Joseph Ramon de Urrutia: Primera parte del Mapa, que comprende la Frontera, de los Dominios del Rey, en la America Septentrional
1771

Nicolás Lafora & José Urrutia
1768

Nicolás Lafora was an engineer who accompanied the Marquis de Rubí on his expedition to assess security conditions on the northern frontier. José Urrutia, a draftsman and second lieutenant, made this map, which Lafora later revised for final inclusion with Rubí’s report. Urrutia also drew over 20 plans of presidios (see El Paso).

Urrutia went on to distinguish himself as an engineer in Mexico and Europe. Goya painted a portrait of him in his 50s, when he had reached the rank of Engineer-General of the Royal Army of Spain.
In addition to helping with cartographic duties, Urrutia sketched out several maps of the presidios. Reproduced here is his map of the El Paso Presidio.

Quote: MAP of the Presidio of Nuestra Señora del Pilar del Paso del Río del Norte, under the governmental jurisdiction of New Mexico and situated at 33° 6' north latitude and 261° 40' longitude measured from the meridian of Tenerife. KEY: A. Presidio or government buildings, where there are only the captain's quarters and a small guardhouse. B. Church and house of the missionary. NOTES. At a distance of one league north is the so-called Sierra de la Otra Banda, or Sierra de los Organos, at the foot of which runs the large Río del Norte and which is inhabited by the Apache Indians known by the names Natagés Carlanas, and Faraones. All the construction of both presidio and settlement is of earth [adobe]. Scale of 200 tosas [c. 400 meters].
--José de Urrutia, in the map cartouche [Kessell, John L.]

Quote: On the 19th we traveled five leagues north over rolling hills with several small ravines and gorges along the road and much mesquite but very little pasture. We arrived at the presidio of Nuestra Senora del Pilar del Paso del Rio del Norte, where there is a cavalry company composed of forty-six men, one sergeant, and three officers. The annual cost of the company is 20,265 pesos.

The map I drew shows the arrangement of what they call a presidio and part of the Guadalupe pueblo. Following the river to the east along its right bank one comes to the pueblos of San Lorenzo de real, San Antonio de Senecu, San Antonio de La Isleta, La Purisma Concepcion del Socorro, and the hacienda Los Tiburcios. These places constitute a continuous settlement seven leagues long. The inhabitants of Nuestra Senora de Guadalupe are Spaniards, mestizos, mulattoes, and Indians of the Tigua and Piro nations, and some genizaros. At San Lorenzo are the Sumas indians; at Senecu the Piros; at La Isleta the Tigua; at Socorro more Piros. In each one there are few civilized people. Those who live in Los Tiburcios hacienda belong to this class. The total is 5000 souls.

All this stretch of land is well cultivated, producing everything that is planted, particularly very good grapes which are in no way inferior to those of Spain. There are many European fruits which are produced in such abundance that they are allowed to rot on the trees. The inhabitants make passable wine and better brandy but at times they do not harvest enough maize for their support because the ground is devoted to vines and other crops.

The captain of the company is also the alcalde mayor, and the people are administered by five Franciscan friars who attend the five missions, each with a stipend of four hundred pesos annually, paid by your Majesty. These stipends could be saved by placing there one or two curates with assistants. This saving would be by no means small considering that the fertility of this country brings the missionary of Guadalupe alone an annual income of four hundred pesos.

When the first Spanish troops arrived here this country belonged to a peaceful nation which received them kindly. Because of this they were called Mansos. However at the time of the second conquest of this kingdom, they were almost extinct and several colonies from the interior were moved in to repopulate this fertile piece of land. The place is situated, according to my observations, in 33 degrees 6 minutes north latitude and in 261 degrees forty minutes longitude by the Tenerife meridian. [de Lafora, Nicolás]

Overview: El Paso

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

After fleeing the warring Puebloans, the Spanish built a settlement on the banks of the Rio Grande and waited
eleven years for reinforcements. About two years in, Governor Otermín tried to retake the Rio Arriba to no avail.

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

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

Quote: In the name of the most Christian king, Don Philip.... I take and seize tenancy and possession, real and actual, civil and natural, one two, three times... and all the times that by right I can and should....without limitations
--Juan de Oñate at El Paso, April 1598

Images:

Urrutia's 1776 map of El Paso

The Plaza and Church of El Paso

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

Links:
Office of State Historian: Wine Production in El Paso and the Grapevine Inventory of 1755 --
http://www.newmexicohistory.org/filedetails_docs.php?fileID=525

3: Los Bracitos

1771

Quote: On the 7th we traveled eight leagues ot the northwest over level ground like the preceding. Between the river which flowes a short distance away and the sierra of Los Organos there is a space of one league. In the sierra are several passes formed by rolling hills. The rest of the range is very high and rugged.

We stopped to camp on the bank of the river at Los Bracitos. Three leagues east of this place is Los Organos pass. From there the sierra sierra takes a northwesterly direction. To the east-northeast there is a valley which, turning again to the east, leads to the Soledad spring situated in the center of that valley at a distance of eight or nine leagues. Some Apache rancherias are permanently located there, as well as at San Agustin spring ten or twelve leagues to the north-northeast on the other side of some peaks. To the north is the San Nicolas range, fourteen to sixteen leagues distant. [de Lafora, Nicolás]

Overview: Brazitos

Long-time paraje; mail exchange point on the Camino Real; site of the first land grant in southern New Mexico; site of the Battle of Bracitos during the Mexican-American War. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]

Links:

4: Robledo

1598-1889

The final six new presidial sites which Rubi recommended were on or near the Rio Grande near El Paso....
Rubi specified that each presidio on the main line of defense should have a garrison of fifty officers and men. Santa Fe and San Antonio were beyond the line but too important to abandon. Her therefore recommended that a total of one hundred and sixty officers and men should be assigned to these places and their outposts at Robledo and Arroyo de Cibolo. [de Lafora, Nicolás]

Quote: On the 8th we traveled nine leagues in the same direction over land like the preceding but with woods of mesquite, huizache, etc., so thick that the vehicles had great difficulty in passing through. On our right we had the Dona Ana range; on our left, the river in a serpentine course. The widest turns are a league apart. This interval is composed of some hills which continue to rise toward the sierra. The Dona Ana range runs from south to north for about four leagues bearing to the east of El Ancon de Roblerito, where we camped on the river bank. To the north is the Roblero sierra, a small range of hills running to the northwest and terminating in some isolated flat-topped rocks. At the foot the river flows along for two leagues to the southwest. On the other side of the river is the Roblerito sierra, very high and rugged, running in the same direction for four leagues. Across the river are some very large pasture lands generally inhabited by Apaches. Their proximity and the shelter afforded the Indians by a labyrinth of hills, make this pass very dangerous. It is here that travelers are commonly attacked. [de Lafora, Nicolás]

Overview: Robledo

One of the enduring and popular parajes. Its importance stemmed from its easy access to water, forage, and wood, and its proximity to the Jornada del Muerto. The paraje of Robledillo or Robledo was not an exact point on the Río Grande. It was the wide valley, well supplied with forage and wood, adjacent to the dry, barren, Jornada del Muerto, and stretched along and away from the river.

Between 14 May and 21 May 1598 the Juan de Oñate expedition traveled about four leagues after passing the Organ mountains. The road was very primitive, and the train had to be divided. On the 21st they buried Pedro Robledo but did not refer to the burial site as Robledillo (Pacheco, Cárdenas y Torres 1871:XVI. 246-247). According to Marshall and Walt, the site was called "La Cruz de Robledo" after the burial place of Robledo (Marshall and Walt 1984:235). [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]

Links:
El Camino Real International Heritage Center: Jornada del Muerto -- http://www.caminoarealheritage.org/jornada/jornada.htm

5: San Diego Paraje

Overview: San Diego Paraje

The paraje and river crossing called San Diego was described as being between the parajes of Robledo on the south and Perillo on the north. For many, it marked the end of the difficult Jornada del Muerto. Fort Selden was built near the site of this historic paraje.

Links:
El Camino Real International Heritage Center: Jornada del Muerto -- http://www.caminoarealheritage.org/jornada/jornada.htm

6: Perillo

1771

Quote: (09 August 1771) On the 9th we traveled ten leagues north northwest over level ground with little undergrowth or pasture. There are many wild palms producing very good dates different in shape and taste from those of Spain. After traveling four leagues, we saw, two leagues west of the road, the San Diego sierra on the river's edge. Here a halt is usually made because at this point begins the Jornada del Muerto where there is seldom any water. Thus water is generally taken on here. After the mules have drunk, travelers set out on the road, starting in the evening to take advantage of the night's coolness. They travel two nights, one day and part of another without stopping in order to reach Fray Cristobal. The river is encountered again after thirty leagues. We passed San Diego on the left and set out for El Perillo. We camped on the edge of a ditch where there was a little rainwater. On our right and continuing north was the sierra of Los Organos. On the left El Perillo sierra, extending in the same direction and meeting the very high and rugged El Muerto. At the foot on the other side the river becomes very deep and narrow. Although it is possible for the animals to go down to drink, it is seldom done because of the round-about trip, the long steep descent, and the great danger from Apaches who always live in that vicinity and often pass by. [de Lafora, Nicolás]
7: The Lake of El Muerto

1771

Quote: (10 August 1771) On the 10th we traveled fourteen leagues to the north over ground like the preceding. At the end of six leagues is El Aleman, where there is usually some rainwater collected in several pools, but we found them dry. Eight leagues farther on is El Muerto lagoon. We camped there although it was dry. [de la Fora, Nicolás]

Overview: Laguna del Muerto

This seasonal water source was a consistent camp from at least 1692 and well into the nineteenth century. Even when dry, this was an important camp as a base for water runs to the nearby mountain spring of Ojo del Muerto. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]

Links:
El Camino Real International Heritage Center: Jornada del Muerto -- http://www.caminorealheritage.org/jornada/jornada.htm

8: Fray Cristóbal

Quote: (11 August 1779) On the 11th we traveled ten leagues northeast, the first five as far as the summit of San Cristóbal sierra. The sierra turns northwest and so does the road for four leagues. The road turns north for a league to Fray Cristóbal. We camped there on the bank of the river. For five leagues from the summit of the sierra the ground varies and is composed of hills and rocks.

The scarcity of water might be avoided by traveling along the opposite bank of the river, which is supposed to be accessible, even though it is winding, and withdraws as much as ten leagues from the road. Our road was selected because it is shorter and because it extends through the middle of the plain where Indians cannot attack travelers so easily. nevertheless, on the night of the 9th and the 10th they surrounded our horses at Perrillo, watching for an opportunity to steal them; but having been perceived by a soldier who was going the rounds, they changed their minds and retired. On the following day, hostile Indians attacked ten Sumas Indians who, contrary to orders, had gone ahead with some sheep we were taking for provisions. Some of them resisted, but others were driven toward El Perrillo sierra. When the news reached the camp the attackers were pursued and some of the prey recovered. They had been killing the sheep with lances and arrows whenever they found it necessary to abandon them.

At the same time other Indians came out of el Perrillo hills where they were in ambush and attempted to attack the cordon, expecting to find it off guard. Although this was indeed the case, and there were not enough men to defend it if it had been strongly attacked, a halt was made to await the Indians. this discouraged them, and contending themselves with skirmishing around outside the range of guns, they went off to join thirty or forty others who could be seen on horseback drawn up in a row on the ridge of the hills. All the rest of that day they paralleled us on our right. [de la Fora, Nicolás]

Overview: Fray Cristóbal

Named for a member of the Oñate entrada, the Paraje de Fray Cristóbal remained important throughout the period in which the Camino Real was in use. Oñate's men facetiously remarked that the outline of the ridge of the mountain near present Elephant Butte Reservoir looked like the profile of Fray Cristóbal, saying he was "feisimo" (politely, not very good looking). It was described as a general area rather than a particular point but can be defined by its proximity to both the Río Grande and the Jornada del Muerto. In the nineteenth century, Fray Cristóbal became Fra Cristobal, as a modern local spelling and pronunciation without a y in Fray and without an accent in Cristóbal. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]

Links:
El Camino Real International Heritage Center: Jornada del Muerto -- http://www.caminorealheritage.org/jornada/jornada.htm

9: San Pascual
1771

*Quote:* (12 August 1771) On the 12th we traveled twelve leagues northeast. At one league is the dangerous pass called El Contadero, extending three leagues over hills and hollows, forming a bad defile to the Senecu mesa. For this reason we reconnoitred before entering with the vehicles. Here we saw ruins of the Senecu pueblo, which was abandoned on the second entrance of the Spaniards into this kingdom. Two leagues farther, on the bank of the river, is San Pascual. The remaining six leagues lead us to the Apache woods where we camped near the river. These places are equally hilly. Along the road there is plenty of pasture.

To the left, on the other side of the river, is the very rugged and high central range called Los Ladrones, which joins the Mimbres Range. The chain continues as far as Sonora. To the right, in the distance, the sierra of Los Organos and several of its passes are visible. [de Lafora, Nicolás]

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**Overview:** San Antonio de Senecu

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**10: Pueblo of Alamillo**

1771

*Quote:* (13 August 1771) The remaining three leagues [past the Sierra de los Ladrones] are over level road with an occasional ravine and finally terminate at the ruins of Alamillo pueblo on the left bank of the river. We camped there. During the whole day we had the chain of Los Organos some distance away on our right. Between it and the river there are many rolling hills. [de Lafora, Nicolás]

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**11: San Gabriel de Las Nutrias**

1771

*Quote:* (14 August 1771) On the 14th we traveled fourteen leagues north with some deviations northeast, over hills with steep descents. The first four leagues brought us to the ruins of the Sevilleta pueblo, on the left bank of the river. Opposite is the junction of the Puerco river, whose waters always flow muddy and turbid and form its source in the Navajoo province. Four leagues farther on is the recently formed small settlement of Las Nutrias. Thirty families live there in huts made of skins. They have very few implements for cultivating the soil and fewer arms for their defense, notwithstanding that they are located in the midst of Apaches Gilemos, and Pharaones. About halfway along this road are the ruins of the houses of Felipe Romero. [de Lafora, Nicolás]

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**Overview:** Las Nutrias

The name Las Nutrias appears in the seventeenth century. It was later the center of an attempt to found a land grant community and remains attached to a modern community. [Long Distance Trails Group—Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]

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**12: Socorro**

1771

*Urrutia marks Socorro as farms or ranchos on his map, and although de Lafora describes the pueblo as ruined, he does not mention any other settlement.*

*Quote:* (13 August 1771) On the 13th we traveled thirteen leagues northeast following the course of the river. The first four leagues were over swampy ground with a great deal of coarse grass and reed up to the ruins of Luis Lopez' houses, which are to be seen on both banks. In front of those on this side there is a good stretch of road through a valley where the vueltas of Acumilla or Luis Lopez begin. These are several fairly high hills with many steep slopes. In some places the vehicles are very much in danger of going over the edge. These vueltas extend over a space of three leagues. Before leaving this stretch one sees on the opposite side of the river the ruins of Socorro pueblo, at the foot of the Socorro sierra, which runs at a high elevation in front of Los Ladrones sierra. [de Lafora, Nicolás]

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**Overview:** Socorro

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

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

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

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

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

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

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

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

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

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

Images:

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Images: San Miguel Mission, Socorro

Links:

13: Bethlehem

1771

Quote: (14 August 1771) From Las Nutrias to the pueblo of La Limpia Concepcion, called Tomé, and also Fuenclara, it is six leagues by good level road in the same direction. Opposite it, on the other side of the river,
is the pueblo of Bethlem with thirty-eight families of Genízaros and Spaniards. In both places all kinds of grain about, as well as sheep, and there is plenty of good pasture everywhere in the vicinity.

Five or six leagues from Alamillo, on the other side of the river, the sierra Los Ladrones begins, and a little farther on El Socorro, while on the right Los Organos continues. [de Lafora, Nicolás]

**Overview: Belén**

Belén was constructed on the west bank of the Río Grande. Colonial travelers saw it from their camps across the river while later users of the west bank road stopped within the town.

Given that most colonial traffic passed along the east bank of the Río Grande, the most used caravan paraje would have been opposite the town of Belén. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]

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**14: Alburquerque**

1771

**Quote:** (16 August 1771) On the 16th we traveled ten leagues to the north with some deviations one quarter northeast, over a plain extensively forested with poplar trees along the river's edge. Halfway along this road, on the other side, is La Isleta pueblo of Tiguas Indians administereed by a Franciscan friar. We halted at the town of Alburquerque, a settlement composed of seventy Spanish families. They have eighty militiamen, well mounted and armed, with their corresponding officers. They are administered by a curate who is a Franciscan friar. [de Lafora, Nicolás]

**Overview: Alburquerque**

Alburquerque 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 Alburquerque 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]

**Images:**

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

**Links:**

- **City of Albuquerque website** -- [http://cabq.gov](http://cabq.gov)
- **Albuquerque Convention and Visitors Bureau** -- [http://itsatrip.org](http://itsatrip.org)

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**15: Tierra de Los Cumanches**

1771
We were trained to tan hides and put up teepees and pack on the travois, to sew shoes - moccasins they called it. And the same way with girls.... The girls were taught to cook and they were taught to sew something and they did. So they have gone to school that way. There was always one man to teach them what they could do - how to be a warrior, how to kill a buffalo, how to be a horseman, and how to do this and that.

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 this man went running over there and he missed his buffalo. And he told those boys to "You watch very close." Now you just stand there and watch. We going run." And says, "Then you see how this toppling 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."

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

Images:

Comanche Lodges

Group of Comanche, including children

Links:
Comanche Nation website -- http://comanchenation.com
sid=8

Linea de Defensa Proyectada

1776

This defensive line along the 30th parallel, proposed by the Marquis de Rubí, and implemented by 1771,
indicated how New Mexico was seen by the powers in New Spain; as an outpost holding back hostilities from
the heartland, including the profitable silver mines in Santa Barbara, Durango, and Zacatecas.

Joseph Ramon de Urrutia: Primera parte del Mapa, que comprende la Frontera, de los Dominios del
Rey, en la America Septentrional : 1771

Joseph Ramon de Urrutia, born in Spain, volunteered for service in New Spain in 1764. He accompanied
Marqués de Rubí as cartographer on the Marqués' inspection tour of the Provincias Internas and its presidios on
the northern frontier, leaving Mexico City in 1866. Nicolás de Lafora joined the expedition in Durango, as Rubí’s
engineer, mapmaker, and diarist. Captain Lafora and Ensign Urrutia coauthored several maps which are
usually attributed to Lafora rather than Urrutia, due to his higher rank. Urrutia, himself, credited with some 22
plans of presidios and towns visited during 1766-1768, probably prepared most of the original maps.

Rubí recommended six new presidios, to protect travel and commerce, as well as the agricultural settlements
established by the Spanish. These defensive locations would be developed by the Americans, nearly 100 years
later.

Atlas Citation: [Eidenbach, Peter]
Map Credits: Library of Congress Geography and Map Division
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 doubtles 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 Quartelejo (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 Alburquerque - 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 Elizacocha 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)
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 Ríos.

1751

Governor Cachupin battles against the Comanchas, 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 Ríos (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 also 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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