

A JOURNEY ACROSS AMERICA: THE SOUTHWEST STATES

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Produced and developed by:

Catholic Textbook Project

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THE SPANISH IN THE SOUTHWEST

The Pueblo People

The Ancestral Pueblo peoples we learned about in the last chapter may have abandoned their villages, but they didn't just disappear. Their children and their children's children continued to live in the region, though they had moved further south into what are Arizona and New Mexico today. Sometime before the 1500s, the ancestors of the Navajo and the Ute peoples moved into the Four Corners area where, today, Arizona, Colorado, New Mexico, and Utah meet, and where the Ancestral Pueblo peoples lived originally. There always have been many cultures in the Southwest. The Pueblo people is still one of the largest groups today.

When we talk about the Pueblo people (the descendants of the Ancestral Pueblo), we're not talking about a single nation, but many nations. The *Hopi*, the *Zuñi*, the *Ácoma*, and many others are all Pueblo peoples. These nations all have common ancestors but are all very different. Think about your distant cousins from your great, great grandmother. Might they live in a different country? Would they maybe speak a different language? So it is with the Pueblo peoples.

At the time Europeans first came to North America, there were about 70 Pueblo villages. The villages were independent, meaning that they each decided how to live together on their own, without input from other villages. Villages were usually led by a group of religious leaders, who would meet in underground rooms called *kivas*. These *kivas* were also used by the men of the village for social gatherings. Those who lived in villages near good water sources, like the Río Grande, did more farming. Other villages relied more on hunting and gathering. In many of the villages, the evening would find children gathered around their grandfather, listening to as many stories as he would be willing to tell. Here is one of those stories:

Hopi: HOE-pee
Zuñi: ZOO-nyee
Ácoma: AH-coh-mah
Jumano: hoo-MAH-noh

Laguna Pueblo at Sunset,
by Thomas Moran (1901)



At the beginning of the world was T'hoor-íd-deh, the Sun. T'hoor-íd-deh was to be the father of all people, but he was alone and very lonely. So, the invisible spirits that guide everything in creation made P'áh-hlee-oh, the Moon Maiden, to be his wife. P'áh-hlee-oh, the first woman, was good, true, and beautiful beyond description. Together, T'hoor-íd-deh and P'áh-hlee-oh gave life to all of the people of the world. T'hoor-íd-deh, the Sun, and P'áh-hlee-oh, the Moon, lovingly cared for all of their children, and their eyes shone brightly with joy, giving light to the world.

But, because T'hoor-íd-deh and P'áh-hlee-oh each had two eyes, there was only ever daytime. There was never night! And because it was always light outside, children ran and played, animals hunted, birds flew, plants grew, and none of them ever stopped. After some time of this, the invisible spirits noticed that the world was becoming very tired. They decided they needed to take one of T'hoor-íd-deh's eyes, so there would be some darkness each day, and then creation could finally rest.

The invisible spirits called T'hoor-íd-deh and P'áh-hlee-oh to them and told them their plan. When P'áh-hlee-oh heard the plan, she wept and begged the spirits not to take one of T'hoor-íd-deh's eyes. "Please, invisible spirits, do not blind T'hoor-íd-deh! He provides for all of our children—how would they survive if he were blind? Take one of my eyes instead!"

The invisible spirits granted P'áh-hlee-oh's request. From that time on, she never could see as well, and so the world is dark for the half of the day that she watches over her children. P'áh-hlee-oh's sacrifice gave her children rest, and for that they loved her even more and thought she was even lovelier than before.

(Adapted from *Pueblo Indian Folk-Stories*, by Charles Lummis, 1910)

Stories of the Pueblo people, like this one, are passed down from grandparents to grandchildren. This story is especially beautiful, in part because it illustrates something important we know from our Catholic faith: that loving self-sacrifice brings peace and rest. Stories like these help children

learn to tell right from wrong, as well as to understand virtues such as courage, perseverance, and kindness. Stories like these are told over and over again, and children memorize them to pass them on someday to their own children.

The Many Great Nations

Of course, there were other Native American nations in the Southwest region. The Apache were great hunters and fierce warriors, who moved around with the bison and relied on hunting to survive. They made clothes from the hides of the **bison** and ate its meat. They also made beautiful baskets. The Jumano were business-minded, trading goods between Native American nations, and later between the Native American nations and the Spanish. By the 1500s, the Southwest was alive with many Native American nations, all with different languages and ways of life.

As it frequently happens when different groups of people meet, it was not always peaceful in the Southwest. The Comanche, for example, used to live in the northern plains of what today is Kansas and Oklahoma. But over time, they began to take over territory in the southern plains in what is today western Texas and eastern New Mexico. The Comanche, who were also known for being strong soldiers and great traders, forced the Jumano and Pueblo peoples out of that region, and later would even be powerful enough to push out the mighty Apache.

These conflicts were not the only conflicts in the region. People, and nations, will often fight to get what they need or want. History is full of such conflicts, and sometimes the closest neighbors can be the worst enemies. These fights had been going on for a long time. But soon a new nation would arrive. This new nation would change the fates of everyone in the region for hundreds of years.

The New World Meets the Old

You've probably heard of Christopher Columbus, who in 1492 was the first European to find the islands of the Caribbean, to land in Central America, and to encounter the civilizations there. As you may also know, Christopher Columbus wasn't looking for these islands or even for North

bison: a large, hairy animal with a large head and small horns; also called *buffalo*

Comanche warrior
His-oo-sán-chees, by
George Catlin, 1834





A portrait of Queen Isabel,
painted about 1490

continent: one of the great land masses of the world:

Asia, Europe, Africa, North America, South America, Australia, and Antarctica

colony: an area that is under the control or rule of another country

Hernán Cortés: ayr-NAHN cor-TEHZ
Nueva España: NWAY-vah ay-SPAHN-yah
conquistadores: cohn-KEE-stah-dohr-ays

and South America. He was sent by King Fernando and Queen Isabel, the Catholic monarchs of Spain, to look for a trade route by sea between Europe and the “Indies”—India, China, and Japan. The Indies provided goods—the spices (such as pepper) that Europeans wanted, and even gold.

In the end, Christopher Columbus didn’t find the trade route he sought. But in Central and South America, Spanish explorers found massive cities ruled by wealthy and powerful kings. They found animals, plants, foods, religions, and languages that they had never even imagined. To the Spanish and many other Europeans, these lands and their peoples were exciting and new, and for this reason the American **continents** are still sometimes called “The New World,” and Europe, “The Old World.”

The encounter between these civilizations would soon bring massive changes all across the Caribbean islands, South, Central, and North America. We call many of the Spanish explorers *conquistadores* (conquistadors), which is Spanish for “conquerors.” This is because the Spanish eventually conquered many of these civilizations and brought the people, the land, and the wealth—especially the gold—under the control of Spain. By 1521, the land that is now Mexico had been conquered by *Hernán Cortés* and became the Spanish **colony** called *Nueva España*—New Spain.

The Explorer with Healing Hands

In Mexico and further south, in Peru, the conquistadors found the gold that made the Spanish empire richer than ever. Because of this, they believed the lands to the north might have just as many wealthy cities. Many men set out on expeditions to explore the lands of the north, where our Southwest is today.

These expeditions were always dangerous, so you had to be brave to join them. The men faced storms at sea and starvation on land and never knew if they would come back alive. There were no maps of the land, no telling what wild beasts they would face, or what armies. Some explorers went simply because they loved adventure, others went for the chance to become famous. Some went to teach the Native Americans about Christ or for the promise of becoming fabulously wealthy.

In 1526, an expedition of five Spanish ships and around 600 men sailing from Cuba to Florida, met with disaster. In a few months only about 80 men still lived and were shipwrecked in a hurricane somewhere near where Galveston, Texas is today. In less than a month, most of these men had died. In this less than promising way, these men became the first Europeans to step foot in the Southwest.

The **treasurer** of the expedition, *Alvar Nuñez Cabeza de Vaca*, led the injured, sick, and starving survivors. To get the food, care, and protection they needed, they had to give themselves to a Native American nation as slaves. Cabeza de Vaca and his men were treated poorly, forced to work until their hands bled, beaten, and not given enough to eat. Eventually they escaped.

During his travels through what is now southern Texas, Cabeza de Vaca helped a Native American man recover from an arrow wound and so became famous among several nations as a healer. As a healer, he, with his men, was welcome in every village, trading items between nations, praying for people under the sign of the cross, and talking to them about Jesus. In 1536, the small party tried to make it back to New Spain. In the end, only Cabeza de Vaca and three of the original 400 men survived.

His experience living with several Native American nations made Cabeza de Vaca a deeply religious man and gave him the desire to convert the Native Americans to the Catholic faith. He knew that many of the conquistadors forced the people they conquered to convert by threatening to kill them if they did not, and then worked them as hard as his captors had worked him. Cabeza de Vaca, however, wanted the Native Americans to be converted not by force but through kindness and service, showing them God's love. He returned to Spain to **petition** the king and argue with the conquistadors for kind treatment for the Native Americans.

Cabeza de Vaca would go on to write all about his experiences with the Native American peoples. His book still helps historians to understand better the nations living in the Southwest before the Spanish arrived. Cabeza de Vaca hoped his book would convince the Spanish conquistadors to treat the Native Americans justly. But his writings also told of rumors he had heard about cities rich with gold in the lands north of where he had traveled. These stories soon attracted Spaniards to the area now known as the Southwest.

treasurer: someone officially in charge of money taken in or paid by an organization or government
petition: to ask in a formal way to have something done



A page from the book in which Cabeza de Vaca describes his adventures and misfortunes.

The Seven Cities of Cibola

Have you ever played the game “Telephone”? In Telephone, you whisper something in a friend’s ear, who whispers it to someone else, and so on and on through several people. At the end, you compare what you first whispered to what the last person heard. This can be a funny game because often what the first person said and the last person heard are completely different!

Alvar Nuñez Cabeza de Vaca: AHL-vahr NOO-nyez cah-BAY-sah day VAH-cah

Petra, Junípero Serra's home city on the island of Mallorca



The rumors of golden cities that Cabeza de Vaca related were something like this game. The rumors became stories, then became stories that were taken to be true. These stories eventually told of seven magnificent cities, with strange and awful kings, and wealth beyond belief—all just waiting for the Spanish to claim them as their own. Perhaps the stories went something like this:

Imagine you are walking for days in the Southwestern plains. The sun is mercilessly hot and bright. Though you find water to drink, you feel you could never drink enough to quench your thirst. The landscape is brown scrub and cacti. Occasionally you see small animals, and birds circling overhead, but otherwise all you hear is the wind. All day you only wish that night would come so that you can sleep. All night you shiver and long for the sun. Then one evening, as the sun is lowering its gaze, you see on the horizon a city, rising from the plain. Its buildings are several stories high, and it glows and shimmers in the sunlight. It is a city so wealthy that its walls are made of gold and its doors are set with gemstones. Here, in this land that seemed nearly empty, is the most glorious city you've ever seen.

viceroys: an official who represents a king in a particular place. In New Spain, the viceroy had almost all the powers of the king in Spain.

fray: A Spanish word meaning “brother”

Franciscan: the name of an order or group of priests and brothers who follow the way of St. Francis of Assisi

Fray Marcos de Niza: fray MAHR-cohs day NEE-sah

Stories like these are powerful—they capture the imagination and can move people to undertake nearly impossible tasks. In 1538, the **viceroys** of New Spain sent a **Franciscan** friar, *Fray Marcos de Niza*, to find these cities. **Fray** Marcos had the help of some Native Americans, but still his journey was very difficult. Remember, there was no map of the lands through which he was travelling and no telling what dangers he would face. An expedition like this requires boldness, courage, and a hope that it will be worth all the hardships. The stories of new, wonderful cities inspired Fray Marcos and called him on to the north.

Fray Marcos traveled through what is now New Mexico and Arizona, and into a region called *Cibola*. Eventually Fray Marcos and his expedition found a large Native American city, but they saw it only from a distance. Instead of approaching it without any information, Fray Marcos sent an African man named *Estevanico* and a couple of the Native Americans to see if this was the place for which they had been searching. But the Zuñi people in this city thought that *Estevanico* and his companions were leading an army to make war on them, and they attacked the small party with bows and arrows. Only the Native American companions made it back to Fray Marcos to report what had happened. Fray Marcos was understandably afraid. He and the rest of the expedition retreated back to New Spain.

Estevanico: African, Slave, Explorer

One of the first explorers in the Southwest was *Estevanico*, a black man from sub-Saharan Africa. Sold as a slave to a conquistador, *Estevanico* joined his master on the expedition to Florida and was one of the four survivors with Cabeza de Vaca. Though the Spanish explorers would not have thought *Estevanico* their equal, they came to rely on him because he was able to learn the language of the Native Americans they met and became an expert on the territory. Later, because of his knowledge of the land of the Southwest and its people, he was sent with Fray Marcos de Niza to look for the Seven Cities of Gold.

Once safely back in New Spain, Fray Marcos told stories about the amazing city he had seen in the region called *Cibola*, if only from a distance. Interestingly, his written report didn't mention gold at all. Nevertheless, the story continued that the city he had found was one of these cities of gold, now known as one of the Seven Cities of *Cibola*.

Coronado's Quest

The stories of the riches of the Seven Cities called to viceroy of New Spain, as the thrill of exploration had called to Fray Marcos. So, in 1540, the viceroy sent a conquistador, *Francisco Vázquez de Coronado*, on another expedition to find *Cibola*. In fact, the expensive expedition was paid for mostly by the viceroy and Coronado's wife. They hoped that it would bring them fame and fortune.

But unlike Fray Marcos' expedition, which was only for exploring, Coronado had orders to claim the cities and all the land of *Cibola* for Spain, conquering the cities through force if necessary, and settling the land. Coronado was also told to make a settlement (a *pueblo* or town) of Spanish people in what is today New Mexico and to convert the native people to

***Cibola*:** SEE-boh-lah

***Estevanico*:** es-tay-vah-NEE-coh

Francisco Vázquez de

***Coronado*:** frahn-SEES-coh VAHS-kes day kor-oh-NAH-doh

Christ. In order to do this, Coronado brought more than 400 soldiers and settlers with him, along with hundreds of native people from what is now Mexico to take care of livestock like cows, pigs, and horses. These people and animals seem like a lot to bring, but they were needed to feed such a large group on the journey and to make a Spanish settlement from nothing. Four Franciscan friars joined the expedition to minister to the settlers and to teach the Native Americans about Christ.

Coronado's expedition



This large party set out in February 1540, crossing deserts and eventually the mountains and dry valleys of the Basin and Range Province. It was a difficult journey. Most of the company had to walk, and people fell injured or sick along the way. Slowly they used up their provisions. The dry food they brought was gone, and all of the livestock had been slaughtered to feed the expedition. In about five months, they had crossed more than 1,300 miles. It seemed that soon the party would starve to death or die of illnesses and injuries.

Just in time, up from the horizon rose a city, called Hawiku—the very city Fray Marcos had found! As Coronado approached, he must have seen that the city was clay-colored and not golden, that its buildings were brick and not precious metal. But at this time, so far from home, he and his bedraggled company didn't need gold. They needed food, water, and shelter. Besides, Coronado probably thought, there might be gold inside the village. Coronado urged the company on. The soldiers led on horseback, and the rest of the people stumbled behind.

The Zuñi in the city saw Coronado's company coming, probably from quite a distance off. What was this massive army plowing toward them? Most of the Zuñi had never seen horses before—what did they think of the terrible creatures the soldiers were riding? The people of Hawiku had killed Estevanico as a warning to outsiders. Without words they had said: do not come here, we will fight!

And fight they did. As Coronado and his men approached Hawiku, he demanded that the Zuñi surrender to the king of Spain and pledge allegiance to the Catholic Church. Though Coronado spoke in Latin, his meaning was clear enough. The warriors of Hawiku responded by attacking with arrows, spears, and stones—any weapon they could find. But they were no match for the guns Coronado and his soldiers carried and were defeated.

Coronado found no gold in Hawiku. But he wasn't discouraged. Over the next 18 months, Coronado traveled thousands more miles, all the way up into what is now Kansas, in search of the Seven Cities of Cibola. Some of Coronado's men, whom he had sent to search to the west, were the first Europeans to see the Grand Canyon.

Wherever Coronado found Native American villages, he would enter them and claim them for the Spanish king and the Catholic Church. If the Native Americans resisted, Coronado never hesitated to use violence against them. He was the kind of conquistador Cabeza de Vaca had been arguing against, who converted Native Americans with threats instead of with loving service. Coronado left a trail of death and destruction behind him in the name of taking land for Spain.

In the end, Coronado never found the Seven Cities of gold, and the expedition used up his wife's and the viceroy's fortunes. Even the settlement he tried to establish failed. The people had faced terrible hardships and eventually came back to New Spain. By the spring of 1542, almost the entire expedition—at least those still living—returned. Only a few of the friars stayed behind, along with a handful of soldiers. The friars had not been greedily looking for gold but had been seeking something far more precious: the souls of the Native American children of God.

The Last Search for Cibola

Coronado had claimed the region for Spain, but after he and his company returned to New Spain, nothing much changed in the north. In order to really rule a colony and benefit from it, Spain would need to have settlements there. Settlements would produce goods for Spain and would allow Spain to collect taxes from the colony's **inhabitants**. And there was still this matter of the Cities of Gold. The land of the Southwest is vast. Perhaps Coronado had not looked in the right place!

But Coronado's expedition seemed such a failure that it was many years before Spain again tried to start a settlement in the north. Finally, more than

inhabitant: someone who dwells or lives in a place

50 years after Coronado had returned to New Spain in disgrace, *Juan de Oñate* set out from New Spain with a group of people ready to start the first Spanish settlement in what is now the Southwest.

Juan de Oñate was born in New Spain ten years after Coronado set out on his expedition. He was the son of a conquistador who owned a silver mine he had discovered. Oñate grew up hearing stories of the great conquistadors, their adventures, and the fortunes they discovered. Like everyone in New Spain, he had heard the stories of the Seven Cities of Cibola. These stories were, by now, old stories told by parents to their children and grandchildren. Would anyone from New Spain ever find this gold, so often talked about but never seen?

In 1598, King *Felipe* II of Spain sent Oñate, who was already 48, to establish a settlement in Cibola. King Felipe ordered this partly because the Franciscan friars had reported that their missionary work among the Native Americans was growing successful, but the settlers also hoped to find silver to mine—and maybe even some golden cities. When Oñate and his party of 400 people reached the mighty **Río Grande** on April 30, 1598, he claimed all the land that drained into the river for Spain. Soon after he discovered *El Paso de Norte*, a passage into the north between two majestic mountain ranges to the east and the west. Here Oñate and his party crossed into the territory that had come to be called **Nuevo México**, or New Mexico.

Oñate eventually established the first permanent Spanish settlement in the Southwest, San Juan pueblo. Just north of Santa Fé, San Juan was the first capital of New Mexico (though the capital would move to Santa Fé just a few years later). The settlement at San Juan struggled to survive. From it expeditions set out in search of silver or gold, but the explorers were always disappointed. But whenever these expeditions found villages, they claimed the territory for Spain and began to collect taxes—usually in the form of food and clothing—from the Native Americans.

In one such village, called Ácoma, the people were angry that the new settlers were taking their food. They didn't know Spain or its king, but they knew that they and their ancestors had lived in their villages for many generations before the Spanish arrived. Some Ácoma claimed that the settlers demanded all the food the natives had stored for the winter. When the Ácoma refused, a fight broke out, and they killed the small group of Spanish who had come to collect the taxes. Oñate's nephew was killed during this attack.

Oñate would not stand for this. He was himself a fierce conquistador. He sent a large group of soldiers to attack Ácoma. It was a difficult battle, because Ácoma was built on a tall **mesa**, but the Spanish soldiers finally triumphed. As many as 800 Ácoma were killed, and around 500 were taken prisoner. The defeat and the treatment of the Ácoma and other Native American groups was so brutal that Oñate would later have to go back to New Spain to face charges of harsh treatment toward the native people.

Río Grande: (REE-oh GRAHN-day) an important river that runs through the middle of New Mexico and forms the border between Texas and Mexico

Nuevo México: (NWAY-voh MEKH-ee-koh) New Mexico: the name for the Spanish-controlled region that included the modern states of New Mexico, Arizona, Utah, Colorado, Texas, and beyond.

mesa: (MAY-sah) a hill with a flat top and steep sides. The word, mesa, in Spanish means “table.”

Felipe: feh-LEE-pay

Juan de Oñate: HWAN

day oh-NYAH-tay

El Paso de Norte: el PAH-soh day NOR-tay



Ácoma pueblo, atop a sheer sandstone mesa

Though the settlement—first at San Juan and then at Santa Fé—had a difficult beginning, with a lot of hard work began to flourish. From Santa Fé, the Franciscans traveled to meet the Native Americans and teach them about Christ. The Franciscans went on to found many missions to minister to the Native Americans. For more than a century, every person from Spain or New Spain who came into New Mexico would travel along the road Oñate had established, called *El Camino Real de Tierra Adentro* (“The Royal Road into the Interior”). It is along this road that we will begin to see the Spanish missions, and with them the Catholic faith, take root among the Native Americans in the Southwest.

El Camino Real de Tierra Adentro: el kah-MEE-noh
RAY-ahl day TYER-rah
ah-DEHN-troh

An Explorer by God’s Grace

Sister *María de Jesús* was a young Franciscan nun in *Agreda* in Spain. As a child, the Lord had given her a vision of a soul in the state of grace and a soul trapped in mortal sin. Ever since that time, she had been eager to share the grace of God available in the sacraments to anyone who would ask.

In the 1620s, some of the Jumano people, Native Americans from what is now Texas, came to the friars in Santa Fé and told them something marvelous. A woman dressed in blue had appeared to them and taught them the Christian faith. Then she told them to seek baptism from the friars. There were then no sisters, especially no sisters in blue, anywhere near Texas. A few years later, when some of the friars returned to Spain, they discovered a convent of Franciscan nuns who wore blue habits. One of the sisters was *María de Jesús*, who told them that she had miraculously visited the Jumano several times. The friars were amazed and filled with joy!

María de Jesús:
mah-REE-yah
day hay-SOOS
Agreda: ah-
GRAY-dah



Blessed *María de Jesús de Agreda*, detail of a fresco in the Church of the Immaculate Conception in Ozumba, Mexico

Chapter 2 Review

Summary

- The descendants of the Ancestral Pueblo continued to live in the Southwest region, though they moved further south. Among the descendants of the Ancestral Pueblo are the Pueblo people—the Hopi, the Zuñi, the Ácoma, and others. At the time Europeans first came to North America, there were about 70 Pueblo independent villages led by a group of religious leaders. Those villages near good water sources, like the Río Grande, did more farming. Other villages relied more on hunting and gathering.
- Other Native American nations lived in the Southwest region. Sometime before the 1500s, the ancestors of the Navajo and the Ute peoples moved into the Four-Corners area where, today, Arizona, Colorado, New Mexico, and Utah meet, and where the Ancestral Pueblo peoples lived originally. The Apache, great hunters and fierce warriors, moved around with the bison and lived by hunting. The Jumano traded goods between Native American nations. The Comanche originally lived in the northern plains of what today is Kansas and Oklahoma, but after 1500, they began conquering territory in the southern plains in what is today western Texas and eastern New Mexico. The Comanche, who were also known for being strong soldiers and great traders, forced the Jumano and Pueblo peoples out of that region.
- The first Europeans to set foot in the Southwest were survivors of a Spanish expedition who, in 1526, were shipwrecked on the Texas coast. The leader of this group, Alvar Nuñez Cabeza de Vaca, and his men were enslaved by Native Americans. Having gotten the reputation of a healer, Cabeza de Vaca traveled through what is now southern Texas, trading but also talking to the native peoples about Jesus and praying for the sick. In 1536, Cabeza de Vaca returned to New Spain and in subsequent years he promoted kind treatment for Native Americans by the Spanish. The tale of his captivity and travels told of rumors of gold in the lands north of where he traveled, which would attract Spaniards to the region.
- In 1538, the viceroy of New Spain sent a Franciscan friar, Fray Marcos de Niza, to find rumored gold-rich cities. Fray Marcos traveled through what is now New Mexico and Arizona and eventually found a large Native American city, but only from a distance. When the Zuñi people in the city attacked a party Fray Marcos sent to scout out the city, he and the expedition retreated back to New Spain. In New Spain, Fray Marcos told stories about the amazing city he had seen in the region called Cibola. Report of the story said he had found one of the cities of gold.
- In 1540, the viceroy of New Spain sent Francisco Vázquez de Coronado on an expedition to find Cibola. Coronado had orders to claim the cities and all the land of Cibola for Spain. He was told to make a settlement in what is today New Mexico and to convert the native people to Christ. Coronado brought more than 400 soldiers and settlers with him, four Franciscan friars, and hundreds of native people who cared for the livestock.
- After a long and difficult journey, Coronado and his expedition met their first Pueblo people, the Zuñi of Hawiku. When the Zuñi refused to be subject to the king of Spain, Coronado captured Hawiku. Following the capture of Hawiku, Coronado traveled thousands more miles, all the way up into what is now Kansas, in search of the Seven Cities of Cibola. Wherever Coronado found Native American villages, he would enter them and claim them for the Spanish king and the Catholic Church. If the Native Americans resisted, Coronado used violence against them. In the end, Coronado never found the Seven Cities of gold. Almost the entire expedition returned. Only a few of the friars stayed behind, along with a handful of soldiers.
- In 1598, Juan de Oñate set out from New Spain with a group of people ready to start the first Spanish settlement in what is now the Southwest. Oñate eventually established the first permanent Spanish settlement in the Southwest, San Juan pueblo. From San Juan, expeditions set out in search of silver or gold, but the explorers were

Chapter 2 Review (continued)

always disappointed. However, they claimed the territory for Spain and began to collect taxes from the Native Americans.

- Santa Fé replaced San Juan as the capital of the region called New Mexico. From Santa Fé, Franciscans set out on missionary journeys and founded many missions. Along the road Oñate had established, called *El Camino Real de Tierra Adentro* (“The Royal Road into the Interior”), missions, and with them the Catholic faith, took root among the Native Americans in the Southwest.

Chapter Checkpoint

1. How did the Pueblo peoples obtain their food?
2. Describe two important characteristics of the Apache.
3. How did Cabeza de Vaca think the Spanish should treat Native Americans?
4. What did Coronado hope to find in the land of Cibola? Was his expedition successful?
5. What name did the Spanish give to our Southwest region?
6. Name two settlements Juan de Oñate founded near the Río Grande.
7. Why were the Franciscans important to the history of the Southwest?

Geography Challenge

Use the map on the page facing page 13 as reference.

1. On the map your teacher gives you, indicate where the Ácoma, Zuñi, Hopi, Navajo, Apache, and Cheyenne peoples lived.
2. On the map your teacher gives you, indicate the Río Grande, the Colorado River, and the El Camino Real de la Tierra Adentro.

Vocabulary and Important Names

Answer the following question with the correct term or name.

1. What is another name for a *buffalo*?
2. What is the name for a large landmass, like North America?
3. Who was the Franciscan friar who published the news about the Seven Cities of Cibola?
4. What Native American people lived in the pueblo of Hawiku?
5. What is the Spanish word for a hill with a flat top and steep sides? It means *table*.
6. Who was the Franciscan nun in Spain who was said to appear miraculously to the Jumano people in what is now Texas?

SPANISH NEW MEXICO

Showing major missions
and settlements

- Spanish Settlement
- ★ Capital
- ✦ Franciscan Mission
- ✦ Jesuit Mission

