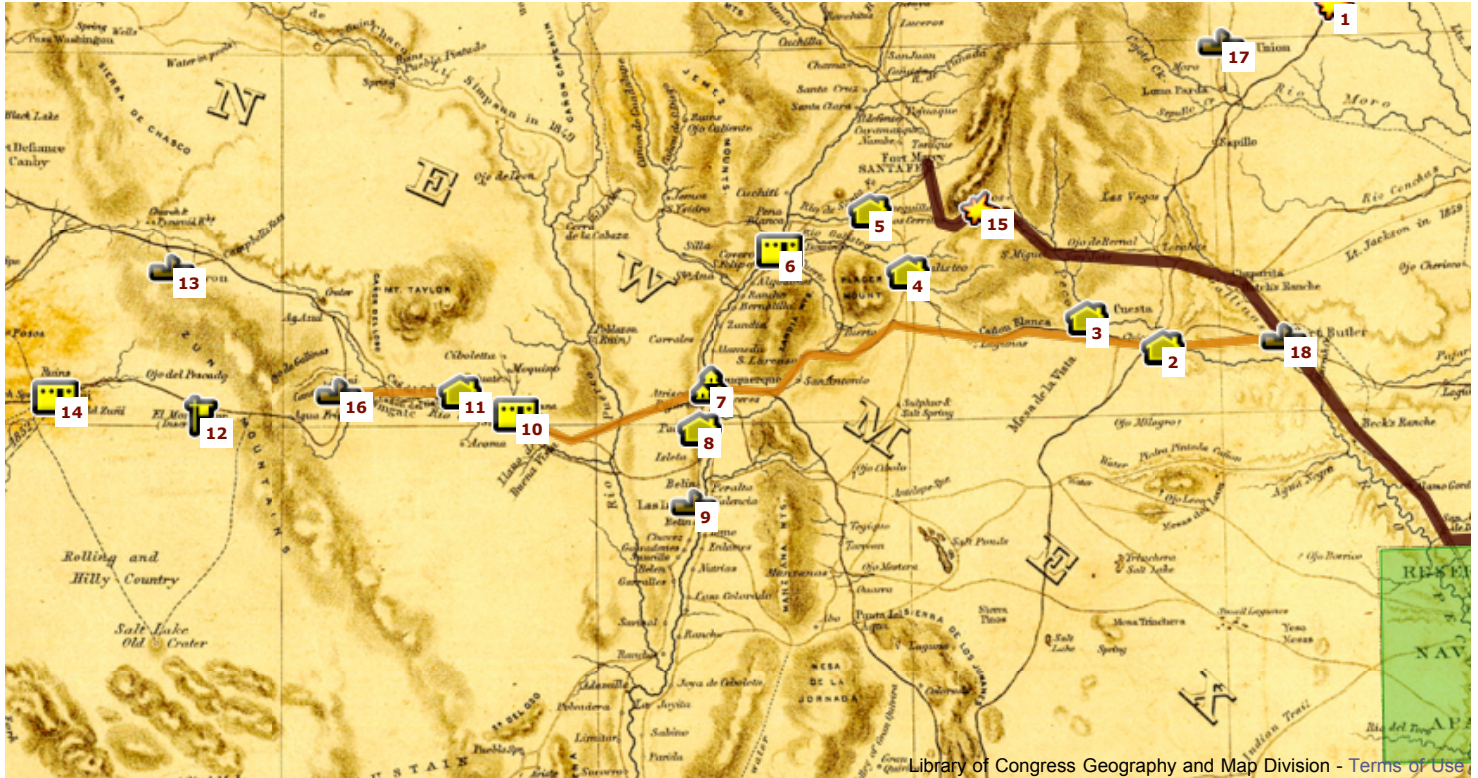


U.S. Topo Bureau: Old Territory and Military Department of New Mexico 1867



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1: WM (Wagon Mound)

1849-1867

Quote: A little to the left of the trail, after the valley is reached, rises the famous wagon mound where many a bloody battle has been fought between Indian tribes and by white men holding Indians at bay.

From here on to Fort Union there was no garrison, and the trail was wide and open and comparatively safe. [Parker, W. Thornton]

Quote: (10 April 1851) Soldiers posted in New Mexico spent much time passing around stories of grisly massacres by "the Indians" and feats of heroic derring do by intrepid frontiersmen. The tales of the White party massacre, involving as it did a "fraile, delicate, and very beautiful woman," was one that remained vivid in solders' minds for decades after the incident, often becoming embroidered and conflated with other battles. [Bennett, James A.]

Overview: Wagon Mound

Wagon Mound was a prominent landmark on the overland trail between Santa Fe and St. Louis. Travelers on what became known as the Cimarron cutoff often turned west here, skirting around the north side of the mesa and the Turkey (Gallinas) Mountains.

The place became notorious in 1849, when Jicarilla warriors, in a salvo of an escalating war, attacked the party of Santa Fe trader James White, who was moving his family to Independence. All the men were killed in the battle, and Ann White, her servant, and her child were captured and subsequently killed.

A year later, a combined force of Ute and Jicarilla warriors attacked a mail party and killed all ten people. These events convinced the United States to build a fort near this area, and Fort Union was constructed within the year.

Today a small village of around 400 lives here, and the travelers on the modern Interstate 25 still admire the mound as they whiz past.

2: Anton Chico

1853

Quote: (26 September 1853) Anton Chico contains about five hundred inhabitants. The principal part of the town stands upon the west bank of the river, upon the first rise of ground above the irrigated fields. The valley is well cultivated and productive. Behind the town rise bluffs of high table-lands. The houses, as is usual in New Mexico, are built of adobes, and are singularly festooned in front by strings of red peppers-- the much prized "chili colorado" -- intended less for ornament than use.

Our entrance was greeted by wolfish-looking dogs-- which, by-the-by, are celebrated for sagacity in guarding sheep-- and a large number of children; the latter dressed in loose cotton robes, generally torn from the feet to the very neck, and gracefully flowing behind. Having no other covering, they looked cool, if not comfortable.

Our object was to purchase corn, and obtain from the people information regarding the country westward. No old corn was to be had, but thousands of bushels of this year's growth were to be purchased at two dollars per fanega (a trifle more than two and a half bushels). As this would be apt to injure grass-fed mules, we thought best to confine them to husks.

Few of the people have traveled the road to Rio Abajo (Albuquerque), and we could gain little satisfaction upon that point. There are two traders residing here; one English, the other American. The alcalde civilly conducted us to the latter, Mr. Kitchen, who entertained us with great hospitality at his mansion. [Whipple, A.W]

Quote: (29 September 1853) On the following day, the Alcalde presented himself as early as possible, in company with the most distinguished citizens of Anton Chico, to give our whole party a solemn invitation to a fandango, to be held in the evening; and it is needless to say the invitation was joyfully accepted.

We all set to work directly to rummage up the most elegant ball costume that circumstances permitted; needles and thread were seen in brisk motion in all quarters, and chasms and openings in our well-worn garments, originating either in accident or in severe service on our long journey, disappeared as if by magic. An artificial black was, for the first time for many days, superinduced upon our chausure [shoes]; and the most gorgeous shirt collars and fronts were manufactured out of stiff drawing paper.

We were a comical-looking troop, nevertheless, when we set off in the evening to the festive scene, being summoned thereto by the church bells, which are obliged to accommodate themselves to the double duty of calling people to Divine Service and to the fandangos. Some of us, who wore a somewhat creased, but extremely fashionable, hunting coat on the upper part of our persons, terminated in leathern leggings and heavy boots. Others showed civilisation on their lower extremities, but a decided tendency towards savage life at the top. The majority boasted the paper linen I have mentioned, and there was even one pair of white kid gloves seen among us, though with considerable apertures at the seams, through which the sunburnt hands became visible.

The wearing of arms at the ball was expressly forbidden, but one did, nevertheless, occasionally see the brown end of a revolver, or the bright blade of a bowie-knife gleaming out. In this picturesque attire we betook ourselves to the building erected for public purposes next to the church, and having obtained at the doors some very bad refreshments for very good payment, we entered a long narrow hall, where we were welcomed by the Alcalde and a crowd of Mexicans in laced calcineros, and of Mexican fair ones in thick veils or light shawls; and the various nations were soon mingled together, and doing their utmost to understand and be understood. Their efforts were not particularly successful, but the tongues went merrily, the black-eyed señoritas made delicate cigaritos, which they lighted and offered to their visitors, the whiskey-punch went briskly round and the orchestra, consisting of two guitars and a violin, soon summoned us to the waltz.

The dancing began, the pairs moving at first in a serious and deliberate manner; but the stately magistrate, in his shirt sleeves, gave the musicians a sign that accelerated the movements of their fingers, and of the feet of the dancers on the dusty clay floor. The bright-eyed señoritas were indefatigable, the degenerate descendants of the Spaniards looked with evident complacency at their own nimble limbs, and the wildest excitement gleamed from the bearded visages of the Americans. There was not a single dance in which they did not take part, and in defiance of all rules of art and fashion; but setting to work with a will, they maintained their places in the most complicated operations.

The Mexicans regarded with a kind of compassion the awkward movements of our fellows, and the confusion they created in the figures; but the laughing fair ones did not seem at all distressed by them, but during every pause rolled up little cigaritos, began to smoke them, and then presented them, with an amiable smile, to their partners, who could only accept them with a "Thank you," and " Ah, if I did but know a little Spanish !" [Möllhausen, Baldwin]

Overview: Anton Chico

In 1822 Don Salvador Tapia and 16 other colonists built two fortified plazas, which became the villages of Upper Anton Chico and Lower Anton Chico. In the 1870s, Anton Chico was the seat of the one million acre Anton Chico Land Grant and a common stop for travelers coming into New Mexico from the plains.

The ruins of the fortifications, with their high rock walls and thick, heavily carved doors, are still visible. In 1880 Pat Garrett and Sallie Chisholm (daughter of Chisholm Trail founder) got married in Anton Chico's San Jose Church.

Links:

Office of State Historian: Anton Chico Land Grant --

http://www.newmexicohistory.org/filedetails_docs.php?fileID=22290



3: La Cuesta

1853

Quote: (29 September 1853) A cultivated valley, about a mile wide, was enclosed between bluffs five hundred feet in height. The town, with its plaza and church, rested at the foot of the opposite cliff, and the tortuous river, with a border of trees, wound through rich meadows and fields of ripe corn. A sketch was taken by the artist, while some of us descended, sliding down on foot, at every turn catching the rocks and bushes for support. ...

As we entered the valley a loud clamor was heard from the nearest rancheros, and we found that the villagers had taken us for a band of Comanches; for this solitary spot is seldom disturbed from without except by those unwelcome visitors.

When their apprehensions were quieted and they found us to be Americans, they displayed a singular mixture of rudeness and civility, for they saw we were few in number and unarmed. They insisted on our accompanying them to a ball in the village, but at the same time were heard talking to each other of the "Gringos," and joking regarding the outrages that had lately been committed by their friends upon Americans in Santa Fe....

At one of the ranchos was witnessed the operation of making syrup from cornstalks. The machinery was perfectly rude. A hollow log six feet long was placed on end to receive the broken stalks. Below was a grooved plank to lead the expressed fluid into a trough. Upon the stalks was placed a circular block of wood, and above a stick, upon which rested the trunk of a large pine tree, forming a lever for the press. The end of the tree nearest the tub was confined to a post by a pivot, and upon the other end were mounted the men and boys of the neighborhood, whose weight served as a living force to crush the stalks and separate the sap, which was afterwards boiled to the consistency of molasses. [Whipple, A.W.]

Overview: Villanueva

Villanueva, originally named La Cuesta, for the steeply-sloping hill cut by the Pecos River [a *cuesta* in Spanish], was renamed for a prominent local family in the late 1800s.

At Villanueva State Park, modern visitors can climb to the top of the *cuesta*, and visit some colonial Spanish ruins.

Images:



La Cuesta

Links:

Villanueva State Park -- <http://www.emnrd.state.nm.us/prd/Villanueva.htm>



4: Galisteo

1853

Whipple does not describe Galisteo, but does mention that he met Major Weightman (later an Indian agent, and appointed Territorial senator) and Judge Baird coming from Albuquerque to the county courthouse at San Miguel (del Vado).

Quote: The sun had not yet set when our troop crossed the river Galisteo, and approached the first houses of the town of the same name.

Lying on the slope of a gently rising ground, it is prettily situated, and makes, from a distance, an agreeable impression, which, however, vanishes as soon as you enter its dirty streets, showing signs everywhere of extreme poverty, and find yourself regarded by every one you meet with mistrustful glances.

Most of the male population, with their bearded faces and dirty blanket wrappers, looked like banditti; and there was an impudent and profligate expression on the faces of the women, who greeted us besides with looks of mocking defiance.

We determined to pass the evening at a small inn, which looked somewhat more inviting than the other buildings, and entered an apartment that served at the same time as sitting, sleeping, and reception room, where we were welcomed by the host and his family, and some American officers then on their way to Santa Fe. Blankets were spread directly before the brightly blazing fire, we all lay down around it, and a lively conversation began. ...

The time flew so quickly with our talk, that the inhabitants, male and female, of the hacienda, had to remind us of the lateness of the hour, and this they did by unrolling their mattresses upon the floor, and very composedly preparing themselves for their simple, but certainly not uncomfortable beds. We therefore took leave, wrapped ourselves in our blankets, and set out on our return to our tents. The wind had gone down-- a clear frost had covered the standing waters with a thin crust of ice-- the atmosphere was pure and transparent-- and the stars sparkled in the firmament like millions of diamonds. [Möllhausen, Baldwin]

Overview: Galisteo

After the reconquest, many of the Tano pueblos in the Galisteo basin were abandoned, and Governor de Vargas seized the remaining farms. In 1709, the Spanish government resettled the area of Galisteo with genizaros, or Christianized Indians. The genizaros continued raising crops and livestock, and trading with the comancheros, or buffalo hunters, of the Plains. Comanche attacks and smallpox devastated the area during the 18th century, but de Anza's treaty with the Comanches allowed settlers--mostly Hispanic farmers and ranchers-- to return to the area by the early 19th century. [Bureau of Land Management, New Mexico State Office]

Quote: I settled the old pueblo of Galisteo with one hundred and fifty Christian Indians of the Tano nation who were found dispersed since the year 1702 and living in other Pueblos. They are very happy in their pueblo entitled Santa Maria de Gracia de Galisteo, and it has been completely rebuilt and also the church and convento, but there is no minister, church bells, or ornaments.

--Governor Francisco de Cuerbo y Valdes, 1709 [Bureau of Land Management, New Mexico State Office]



5: Sienequilla

1853

Quote: At the foot of the Gold Mountains the river Galisteo trickled through deep ravines, so that we had to desist from the attempt to follow its course, and describing a wide arch round the mountains, turn into the valley near the Rio Grande. For several hours the road was a continual ascent; but we then reached the highest point, after which it declined pretty rapidly to a valley, where, at the foot of an extinct volcano, there were some houses and gardens that seemed to invite us to rest.

During the last few days we had been much in want of water, but now we suddenly found ourselves in a region where springs as clear as crystal gushed forth from black rocks, and the choice of a camping-place depended only on the greater or less abundance of grass for pasture.

The presence of the many veins of water, that fertilise the fields and gardens, is probably connected with the action that has taken place in a near group of conical hills, which are unquestionably extinct volcanoes. Their craters have long ceased to smoke, and their scars have been covered by a thick coat of grass; but the sharp edges of the streams of lava that have flowed down their sides are still distinguishable. [Möllhausen, Baldwin]

Quote: (03 October 1853) Then turning 75° west, we continued fifteen miles farther to Delago's rancho, called Los Cerritos, from the small rounded hills surrounding it. Near by are several springs boiling from the ground, and furnishing a perpetual supply of water. The basin in which they are situated proves, on examination, to be the crater of an extinct volcano.

Here the road forks, and the one to the left, which we desire to take, is said to be impassable from some temporary cause. The other [along the Santa Fe River Canyon to Peña Blanca as opposed to down La Bajada] is very rough and more circuitous, it being five leagues from it to Santo Domingo.... Excellent melons and grapes are found here, said to have been brought from Rio Abajo....

Occupying the oval-shaped crater of another volcano was a village, in the center of which were two lava cones sixty feet high, one of them surmounted with a stone tower, as a defense, we were told, against Comanches. The well-cultivated fields were surrounded by hedges, and watered by numerous springs. Adobe houses, strung, as usual, with chains of red peppers, were scattered among them, and gaily clad Mexican rancheros could be seen sunning themselves in front. We descended a rocky declivity, and entered Cienega, or Cieneguilla as it is sometimes called. Winding circuitously among the irrigated fields belonging to the ranchos, we then crossed a deep arroyo to the wagon trail, called by the villagers, as we thought improperly, "Camino Real." [Whipple, A.W]

Overview: La Cienega

As the closest paraje, or camping ground, to Santa Fe, the springs at La Cienega refreshed travelers on the next-to-last stop on a long, weary journey.

La Ciénega was a seventeenth-century pueblo that was resettled by Spaniards in the early eighteenth century. It has been inhabited nearly continuously since before the arrival of the Spanish.

It was also called El Guicú, San José del Guicú, and La Cañada del Guicú in the eighteenth century.

Modern visitors to La Cienega can visit El Rancho de las Golondrinas, a Spanish Colonial Living History Museum.

Links:

El Rancho de las Golondrinas -- <http://www.golondrinas.org/>

Vitor (La Cienega 1810) -- <http://atlas.nmhum.org/atlas.php?gmap=11&glat=35.5757&glng=-106.1100&gzoom=8&g=496>

El Rancho de Delgado (La Cienega 1846) -- <http://atlas.nmhum.org/atlas.php?gmap=18&glat=34.5246&glng=-107.4243&gzoom=8&g=734>

Sienuilla (La Cienega 1867) -- <http://atlas.nmhum.org/atlas.php?gmap=26&glat=35.5121&glng=-106.3806&gzoom=9&g=393>



6: San Domingo

1853

Quote: (03 October 1853) This pueblo bears a strong contrast to Mexican towns; exhibiting, at a distance, considerable architectural effect....As we entered, an Indian came forward and offered us the hospitalities of his house; supper and a bed; and showed us fields where he said our mules could graze under their protection. Such hospitality is not uncommon among them. We encamped, and received a visit of welcome from the governor and numbers of his people; and afterwards returned some of their calls; having to climb ladders to obtain access to our friends' houses. They received us with great civility, generally offering us tortillas and melons to eat. We then visited the estufa [kiva]. The building stands in an isolated spot, and in form cylindrical, with a flat roof. Mounting to the top by means of a ladder, we then descended through a hole to a circular room some 30 feet in diameter. A fire-place with expiring embers, a candlestick, and something like a censer, were the principal contents. It is used as a council chamber, and for dancing; and here are performed all the mystical rites of their religion. To the simplicity of the estufa, the church offered a strong contrast. The massive doors were emblazoned with armorial bearings. The vigas of the roof were carved and gaudily painted. Above and around the altar were images of saints-- some of fair proportions, others of Lilliputian dimensions, but in very good preservation. [Whipple, A.W]

Quote: Our first inquiry, of course, was for the Alcalde of the town; and the reply, given with a somewhat offended air, was, that there was certainly a Gobernador, but no Alcalde, at Saint Domingo. But Lieutenant Whipple found means to make amends for the wound unintentionally given to the vanity of the good folks, by requesting the honour of the Gobernador Jose Antonio Herrera's company to supper in his tent.

A complaisant Indian immediately undertook to be the bearer of the invitation, and soon reappeared with the Gobernador himself, a stately-looking Indian, followed by a suite whom he treated, very loftily, as his subjects. He received a warm welcome, and the camp was soon in a considerable bustle, our visitors inspecting every thing with the most lively curiosity, but, unlike most Indians, refraining from the smallest freedom, or attempt to appropriate what belonged to others.

They were handsome, well-formed men, who, notwithstanding the decided Indian cast of their features, were rather prepossessing in appearance. Both men and women wore their hair long, except that it was cut off over the eyebrows; and the men had it twined with red ribbon, and twisted into a short thick knot at the top of the head.

Their dress was very various; some wore light brown leather hunting shirts, abundantly decorated with fringes and embroidery, and made to match well with the nether garments, reaching to the knee, and, according to the Mexican fashion, gay with white and yellow buttons. Others had only a striped blanket flung around them, or a cotton shirt, and nothing else. The women had dark-coloured petticoats, reaching from the hips to the feet, and the upper part of the figure covered with a sort of veil thrown in a picturesque manner round the shoulders, or hips; and both sexes wore mocassins, mostly elegantly worked....

At sunset Herrera himself took his leave; and since our stay at Saint Domingo was to be limited to the one night, we proposed to visit the Indians the same evening in their own houses, in order to make what use we could of the time, to learn as much as possible of this interesting people.

We ascended, therefore, the first ladder that we came to, and found ourselves in a clean little court surrounded by a parapet; and we then entered, without ceremony, an open door, through which we could see the light of a fire. When the occupants, a young man and two girls, became aware of our presence, the former took several blankets out of a corner, spread them on the floor, and invited us in the most friendly manner to be seated.

The two girls, who were busy cooking, immediately presented each of us with a warm tortilla, and placed before us a dish with another kind of baked cake, looking uncommonly like a large wasp's nest, inviting us by very intelligible signs to eat.

The apartment in which we found ourselves was very small but clean, even in its darkest corners, and had an air of comfort from the piled up store of furs and blankets. The smooth walls were covered with articles of clothing, household utensils, and weapons, which were arranged with much attention to order.

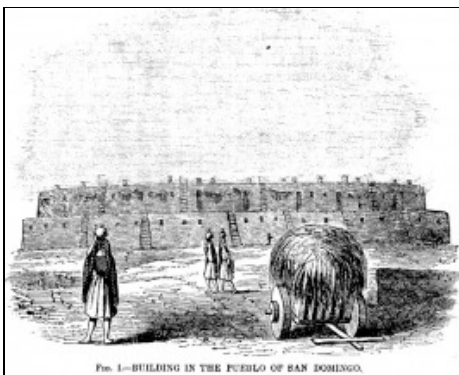
After we had, to the great satisfaction of the good-natured host, not only done ample justice to the viands set before us, but put the remainder into our pockets, as well as satisfied our curiosity by a minute examination of all the objects lying or hanging round, we bade " Good night" to our Indian friends, and continued our exploring expedition along the roofs of the lower stories.

We entered many dwellings, found everywhere the same domestic arrangements, and were received with the same obliging hospitality ; and at a late hour we returned to our temporary homes on the green meadow. [Möllhausen, Baldwin]

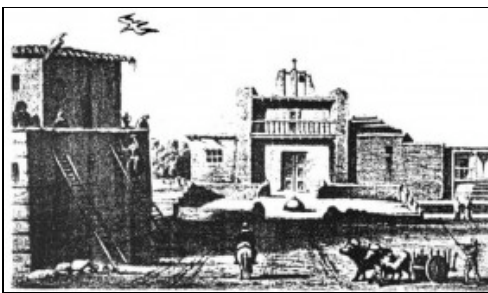
Overview: Santo Domingo Pueblo

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

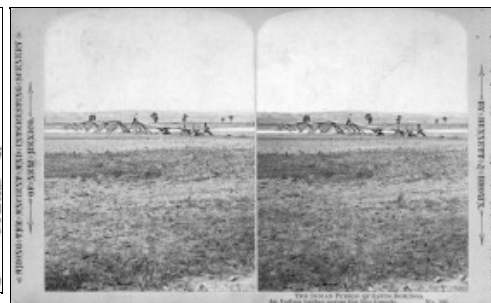
Images:



Santo Domingo Pueblo, 1848



Santo Domingo Pueblo, 1848



Bridge across the Rio Grande at Santo Domingo Pueblo



7: Albuquerque

1853

Quote: At last, then, the Expedition found itself at the much- talked-of Albuquerque on the Rio Grande, and we had during the journey formed so many anticipations connected with this western city, and promised ourselves so much pleasure from our stay in it, that we could think of little else on our first arrival than recreation, and the gratification of our curiosity. To the inhabitants of Albuquerque our visit, and still more the purpose that had brought us there, seemed to be extremely agreeable ; they gave us a most friendly reception, and if the attentions shown us did proceed in many cases from some other motive than pure philanthropy, that consideration did not trouble us much. We made the most of our opportunities in the enjoyment of the present moment, so that we might be able, after the lapse of some weeks, to carry away with us at least a store of agreeable recollections....

We obtained on the very first day, through the obliging communicativeness of these officers, a considerable acquaintance with the town, -- its advantages and defects, its inhabitants of both sexes, the names of the streets, which certainly were not very numerous, as well as of the still fewer persons of distinction, and above all, of every handsome señorita. Also, we were indebted to these gentlemen for the interesting intelligence of where the best wine was to be had, and where we might resort to of an evening to recruit ourselves, after the toils of the writing and drawing table, with the pleasanter exercise of the fandango....

To our other employments was added that of packing all these things well and securely, so that they could be sent from Albuquerque by a trading caravan to the United States; and this was done partly to relieve ourselves of any unnecessary luggage, but also to place in safety valuable articles and papers, the loss of which would be irreparable, as we could not foresee what risks might attend our subsequent journey, and whether we might succeed in reaching the coast of the Pacific with more than our bare lives. I was chiefly anxious about the careful packing of my rich collection of reptiles, and I employed the remainder of my time in making duplicates of my sketches, so as, in case of disaster, to avoid a total loss. Dr. Abadie, surgeon of the garrison of Albuquerque, had in the kindest manner assigned to me a room in his Mexican house, where I could sit at my drawing the whole day, liable to no other interruption than the occasional very agreeable one of a visit from Mrs. Abadie, a most amiable American lady, and her three rosy cheeked boys, for whom I had sometimes to explain my drawings, or make a new one. These things, of course, only made my stay under their hospitable roof so much the more agreeable, and I never felt this more than when in the evening I had to leave their charming domestic circle, to return to the rude life of the camp.

The engineers had also taken small rooms for their work in the town, where they passed the day, and our camp was only a few hundred yards distant from the town, so that we could easily return to it for our meals, and then go back to our work; but it was not entirely depopulated during the day, for Lieutenant Whipple was usually to be found there with his secretary, busied with accounts, correspondence, and requisitions ; and Lieutenant Stanley was frequently engaged there breaking in new mules that he had bought, and adding them to the herd, for our further journey was to be made with a considerable increase of strength. Smiths and cartwrights too were heard hammering away at damaged waggons and the hoofs of mules, and a few sentinels were in the camp to keep watch over articles lying about.

The evenings were passed by most of our party in the houses of public entertainment, or in the hospitable abodes of the officers ; and when the church bell summoned us to the fandango, most of the party might be seen streaming towards the spacious hall where smiling and dance-loving Mexican fair ones were awaiting us. Thus every hour was occupied either with work or play; days and weeks flew by, and every one began to feel himself quite at home ; but I believe, nevertheless, there was not a single member of the Expedition who was not quite willing that this kind of life should come to an end. [Möllhausen, Baldwin]

Quote: Albuquerque lies about five hundred yards from the Rio Grande, and has a rather ruinous aspect; the only building at all conspicuous is the church, which, with its two towers, might lead to the expectation of a more important settlement. Church, houses, barracks, and the stables of the garrison are all built of the same material, namely adobes, or bricks dried in the air in the usual Mexican fashion. They are made of the earth of the valley, mixed with straw and small stones to give them greater firmness.

Both inner and outer walls are from two to three feet thick, and, except the doors, very sparingly provided with openings for light and air. These habitations are all built on the flat ground, or at most only slightly raised on a bed of clay, and the interior is as rudely simple as possible, though not altogether without convenience; and among the more opulent inhabitants apartments may be seen, to which by means of whitewash a neat and pleasing appearance has been given. Boarded floors are an unknown luxury, and both rich and poor content themselves with hard stamped clay, which only the wealthy cover with straw mats and carpets.

Albuquerque has increased both in importance and extent, since it has boasted a military garrison; but it is still by no means on a level with Santa Fe or El Paso, which have been for a long time the chief commercial places of these regions. It is a kind of offshoot from Santa Fe, and the number of its inhabitants does not now exceed 700 or 800, most of whom are engaged in trade or cattle breeding, though there are among them many most worthless fellows; gamblers, who are always on the watch to relieve the soldiers of their pay, as soon as they get it; and robbers who not only never miss an opportunity of making off with a horse or a mule, but have not the least objection to commit a murder, to secure their booty.

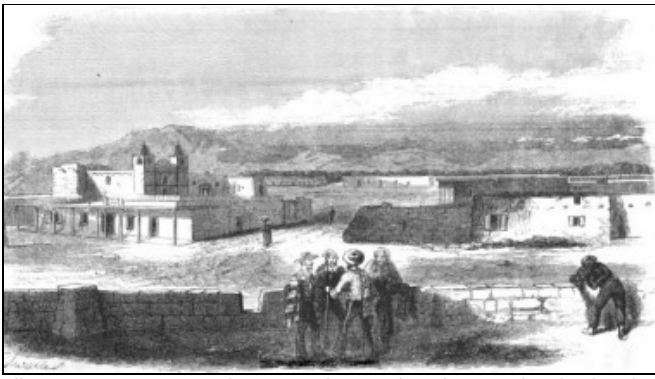
These villains are a dreadful plague to the peaceable part of the population ; but since the military garrison has been established here, the town is no longer so much troubled by the attacks of wandering troops of the Apache and Navahoe Indians, though hordes of them do still roam about in the neighbourhood, and lie in wait to steal cattle or make prisoners. It is by no means an uncommon case for a horde of these savages to be under the guidance of a Mexican rascal, who takes his share of the plunder. [Möllhausen, Baldwin]

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]

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>

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



8: Padillo

1853

Quote: (09 November 1853) On the 9th of November, at a very early hour, our little caravan was again in motion, and proceeding along a level tract in the valley of the Rio Grande. A few scattered settlements and farms lying near each other gave a little variety and animation to an otherwise rather desolate landscape. The autumn with its destructive night frosts had passed over the meadows, and left the vegetation of a colour scarcely to be distinguished from that of the down-like sand hills, which formed a sort of transition from the valley to the highland. Trees and shrubs were only to be seen in the gardens, where diligent hands had planted them; but dark streaks on the sides of the mountains, which rose in all directions, indicated the cedar woods that furnish the settlers with building materials and fuel.

This not very attractive prospect was somewhat improved by a sky as clear as it almost always is in Mexico; but the weather was very cool, and the slanting beams of the sun afforded but little warmth.

We were all mounted on very good mules, and Dr. Kennerly and I thought we would make a little circuit on our own account; but we were soon obliged to give it up. In the valley we had had to contend with canals and ditches; but the heights were covered by a deep loose sand, that obstructed the progress of our animals, and compelled us to return to our companions on the road.

Here we got on pretty well, and passed what were called, the towns of Arisco, Pajarito, and Padillas, though they had certainly had no claim to be considered more than villages, meeting on our way persons of various ages, sex, and race, often strikingly contrasted in appearance.

Now came prancing by on a fine horse, a showy-looking Mexican, in embroidered jacket, thickly studded with ornamental buttons, and wide, laced trowsers, taking care that his spurs and chains should clatter imposingly as he raised his hat in a stately style and gave us a Buenos dies.

Then followed a quiet Pueblo Indian, trotting along on a modest little ass, and holding up his feet as he rode, that his toes might not come into unpleasant contact with stones, or the irregular surface of the road.

Faces of the feminine sex peeped curiously at us as we passed from the gardens of the farms; but neither age, nor youth, beauty, nor ugliness, could be discerned through the mask of chalk or the blood of cattle, with which they had seen fit to bedaub themselves. [Möllhausen, Baldwin]

Overview: Los Padillas

The history of Spanish settlement at Los Padillas extends back to the seventeenth century. Its use as a paraje was increased in the nineteenth century when more travelers began using the road along the west bank of the Río Grande. The foremost landowners during this time were the Chavez family, who offered hospitality to many travelers. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]



9: Camp Las Lunas

1852, 1859-1860, 1862

The old village of Las Lunas was a handy place to station a Dragoon post prior to the Civil War. Also known as the Post of Los Lunas, it was abandoned and reoccupied several times.

Having completed a series of observations at Isleta, we proceeded seven miles down the right bank of the river to Las Lunas, a military station commanded by Capt. Ewell, of the dragoons. That officer had a thorough knowledge of the country in this vicinity, and was kind enough to accompany us upon an excursion to look at the route esteemed favorable for crossing over into the valley of Rio Puerco. It was decided to adopt this course for the survey. [Whipple, A.W]

Overview: Las Lunas

Los Lunas/Los Lentes was the site of a pueblo and of early land grants. It became a political and economic center under the tutelage of the powerful Luna family.

The roots of the town of Los Lunas are in the San Clemente grant of 1716, which came to be owned by the Luna family in the middle of the eighteenth century. Los Lunas also came to include Los Lentes, immediately to the north, originally a Tiwa pueblo. [Long Distance Trails Group--Santa Fe, National Park Service, New Mexico State Office, Bureau of Land Management]

01 July 1970:

Quote: Q: Back a ways [the interview was done while driving] we were in Los Lunas...but back a little ways there is a little settlement of Tomai, the Catholic Church and the Mexican settlement there, there used to be in the early days, an Indian settlement there...do you know anything about that?

A: Yeah, a little bit down, above, down around Los Lentes they call that...it used to second Isleta population there...the second largest Indian village...

Q: Next to Isleta?

A: Yeah, Next to Isleta...between Isleta and Los Lunas...

Q: That is the little settlement of Tomai now...

A: Lots of Indians now...and that is how the land there, Los Lentes, have been occupied by the Spanish there...and of course they used to marry Indian and became Spanish...and the land would stay with them and that would be part of Isleta...of course they were still a family...

Q: They probably call themselves Mexicans today...and the Tomai area...

A: Yeah...

Q: I don't know whether these people connect themselves with the early Isleta people or not...or if they were of Spanish descent...

A: They came as Spanish, and then they came and settled here and married Indian and they stayed on and they got allotment or grant or whatever the Spanish call them so much maybe 50 acres...to family and the land was available they would move their fence posts to...way yonder, maybe they took more, maybe they had 100 acres, maybe more...50 acres, but the government got after them and because they were only supposed to have so much land and then they took some more, keep taking more...and they didn't like that...and because they just took the land. I don't know, I will have to show it to you...I have got one of these old King's wagon and how they, you know Johnny Olguin...yeah, he rode that...they took it, all the Spanish, there were living there, another 25 years, or and then they took some and then when the government came back on them they had to pay taxes...and then, oh heck, for many years they had trouble, they didn't like that....

A: Well everybody knows that the Indian had this land... I don't care how the government got it, it is still Indian land.

Q: Sure, they proved it on these rights... these archeologist and who can find some of these sites, they are scattered all over these country, and these rights are still scattered all in this valley too... and Tomai, and Socorro and I don't know about Belen, they're probably in here too aren't they, from ruins and the Belen area?

A: Oh yeah, they would have to be clear down to Socorro...and also down to El Paso... yeah, all over Indian land...Mexicans came during the Spanish American War... and whatever it was, Mexican War... and they settled some prisoners, Socorro, Magdalena, Belen, Tahiki, Chilili, all of them prisoners... and they weren't no people, but they settled them here, they intermarried and stayed among themselves from different parts, Torreon, and whatever you call it in Spain and Barcelona... well they got mixed up and hell, they just stayed...we couldn't drive them out... heck no... the government had put them there... and so this is part Indian land, it is supposed to be.

--Tony Lucero, *Isleta del Sur*. Folsom C. Scrivener, interviewer. [University of New Mexico, Department of History]



10: Laguna Pueblo

Quote: (13 November 1853) In the centre of the pueblo is a plaza, or sort of court, surrounded by houses facing inwards, and so closely built as to give admittance by two crooked alleys only. Here the Indians collect upon certain festivals which no Mexican is allowed to witness.

Americans, however, are freely admitted; because, they say, facetiously perhaps, we are of the same race and people with themselves. Here the ancient buffalo dance is performed, as well as superstitious rites regarding Montezuma. Near by stands the church, a venerable pile of building, partly in ruins, where services are occasionally performed by a Catholic priest. The interior of the main building is used as a cemetery. At a funeral, the body, wrapped in ordinary wearing apparel, is laid in a shallow grave; with bread and a vessel of water placed upon it. Heavy stones are then thrown on with such violence as often to crush the bones; the object being, it is said, to drive out evil spirits. The space is so limited, that, in digging a new grave, it is an ordinary occurrence for a body previously interred to be turned up; in which case it is taken out and thrown into a little enclosure adjoining the church, where there is now an immense pile of bones, skeletons, and carcasses. Our naturalist, for the cause of science, succeeded in abstracting a skull. [Whipple, A.W]

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 Paguarte, that is what they were called later on, they called them Gastistzye, that mean in the Laguna language that they owned the village that they were inhabitants of, that Gastistzye, 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.

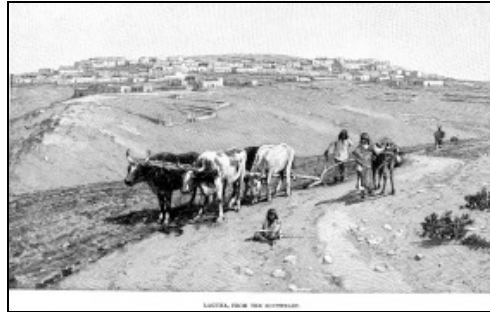
One lady especially stuck to her homestead there, she is mentioned in the history as Rita....that is short for Margarita, Rita. Someone wanted to bring her back to Laguna, she said "no, I am going to stay here." and then even one morning she was milking a cow with a little Navajo boy that had been captured 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]

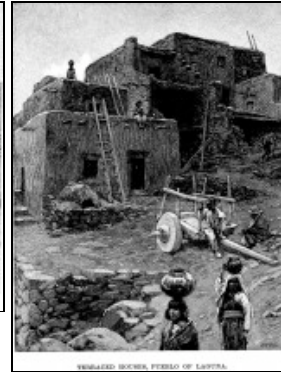
Images:



Laguna Mission Church, 1891



Laguna pueblo, 1891



Laguna Pueblo, with carretas in foreground.



11: Cubero

1853

Quote: (14 November 1853) Camp 64- Lieut. Ives' party overtook us soon after starting this morning, and we proceeded together for twelve miles from Laguna westwardly-- the general course of the valley of San José-- till opposite Covero.

Then, leaving the river-side, we turned north two and a half miles to the town, where we encamped. The valley of the river was, however, examined some miles farther, to the point where the Zuñi road again strikes it. The detour by Covero appears to have been made for the convenience of the inhabitants, rather than of those travelling towards the west; but the road is so fine that the increased distance is not complained of. Most of the valley along our route is cultivated by Pueblo Indians. [Whipple, A.W]

Quote: Our road ran along the foot of a mountain range that lay to the northward of us, and at the distance of six miles from Laguna it turned north into a mountain pass, at the western side of which we saw a Mexican settlement, the town of Covero, to the foundation of which a spring, that now came gushing in a thick stream from a cleft in the rock, had given occasion. As we rode through the narrow pass we could see that the houses were stuck to the rocky walls like swallows' nests, and the settlers, partly no doubt out of idleness, but partly with a view of giving their houses greater solidity, had turned every smooth surface and every hollow of the rock to account in their buildings.

Near the spring the houses, crowded closely together, presented a melancholy picture of poverty and dirt, and such of the population as we saw about gave the impression of people who would only work just as much as was necessary to keep them in existence, and enable them to dance an occasional fandango. [Möllhausen, Baldwin]

Overview: Cubero

Quote: Governor Pedro Rodríguez Cubero, who came after Don Diego de Vargas, traveled this way in 1697, and it's possible the name of the community comes from this era. Bernardo Miera y Pacheco includes it on his 1776 map of the Dominguez-Escalante expedition, as Cubera. Other maps variously have it as Covero, Cabero, and Cuvero.



12: El Moro Spring (Inscription Rock)

1853

Quote: There is a strange and even solemn feeling in standing thus before these mouldering and half-illegible, but still venerable, relics of past times. There are, indeed, to be seen in many parts of the world more striking memorials of former ages, but they are mostly known, and we have been prepared for the sight of them by historical records. But the impression was more powerful, and we were more immediately carried back in imagination to those long departed generations, when we stood face to face with these newly-discovered tokens of the presence of the mail-clad Spaniards who also once stood here laboriously carving those inscriptions, and look around us on the objects that have ever since remained untouched, and tried to decipher the characters on which hardly a human eye had since then rested. [Möllhausen, Baldwin]

Overview: El Morro National Monument

A reliable waterhole hidden at the base of a sandstone bluff made El Morro (Spanish for "the headland") a popular campsite. Native Americans, Spanish and Americans carved over 2,000 signatures, dates, messages,

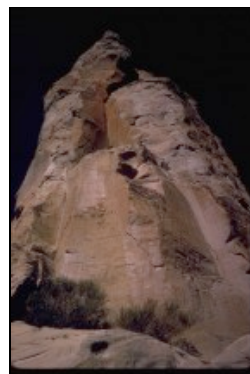
and petroglyphs over hundreds of years.

Today, you can visit El Morro National Monument and learn more about "Inscription Rock" at the National Park Service visitor center.

Images:



El Morro



El Morro National Monument

Links:

National Park Service: El Morro National Monument -- <http://www.nps.gov/elmo>

13: Fort Lyon

1860-1862

This location was originally named for Colonel Fauntleroy, who came to New Mexico to fight Indians. When he joined the Confederacy at the start of the Civil War, this fort was renamed Fort Lyons.

In 1862 it was moved to the location marked "Fort Wingate" on this map, where it remained for six years. When the garrison was moved back to the original location, it kept the name, Fort Wingate.

Overview: Fort Wingate

Fort Wingate was established in 1862, in an attempt to control the large Navajo tribe to the north. Fort Wingate served as a staging point for the roundup of Navajos and their forced march to Bosque Redondo, also known as the Navajo's Long Walk.

From 1870 onward the military focus was concerned with controlling Apaches to the south. Over the next two decades, the U.S. Army recruited hundreds of Navajo scouts to help contain the Apache.

In the early 20th century, Fort Wingate ceased its operations against Native Americans, and turned towards assisting in overseas operations. Today Fort Wingate serves as a munitions storage depot.

Quote: [My grandfather] told that the Navajos used to raid other tribes, such as the Nóó'da'í (Utes), Kiis'áanii (Pueblo tribes), and the Naakaii (Mexicans). The Navajos would kill all the owners of the livestock and herd the animals back to their homeland. Not all the Navajos were involved in raiding other tribes. The trouble began when a group of Navajos killed the sons of Ma' iideeshgizhnii (a Jemez chief) to steal livestock. The Jemez Chief became furious and declared that all the Navajos should be killed. The Jemez Chief and other members of his tribe travelled to Yootó (Santa Fe) to report what had happened to his only two sons. The Jemez chief said, "The Navajos have been raiding and killing my people including my sons." He requested a warpath against the Navajos. Wááshindoon (the Governor) acknowledged his complaints and the warpath request was granted.

After the Jemez Chief and his tribe returned from Santa Fe, he sent messages to other tribes such as the Nóoda'í, and the Naakaii. These tribes and the Mexicans became the ana'í (enemies) when they started the warpath against the Navajos. Hastiin Biyaal (my grandfather) told these stories of long ago.

Hastiin Biyaal was among the Diné who journeyed to Hwéeldi (Bosque Redondo). They were held captive for approximately five years. The people suffered from hunger, sickness, and cold weather because wood, food, and other necessities were scarce.

After five years at Hwéeldi, Hastiin Ch'il Haajini (Manuelito) and other top officials traveled to Wááshindoon (Washington, D.C.) to negotiate with Washindoon (the president) on a peace treaty. Hastiin Ch'il Haajini told Washindoon that the women and the elders had wept for their homeland and wanted to return. After the peace treaty was negotiated, the Diné were released. The first stop on the way back to their homeland was at Shash Bitoooh (Fort Wingate) where they stayed for several days. Then they were transported to

Tséghadoodzaní (Window Rock) where some necessities, such as food, tools, axes and shovels were distributed among the Diné. They were to take and use these articles on their homeland.

Many of the Navajos did not make the journey to Hwéeldi. They stayed in the area and hid in the mountains, canyons, and mesas. A man named Hadéézdíin hid on top of Tséyíigai (Chaco Canyon mesa). He became wild and stayed on Tséyíigai.

--Jim Beyale, an 86-year old medicine man from the Chaco area, tells stories his grandfather told him about Hwéeldi, or Bosque Redondo. Beyale is of the People From Off Her Back Clan. His paternal clan is the Red Streak People. His maternal grandfather belongs to the Sleeping Rock People, and his paternal grandfather belongs to the Salt People clan. [Dine of Eastern Region]

14: Zuñi Pueblo

1853

Quote: The governor of Zuñi has paid us a ceremonial visit. We made inquiries regarding the country west from Zuñi, and towards the Moqui nation; telling him that our government desired them to furnish a guide, and such information as might be in their power. He listened attentively to the explanations of the object of our expedition, of the general course we proposed to follow, and of the requisites necessary to make the exploration satisfactory. Then, with dignified reserve, he replied that he would communicate this request to the caciques, and afterwards make known their decision on it....

[Six days later] at noon, the Zuñi war chief arrived to inform us that a council upon our affairs had been held the preceding night by the caciques and governor. They approved of the objects of our expedition and determined to afford all the aid in their power. They knew of a better route to the Colorado Chiquito than that which Savedra proposed, and offered to send guides to show it to us. No recompense was asked. This illustrates a trait in Indian character-- to act with deliberation, and not from impulse. [Whipple, A.W]

Quote: An Indian was soon found to serve us as a guide [to Old Zuñi], without whom it would have been very difficult to find a way up the precipitous walls of rock that rise sheer 800 feet above their base. The path, which was not practicable even for mules, exhibited many of those remarkable formations that the weather and the atmosphere will often effect in the course of time in a yielding kind of rock. Sometimes there appeared dome-like cupolas or regular arches, sometimes strange chasms and columns, the latter not unfrequently showing a striking resemblance to the human form.

Two of them were, indeed, pointed out by our Indian guide as petrified human beings, and he accounted for their presence in the following manner. In ancient times, when the Zuni still lived in the city on the heights, it was noticed one day that the waters in the valley were beginning to rise. Higher and higher they rose till they began to wash the surface of the rock on which the town was built, and threatened to wash away it and its inhabitants. Thereupon, by the advice of certain wise men, they took a young man and a maiden, and flung them from the rock into the waters, which immediately began to retire, and at last had entirely run off; but the two young sacrifices were found standing between the rocks and turned to stone.

It does not require much imagination to trace the resemblance to the human form in the columnar fragments to which this old myth refers; and, indeed, it was probably this resemblance that gave the first occasion to the story.

The platform itself was not so dreary as it looked from below, for cedar bushes managed somehow to grow on the sterile stony ground, and partly hid the ruins, which consisted chiefly of remains of walls and foundations.

We also found some places of sacrifice or altars, which had the appearance of being still in use, as neatly-cut boards were fixed in the ground around them in a certain order, as well as little sticks decorated with feathers, and very curiously-made articles and figures of wicker-work. Heaps of things of the same kind in a decaying state also lay about, and seemed to indicate that the decorations were from time to time renewed by Indian visitors.

We could learn no further particulars concerning them; but the opposition made by our Indian guide to our proposal of carrying some of them away as memorials showed us the importance attached by the Zunis to these relics.

Just as we were going away our guide took a little flour out of a bag, placed it in the hollow of his hand, and then turning towards the place where we had been standing, blew out the flour into the air, as if by way of effecting some kind of purification of the spot. He stated that he did it to prevent disaster to the corn. [Möllhausen, Baldwin]

Overview: Zuñi Pueblo

The Zuñi were the first puebloans encountered by the Moorish slave Estevanico, sent by Fray Marcos de Niza as an advance scout. Estevanico died at the ancient village of Hawikku, but de Niza fled back to Mexico City to spread the astounding word about the glorious city he had seen.

Espejo describes the "Zuñi province" as Mazaque, Quaquuma, Aguico, Alona, Quaquina, and Cana." Hodge identifies the indigenous names as "Mátsaki, K'íákima, Hálon, Kwákina, Háwikuh, and K'íánawa."

Because of its isolation, the Zuñi were able to maintain their traditions during the Spanish and Mexican periods, but after New Mexico became American territory, they lost much of their traditional land base. Visitors to Zuni can learn more about the A:shiwi at the historic mission, or the A:shiwi A:wan Museum and Heritage Center..

24 January 1970:

Quote: A: Well this is Tom Iduque, and I want to tell you my life story this morning, while this friend of mine is visiting me, and how I was surprised to see him. I thought that if we don't see each other on this earth, we would see each other up yonder, but he is come this morning, and I was glad to see him. I didn't look for anyone to come this morning. So, I was glad to see him and talk with him and now I am going to tell about my life, what I done in my young days. In 1900 I went to school in Albuquerque, New Mexico and I went to school for three years and I come back home and I didn't know, I don't talk very good English. I don't talk very good English yet, but I can understand more than that time. Only think that I learn how to talk was working among the white folks around here and some other places, and so only, think I done in my young days was breaking horses, riding wild horses and things like that and I been out in the country most of the time, I never live much in Zuni.....

Oh, there is a lot of things what they used to tell us around here, they grown in the herbs and things like that, they use it for some good purposes but now, young people use everything today and they have forgotten all of those things, they pick them up and nothing grows up there, clean, we put them in a sack and send them away to dry up and I never put them in a sack yet and I usually put them in something where the dirt won't get in and keep it clean.

Q: Is there some of the Zuni plants that have made their way into the commercial market that you know of?

A: Oh, they do, they raise a lot of in summer time, they raise water melons and cantaloupe and things like that, they took them out and when somebody, they only raise it for their own use, but sometimes they raise more than they can use and sometimes they go out and take it to market.

Q: They grow squash, several varieties of squash?

A: Quite a bit, they raise them too, and...

Q: They had that before the coming of the Spaniards though, didn't they?

A: Oh yeah, yeah, and all colors of corn, yellow and blue and white and kind of a black looking corn and then one was a speckled just like a different colors and it....

Q: Yeah, the grain is never the same and it is speckled and spotted.

A: Yeah, and they are still raising them and then of course, they still use them corn and stuff like that for their own old time way about somethings that they do in the way back they are still using them and different colors of corn and in the winter time when they have doing the ceremonies then they use, they make the cornbread out of it. They use white corn and blue corn, to make it on a hot rock and they just some paper bread like that.

Q: You use a hot rock and that fat rock is above on the ground a ways....

A: And there is a fire under it and heat up and they... they take the... some like to make it like stir up for hot cakes and they dip their fingers in there and they run it up and make it quite a bit and then when it cooks then they just turn it over and lay it in a pan and keep it up like that until you get a big pot, and then roll it up and in different so that....

Q: The corn was ground first wasn't it?

A: Fine, into flour, and then make it that way.

Q: Make it into a mush, into a kind of a soup...

A: Yeah, a kind of a soup like and then they spread that on a rock and...

Q: Put that right over the heated rock, that rock is usually sandstone?

A: Yeah, and then they smooth it on the top so that this paper bread won't stick on the rock. They... after they finish it then they polish it with different kind of stuff, and it gets slick just like a glass and then when it gets hot, then you just put that on there and it don't stick on there, it just cooks up and dries up on a rock, and roll it up and ready to eat, and that is they way that they do that with all their ceremonies that they do, they don't eat the bread like an other time, but they do that once a year, and now once a year, but years ago, they used to do it every year, and they make it that way, the corn the main, and bread like, in place of bread, but the Zunis are a little bit different than the other Indian out east, you take round San Felipe and Santo Domingo, Jemez, they still eat stuff like that...

Q: The outsiders seem to think that the Indians have kept the old corn and developing it like he once did, he is still developing it, isn't he?

A: Oh yeah, it is still that way and the Zunis took care of them, and even if it doesn't rain, they go out there and work on it and keep the dirt stirred up so that the moisture, will anything that you plant it out in the, the different soil, well if the moisture is not there well it is not going to grow and the dirt is stirred up on the top and loose enough good so that the moisture will hold better, in there and if the big ground baked down hard, then there won't grow anything there....It don't hold out good, like if it was stirred up. Anything that is loose right around the roots, it would hold the moisture better, maybe quarter of an inch, or one inch, is dry but it is down below, loose dirt, it helps hold in moisture. That is what helps.

Q: And they plant that, how many grains in a hill?

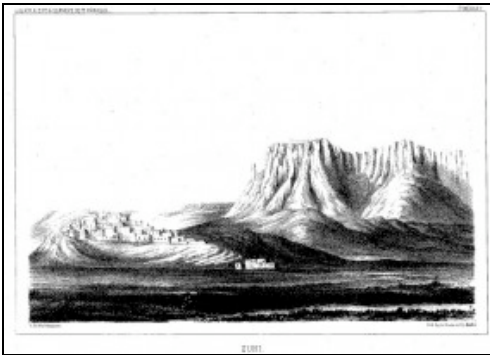
A: Oh, about they plant about four corn in there and sometime you put three and if some other look like something there and dig it out, then they plant it over again....When they are fixing up, after everything is growed up, some new corn, they either took the shucks off and, or shell it and dry the grain, or they took it that way, just the way they roast it or sometimes they just throw sweet corn together and put a big hole and put them in there and cook it that way for their winter. The only things.... different tribes, and Zunis and Lagunas do that, and just to watch the corn and just when it starts to get real old and not too hard, but just enough, you like to roast them, maybe about a truck load or so come up to the place and you dug a hole and you build a fire for all day after they heat all of them it is dig like a well and so many feat around and when they get the heat up good, then all of that truck load or wagon load of corn in there and they covered them up, cover them right tight and the steam will cook them.

Q: They left the husks on them didn't they?

A: Yeah, either till after they cook, they shell it or leave it like that, just dry it and after they tie them together in bunches and hanged them up and after they dried up then they put them away for winter use and it doesn't make, when it takes those, after, maybe put up, after being put up for four or five months and you cook it there is nothing different than picking them off the stalks fresh and taste good just like in the summer time.... and that is just the way that they fix it for you.... Yeah, I have seen that, but they don't do too much of that nowadays hardly...and only those...Indians that I was telling you about, Jemez, San Felipe and Santo Domingo and all of those, they are still doing it and the Zunis don't, the trouble with the Zunis are they are all out somewhere working, working for the railroad, and some of them employed by the National Forest and the forest service and many other workers and none of them Zunis they stay home to do anything, only the real old people they are still raising their corn and pumpkins and things like this and squash all kinds of something like that, they still plant them and took care of them and raise them, the young people don't do that anymore hardly.

--Tom Idaque, Zuni Pueblo. Folsom C. Scrivner, interviewer. [University of New Mexico, Department of History]

Images:



Pueblo of Zuni



Across the roofs of Zuni



Zuni Pueblo man weaving on a loom

Links:

Pueblo of Zuñi official site -- <http://www.ashiwi.org/>

Visiting Zuñi Pueblo -- <http://www.zunitourism.com>

🌟 15: Battle of Glorieta Pass

1862

Quote: Meanwhile, the enemy having received reinforcement at Fort Union of 950 men from Pike's Peak on or about March 12 took the initiative and commenced a rapid march on Santa Fé.... Major Pyron...advanced at once to meet him on the high road on the 26th. A sharp skirmish ensued, described in detail by that Officer, wherein many acts of daring heroism are detailed as having been enacted....

Col. Scurry reached the scene of action at daylight next mornign and the next day fought the battle of Glorietta, driving the enemy from the field with great loss. His report is respectfully referred to for the details

of this glorious action.

--from a letter General Sibley wrote to his commanding officer, General Cooper, back in Richmond, VA. [Sibley, Henry Hopkins]

16: Fort Wingate

1862-1868

Kit Carson used this location as a Federal infantry post in his campaigns against the Navajo. While it was here, it was also known as Fort El Gallo. In 1868 it moved back to the original location, shown as Fort Lyons on this map.

Overview: Fort Wingate

Fort Wingate was established in 1862, in an attempt to control the large Navajo tribe to the north. Fort Wingate served as a staging point for the roundup of Navajos and their forced march to Bosque Redondo, also known as the Navajo's Long Walk.

From 1870 onward the military focused was concerned with controlling Apaches to the south. Over the next two decades, the U.S. Army recruited hundreds of Navajo scouts to help contain the Apache.

In the early 20th century, Fort Wingate ceased its operations against Native Americans, and turned towards assisting in overseas operations. Today Fort Wingate serves as a munitions storage depot.

Quote: [My grandfather] told that the Navajos used to raid other tribes, such as the Nóó'da'í (Utes), Kiis'áanii (Pueblo tribes), and the Naakaii (Mexicans). The Navajos would kill all the owners of the livestock and herd the animals back to their homeland. Not all the Navajos were involved in raiding other tribes. The trouble began when a group of Navajos killed the sons of Ma' iideeshgizhnii (a Jemez chief) to steal livestock. The Jemez Chief became furious and declared that all the Navajos should be killed. The Jemez Chief and other members of his tribe travelled to Yootó (Santa Fe) to report what had happened to his only two sons. The Jemez chief said, "The Navajos have been raiding and killing my people including my sons." He requested a warpath against the Navajos. Wááshindoon (the Governor) acknowledged his complaints and the warpath request was granted.

After the Jemez Chief and his tribe returned from Santa Fe, he sent messages to other tribes such as the Nóoda'í, and the Naakaii. These tribes and the Mexicans became the ana'í (enemies) when they started the warpath against the Navajos. Hastiin Biyaal (my grandfather) told these stories of long ago.

Hastiin Biyaal was among the Diné who journeyed to Hwéeldi (Bosque Redondo). They were held captive for approximately five years. The people suffered from hunger, sickness, and cold weather because wood, food, and other necessities were scarce.

After five years at Hwéeldi, Hastiin Ch'il Haajiní (Manuelito) and other top officials traveled to Wááshindoon (Washington, D.C.) to negotiate with Washindoon (the president) on a peace treaty. Hastiin Ch'il Haajiní told Washindoon that the women and the elders had wept for their homeland and wanted to return. After the peace treaty was negotiated, the Diné were released. the first stop on the way back to their homeland was at Shash Bitoooh (Fort Wingate) where they stayed for several days. Then they were transported to Tséghadoodzaní (Window Rock) where some necessities, such as food, tools, axes and shovels were distributed among the Diné. They were to take and use these articles on their homeland.

Many of the Navajos did not make the journey to Hwéeldi. They stayed in the area and hid in the mountains, canyons, and mesas. A man named Hadéézdíin hid on top of Tséyíigai (Chaco Canyon mesa). He became wild and stayed on Tséyíigai.

--Jim Beyale, an 86-year old medicine man from the Chaco area, tells stories his grandfather told him about Hwéeldi, or Bosque Redondo. Beyale is of the People From Off Her Back Clan. His paternal clan is the Red Streak People. His maternal grandfather belongs to the Sleeping Rock People, and his paternal grandfather belongs to the Salt People clan. [Dine of Eastern Region]

17: Fort Union

1867

Quote: DEPARTMENT OF NEW MEXICO, ASSISTANT ADJUTANT GENERAL'S OFFICE,

Santa Fé, N.M., February 8, 1865.

To the people :

Owing to Indian difficulties upon, the roads leading from New Mexico to the States, a company of troops will leave Fort Union, New Mexico, for Fort Larned, Kansas, on the first and fifteenth of every month, until further

orders, commencing on the first day of March, 1865. The first company will go by the Raton mountain route, the second by the Cimarron route, and so on, alternately. The merchants and others who wish to send trains in after goods can assemble their trains at such points near Fort Union as may be desired by them, so as to have the protection of these periodical escorts, if such be their wish.

Arrangements will be made with Major General Curtis, commanding the department of Kansas, so as to send these companies back from Fort Larned at such times as may best promote the interests and safety of all who may have trains upon the road coming in this direction.

By command of General Carleton:

BEN. C. CUTLER, Assistant Adjutant General [Department of Special Collections, University of Chicago Library]

Quote: The amount of freight carried by caravans from the Missouri river to Santa Fe, New Mexico, as early as 1860 was estimated at more than thirty-six million pounds, and emigrants with goods and stock made constant travel over the famous trail, enduring the hardships and surmounting the difficulties and dangers, continued through the 60 's to brave all these dangers, as well as traders and merchants carrying great supplies to the southwest.

But the thousands who have come from far away homes to make a home in Kansas and New Mexico, know little of the battle which was fought to secure the West to civilization. In the old frontier days the great plain was only sparsely protected by the so-called, "forts," and the feeble garrisons had self preservation ever in necessity, although the needs of the weaker added increasing trials and dangers to situations often desperate.

The chain of forts began with Leavenworth, a strong and secure garrison, then westward to Riley, also safe in its strength, but beyond, the little forts of Harker, Lamed, Zarah, Dodge, Lyon, and Bent's fort, were by no means secure.

Along the Santa Fe trail the anxious emigrants rested with thankful hearts near these little stations, and renewed their preparations to continue the westward journey. These forts had been constructed at heavy expense, and with great toil and hardship by the soldiers who worked like day laborers in their construction, in addition to their military duties.

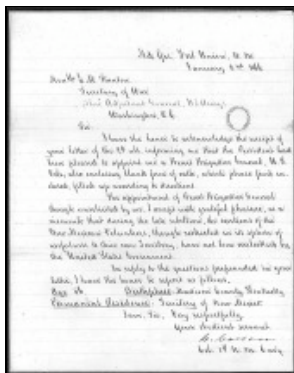
The Santa Fe trail was the artery which nourished much of this important region. The forts could be found only at infrequent intervals from Fort Leavenworth in Eastern Kansas, down to Fort Union in New Mexico, and beyond Santa Fe the "trail" continued past Fort Craig. And beyond the Rio Grande stretched the grim "Jornada del Muerto," the journey of death, nearly a hundred miles, where, after reaching Fort Selden, it continued on to Fort Cummings in South-eastern New Mexico, and 40 or 50 miles further to Fort Bayard, and so on past the deadly Apache pass, and Fort Bowie, into the Arizona desert. [Parker, W. Thornton]

Overview: Fort Union

Fort Union was established to protect trade and travel on the Santa Fe Trail. During its forty-year history, three different forts were constructed close together. The third Fort Union was the largest in the American Southwest, and functioned as a military garrison, territorial arsenal, and military supply depot for the southwest. The fort was decommissioned and abandoned in 1891. Visitors today can still see a visible network of Santa Fe Trail ruts.

Fort Union National Monument was created in 1916, and features a self-guided tour of the ruins. Summer visitors additionally enjoy living history programs, guided tours, and interpretive talks.

Images:



Letter from Kit Carson, accepting the commission of Brigadier General at Fort Union



Living history enactment at Fort Union National Monument

Links:

Fort Union National Historic Site -- <http://www.nps.gov/foun>

18: Fort Butler

1860

Fort Butler existed on paper, and was in fact staffed and garrisoned, but never actually existed.

In a plan to decommission Fort Union, Colonel Fauntleroy was directed to establish a new, better fort, to be called Fort Butler. Fauntleroy acted immediately, and searched for nearly a year to find suitable location to build the fort and depot.

Eventually, a 120-acre reservation was established on the Canadian River near Mesa Rica, although the site had no timber for building, nor was it close enough to other New Mexican forts to effectively serve as a depot.

However problems continued to plague the project, preventing the troops from being restationed to build on the new reservation. Finally, the outbreak of the Civil War suspended building altogether. The Civil War made Fort Union much more important, and plans to abandon it were forgotten.

Quote: A post will be established on the Gallinas, at or near where the Fort Smith road crosses that stream, or, preferably, if a suitable location can be found, east of that point, on or near the Canadian. It will be the depot for the Department, have a garrison of four mounted and two infantry companies, and be called Fort Butler. --General Winfield Scott, issuing orders to Colonel Thomas T. Fauntleroy.

Long Walk: Navajo Route

1862-1868

The U.S. Army's efforts to force the Navajo and Mescalero Apache -- traditional adversaries whose ways of life were vastly different -- to settle at Bosque Redondo were unsuccessful. Conditions at the reservation were worse than dismal. Thousands of Indian people died while being taken to or while living at Bosque Redondo.

Instead of leading to assimilation and conversions to Christianity, the effort led to staggering costs and extreme suffering, disease, depredation, and death of the native people. The Mescalero Apache escaped from the reservation en masse in 1865. The Navajo returned home in 1868, escorted by the U.S. Army to New Fort Wingate near Gallup, New Mexico.

The Navajo were marched along several routes, all marked on this map. The majority of the captured Navajo were sent from Los Pinos to Bosque Redondo between January and May 1864, through multiple removals of people in groups of varying sizes. At least four groups of about 1,000 men, women, and children were sent through Santa Fe and San Jose to Tecolote, New Mexico, or through Tijeras Canyon, Galisteo, and San Jose to Tecolote. They then moved south generally along the Pecos River to Bosque Redondo at Fort Sumner.

The winter weather was bitterly cold, and the Navajo did not have sufficient clothing to keep warm. Close to 200 people died from cold and exposure during one march. There are accounts by Navajo descendants of the Long Walk that describe how elderly people, pregnant women, and otherwise lame or disabled people who lagged behind the marching columns were shot and killed because they could not keep up.

Quote: Along the trail somewhere, the horse that my grandmother's mother loved most developed an ilthih (lump) in the leg. My great-grandmother and great-grandfather were instructed to stay with the horse until it died. The rest of the people moved on to Fort Sumner.

While my great-grandparents were waiting for the horse to die, a Navajo family came by with some children. They asked what my grandparents were going to do with the horse. They told the people they were waiting for the animal to die.

The Navajo family had some copper bracelets, a corn pollen bag, and some other valuables that they wanted to trade for the horse. My great-grandparents took the jewelry and then killed the horse for the Navajo family.

The family began to butcher the horse. They built a fire and sang a song around the horse that said, "This is mine." Parts of the muscles of the horse were draining with matter, but they continued to butcher. The family was just beginning to cook the meat when my great-grandparents left because they could no longer stand the sight. My great-grandfather told the people, "We are going now," and they left.

My great-grandfather ran on foot a great distance while my great-grandmother rode a big mule. In this way, they traveled to catch up with the rest of the party who were on their way to Fort Sumner. They followed the deep ruts cut by the wagon train. The grass and plants had all been trampled down by the travelers. The trail looked like it had made a big curve.

My great-grandmother suggested they follow the trail of the others, but my great-grandfather wanted to take a straighter short cut. My great-grandfather would run ahead, and my great-grandmother would ride the mule and catch up with him. Along the trail they saw fresh tracks of horses with metal horseshoes and fresh manure. These tracks led in the opposite direction from which the Navajos had traveled. My great-grandparents then took a different trail. In this way, they caught up with the rest of the people. The relatives cried when they saw them. They thought that the couple had been killed because they had been told that the enemies were attacking people along the trail. The relatives told them that they regretted having left them

with the dying horse.

--Jane Begay is from the Lake Valley area. She is of the Sleep Rock People Clan. Her maternal grandmother, Kinanibaa', or Tom Chischilly's Mother, told her the story of her own mother on the Long Walk. [Dine of Eastern Region]

Images:



Navajos at Bosque Redondo, 1863

Links:

Office of the State Historian: Long Walk to Bosque Redondo --

<http://www.newmexicohistory.org/filedetails.php?fileID=494>



Old Overland Route to Texas Settlements

1786-1867

Pedro (Pierre) Vial pioneered this route over the winter of 1786-1787. His profession as a gunsmith had led him into long periods of trade and cohabitation with the Comanche, and he leveraged his familiarity with them to find a guide who could help him blaze the route to Santa Fe. Although he took a roundabout route, later Spanish explorers fine-tuned the route until it took only 38 days to travel between presidios. Despite this, only a handful of Spanish made this difficult and dangerous journey.

During the Mexican period, American traders began to take advantage of this trail, and it is close to the route that the Texas-Santa Fe expedition took in 1841, although they got off course in the panhandle.

By the Civil War, this route was still considered as a possible travel route, though emphatically marked as a trail, rather than a road suitable for military transport. Despite the primitive state of the route, several ranches and villages were springing up along it, notably Portales.

The stretch from Santa Fe to Bosque Redondo was used for transporting many Navajo during the Long Walk to Bosque Redondo. Beck's Ranch, north of Bosque Redondo, was used for from 1859-1860 as a US Army post.



Fort Stanton Mescalero Reservation

1855-1896

Quote: (12 October 1862) Colonel CHRISTOPHER CARSON,

1st New Mexico Vol , en route to Fort Stanton, N. M.

As your scouts from this company come near the mouth of the Penasco they will, doubtless, find plenty of Mescaleros. It was near that point where Captain Stanton was killed by them. In this case you could, if you thought it advisable, move the company down to the mouth of the Penasco to produce an impression upon the Indians, at the same time it watched the approaches to New Mexico by the way of the Pecos; but under no circumstances will it leave the valley of the river unwatched. The other three companies you can divide as you please, but with these you will make war upon the Mescaleros and upon all other Indians you may find in the Mescalero country, until further orders.

All Indian men of that tribe are to be killed whenever and wherever you can find them. The women and children will not be harmed, but you will take them prisoners, and feed them at Fort Stanton until you receive other instructions about them. If the Indians send in a flag and desire to treat for peace, say to the bearer that when the people of New Mexico were attacked by the Texans, the Mescaleros broke their treaty of peace, and murdered innocent people, and ran off their stock; that now our hands are untied, and you have been sent to punish them for their treachery and their crimes; that you have no power to make peace; that you are

there to kill them wherever you can find them; that if they beg for peace, their chiefs and twenty of their principal men must come to Santa Fé to have a talk here; but tell them fairly and frankly that you will keep after their people and slay them until you receive orders to desist from these headquarters; that this making of treaties for them to break whenever they have an interest in breaking them will not be done any more; that that time has passed by; that we have no faith in their promises ; that we believe if we kill some of their men in fair, open war, they will be apt to remember that it will be better for them to remain at peace than to be at war. I trust that this severity, in the long run, will be the most humane course that could be pursued toward these Indians.

You observe that there is a large force helping you. I do not wish to tie your hands by instructions; the whole duty can be summed up in a few words: The Indians are to be soundly whipped, without parleys or councils except as above. Be careful not to mistake the troops from below for Texans. If a force of rebels comes, you know how to annoy it; how to stir up their camps and stock by night; how to lay waste the prairies by fire; how to make the country very warm for them, and the road a difficult one. Do this, and keep me advised of all you do. I am, colonel, respectfully, your friend,

JAMES H. CARLETON,

Brigadier General, Commanding. [Joint Special Committee of two houses of Congress]

Quote: (19 March 1863) Brigadier General LORENZO THOMAS,

Adjutant General U. S, Army, Washington, D. C.

HEADQUARTERS DEPARTMENT OF NEW MEXICO,

Santa Fe, N. M., March 19, 1863.

GENERAL : I have the honor to inform you that the operations of the troops against the Mescalero Apaches have resulted in bringing in as prisoners about four hundred men, women and children of that tribe, from their fastnesses in the mountains about Fort Stanton, to Fort Sumner, at the Bosque Redondo, on the Pecos river. This leaves about one hundred, the remainder of that tribe, who are reported as having fled to Mexico and to join the Gila Apaches. Against these last, the Gila Apaches, vigorous hostilities are prosecuted, as I have already informed you.

Want of troops and of forage has prevented any operations against the Navajoes. Now that the Mescaleros are subdued, I shall send the whole of Colonel Carson's regiment against the Navajoes, who still continue to plunder and murder the people. This regiment will take the field against them early in May. Already I have commenced drawing the companies in from the Mescalero country preparatory to such movement.

It is my purpose to induce the Mescaleros to settle on a reservation near Fort Sumner at the Bosque Redondo, on the Pecos river. The superintendent of Indian affairs for New Mexico and myself proceed to that point, starting today, to have "the talk" with them with reference to this matter. My purpose is to have them fed and kept there under surveillance; to have them plant a crop this year; to have them, in short, become what is called in this country a pueblo. If they are once permitted to go at large again, the same trouble and expense will again have to be gone through with to punish and subdue them. They will murder and rob unless kept from doing it by fear and force.

The bishop of Santa Fé will go down with the superintendent and myself, and, if the Indians agree to my terms, will have a talk with them about sending a priest down to teach them the gospel and open a school for the children. The superintendent will take down farming implements and other useful articles for the Indians, and an agent will remain with the Indians to instruct them in the use of these things.

You will feel pleased to learn that this long-dreaded tribe of murderers and robbers is brought to so promising a condition. Their country around Fort Stanton is fast filling up with settlers.

I shall return to Santa Fe on the 6th proximo.

I am, general, very respectfully, your obedient servant,

JAMES H. CARLETON,

Brigadier General, Commanding. [Joint Special Committee of two houses of Congress]



Reservation for Navajoes and Apaches

1867

The Bosque Redondo reservation was a tragically failed experiment in removing the Navajos and the Apaches from their homeland and forcing them into domestic agriculture. After relentless war upon their people, including shooting any Apache or Navajo male off the reservation, General Carleton secured the surrender of thousands of Mescalero Apaches and Navajos, far more than he could obtain supplies for.

Many Navajo died on the forced march from Fort Wingate, called the Long Walk, and many from both tribes died of disease, overexposure, and starvation on the under-supplied reservation. The Mescalero left of their own accord in 1865, and in 1868 the Navajo negotiated a treaty for their return to their homeland.

Quote: I have the honor respectfully to state, for the information of the War Department, that on or about the last of October, 1863, I met Dr. Steck at Fort Union, New Mexico, en route for Washington city. I was present at the last interview Dr. Steck had with General Carleton. The doctor had that day arrived at Fort Union from Fort Sumner, at which post nearly eight hundred Apaches and Navajoes were collected. Dr. Steck, on this occasion, after having personally visited the Bosque Redondo and observed the condition of the Indians, approved, most cordially, the policy pursued towards them by General Carleton. He spoke of the Indians as being happy and contented; he gave it as his opinion that the Bosque Redondo was the only suitable place in New Mexico for a large Indian reservation; and the general tenor of his conversation was such as to impress me firmly with the belief that Dr. Steck intended to use his influence with the proper departments at Washington to have the policy of General Carleton, in this matter, carried out to the very letter.

I have the honor to be, general, very respectfully, your obedient servant,

BEN. C. CUTLER,

Assistant Adjutant General. [[Joint Special Committee of two houses of Congress](#)]

Quote: (07 February 1864) I believe this will be the last Navajo war. The persistent efforts which have been and will continue to be made can hardly fail to bring in the whole tribe before the year ends. I beg respectfully to call the serious attention of the government to the destitute condition of the captives, and beg for authority to provide clothing for the women and children. Every preparation will be made to plant large crops for their subsistence at the Bosque Redondo the coming spring. Whether the Indian department will do anything for these Indians or not you will know. But whatever is to be done should be done at once. At all events, as I before wrote to you, "we can feed them cheaper than we can fight them."

I am, general, very respectfully, your obedient servant,

JAMES H. CARLETON,

Brigadier General, Commanding. [[Joint Special Committee of two houses of Congress](#)]

Quote: (11 March 1864) Major HENRY D. WALLEN, U.S.A.,

Commanding at Fort Sumner.,N. M.

HEADQUARTERS DEPARTMENT OF NEW MEXICO,

Santa Fé,N.M., March 11, 1864.

MAJOR : I have heard that over five thousand of the Navajoes have surrendered, and within a few days you will have over two thousand of this tribe; the other three thousand are about leaving Fort Canby.

The question about sufficient food for them to support life, is one about which, as you may well suppose, I am very anxious. In conversing with Colonel Carson, Governor Connelly, and Major McFerran on this point, I find it is their opinion that one pound of flour, or of meat, or of meat, per day. to each man, woman, and child, if cooked as atole or porridge, or into soup, could be made to be enough, and is, probably, of more nutriment per day than they have been accustomed to obtain. Counting big and little, it is believed that this would feed them. On this basis, one pound of food per day-- that is to say, of flour, or of corn, or of wheat, or of meat, made into soup or atole-- I can barely see how they can be supported until we get provisions from the States, or their corn becomes ripe enough to pluck. The other day it occurred to me that it would not be well for you to sow much wheat; but I am told the wheat-crop will mature much sooner than corn, and therefore submit the question entirely to your judgment as to how much of each you will plant.

You will at once commence the system of issuing the pound. The Indians themselves must be informed of the necessity of the restriction. Unless this plan be adopted, and at once, ultimate suffering must ensue. Soup and atole are the most nutritious, and the best way in which the food should be prepared to go a long way, and at the same time to be wholesome. ...

I am, major, very respectfully, your obedient servant,

JAMES H. CARLETON,

Brigadier General, Commanding. [[Joint Special Committee of two houses of Congress](#)]

Quote: (30 October 1864) Brigadier General LORENZO THOMAS,

Adjutant General U. S. A., Washington, D. C.

HEADQUARTERS DEPARTMENT OF NEW MEXICO,

Santa Fe, N. M., October 30, 1864.

GENERAL: I have delayed making a formal report on the important matter of subsisting the Navajo and Apache Indians, now on the reservation at the Bosque Redondo, until I could learn definitely the probable result of the harvest in this Territory. As you have already seen in a report of General Crocker on the condition of the Indians at the Bosque Redondo, everything there was a success, except the crop of corn. We had a field of nearly three thousand acres, which promised to mature finely, when, after it had tasselled and the ears formed, it was attacked by what they here call the cut-worm, or army-worm, and the whole crop destroyed. I enclose herewith the report of a board of survey on the subject.

When this was known, I then hoped the corn, and grain, and bean crop in the Territory would prove adequate to the wants of the Indians, until the crop matures in 1865; but the wheat crop, when nearly ready for harvest, was drenched and beaten down by unprecedented storms of rain, and over half destroyed. In Taos, Mora, Rio Arriba, and San Miguel counties, whence we reasonably expected to get a good supply of corn, the hail-storms and early

and severe frosts nearly destroyed the whole crop. This, too, was the case with the beans; so that there is a great scarcity even for the people.

The reports which were sent to Washington that I had purchased last spring supplies enough to last the captive Indians for two years were unfounded in fact, as I wrote to you at the end of last June. The breadstuffs remaining of that purchase will all be consumed by the end of December of this year. We have advertised for wheat, wheat-meal, and beans enough to last until corn can be brought from the States ; but, in my opinion, we shall hardly be able to secure the requisite quantity in the country, for the reasons before stated.

This failure of the crop-- a visitation of God-- I could not contend against. It came, and now we must meet the consequences as best we may. The Indians could not be turned loose, or even taken back to their country, without being obliged to war upon the people, as heretofore, or perish. This is stated, not that I have any idea of either turning them loose or taking them back, but in answer to the senseless arguments which a few persons here, headed by the superintendent of Indian affairs, are making against the reservation at

the Bosque Redondo.

It then follows that we must feed them where they are, until at least the harvest of next year, which we may reasonably hope, judging from the past, will not be disastrous, as the one of this. The future of not only New Mexico, but of Arizona, depends on the determination and the ability of the general government to hold this formidable tribe, now that it has been subdued and gotten in hand, until it can support itself. Nothing should arise or conspire to let them go again. The axiom, "that that system is the cheapest and best which is cheaper and better than any other in the long run," should be borne in mind as having an exact fitness to the question of holding these Indians.

The enclosed letter to General Crocker about reducing the amount of food to be issued until we can get some more ahead, I have not heard from in reply, but I hope he will be able to carry into effect my request without trouble. You can hardly imagine, general, the great difficulties which have lain in the path leading toward the settlement of this nation.

Congress passed a bill appropriating one hundred thousand dollars toward clothing them and getting them farming utensils, tools, &c. This was the first of July last, and, as yet, not a yard of cloth, or a blanket, or spade, or plough, has reached them. Now the cold weather is setting in, and I have thousands of women and children who need the protection of a blanket. It is said that the goods bought by this money left Leavenworth on the first of October, instant. With good luck they may be at the Bosque Redondo by the tenth of next December. All these things the Indians were told would be here long ago, and they have waited and hoped for them until now, when the winter is upon us, and they think we may be acting in bad faith. This has been very unfortunate.

Add to this the complete destruction by the army-worm of their crops, which they had labored so hard to raise. Then, to fill the measure of their troubles, the failure of the crop elsewhere obliges me to cut down their ration. These are their troubles....

I have the honor to be, very respectfully, your obedient servant,

JAMES H. CARLETON,

Brigadier General, Commanding [Joint Special Committee of two houses of Congress]

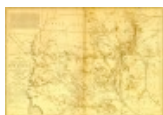
Quote: The Dine who went to Hweeldi suffered from lack of food and many other hardships. Some were put on unsaddled horses with their hands tied in the back and a blindfold around their eyes. That is how they made their journey to Hweeldi. Along the way many Navajos lost their lives because of hunger; some were shot by the enemies when they got weak from walking or tried to run away. Navajos who lived through the worst made it through life and lived again. Those who ran away from Hweeldi back to their homeland suffered from lack of food. Some Navajos lived at Hweeldi for years, suffering from lack of food and cold weather. They did not have a home to live in at Hweeldi, just a small hut in the ground like a prairie dog or rabbit home. The Dine used a medicine man to help them pray for serious matters of their lives, but they kept their ceremonies short.

--Annie Succo from White Rock. She is of The Water Flows Together clan. This is the way her maternal great-grandmother told her the stories. [Dine of Eastern Region]

Links:

New Mexico State Monuments: Bosque Redondo Memorial --

http://www.newmexicohistory.org/filedetails_docs.php?fileID=21231



About this Map

U.S. Topo Bureau: Old Territory and Military Department of New Mexico : 1867

Old Territory and Military Department of New Mexico, compiled in the Bureau of Topographic Engineers of the War Department chiefly for military purposes under the authority of the Secretary of War- 1859 - partially revised and corrected to 1867 was based on a list of Authorities from Fremont, 1848 through Official Territorial Map of Arizona by Gird in 1865 and engraved by W.H. Dougal.

A table lists Principal Latitudes and Longitudes Astronomically Determined by Whipple, Emory, and Macomb during the boundary and railroad surveys.

This map captures New Mexico in the midst of its most tumultuous years since the Pueblo Revolt. The resolution of the Mexican-American War demanded a survey, followed by boundary adjustments, negotiations with Texas, more boundary adjustments, a purchase of additional land from Mexico, more boundary adjustments, and the creation of the Arizona Territory, requiring additional boundary adjustments.

General Kearny had generously promised New Mexicans an end to the raiding from the many nomadic tribes surrounding the Spanish settlements. To make good on this promise, the U.S. Army constructed numerous forts to protect both the settlements and the routes of travel into and inside New Mexico. These forts became a target for the Confederate Army, when forces led by Henry Hopkins Sibley invaded, with the hopes of reaching the richer gold fields of Colorado, or even California, giving the Confederates another sea port. Sibley's hopes were dashed by the end of 1862, but the rest of the Confederacy kept going until 1865.

After that, the Army's attention turned back to securing the western frontiers. Raids in New Mexico had increased while the Anglos fought each other, and the U.S. Army was willing to back an ambitious, but ill-conceived plan to remove nomadic natives from their homelands and turn them into peaceful farmers. The Indian Wars in New Mexico lasted longer than anywhere else, and ended with the surrender of Geronimo's band of Chiricahua Apache in 1881.

Atlas Citation: [Eidenbach, Peter]

Map Credits: *Library of Congress Geography and Map Division*

TIMELINE: AGE OF TECHNOLOGY

1846

President Polk declares war with Mexico; US forces led by General Stephen Kearny seize New Mexico, which surrenders without a shot being fired. Colonel Doniphan writes code for governing the Territory of New Mexico. New Mexico designated Ninth Military Department.

1847

Philip St. George Cooke blazed the first wagon road from New Mexico to the West Coast.

New Mexico formally annexed; slavery issues had prevented formal annexation until this point.

1848

Mexico signs the Treaty of Guadalupe Hidalgo, which cedes lands in California, Nevada, Utah, Colorado, Arizona, and New Mexico to the United States (Statute 922 App I). The international boundary designated as the intersection of 32° N and the Rio Grande to intersection of Choctaw Creek with Red River.

1849

Simpson made a map previously shows town of Rito- Rito is a ruin by the time Whipple arrives because the upstream people took all the water. He traveled through Albuquerque to Pueblo de la Laguna and passed Covero (Cubero), Mount Taylor (named by Simpson in 1849 for Zachary Taylor), and Agua Fria, the last spring before the Continental Divide. Whipple used Sitgreaves' 1851 map as a reference also Walker's 1851 map.

1850

New territories admitted, including New Mexico (including modern Arizona), purchase of additional lands from Texas, boundaries adjusted. El Paso becomes part of Texas.

1851

Sitgreaves' official report, Report of an Expedition Down the Zuni and Colorado Rivers in 1851, was published in 1853. The report explored possibility of using this route for military transport.

1852 Survey

1st international boundary commission established in accordance with the Treaty of Guadalupe Hidalgo. Emory is the designated astronomer. The survey run into difficulties, which are resolved with the purchase of more land from Mexico.

Initial point on the Rio Grande (determined by Commissioners Condé and Bartlett according to the Treaty of

Guadalupe-Hidalgo) proves to be in the wrong place. Surveyor AB Gray says 32° 22' is wrong, 31° 52' is right. Commissioners Emory and Salazar (astronomers from the first Boundary Commission) later determine the starting point of the line at 32°47'.

1852

New Mexico legislature passed a single act creating two new counties, redefining five of the original counties to extend across the limits of the territory, and eliminating all non-county area.

1853

Gadsden Purchase from Mexico resolves boundary issues, and give the U.S. the land necessary to build a southern transcontinental railroad. (GP Statute 1031 App II).

1855 Survey

US Commissioner: William H. Emory

Mexican Commissioner: José Salazar y Larregui

Emory and Salazar survey the entire Mexican-American border, including the new area included by the Gadsden Purchase.

The Americans made nearly a dozen monuments along the border to mark the sites, but many were destroyed by surrounding tribes, so the Mexicans rebuilt many and added some. Later surveys added over two hundred more, and rebuilt them as more permanent monuments.

1855 railroad surveys

The U.S. Government commissioned a number of surveys, spaced along parallels, to determine the best route for a transcontinental railroad.

Emory & Parke: 32nd parallel

Whipple & Ives: 35th parallel

Beckwith & Gunnison: 38th-39 parallel

1857 and 1858

Ives' Report upon the Colorado River of the West

1859

Marcy publishes The Prairie Traveler

1861

Colorado territory established; New Mexico's northern boundary reduced.

Residents of the Mesilla Valley declared their allegiance with the Confederacy and separated from the Union. They hoped the Confederacy would recognize them as the state of Arizona, which they imagined would reach to the Colorado River.

Civil War starts. Confederate troops gather at Fort Bliss and take Fort Fillmore. The plan is to seize New Mexico, and then march on to take the gold fields of Colorado or California. Indian raids on settlements step up as U.S. Army soldiers turn their attention to other matters.

I

1862

Homestead Act: free 160 acres offered after 5 years cultivation. Later modified to offer 320 acres, and the Desert Lands Act offered 640 acres.

Henry H. Sibley, commander of a brigade of mounted regiments from Texas, marched from Fort Bliss near El Paso up the Rio Grande: taking Fort Fillmore, defeating Union troops at Fort Craig, taking Albuquerque and Santa Fe, and finally defeating the Union troops at Glorieta Pass, near Pecos. By this time, the Confederate troops were starving and without clothes or ammunition, so they retreated back to Fort Bliss.

1862-1871

Railroad Land grants: the Federal government gives away 128 million acres of land to the railroad companies, as an incentive to build railway lines all over the country. The railroad companies sold many of these parcels to homesteaders.

1863

Arizona Territory created by the United States from the western portion of New Mexico Territory and a part of present Nevada. Present New Mexico-Arizona boundary established.

1864-1866

"Long Walk"- Navajo and Mescalero Apache forcibly relocated to Bosque Redondo reservation; The Apache escaped, and the Navajo signed a treaty of nonaggression and returned to their homeland in 1868.

1864-1890

Indian Wars throughout the West. Destruction of the bison herds.

1867

Hayden, King, Wheeler, Powell Surveys map the west comprehensively, while cataloguing flora, fauna, and geology.

1868

Navajo chief Barboncito, along with numerous other leaders, sign a treaty with General William T. Sherman, agreeing to peace with the Americans in exchange for rights to return from Bosque Redondo to their new reservation: a small area within their traditional homeland.

1869

Fort Bliss renamed Fort Bliss.

Cochise and Apache guerrillas active 1871- 1879.

The war to save the buffalo 1874-1880.

1878-1879

Fort Bliss permanently established in current location.

1878

The Atchison, Topeka and Santa Fe (AT&SF) railroad crosses the Raton Pass into New Mexico, reaching Las Vegas, its first destination in New Mexico, in 1879.

1879

USGS established.

1880

The Southern transcontinental railroad traversed the region.

Geronimo & Chiricahua Apaches active in southern New Mexico and northern Mexico, 1880-1886.

1884

New boundary treaty: the boundary, where marked by the Rio Grande, adheres to the center of original channel as surveyed in 1852 even if the course of the river changes. Boundaries on international bridges at center point.

1886

Geronimo surrenders to General Crook in southern New Mexico. The remaining members of the Chiricahua and Mimbres bands are removed first to Florida, and finally to Fort Sill, Oklahoma.

1889

US/Texas/ New Mexico/Mexico border resurveyed; discovered bancos or alluvial deposits changing land mass on either side of the border.

1891

Forest Reserve Law, designating forest preserves; forerunner of current National Forests.

1905

National Forest service created.

1906

Antiquities Act. Allows a president to protect areas of public land by executive order.

New treaty with Mexico on water rights for irrigation

1912

New Mexico becomes the forty-seventh state of the Union.

1916

National Park Service created.

1924

Gila Wilderness established.

1925

U.S. Supreme Court decision in *New Mexico v. Colorado* dismisses New Mexico's claims and establishes current boundaries between the states.

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