by Father Menchero in the year 1746. It stands in the middle of the plain on the same site as the old mission which was destroyed in the general uprising of this kingdom [in 1680]...

The church at this mission is unusable, being in such a deplorable state that it truly saddens the soul to see the marks of the barbarities they say have been perpetrated here. Since it has been ruined, it has no roof, and only the walls remain to indicate what the temple was like....

On the inside and joined to the old walls there are some half walls of adobe which Father Menchero built with the intention of restoring the church to its former state. But he soon realized that it was useless and that everything was going to fall flat together. So it remained as it was....

There are two plots [of farmland], one to the south below the convent and the other to the north above the church...In addition to those plots, there is a small kitchen garden which lies to the west near the convent. In it there are some small apricot and peach trees and a goodly number of vinestocks, all of which Father Menchero planted, and in a hollow on a wasteland a few chick peas are sown, which usually yield about a fanega. The fruit of the little trees and grapevines is seldom harvested, because they freeze most years. The sowing, cultivations, and harvesting are in charge of the pueblo [Domínguez, Fray Francisco Atanasio]

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## Overview: Sandia Pueblo

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

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## Images:



Sandia Mountains, the Rio Grande near Bernalillo, foreground, ruins of Tur-jui-ai

## 6: Villa of San Felipe Neri de Albuquerque

1706-

*The Villa of Albuquerque didn't really live up to its name in the 18th century, as the settlers refused to cluster their houses protectively, around a central plaza and instead spread up and down the river, claiming the rich farmland. While this resulted in relative prosperity at times, it also left the settlers open to attack. Later Americans will note the frequency of Navajo raids on this settlement.*

*Quote: (1776) Some pages back it was said that it [the villa] stands on the plain near the meadows of the Río del Norte. The villa itself consists of twenty-four houses near the mission. The rest of what is called Albuquerque extends upstream to the north, and all of it is a settlement of ranchos on the meadows of the said river for the distance of a league from the church to the last one upstream. Some of their lands are good, some better, some mediocre. They are watered by the said river through very wide, deep irrigation ditches, so much so that there are little beam bridges to cross them. The crops taken from them at harvest time are many, good, and everything sown in them bears fruit.*

There are also little orchards with vinestocks and small apricot, peach, apple and pear trees. Delicious melons and watermelons are grown. Not all those who have grapes make wine, but some do. [[Domínguez, Fray Francisco Atanasio](#)]

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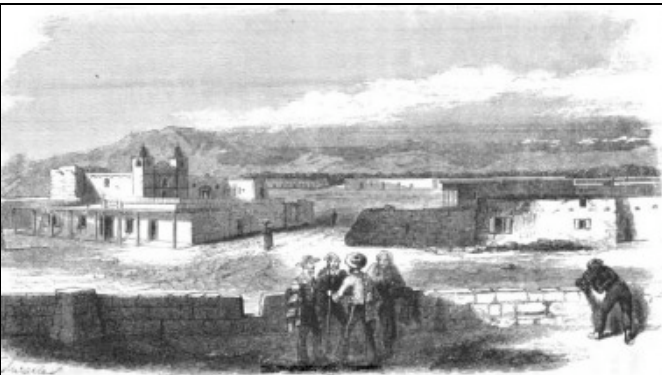
### Overview: Albuquerque

Albuquerque was founded as a villa in 1706 in a rich agricultural region of New Mexico. Its Old Town plaza was the original town center. Evidently, the decision to settle the "Bosque Grande of Doña Luisa" was made in 1698. A manuscript from February 1706 showed that Governor Cuervo y Valdéz authorized the actual settlement, which took place shortly thereafter. A church, dedicated to Saint Francis Xavier, was later rededicated to San Felipe, in honor of His Majesty the King.

The name was changed to Albuquerque after the United States militarily occupied New Mexico. [[Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management](#)]

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## Images:



Albuquerque in 1857, with a view of San Felipe de Neri Church, the plaza, and the Sandia Mountains in the background

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## Links:

**City of Albuquerque website** -- <http://cabq.gov>

**Albuquerque Convention and Visitors Bureau** -- <http://itsatrip.org>

**Office of the State Historian: 1706 - Founding of San Francisco de Alburquerque** -- [http://www.newmexicohistory.org/filedetails\\_docs.php?fileID=1466](http://www.newmexicohistory.org/filedetails_docs.php?fileID=1466)



### 7: Alameda

1776

*Domínguez mentions other privately run chapels throughout the middle Rio Grande region, which contrasts the wealth of these Rio Abajo settlers (in sheep) with the dire poverty of some of the northern settlements, whose short growing seasons (and raids by hostile Indians) preclude their being able to support even a single mission.*

*Quote:* (1776) ...Alameda is upstream [from Albuquerque] to the north. It is 2 long leagues from the mission, is a settlement of ranchos on the same plain formed by the river meadows, and the farms are like those of Albuquerque, on which they border....

There is a chapel of Our Lady of the Conception in this place. Don Juan González built it years ago with permission from the Ordinary, and later the Lord Bishop Tamarón ratified it for a son of the aforesaid, named Alejandro González Baz, who left this license to his son, Gaspar González, when he died....

An annual feast in honor of the Immaculate Conception is held in this chapel with the Anniversary afterwards. For this the father [at the mission] is given 40 pesos in sheep, which come from the ewes the said Gaspar González holds and keeps as a fun. The titular image of this chapel and everything in it belong exclusively to the heirs of the aforesaid Don Juan González because he, as the prime mover, gave most of it, and his relatives have given some small items. [[Domínguez, Fray Francisco Atanasio](#)]

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#### Overview: Alameda

Alameda was the name given by early Spanish settlers to a Tiwa pueblo on the west side of the Río Grande. The original mission church, dedicated to Santa Ana, was destroyed during the pueblo revolt.

The Alameda land grant, founded in 1710, was originally on the west side of the river. Later, the name was ascribed to its Spanish community on the east bank that was founded in Albuquerque's north valley. Alameda, today, is unincorporated.

Alameda is probably the same as the pueblo of Santa Catalina described by Hernán Gallegos, and Espejo's Los Guajolotes. [[Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management](#)]



### 8: Pajarito

1776

*Quote:* (1776) Pajarito is located 2 leagues north of the pueblo on the same plain and meadow along the road from Albuquerque to Isleta. It consists of ranchos with arable lands, mostly sandy like those at Atlixco of Albuquerque [Atrisco]. They are irrigated from the aforesaid river through deep irrigation ditches...taken from it, and they produce reasonable crops of everything. The owners of this Pajarito are mostly Spaniards with servants of low class, and all those here use the regional Spanish. [[Domínguez, Fray Francisco Atanasio](#)]

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#### Overview: Pajarito

Pajarito appears in documents from the seventeenth century. The earliest known reference is 1643 when the resident priest at Isleta acquired Pajarito as a small ranch. The origins of Pajarito are, indeed, nebulous. The land, about a league north of Isleta, was used for raising crops and herding. By the eighteenth century, the area would bear the name Puesto de San Isidro de Pajarito. In the nineteenth century more travelers began using the road along the west bank of the Río Grande which brought more visitors to the Atrisco Valley and Pajarito. [[Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management](#)]



### 9: San Agustín de Isleta

1776

*Quote:* (08 July 1776) The natives are Tiguas, like those of Sandia, whose native tongue they speak, both pueblos speaking in similar fashion to those of Picuris and Taos, all of whom use substantially the same language, although in a different manner and with distinctive pronunciation. This makes it appear that there are four distinct kinds of languages among them all, but this superficial appearance, easily penetrated by a careful mind, does not alter the fact that they are the same. Adults and children, men and women, use, speak, and understand Spanish, but in the same way as has been said of those *genízaros* of Santa Fe and Abiquiu, to whom I refer. With regard to their particular customs, I say that they are well inclined to Spanish customs, for many use mattresses on their beds, and there are many bedsteads. [Domínguez, Fray Francisco Atanasio]

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#### **Overview:** Isleta Pueblo

Originally established in the 14th century, the Tiwa-speaking pueblo was abandoned during the Pueblo Revolt of 1680. Some Isleta fled with the Spanish, and founded the Tiwa pueblo of Ysleta del Sur, near El Paso. Others relocated to Hopi. The pueblo was resettled, and has incorporated members from Hopi, Laguna, and Acoma. Internal friction caused the satellite settlement of Oraibi.

Most Isleta continue the agricultural traditions of the pueblo. The pueblo also operates a casino and resort with a golf course, and a recreational complex. Visitors enjoy the graceful architecture of St. Augustine Church, originally built in 1612. The Feast of St. Augustine is September 4.

*30 November 1968:*

*Quote:* Q: Are there stories that go around the pueblo about what happened, when Otermin and his men burned the town and stormed Isleta-

A: Well, they burned the church- but I think it was the Isletas themselves that burned the church.

Q: Yeah- why was that?

A: In contrary to what was being dealt out to them.

Q: You mean, because the Spanish were punishing them, they in turn burned the church.

A: The church is burned.... When men went to work on the walls, well, there is a space in between there where it had been burned and they went in and put in more adobes, making the church walls wider...

Q: The last time the church was rebuilt...

A: 1682, I believe.

Q: The one there now?

A: Rebuilt then, yeah it's there now.

Q: 1683- that would be just right- as far as-

A: The date is on the vega- see, the Indians were using the church as a corral to safeguard the horses, the horses were very valuable.

Q: Did the Isletas join the revolt?

A: No. They did come down from Taos to ask them-

Q: yes, this is the story I heard- that when the Taos and the San Juans came to Isleta to tell them about the idea of the revolt, the Isletas said no. That some of them packed up at that point and went to El Paso.

A: I don't think they went that far. I think they went to sholi- abU. There is another "rooms" about there-- about 15 miles east of Belen.

Q: The original documents say there were originally many pueblos in this area, I think about 12 or so, what is the name of this place?

A: abU-- that is the name of it, they call it - soli-iinn the maps. But we call it abU.

--RL, *Isleta. MES and WLL, interviewers.* [University of New Mexico, Department of History]

*31 July 1969:*

*Quote:* And I said, well how did the Lagunas come? Well, he said- When the Spaniards came in, and the priests came in, then the people had a fight out there, they were fighting each other. They did not want the Indian religion anymore, they just wanted the Christian way, and the old folks wanted to keep the Indian traditions. So then, they were really fighting-- those that had turned to Christianity were going to burn the fetishes and everything- for this leaders got all of their stuff and sneaked them out at night, just east of Mesita, there is a high place and they hid all of their fetishes there- at night.

They could not get along with the people any more so they decided they were just going to leave-- leave the village, and they came on out, they were followed to see if they were bringing any fetishes or anything, but they had already brought them out-- so they let them go, and on their way they picked them up, where they had hidden them-- they were going to go to Sandia, but it was too far to go so they went to Isleta.

When the leaders down there found out that the mother god was looking for a home-- No, they stayed on the west mesa up there, and some of them went down to ask if they could rest over, 'til they went on their way to Sandia. So, this guy went back again and told them that it was all right for them to come back in... So then, when they realized that the mother God was looking for a place to live, then they said: Well, why don't you settle here-- then they came in.

He said, you know where our house is, our old house, I said "yeah," well the old man who was leader of the



medicine men, used to have his things on the north house there, so they took all of the group over there and accepted them with ceremonies. That is how the Laguna came.

--RL, *Isleta*. On a group of Laguna moving to Isleta around 1880. MES and WLL, interviewers. [University of New Mexico, Department of History]

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#### Images:



Isleta Pueblo, the Rio Grande, and the Manzano Range



Isleta woman making pottery. ca 1890.



Harvest Dance at Isleta Pueblo: William Henry Cobb, ca 1880

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#### Links:

**Isleta Pueblo website** -- <http://isletapueblo.com>



#### 10: Thome

1776

1776

*In 1750, when the chapel was completed, some referred to the settlement as "Conception" or "Our Lady of the Conception situated on the post called 'of Tomé Domínguez.'" Within 20 years, Domínguez is calling the community Tomé, after the 17th century hacienda of Tomé Domínguez de Mendoza.*

*The 1750 census shows only 50 families in Tomé, and the village being administered by the priest at Isleta, so evidently the community was prospering. Within two years of this census, about 10 percent of the population was killed in Comanche attacks. [Domínguez, Fray Francisco Atanasio]*

*Quote: (1776) Below this place [Valencia] and also to the south is Tomé, which is about 10 leagues from the mission [in Albuquerque]...it is necessary to state that there is a chapel of Our Lady of the Conception in this Tome, which the settlers have built...*

*With the exception of what I specified [in the inventory and description of the chapel] as coming from the King, everything was provided by the settlers, who sometimes hold their Holy Week function in the chapel and always the annual feast of the titular patron, and the Christmas novena. For all this, alms are collected from these settlers, and they amount to seeds, chile, wool, sackcloth, and similar things. These are given to the father who comes to perform the aforesaid, who is usually not their own minister because he is extremely busy at the head mission. Here is the census: 135 families with 727 persons. [Domínguez, Fray Francisco Atanasio]*

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#### Overview: El Cerro Tomé

Tomé Hill, a natural landmark, served all travelers from prehistoric times into the historic period. A seventeenth-century road ran to the east of the hill. After the river changed its course in the early eighteenth century and the town was founded (in 1740), the main road shifted to go along the valley and by the plaza. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]



#### 11: Tierra de Cumanchi

1776

*Much of the eighteenth century in New Mexico was spent defending the eastern border from the terrifying raids of the Comanche, who were allied with the even more sinister French. Spanish support for establishing a presidio in Cuartelejo (southwestern Kansas) never came, and the French instead used it as a trading post for arming the Comanche. Miera himself served in three separate campaigns against the Comanche, under*

Governor Cachupin. [Kessell, John L.]

*Quote:* (1776) When they [the Comanche] are on their good behavior, or at peace, they enter Taos to trade. At this fair they sell buffalo hides, "white elkskins," horses, mules, buffalo meat, pagan Indians (of both sexes, children and adults) whom they capture from other nations. (In Father Claramonte's time Christians from other places were also ransomed. He astutely cultivated the Comanche captain, his great friend, in order to get them out of captivity, for otherwise they carry them off again.) They also sell good guns, pistols, powder, balls, tobacco, hatchets, and some vessels of yellow tin (some large, others small) shaped like the crown of the friars' hats, but the difference is that the top of the hat is the bottom of the vessel. These have a handle made of an iron hoop to carry them.

They acquire these articles, from the guns to the vessels, from the Jumanas Indians, who have direct communication and trade with the French, from whom they buy them.

The Comanches usually sell to our people at this rate: a buffalo hide for a belduque, or broad knife made entirely of iron which they call a trading knife here; "white elkskin" (it is the same [buffalo] hide, but softened like deerskin), the same; for a very poor bridle, two buffalo skins or a vessel like those mentioned; an Indian slave, according to the individual, because if it is an Indian girl from twelve to twenty years old, two good horses and some trifles in addition, such as a short cloak, a horse cloth, a red lapel are given; or a she-mule and a scarlet cover, or other things are given for her.

If the slave is male, he is worth less and the amount is arranged in the manner described. If they sell a she-mule, either a cover or a short cloak or a good horse is given; if they sell a horse, a poor bridle, but garnished with red rags, is given for it; if they sell a pistol, its price is a bridle; if both together, a horse is given for them. This is the usual, and a prudent judgement of how everything must go can be based on it. They are great traders, for as soon as they buy anything, they usually sell exactly what they bought; and usually they keep losing, the occasion when they gain being very rare, because our people ordinarily play infamous tricks on them. [Domínguez, Fray Francisco Atanasio]

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## 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]

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### Images:



Group of Comanche, including children



Comanche Lodges

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### Links:

**Comanche Nation website** -- <http://comanchenation.com>

**Doris Duke collection: Comanche oral histories** -- <http://digital.libraries.ou.edu/whc/duke/browse.asp?sid=8>



### About this Map

### Plano de la Provincia Interna de el Nuevo Mexico : 1779

As the United States of America broke from Britain, New Mexicans was oblivious to the fracas; they had their own problems. New Mexicans struggled with poverty, raids from surrounding tribes, and epidemic disease. The Spanish also had to cope with cultural isolation, and the barely passable distances to the administrative centers, both of the church and the government. By the time Miera made this map, a bishop had come to New Mexico for the last time until the territorial period.

This isolation drove New Mexico governor Juan Bautista de Anza, Father Francisco Garces, and Fathers Francisco Dominguez and Silvestre Escalante to establish routes to California. Miera accompanied the Domínguez-Escalante expedition, which traveled as far north as Provo before returning to New Mexico through the Hopi province.

## 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 Alburquerque.

1706

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

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

Cuervo is ordered to rename Alburquerque to San Felipe de Alburquerque 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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