Fire was then applied, first to the estufa (Kiva) which had been built in the main plaza, and then to the entire pueblo, the whole day being employed in this work of destruction. Otermin and his soldiers ransacked the river and the camp having under good guard and custody the said 385 persons and 8 imprisoned vagrants, all of whom he has ordered to be treated with kindness and care. (Hackett 1942:1:CC). "Because the Isleta Tiwas had surrendered to the Spaniards on December 6 without putting up a serious fight, the other pueblos were in opposition against these particular Indians. Thus it was that they stood between the devil and the deep blue sea: The Spaniards and the angry fellow Indians. In one sense they were taken to Paso del Norte as captives, in another, they went with the Spaniards voluntarily. The Spaniards at least were not threatening to kill them". (Hackett 1942:1:CCI).

January 1682 - Otermin and his group are at Estero Largo forty leagues above Paso del Norte having travelled to that point from Isleta crossing the dreaded "Jornada del Muerto", a trackless waste of over 60 miles, void of water and shelter. The increased Indian captives added to the problem of settlement at Paso del Norte and Otermin desired to reorder the settlement.

February 11, 1682 - From Estero Largo, Otermin wrote to the Viceroy—"These (Indians) I bring here with the purpose of settling them where it may be convenient, with others of their nation who came out the other time, because it was impossible to maintain and preserve them in their pueblo inland; I also set out with the purpose of assembling and reducing the Spaniards to two or three settlements, where it should seem more convenient, as also the presidio, in order that they may plant crops, since on this depends their subsistence". (Hughes 1914:320). "On the same date Father Ayeta wrote to the Viceroy remarking that Otermin wishes to settle Indians and Spaniards in union. As this mode of settlement differed from the form used in New Mexico, Ayeta thought the Viceroy would have to make a special provision for it. Ayeta most of all disapproved the close union of the two peoples because of the epidemic among the Indians" (Hughes 1914:321). "The fiscal favored separation of the Indians and the Spaniards and thought that the sites selected should be near each other for mutual protection and that such a plan would avoid disputes over animals and oppression of the Indians repeating the necessity of separating the Indians from the Spaniards". (Hughes 1914:321-322).

Prior to the selection of sites for re-location, Otermin and several members of the Cabildo made careful examination of both banks of the Rio del Norte from Estero Largo to La Toma (The latter is said to be the place of Onate's crossing and taking possession of New Mexico on April 30, 1598 and near San Francisco de los Zamas). According to Otermin, "The Spaniards, therefore, were placed in San Lorenzo (new location) a league and a half from the mission of San Francisco de los Zamas and about twelve leagues from Paso del Norte" (Hughes 1914:323).

Esclavante gives the following locations: "Two leagues or more below Nuestra Senora de Guadalupe del Paso, with Piros and Tompiros Indians, the pueblo of Seneca; a league and a half toward the east, with Tituas Indians, the pueblo of Corpus Christi de la Isleta; Twelve leagues from El Paso and seven and a half from Isleta, following the same Rio del Norte, with Piros Indians, a few Tomos and some more Comex (Jemez) the third pueblo with the appellation of Nuestra Senora del Socorro". The founding of the presidio in accordance with the recent ruling, was possibly left for execution to Otermin's successor, Don Jironzo Petroz de Crusaro" (Hughes 1914:322).
Although these records are not clear as to exact dates and locations of missions and pueblos, still, it is reasonable to assume that in the cases of Corpus Christi de la Isleta and Nuestra Senora del Socorro, missions were built and dedicated to a Patron Saint during the year of 1682. The distances referred to from Guadalupe del Paso are very near the same today in the cases of Socorro and Isleta. Although San Lorenzo Pueblo was later moved nearest to Guadalupe and Socorro nearer to Isleta, there is no conclusive evidence that either Socorro or Isleta were ever moved from their present locations. The first mission at Isleta is said to have been built of logs. Otocol remarked that the Isleta Indians who had joined him would be settled, "with others of their nation who came out the other time, because it was impossible to preserve them in their pueblo inland." (Hughes 1914:326) Hughes indicates 305 Tihwias reached El Paso but Hackett says her copy of Otomín's Relation had an error in transcription.

February 1682 - An interesting notation appears in the archives of the Isleta Church Mission "The 305 Tihua Indians coming from Isleta, New Mexico fall to stay in Isleta del Sur". This no doubt refers to the Isleta del Sur they attempted to found in 1680 near Otomín's Real del Santísimo Sacramento. Another notation dated 1683 is to the effect, "The Tihua Indians joined the camp of Sacramento and it is now called Sacramento de los Tihua de Isleta, with Sacramento and San Antonio as Patron Saints." There is little doubt but what these notations refer to the same move by the Tiguas as indicated by the past tense used in the 1683 entry on the church records. It also indicates a more tolerant attitude on the part of the clergy toward the Tiguas on the question of who was their patron saint. (Decourse undated pamphlet).

March, 1683 - A Tigua, Alonoso Shimitigw, informed Otomín of the plans of a revolt involving Tiguas, Mansos, Piros and Sumas. (Hughes 1914:376)

July, 1683 - Otomín discovered another plot of revolt and concludes the Christian Indians of El Paso are dissatisfied with Spanish rule and susceptible to joining with heathen tribes to defeat the Spanish. (Hughes 1914:338).

August 13, 1683 - Don Jironzo Petrox Cruzate became Governor and the authorized presidio was founded about seven leagues from the Pueblo of Paso del Norte and midway between that place and the Real de San Lorenzo, called Nuestra Senora del Pilar and Glorioso San Jose. The settlements were re-organized under the direction of Fray Nicolas Lopez and he provides for separation of Indians and Spaniards as follows: San Lorenzo site of Spaniards, San Pedro de Alcantara of Spaniards, San Jose of Spaniards (Thus possibly is a new site at the new presidio indicated above) and Isleta "the old pueblo of Isleta" for Spaniards. (This no doubt refers to the Isleta del Sur the Tihuas had attempted to found in a nearby place and not to the Sacramento Camp later called Isleta.) His re-organization lists as for Indians the following: Pueblo of Socorro for Piros Indians, San Francisco for Zuams Indians, Sacramento de los Tihua de Isleta for Tiguas, San Antonio de Socorro for Piros and Tompiros, the new conversion of Santa Cecilia de Zuams (Possibly very near San Francisco) and the conversion of La Soledad of Juans Indians established before 1660. In 1683, the Socorro Indians planned to murder their priest, Fray Antonio Guerra, so Socorro was moved closer to the pueblo of La Isleta. (Hughes 1914:327-329)
PUEBLO de la YSLETA del Sur

CHRONOLOGY:

AND RELATED HISTORICAL MATERIAL

I.

BASKET MAKERS AND PUEBLO PERIODS

c. 1500 B.C. to 300 A.D. - "Basket Makers" Periods I and II: A semi-nomadic, pre-Pueblo people who inhabited the Southwest at the beginning of the Christian era. First agriculturists in the Southwest; excelled in basket weaving.

c. 300 A.D. to 700 A.D. - "Basket Makers III": First truly sedentary people in the Southwest; built crude slab houses; cultivated corn, beans, squash and tobacco; began using pottery in the Southwest.

c. 700 A.D. to 900 A.D. - "Pueblo I": A roundheaded people, believed to have come from the Northwest, who conquered and absorbed the earlier Basket Maker people and their culture; introduced horizontal masonry, the bow and arrow and further developed pottery.

c. 900 A.D. to 1150 A.D. - "Pueblo II": Sometimes called the developmental period, an outgrowth of the "Pueblo I" culture. The unit type house became the small village or group dwelling.

c. 1150 A.D. to 1350 A.D. - "Pueblo III": The classic or Golden Age of Pueblo Construction, in which was evolved a drama, a religion and a system of government so advanced that the Pueblo Indians could only be referred to as savages in the sense that they had no written language. Substantial archeological evidences indicate that various combinations of these pre-historic phases of Pueblo civilization extended west into Western Arizona, east as far as the Texas Panhandle, north as far as Central Utah and Southern Colorado and south into Northern Mexico including the El Paso and Big Bend area of Texas. Good examples of the existence of earlier stages in the El Paso area are to be found in picturegraphs, petroglyphs, and fire pits cut into stone within caves and cliff overhangs of Hueco Tanks and of the latter phases in the rancherias and villages dating at 1200 A.D. and being excavated in near by valleys of the Sabinas. Sometime near the close of "Pueblo III" a severe drought appears to have resulted in the abandonment of many Pueblos including those of Mesa Verde in Southern Colorado, Pueblo Bonito in New Mexico and possibly all of the eastern and southern most including the El Paso area.

c. 1350 A.D. to 1700 A.D. - "Pueblo IV": This period of maximum expansion of Pueblo culture in New Mexico begins with a closer concentration of the Pueblos within their present locations. It includes the advent of the white man, the conquest of the Spanish and their attempt at Colonization and Christianization. The Pueblo revolt and removal of the Pueblos of Ysleta, Socorro, and Seneca, as well as the seat of Spanish government to El Paso de Norte. It ends with the Spanish re-conquest and subjection of the Pueblos.

c. 1700 A.D. to Present - "Pueblo V": Era of the present day Pueblos in New Mexico, Arizona and Texas.
II.

SPANISH EXPLORATION AND COLONIZATION

1528-1531 - The first rumors of inhabited cities in the north reached Mexico; a possible source of the information was an Indian captured by Luis de Guzman. The subsequent expedition by De Guzman failed to discover these cities as he only explored the country as far north as Culiacan.

1536 - Pueblo country first known to have been approached by a European Alvar Nunez Cabeza de Vaca set to wandering after being shipwrecked on the Gulf Coast of Texas passed through the area of the confluences of the Pecos and Conchos Rivers with the Rio Grande then upward crossing somewhere below El Paso and westward to Culiacan Sinaloa on the west coast of Mexico accompanied by Alfonso Malдонado, Andres Dorantes and an Arabian negro, Estevanico. They told tales of "Cibilo" - seven cities of Gold far to the north. This journey helped to inspire the Coronado expedition.

1539 - Fray Marcos de Niza and a group guided by Cabeza de Vaca's Estevanico reached the Pueblo of Zuni where Estevanico was separated from the main group and killed by the Indians. Fray Marcos after, from a distance, viewing Hawikuh, principal village of Zuni, planted a cross and took possession of the new region in the name of Spain. He then returned to Mexico with a glowing and exaggerated report of what he had seen and heard.

Feb. 23, 1540 - Fired with enthusiasm by these tales, Viceroy Mendoza sent a great expedition under Francisco Vasquez de Coronado and guided by Fray Marcos de Niza. This expedition left Compostela and arrived at Culiacan on March 28th and departed on April 22 arriving on July 7th at Hawikuh which he renamed Granada. The Zuni Indians were routed and Coronado sent expeditionary groups to the Hopi villages, the Grand Canyon, the Rio Grande Valley and as far east as the buffalo plains in search of the rumored wealth.

September 8th, 1540 - Capt. Alvarado in advance of Coronado's army reached the Rio Grande and named it "Nuestra Senora". He met people from 12 Tigua villages (located north of present day Albuquerque). He was met by Indians playing pipes with an old man for a spokesman. The Indians were of good appearance wearing cotton clothing and the skins of cows (buffalo) and feather dresses. They wore their hair short. The old men were in authority. Seven other villages in the province had been destroyed by those Indians who paint their eyes and live with the cows. Alvarado sent back word to Coronado recommending the army encamp with the Tiguas for winter. (Twitchell 1963: Vol. 1, pg.202) Castaneda, a chronicler of Coronado's expedition, described the 12 villages as being on the banks of the river in a valley six miles wide with 4 more villages at the base of mountains to the east and an additional three on the heights. He described 8 villages in the province of "Tutahuo" 21 miles Southeast (in the vicinity of Isleta, New Mexico, south of present day Albuquerque). The Tiguas were governed by elders and worked together. Women made the walls of houses and the men placed the beams. Some houses had 4 stories and they were both square and round estufas (kivas) underground. The houses belonged to the women but the estufas were the sole province of the men. One year's harvest was enough for 7 so bountiful was the harvest. (The southwest direction given for Tutahuo has been challenged but makes sense when magnetic declination is taken into account) (Twitchell 1963: Vol. 1, page 204.)
The Spaniards not content with the succor volunteered by the Indians confiscated horses, food and clothing. After an incident of rape the Indians barricaded their pueblos and defied the Spanish demands for the balance of their stores. Capt. Gardenas on orders of Coronado to give no quarter assaulted two pueblo which after siege surrendered under two Spanish peace signs (two Spanish officers fold their arms). Two Hundred captives were taken and that night, 100 broke free and fought to the death after they perceived their companions were being burnt at the stake. Quoting Castaneda "As the country was level not a man of them remained alive, unless it was some who remained hidden in the village and escaped that night to spread throughout the country the news that the strangers did not respect the peace they had made, which afterward proved a great misfortune" (Twitchell 1963: Vol I, Pg. 208).

April 1541 - Coronado's forces led astray by a Pawnee Indian guide crossed the plains to Quivira (Kansas-Nebraska border) in search of gold. They returned to Tiguex for the second winter; All the Tigua, pueblos were now deserted with the Indians hiding in the mountains.

Spring 1542 - Coronado's forces returned to Mexico finding no trace of the rumored gold. Two missionaries were left behind - Fray Juan de Padilla who went to Quivira and Fray Luis, a lay brother, who remained at Pecos. Both were probably killed by the natives whom they expected to convert. Coronado reported 71 villages occupied by the Pueblos and others not enumerated. Coronado's venture was deemed a dismal failure and cooled Spanish interest in the North.


June 5, 1581 - Fray Agustin Rodriguez and two other Franciscan Fathers and eight soldiers commanded by Capt. Francisco Chamuscado and Indian servants left San Barhbolomae, Mexico following the Rio Conchos north to the Rio Grande. Then upstream north to El Paso del Rio del Norte where they crossed near the site of present day El Paso and Juarez continuing northward along the river to the area of the Tigua. All three frays met violent deaths after the soldiers returned to Mexico. Two of the priests were slain at the Tigua Pueblo of Puaray. They described the El Paso valley as:

"a marshy valley extending for more than 8 leagues (24 miles), which was suitable for ranches and for the cultivation of anything that might be desired. We named it Los Valientes. We found it uninhabited." (The Rediscovery of New Mexico, Hammond & Rey, 1966)

After passing through the El Paso area, the expedition encountered the domain of the Piros centered about present day Socorro, New Mexico. They found the Piros at war with their Northern neighbor, the Tiguas. The Piros Indians were closely related to the Tiguas and spoke a language which was part of the same basic language family of the Tiwa being Tanoan. At that time the Tanoan speakers included in addition to the Tiwa and Piro, the Tewa, Towa, Tano, and Tompiro. Today only the Tiwa, Tewa and Towa are spoken. These
early Spaniards in describing their first contact with the Tiguan Indians have left behind accounts of their custom, habit and dress which can still be recognized in the Tiguan Pueblo at Ysleta, Texas. For example:

"We entered the settlement, where the inhabitants gave us much corn. They showed us many ollas and other earthenware containers, richly painted, and brought quantities of calabashes and beans for us to eat. We took a little, so that they should not think we were greedy nor yet receive the impression that we did not want it; among themselves they consider it disparaging if one does not accept what is offered. One must take what they give, but after taking it may throw it away wherever he wishes. Should one throw it to the ground, they will not pick it up, though it may be something they can utilize. On the contrary, they will sooner let the thing rot where it is discarded. This is their practice. Thus, since we understood their custom, we took something of what they gave us. Moreover, we did this to get them into the habit of giving freely without being asked. Accordingly, they all brought what they could. The supply of corn tortillas, corn-flour gruel, calabashes, and beans which they brought was such that enough was left over every day to feed five hundred men. Part of this the natives carried for us. The women make tortillas similar to those of New Spain, and tortillas of ground beans, too. In these pueblos there are also houses of three and four stories, similar to the ones we had seen before; but the farther one goes into the interior the larger are the pueblos and the houses, and the more numerous the people.

The way they build their houses, which are in blocks, is as follows: they burn the clay, build narrow walls, and make adobes for the doorways. The lumber used is pine or willows; and many rounded beams, ten and twelve feet long, are built into the houses. The natives have ladders by means of which they climb to their quarters. These are movable wooden ladders, for when the Indians retire at night, they pull them up to protect themselves against enemies since they are at war with one another.

These people, like the others, wear clothing. I have decided to describe their attire here because, for barbarians, it is the best that has been found. It is as follows: (some of) the men cut their hair short and leave on top - I mean, on the crown of their heads, a sort of skull cap formed by their own hair, while others wear their hair long, to the shoulders, as the Indians of New Spain formerly did. Some adorn themselves with pieces of colored cotton cloth three fourths of a vara in length and two thirds in width, with which they cover their privy parts. Over this they wear, fastened at the shoulders, a blanket of the same material; decorated with many figures and colors, which reaches to their knees, like the clothes of the Mexicans. Some (in fact, most) wear cotton shirts, hand-painted and embroidered, that are very pleasing. They use shoes, be-
low the waist the women wear cotton skirts, colored and embroidered; and above, a blanket of the same material, figures and adorned like those used by the men. They adjust it after the fashion of Jewish women, and gird it with embroidered cotton sashes adorned with tassels. They comb their hair, which is worn long. (this costuming can be seen today in Ysleta, Texas)

These people are handsome and fair skinned. They are very industrious. Only the men attend to the work in the cornfields. The day hardly breaks before they go about with hoes in their hands. The women busy themselves only in the preparation of food, and in making and painting their pottery and chibubites; (a pan for baking bread) in which they prepare their bread. These vessels are so excellent and delicate that the process of manufacture is worth watching; for they equal, and even surpass, the pottery made in Portugal. The women also make earthen jars for carrying and storing water. These are very large, and are covered with lids of the same material. There are millstones on which the natives grind their corn and other foods. These are similar to the millstones in New Spain, except that they are stationary; and the women, if they have daughters, make them do the grinding.

These Indians are very clean people. The men bear burdens, but not the women. The manner of carrying loads, sleeping, eating and sitting is the same as that of the Mexicans, for both men and women, except that they carry water in a different way. For this the Indians make and place on their heads a cushion of palm leaves, similar to those used in Old Castile, on top of which they place and carry the water jar. It is all very interesting.

The women part their hair in Spanish style. Some have light hair which is surprising. The girls do not leave their rooms except when permitted by their parents. They are very obedient. They marry early; judging by what we saw, the women are given husbands when seventeen years old. A man has one wife and no more. The women are the ones who spin, sew, weave and paint. Some of the women, like the men, bathe frequently. Their baths are as good as those of New Spain.

Their language is very easy to learn. They are the most domestic and industrious people and the best craftsmen found in New Spain. Had we brought along interpreters, some of the natives would have become Christians, because they are a very intelligent people and willing to serve."

(The Rediscovery of New Mexico, Hammond & Ray)

November 10, 1582 - A relief expedition with the avowed purpose of rescuing the Franciscan friars led by Captain Antonio de Espejo left San Bartholomae. The name "New Mexico" appears for the first time in writing on the title page of the journal of this expedition. Espejo's imagination was fired by the accounts of civilized people wearing clothing and living in multiple story houses and on the pretext of
DIAMOND, BASH, HOLING

LESLIE & SCHWARTZ

looking into the safety of the priests equipped an expedition of 14 soldiers, 150 horses and mules and a few Indian servants. Accompanying the expedition were two Catholic priests, Fathers Bernardino Beltran and Pedro de Heredia. There was considerable alarm for the safety of the priests who remained behind as the Conchos Indian who had been left with them had appeared in Santa Barbara with the tale of their slaughter by the Tiguas. The chronicler of this expedition was a Spaniard named Lujan who details for us the same exact route as the Chamuscado expedition; down the Conchos and up the Rio Grande. Lujan upon reaching the Rio Grande refers to the river as being named Del Norte by Chamuscado's men.

The expedition closely followed the course of the river which was described as being in places three leagues (9 miles) wide in places, when swollen. This expedition like the Chamuscado expedition earlier found evidence of Cabeza de Vaca's visit to the Humanas area near the junction of the Conchos and Rio Grande Rivers. In May of 1582, the Espejo expedition reached the Tigua Pueblo of Puaray and executed 16 Indians and burned many other in their kivas after attacking and taking the Pueblo by force. Lujan states that the expedition was received well by all of the Pueblo Tribes with the exception of the Tiguas. After confirming the death of the two Spanish priests left behind at Puaray, and conducting limited exploration of the Pueblo country, the expedition returned to Mexico possibly by way of Toyaville and present-day Fort Davis and Marfa.

On the journey Northward, the expedition camped for several days in the El Paso valley to rest and refresh themselves and described the valley as containing several lakes in which fish were found in abundance. They called the valley "La Cienega Grande" and found the indigenous Indians, the Mansos, living in rancherias and having homes of straw. They named their camp where they spent seven days, "Los Charcos Canutillo" and record that they were well received by the natives who supplied them with mesquite, corn and fish. As they left their camp, Los Charcos Canutillo and continued up the El Paso valley, they camped successively at sites named by them, "Las Salinas", "Los Charcos de San Antonio", and on the 19th day of January, 1583, camped near present day downtown El Paso referring to it as, "Los Vueltos del Rio" (The Turns of the River). They named the area, just west of the University of Texas at El Paso campus, "Barrancas de Los Vueltos del Rio". (The Rediscovery of New Mexico, Hammond & Rey)

1590 - The Pueblo country did not see any more Spaniards until 1590 when on July 27, Castano de Sosa crossed the Rio Grande near Del Rio, Texas, and made his way to the Pueblo country via the Pecos River. He set up headquarters at the Pueblo of Santo Domingo South of Santa Fe with his band of would-be settlers, and visited the Tigua Indians who fled at the sight and abandoned their pueblos until the Spaniards had left. This expedition was unauthorized and on orders of the Viceroy, a Captain Morlete with 40 soldiers traveling up the conventional Conchos-Rio Grande route arrived at the Pueblo Santo Domingo on March 29, 1591, and placed De Sosa under arrest. Morlete then escorted De Sosa in chains with his settlers down the Rio Grande. On July 10, 1591, the party on its way southward camped near Las Cruces, New Mexico, and paused to take testimony regarding the capture of De Sosa and his conduct at a site they called "Siete Martires" (The Seven Martyrs), a possible reference to the Organ Mountains. The combined expedition returned to Mexico following what had become a 16th Century expressway, the Rio Grande-Conchos Route. (The Rediscovery of New Mexico, Hammond & Rey, 1966)
1592 - The following year Leyva de Bonilla and Antonio Gutierrez de Humana, struck out on another unauthorized expedition into the Pueblo country following the Conchos-Rio Grande Route. They headquartered for a while at the Pueblo f... Ildefonce, a Tewa Pueblo, and later on journeyed into the heart of the Buffalo Country (Oklahoma or Kansas) where Humana killed Leyva with a butcher knife. Humana himself was then killed by hostile Indians and the remaining Spanish adventurers and their Indian companions perished through a similar fate with only one servant escaping, who later on was interviewed by the colonizer of Mexico, Don Juan Onate. (Hammond & Rey, 1966, The Rediscovery of New Mexico.)

September, 1595 - Don Juan de Onate was awarded a contract by the King of Spain for the colonization of New Mexico at his own expense.

1598 - The Spanish expeditions previously discussed were not concerned with the colonization of either New Mexico or Texas with the exception of the ill-fated expedition of Castano de Sosa. Colonization was actually accomplished by Don Juan Onate, a prominent Spaniard whose father, Cristobol, had served under Cortez. Onate was married to Doña Isabel Tolaso Cortez. She was the great granddaughter of the Indian King, Montezuma, and the granddaughter of the Conquistador Cortez. The Procurador General of the Onate Expedition was Gaspar Perez de Villagra, whose history of New Mexico was published at Alcala, Spain in 1610.

The Onate Expedition did not follow the conventional Conchos-Rio Grande Route between Santa Barbara and El Paso and instead struck out Northward across the barren desert from Santa Barbara directly to the El Paso area. Villagra reached the Rio Grande with an advance party on the 28th day of April, 1598 and gives the following account of his arrival at the river some 15 miles below present day El Paso:

"Our faith was finally rewarded. That Providence which never deserted us at length crowned our efforts with success! After journeying, as stated, for four days without water, on the morning of the fifth we joyfully viewed in the distance the long sought waters of the Rio del Norte.

The guant horses approached the rolling stream and plunged headlong into it. Two of them drank so much that they burst their sides and died. Two other, blinded by their raving thirst, plunged so far into the stream that they were caught in its swift current and drowned.

Our men, consumed by the burning thirst, their tongues swollen and their throats parched, threw themselves into the water and drank as though the entire river did not carry enough to quench their terrible thirst. Then satisfied, they threw themselves upon the cool sands, like foul wretches stretched upon some tavern floor in a drunken orgy, deformed and swollen and more like toads than men.

Joyfully we tarried 'neath the pleasant shade of the wide spreading trees which grew along the river banks. It seemed to us that these were, indeed, the Elysian fields of happiness, where, forgetting all our past misfortunes, we..."
could lie beneath the shady bowers and rest our tired aching bodies, enjoying those comforts so long denied us. It was with happiness that we saw our gaunt horses browsing in the grassy meadows, enjoying a well deserved and needed rest. Happy, indeed, were we, as happy as the buzzing bees which flitted from flower to flower, gathering the sweet nectar for their winter’s store; as happy as the countless birds of every size and hue which hopped from branch to branch among the leafy bowers, singing their sweetest peans of praise to our good Lord, the Father of us all.

The mighty river flowing swiftly by was such a pleasing sight that its turbulent waters seemed to us a calm and placid lake with scarce a ripple to disturb its peaceful surface. Its bountiful waters teemed with many fish, and we easily caught a great number. The hunters then shot a large number of ducks and geese.

To make our happiness complete, we saw our general (Onate) and the rest of the expedition approaching in the distance. They had followed us, and it had now been several days since we had seen them. It was, indeed, a happy meeting. We built a great bonfire and roasted the meat and fish, and then all sat down to a repast the like of which we had never enjoyed before. We were happy that our trials were over; as happy as were the passengers in the Ark when they saw the dove returning with the olive branch in his beak, bringing tidings that the deluge had subsided." (Translation by Gilberto Espinosa)

On April 30, 1598, Don Juan Onate, by formal declaration took possession of New Mexico on the banks of the Rio Grande. In his official proclamation, Onate stated

"The first and not the least cause of this expedition was the death of those saintly preachers of the Holy Gospel, those true Sons of St. Francis, Fray Juan de Santa Maria, Fray Francisco Lopez and Fray Augustin Rodriguez (Ruiz). They gave their lives as the first martyrs (doubtful) of the Holy Faith in these provinces. They suffered a martyrdom at the hands of the Indians (Tiguas) which they did not deserve, having been well received and admitted by the Indians into their homes and having remained there among them to preach the gospel and after having learned their language the Indians turned upon them and contrary to natural law returned evil for good and cruelly murdered them. (Onate was unaware of Coronado's treatment of the Tiguas) These men were innocent of any wrong doing. They simply were doing what they could to assist the simple natives and teach them ways which would be to their advantage and bring them the word of God. (If religious fanatasism brought about the death of the Fathers it was but a prelude to the bloody Pueblo Revolt that followed.) This reason alone should justify this expedition. Another reason is the need for correcting and punishing the sins against nature and
against humanity that exist among these beastial nations
and which it behooves my King and Prince as a most power-
ful Lord to correct and repress. To me as his servant
and vassal, it is assigned to present this case."

The Onate Party was unable to cross the Rio Grande due to its
flooded condition until they reached a ford used by the Indians in
the area near present day downtown El Paso where on the 4th day of
May, 1598, they effected a crossing. (Gaspar Perez de Villara,
A History of New Mexico, translated by Gilberto Espinosa, Rio Grande
Press, 1962) Onate refers to this crossing as "El Paso" and while
El Paso may have subsequently been named for the Pass in the Mountains,
it is certain that the first reference to El Paso was as a passing of
the river and not a mountain pass.

Following Onate's successful colonization of New Mexico, the
various Pueblos were Christianized and missions constructed dedicated
to patron Saints given to the Indians by the Spanish Padres.

July 7, 1598 - Summoned by Onate, the first recorded assembly of
Pueblo leaders took place at Santo Domingo. Onate commanded them to
swear allegiance to the King of Spain, which they did.

July 11, 1598 - The first Spanish settlement and capital was founded
at San Gabriel de los Espanoles on the Rio Grande at the Tewa village
of Yukewingo.

September 8, 1598 - First church built in New Mexico and dedicated to
San Juan Bautista.

January, 1599 - Battle of Acoma, resulting in a Spanish victory.
Indians suffered overwhelming casualties.

c. 1600 - Present Pueblo of San Juan founded.

c. 1610 - San Gabriel abandoned and the Spanish capital established at
La Villa Real de Santa Fe de San Francisco de Assisi (Santa Fe), by
Don Pedro de Peralta, third governor of New Mexico. A regular mission
supply service established between Mexico City and Santa Fe. Be-
tween 1610 and 1614, the Palace of the Governors was erected at
Santa Fe.

1617 - There were 11 mission churches in New Mexico. The Spanish
population at this time was 48 men.

1620 - A royal decree of the King of Spain required each Pueblo with
the close of the calendar year to choose by popular vote a governor,
lieutenant governor, and other officials as needed to carry on the
affairs of the pueblo. The decree stipulated that the inaugurations
were to be held during the first week of the new year. Silver banded
varas or tanes were given to each pueblo governor as a symbol of
his commission and authority, with the cross on the head mount
symbolizing the support of the church. These canes were to be passed
on to the succeeding governors.

1627 or 1628 - Isleta convent constructed by Fr. Salas (Vetancourt
Cronica, Pg. 302 & 311, Twitchill 1963: Vol. I., F.N., Pg. 375)

1629 - Benavides recommends missions be established among the Mansos
of the El Paso district to protect communications. (Hewitt & Fisher,
1943:86)
1630 - San Antonio De Senecu Mission established at Senecu by Fray Antonio de Arteaga. This was the first mission founded among the Piros and the foundation may have been laid in 1626. (Twitchell 1963: Vol. 1, F.N., Pg. 231)

1630 - Benavides Memorial. Taos (Tiguas): 7 leagues (21 miles) above Piros. 15 or 16 pueblos. 7,000 Indians. Missions: San Antonio de Sandia and San Antonio de Isleta. Piros: Both sides of the river for 15 leagues from Senecu to Sevelita. 15 pueblos. 6,000 Indians. 3 missions: Nuestra Senora del Socorro at Pilabo, San Antonio de Senecu and San Luis Obispo de Sevelita. Mentions Apaches as peaceful. Also mentions the Gilas (Apache) Navajo and vaqueros. (Twitchell 1963: Vol. 1., F.N., Pg. 342)

December 1622 - Fr. Pedro de Miranda, priest at Taos Pueblo and his guard of two soldiers were killed by natives.

1644-1647 - Religious persecution of the Indian results in conspiracies and sporadic outbreaks caused by the whipping, imprisonment and hanging of 40 Indians who refused to become Catholics; the uprising was suppressed. A later uprising at Jemez Pueblo resulted in 29 being caught and punished.

1650 - The Pueblos of Jemez, Isleta, Alameda, San Felipe and Cochiti conspired with the Navajos to revolt and expel the Spanish; the plot was discovered and 9 of the ringleaders were hanged, others were sold into slavery. (Hewitt & Fisher, 1943:180)

1650 - Plans for a general revolt were outlined at Taos on deerskin and circulated to the other Pueblos. The plot failed because the Hopi refused to join. Many of the Taos then fled to Pueblo Quarte-lejo in Kansas.

December 6, 1659 - Foundation laid for mission of our Lady of Guadalupe at Paso del Norte (Juarez) for the Mansos and Zumas. (Decorme, Gerardo S.J., Undated Ysleta Church pamphlet, Twitchell, 1963: Vol. 1., F.N., Pg. 427)

1660 - The conflict between the Spanish civil and religious authorities became so grave that the Franciscans threatened to abandon the missions in New Mexico.

1661-1664 - Governor Don Diego de Penalosa forbade the exploitation of the Indians by the friars in "spinning and weaving cotton mantas." On his return to Mexico City he was tried by the Inquisition for offenses against the clergy and a ruinous fine was imposed. Later, in France, Penalosa's stories of his experience stimulated the La Salle expedition of 1684-1687 to limit expansion of the Spanish holdings in the New World.

December 16, 1669 - Governor Juan de Medrano y Mesia ordered various encomenderos to muster at Isleta for defense of the Pueblos of the Salina district. Pueblos had choice of fighting for the Spaniards against the Apache or resisting their Spanish masters. (Forbes 1960: 165)

1670-72 - The 1670's warfare with the Apaches largely brought on by Spanish exploitation of the Apache increased to the point where
three Tigua mountain Pueblos, Chilili, Tajique and Cuaraí and 3 Tompío Pueblos, Junancas, Abo and Tabira (also known as Humanas and Grand Quivora) were abandoned. The Tompío survivors went to El Paso and the Tigua to Shee-o-tah-bac (Isleta). (Traditions still persist in Isleta, New Mexico and El Paso, Texas that the Tiguas originated in the Mansano Plains of the Salina district) (Spicer, 1962: 161 et seq., Lummis 1966: Pg 307-8)

1675 - Four Indians were hanged and 43 whipped and enslaved on accusation by a Spanish tribunal of bewitching the superior of the Franciscan Monastery at San Ildefonso Pueblo.

1675 - Six Indians of Senecu executed for the murder of the Alcalde mayor and four other Spaniards. This occurrence has been advanced as a possible reason for the exclusion of the Piros from the revolt plans of 1680. (Remoteness from the Taos area, the nerve center of the revolt, is another explanation) (Twitchell 1963: Vol. I, F.N., Pg. 233)

January 23, 1675 - Apaches surprised Senecu killing Fray Alunza Gil de Avila and most of the Senecu Indians. Survivors fled to Socorro and El Paso. The pueblo of Senecu (New Mexico) was never occupied again. The name lived on in the El Paso region at Senecu del Sur until the 20th Century. Senecu, New Mexico is now occupied by the New Mexico town of Saint Anthony. (Twitchell, 1963: Vol. I, F.N., Pg. 231)

1676 - Raids by Apaches resulted in destruction of several Pueblos and churches, and the killing of many Spaniards and converted Indians. Those who were captured were hanged or sold into slavery.

III

THE PUEBLO REVOLT

August 10, 1680 - Marks the date of the beginning of the Pueblo Revolt led by a Cacique, Pope, of San Juan Pueblo together with Taqu of San Juan, Xaca of Taos, and Francisco of San Ildefonso. At this time the governor and capitán-general of New Mexico was Don Antonio de Otermin. His headquarters were in the capital city of Santa Fe, and it was in this upper part of the Rio Grande that most Spanish colonists had settled. A second segment of Spaniards lived farther to the south on the Rio Abajo, as this portion of the Rio Grande was called. They were in the charge of Alonso Garcia, lieutenant governor under Otermin. Their headquarters were in the vicinity of Isleta Pueblo and present day Albuquerque. Virtually, all the Pueblo Indians of New Mexico with the exception of the southern Tiguas of Isleta Pueblo and the Piros rose in revolt against the Spanish. The Indians hoped to exterminate the approximately 2500 Spaniards in their midst and they believed that if any survivors should escape, their "allies", the Mansos at El Paso del Norte, would finish them off. (Twitchell, 1963 Vol. I: Pg. 356, et seq.)

August 11, 1680 - Governor Otermin and his people were completely surrounded at Santa Fe and communications between him and Garcia to the south, was cut off. Garcia and his people took refuge in Isleta Pueblo. The Tiguas at Paaray, Sandia and Alameda joined in the Pueblo revolt killing as many Spaniards as they could with the survivors in and near these three Pueblos falling back to Ysleta. (Hackett: XLIX)
ordered by the government of Chihuahua on December 1, 1825 between
the Pueblo of Yaleta and the Pueblo of Socorro. Other documents
dated June 21, 1841 of record in Book 2, page 392 of the Deed
Records of El Paso County, Texas, refers to a boundary dispute
between Pueblos of Yaleta and Socorro and makes reference to the title
papers of the communities. The civil documents of Yaleta for a
portion of the year 1835 also pertain to a grant made to the Indigenous,
meaning native Indians under the protection of the crown as opposed
to Indios meaning wild Indians. The grant was recognized by the
State of Texas in a relinquishment act of February 1, 1852 found
in Gamble's Laws in Book 4, Page 53.

July 23, 1754 - Father Trigo Letter -- "In the mission of San Lorenzo
Del Real, there are no Indians in the mission, for Zuamas, who formerly
composed the mission, revolted and returned to their heathenism and
their mountains" Mission of Senor San Antonio De la Yaleta: "the
Indians of this mission have their gardens adorned with beautiful
grape vines, peach trees, apple trees, and good vegetables, and the
garden of the convent imitates them in providing delight to eyes
and satisfaction to the taste. All the cultivation is due to the
annual presence of a gardener provided by the sons (of the mission)
who come to the convent every week with the boys needed for the daily
cleaning of the cella. They also provide the other workers, a bell
ringer, porter, cook, two sacristans and the Indian women needed to
grind the wheat. Since they pay no obligations they are prompt and
willing to do all things." Maestro Senor Padre Francisco de Socorro:
50 Indian families, Mission of San Antonio Zuaco: "This mission
is 2, scent leagues distant toward the east and out of El Paso. The
Indians all have their vineyards and those of their souls are well
cultivated. All this care is owing to the zealous efforts of their
minister, the Reverend Father Procuroado General and former vice-
custodian Fray Andrea Varo. The Indians furnish him for the service
of the convent a bell ringer, a porter, a cook, three sacristans,
two boys for the cell, two grinding women for the wheat and a
gardener for the garden." (Sandolier - Letter of Father Trigo)
(This Letter is translated from a copy in the Buncroft Library,
New Mexico Documents 1:825-836)

April 23, 1760 - Bishop Pedro Tancion of Durango arrives in El Paso
district and in his report says of El Paso: "This town's population
is made up of Spaniards, Europeanized mixtures and Indians. There is
a royal presidio with a capitán and fifty soldiers in the pay of the
King. Its patron saint (meaning the presidio) is Our Lady of Pilar
(of Zaragoza) and St. Joseph--El Paso has 354 families of Spanish
and Europeanized citizens with 2479 persons. There is a large irriga-
tion ditch with which they bleed the Rio del Norte. It is large
enough to receive half its waters. This ditch is subdivided into
others which run through broad plains, irrigating them. By this
means, they maintain a large number of vineyards, from which they make
superb wines, even better than those from Barden and also brundy,
but not as much. They grow wheat, maize, and other grains as well
as fruit trees, apples, pears, peaches, and figs. It is a delightful
country in summer. This settlement suffers a great deal of trouble
caused by the river. Every year the flood carries away the convent
they make to drain of its waters. The flood season lasts the months
of May, June, and July ----San Lorenzo, "This pueblo is called the
Ranito, but I was never told there had been mines there (sulfur
refers to its having been the 1600 camp of ore). Its inhabitants.
are Europeanized citizens and Indians. There are 32 families of citizens with 192 persons. There are 21 Indian families with 58 persons. A Franciscan parish priest ministers to these people in the capacity of missionary. It is one league over a plain to the east of El Paso, downstream. Its church is 25 varas long and five and a half wide. Senseu "his pueblo is 2 (1) leagues from San Lorenzo and 3 (2) from El Paso, downstream over the plain to the east. Its Franciscan missionary who resides there permanently has 111 families of Piros Indians with 425 persons; 18 families of Zuma Indians with 52 persons; and also some infidel Zumas who are being taught the catechism: 28 persons; 29 families of Europeanized mixture citizens with 141 persons. His church is thirty-six and three fourths varas long, five and a half wide and the priest's house measures nine varas. (Tamaron Visita, NS)

La Isleta - "The titular patron of this pueblo is Corpus Christi and St. Anthony. It has a Franciscan missionary with 80 families of Piros (Tihuas) Indians and 429 persons; 16 families of vecinos with 131 persons. It is two flat leagues east of Senseu and five (4) from El Paso, downstream. The church is thirty-six varas."

El Socorro - "This pueblo of Our Lady of Socorro has a Franciscan missionary with 46 families of Zuma (Piros) Indians and 152 persons. It is one league east of Isleta and six from El Paso downstream. There are 82 families of citizens including those of Tihuas Kacelerin with 424 persons. The church is thirty-six varas long and seven wide and the transept measure fourteen and three fourths varas. Each of these four pueblos has a friar in residence. They are as fertile and luxuriant as El Paso, with irrigation ditches which the river fills without need for a conduit."

Churrizal - "This pueblo is now and its titular patron is San Fernando. It was founded in the year 1736 by Capitan Don Manuel de San Juan, who paid the expenses of fifty settlers equipped as soldiers and with what was necessary for their farms out of his private means. A secular priest was appointed with 400 pesos paid to him by the King. For protection of the people, twenty soldiers from the presidio at El Paso are stationed here and they are replaced at regular intervals. When I visited here the church had been started------it is 36 leagues on the way to Chihuahua. There are 41 families with 171 persons. It belongs to New Mexico."

1765 - San Lorenzo: Zuma population set at 21 families with the Kansos attributing the decline to smallpox. (Twitchell, 1965: Vol. 1; F.N., 427)

October 7, 1766 - Field Marshal Rabi, on order of the King to make an inspection of all the presidios of the frontiers of New Spain and reports to the Marques de Croix, the new Viceroy at Mexico City on this date---"on the 19th we travelled five leagues north over rolling hills with small ravines and gorges along the road and much mesquite but little pasture. We arrived at the presidio of Nuestra Senora del Pilar de Paso del Rio del Norte, where there is a cavalry company composed of forty-six men and three officers. The annual cost of the company is 20,265 pesos. The map I draw shows the arrangement of what they call a presidio and part of Guadalupe pueblo. Following the river to the east along its right bank one comes to the pueblos of San Lorenzo del Real, San Antonio de Seneca, San Antonio de la Isleta, La Purisma Concepcion del Socorro and the Kacelerin "Zapaterias" (possible site of San Ildefonso today.) These places constitute a continuous settlement seven leagues long. The inhabitants of Nuestra Senora de Guadalupe are Spaniards, mestizos, DIAZ C., BERN HELLING
LESSEN & SCHWARTZ
mullatos, and Indians of the Tiguan and Piroa nations and some Genizaros (Kansas). At San Lorenzo are the Kamas Indians; at Senecu the Piroa; at la Isleta the Tiguan; at Escorrromore Piroa. In each one there are a few civilized people. Those who live in Los Tiguanos huerta belong to this class. The total is 5,600 souls. A small stretch of land is very well cultivated, producing everything that is planted, particularly very good grapes which are in no way inferior to those of Spain. There are many European fruits which are produced in such abundance that they are allowed to rot on the trees. The inhabitants make passable wine and better brandy, but at times they do not harvest enough maize for their support because the ground is devoted to vines and other crops. The captain of the company is also the Alcalde Mayor, and the people are administered by five Franciscan friars, who attend the five missions, each with a stipend of four hundred pesos annually, paid by His Majesty. These stipends could be saved by placing one or two curates with assistants. This saving would be by no means small considering that the fertility of the Country brings the missionary of Guadalupe alone an annual income of four hundred pesos. Rubi continues his inspection on a trip up the Rio Grande over the usual route to Santa Fe and returns to El Paso before returning on to Durango. As El Paso was the most prosperous and populated area north of Durango, he believed it could defend itself by an organization of a competent militia under a responsible chief. In his opinion, the garrison there should be moved back to Charrizal and placed under jurisdiction of Nueva Vizcaya. He hoped to create a new defense line upon which presidios should be placed at intervals of 40 leagues. Rubi recommended relocation of twelve presidios as follows: Tubac to the banks of the Santa Cruz, Terrenate to upper Social Puería valley, Pterrecu to Santo Domingo valley, San Buenaventura to Launa Ascenscion, El Paso to Charrizal, Guajiquilla to San Elizario, Julias to La Junta, Corro Cordo to San Vicente, San Sabha to Agua Verde, Santa Rosa to the San Rodrigo River, and Monclova to Monclova Viejo. The presidios of Junos, San Juan Bautista and Santa del Espíritu Santo (Collins) had satisfactory locations." (Kennard 1956:14,17,33,39,82)

1773 - This case is on a marker at San Elizario, placed there in 1966 during the Texas Centennial, and indicating 1773 as being the date of that mission's founding as a presidio chapel near the site of the presidio of Nuestra Señora del Pilar and Glorioso San José on August 15, 1683 by Governor Don Jirónau Pedro Cruyter. Some doubts exist as to the exact location of this presidio; however, it is known that San Jose was moved sometime before July 6, 1584 and placed very near Guadalupe at El Paso del Norte, having been at the previous location less than one year. Both Bishop Taxon in 1760 and Rubi in 1766 wrote of "La Hacienda de los Tiguicotes" or Tiguicotes as if it were in this place and Rubi recommends that the garrison at Guajiquilla be transferred to San Elizario, hence is possible that San Elizario was founded a little earlier than 1773, if the San Elizario referred to by Rubi was in fact the same town by that name now located in El Paso county.

September 1, 1774 - A description of the most notable characteristics of the settlement of El Paso del Norte as given by one of its citizens after seven years residence there. "This settlement includes five Indian missions, the first is called Nuestra Senora de Guadalupe y Senor San Jose de El Paso", whose Indians belong to the Kansas, Piroa and Piment (No doubt a misreference to the Kansa) Nations. The
Kunsos were its first inhabitants but they were totally extinguished, and on their lands our citizens are living with their farms and homesteads, some by purchase and some by gift from their chiefs. The Ysleta mission is described as abundant in everything with its separate irrigation ditch and a large number of laborious civilized and industrious Indians." (Gondoller, A.R. Ed.: by Kackert, 1937, Historical Documents to New Mexico, Washington, D.C. Vol. 3, page 506-507)

1775 - Apachus attacked El Paso. (Schroeder 1960:37)

1776 - Nueva Viscaya placed under the caballerode croix. (White 1924:27)

January 28, 1784 - Letter by Felipe de Haya - Nine Tiguans captured by Apaches who robbed the area. Five or six days after this, a detachment left the capital and found the thieves robbing a rancheria in the rugged sierras and chased them to a plain where the enemy divided or dispersed. They were attacked by our small party which reached a great degree of passion and killed 6 warriors, 4 women, and captured 4 boys and took 23 horses. Four Tiguans were given the occasion to be freed. (Microfilm by Rex E. Gerald and M. Virginia Gerald of the Department of Anthropology of the University of Pennsylvania, Summer of 1954, M.F. 22. 14th written leaf and Leaf #15, film 911, reel 1)

Galvez succeeds de Croix (White 1924:28)

November, 1790 - The total population of New Mexico province, including Indians and El Paso District was given as 30,953.

February 20, 1791 - Letter to Governor Chacon. "The Apaches here (El Paso area) continue in peace up to the present and say that those who make thefts and and robberies are some who are rancherias are on the mesas of Robledo, and in fact, their tracks have been followed and they go and come from the same mesa. And I, having given this information to the Commandant of Nueva Viscaya, he told us that an Indian from those pueblos (near El Paso) come prepared, as he knew the terrain so that he could guide our troops and he "Commandante" had arranged to attack them in this particular place. (Santa Fe Archives, 115)

1791 - Recopelacion de las Leyes de Los Reyes de las Indias, protect Indian lands and their rivers and waters and can in no case be sold or alienated. (Brayer 1939:11). (Recopelacion Lib IV, Title 12, Ley 17, II 44)

1799 - Report of Governor Chacon, "Each pueblo has one league of land assigned though at some pueblos more is cultivated." Behrman 1889; P.,.,,.,. Page 272)

December 28, 1791 - A description by Jose Sebastian del Prado - of El Paso. "The church structure of San Antonio de la Isleta is in only fair condition although somewhat demolished on the outside. Its roofs spoiled, with the exception of one rite and another black one which the present clergyman Fray Rafael Benavides made at his own expense." (AGI Mexico Legajo #2753)

March 21, 1807 - Arrival of Lt. Zebulon Pike as a prisoner of the Spanish in El Paso. First American known to have come here. (White 1924:32)
February 24, 1821 - "The Plan of Iguala", adopted by the Mexican revolutionary forces attempting to throw off the yoke of Spain. It includes the following precedent setting statements: "---All inhabitants of New Spain, without distinction, whether Europeans, Africans, or Indians, are citizens of this monarchy, with the right to be employed in any post according to their merit and virtues. --- The person and property of every citizen will be respected and protected by law." Trusteeship of Indian property was not mentioned. And until the decision in the United States v. Sandoway; the language of the Plan of Iguala was misinterpreted to mean the end of wardship. (Brayer 1939:17)

August 21, 1821 - The treaty of Cordova, between Spain and New Mexico becomes a province of Mexico.

September 27, 1821 - Mexico becomes independent of Spain and New Mexico becomes a province of Mexico.

1822 - Herbert O. Brayer concludes that under Spain: 1. Pueblo Indians in New Mexico were wards of the crown. 2. 1839 grants by Cruzate were spurious and the fundamental basis of each pueblo grant lay within the Caculas. 3. Only viceroys, governors, and captain generals could make grants and validate land sales by Indians. 4. Non-Indians were forbidden to reside upon pueblo lands. 5. The government provided protection to Indians. 6. Indians had prior water rights to all streams, rivers and other waters which crossed or bordered their lands. (Recapitulation, Lib IV, Title 12, Ley 17, 17, 44) 7. The pueblo Indians held their lands in common, the land being granted to the Indians in the name of their pueblo. (Brayer 1939:16)

October 6, 1821 - Issuance of the Mexican Declaration of Independence which reaffirms that Indians were citizens of Mexico on an equal basis with non Indians. Again there is no express termination of trusteeship.

V.

MEXICAN PERIOD

1822 - With the beginning of the rule of Mexico, trade was opened with the United States and goods began to flow along the Santa Fe Trail. William Becknell brought the first wagon from the East across the plains to Santa Fe.

March 11, 1824 - Established the Bureau of Indian Affairs under the Department of War by the United States Congress.

December 1, 1825 - Governor of Chihuahua orders a commission to settle a boundary dispute between Ysleta and Socorro. In accordance with an order of the commission of colonization dated 22 August, 1825. The recommendation of the proceedings with respect to the pueblo of Ysleta states that there are 220 Indians and that the heads of families are 55 and that there are 72 vecinos. (Cook B., 78, 24, El Paso County Deed Records)

1826 - Period of great flood in El Paso area - Old mission church of Socorro washed away. (Caliéroos 1821:51)
February 15, 1829 - Boundary accord between Ysleta and Seneca—proven by oath of Francisco Hanez made in 1829 to the signatures on the document, said proof being given before J.M. Luhan, clerk of the County Court of El Paso County, Texas. The agreement recites that Pablo Duran was a witness (Ignacio Duran was the governor of the Tiguas in 1835). The accord recites that the Indians of Ysleta complained about earlier settlements and that they were not consulted. (El Paso County Deed Records, Book D, pg. 392).

May 18, 1832 - The governor of the State of Chihuahua issued his decree bringing about because of some disputes arising between the pueblos of Ysleta, Socorro, Seneca and San Elizario as to lands granted them by the King of Spain on the 13th day of March, 1751. The decree recognized the boundaries of the Ysleta as defined in the decree of August 13, 1828. There the decree defines the boundaries of the Socorro and San Elizario grant as consisting 325 leagues to these two pueblos jointly. The land was to be held and used in common by the pueblos of Socorro and San Elizario for a period of fifty years from date, without power of alienation or in the language of the decree "during which time they shall not be divided, sold, or transferred in any manner" at the expiration of the said fifty years said lands were to be divided as follows: Socorro 105 leagues * one each for each of the 108 families residing in said pueblo. The survey was duly made on the 27th of July, 1832 by Julian Bernal, alcalde of the pueblo of El Paso and possession was formally given to said pueblos of the land in accordance with the decree of May 18, 1832. (Nest-1924: Tex. Law Rev. Vol. II, No. 4) (The 325 league grant though recognized by Texas is generally considered spurious. See Bowden Ascarate Grant thesis)

June 30, 1834 - Passage of the Indian Intercourse Act by U.S. Congress, making the unauthorized settlement of tribal lands by non-Indians, a federal offense.

February 21, 1835 - A circular of the governor of Chihuahua adopts the opinion of his permanent delegation to wit: 1. Lands granted to natives (Indians) prior to 10 January, 1835 are for their use and benefit and can't be sold. 2. Law #6 of January 10, 1835 establish the general survey of the state and chapter 4 authorizes surveyor with local authorities and parish priest to allot land to natives with six year restraint on alienation. 3. Some natives have sold lands and dissipated funds. 4. Alienation by natives shall cease and surveyor may sell or rent excess land and apply proceeds to community funds. (Note that the date 1833 in subsequent papers is corrected to 1833) (Spanish Records of the Civil Government of Ysleta 1835, Elsie Campbell 1950, unpublished masters thesis, University of Texas at El Paso)

February 24, 1835 - Julian Bernal, president of the El Paso Military District orders 15 militia men, and 30 natives from Ysleta (Indians) to be in San Elizario by March 5 to join the senior commandant of arms in reconnoitering the banks of the river further down. Provisions for 25 days required. (Elsie Campbell, 1950)

March 21, 1835 - Julian Bernal reports that the scouts of Seneca observed 5 Apaches at the grave of Antonio Jose drinking made an.
warns residents from Ysleta to San Elizario to be alert and watch the road carefully. (Campbell 1950)

April 22, 1835 - Bernall advised that Apaches are reported in the area intending on ambushing a small party. He advises travel with caution and maintenance of town forces on alert. (Campbell 1950)

May 5, 1835 - A circular of the governor of Chihuahua adopts the opinion of his permanent deputation w.t: 1. Law # 19 of 22 October, 1833 establishing the geographic body of the state declared void the law of 10 January, 1833 establishing general survey. 2. Provision of Chapter 4 of Law of January 10 on allotment and adjustment of land to natives (Indians) appears to be the same in law #19. 3. Prior opinion on native (Indian) land sales therefore renewed. (Campbell 1950)

May 28, 1835 - The circular of the Governor of Chihuahua suspends both prior circulars that adopted opinion of the permanent deputation and request the Alcaldes to remit for the time being notice of lands sold by natives and persons in possession. (Campbell 1950)

June 16, 1835 - Bernall warns Alcaldes of the district of the presence of Comanches and limits squads in pursuit of the same to five leagues march from town and further cautions "when by the tracks it is noted that Indian forces are superior to those of the parties that are pursuing them, let them halt". (Campbell 1950)

June 17, 1835 - Bernall advises a 50 peso fine and 3 months in prison for failure of scouts to scrupulously examine the other bank of the river for sign of the enemy. (Apparently all of the Pueblos were on the right or south bank of the river at this time). (Campbell 1950)

June 22, 1835 - A proclamation from the office of the commanding officer of the El Paso District to all Alcaldes. "At the moment you receive this order you will command that all fields of prohibited tobacco be pulled up and burned publicly, being careful to advise of having carried it out in this manner," (Campbell)

June 25, 1835 - Request from the Alcalde of Ysleta to the commanding officer of the El Paso District for relief from the tobacco order noting that the native (Indian) Ignacio Duran, Governoreillo (derogatory diminutive) has requested permission to see the commanding officer for permission for natives (Indians) to grow a little tobacco for use on scouting expeditions only. This circular refers to natives (Indians) as "very poor class". (Campbell 1950)

July 2, 1835 - Alcalde of Ysleta replies to circular of 20 May, 1835 and places before the presidency for presentation to the governor 1. There are no excess lands in Ysleta because some land is useless and variation of the river changes planting areas. 2. Ysleta was colonized by natives (Indians) "and only to these class of colonists was granted the league of land which they own". 3. Residents have been selling land occupied by them when the river has changed course and the natives (Indians) complain of this on the basis that the residents have no title.
1836 - An Apache chief went to El Paso del Norte to demand the release of his wife and others; a fight resulted and the governor summoned troops, the chief and 20 men as well as the Mexican Governor and a few of his men were killed" (Sancroft 1886: Vol. II:36) (Apaches not identified as Gila or Mescalero)

March 2, 1836 - Declaration of Independence by Texas - does not imply El Paso and New Mexico area, however, after surrender of Santa Anna at San Jacinto on April 21st, Texas claims all lands north of Rio Grande from its mouth to headwaters. Mexico did not respect this claim and continued to control and occupy this territory. Civil documents of Ysleta of 1835 do not even take note of civil war in Texas.

1836 - The 1836 Texas Constitution recognized and honored all valid grants by Mexico and Spain. Further provisions granted first class headrights to all inhabitants of Texas except Africans and Indians. (This would reinforce opinion that even under the Republic of Texas, Indians were dependent wards) (Giles, History and Disposition of Texas Public Domain, pages 7 & 9)

December 19, 1836 - The Congress of the Republic of Texas laid claim to the Rio Grande on the west from its mouth to its source (Texas was claiming all of what is now eastern New Mexico and did so until the compact of 1850 was reached with the United States Government) (John and Henry Sayles, early Laws of Texas, Art. 237)

1837 - Gonzales, a Taos Indian, is governor of New Mexico and was murdered by Armiro in 1837 (Sandelier 1966:75)

1839 - Kiowas besieged at Hueso Tanks by Mexicans (More likely Tigua judging by their tradition and of Barnier's military directives.) and took flight (Calendar History of the Kiowa Indians, Kooney, James, 17th Annual Report, Bureau of Ethnology)

January 20, 1840 - The common law of England was adopted by the Texas Legislature except laws relating to Spanish and Mexican land grants (Sands Texas Constitution, page 129-134)

December 27, 1846 - Doniphan enters El Paso and American troops occupy the area until February 8, 1847 (Sandelier 1938:316-17)

December 29, 1845 - By joint resolution (9 Stat:108) of U.S. Congress, Texas is admitted to the Union on an equal footing with the original 13 states in all respects whatever. A prior resolution March 1, 1845 (9 Stat. 797) had required as a condition of admission that Texas agree to cede to the U.S. all public edifices, ports, arms, etc., and other buildings and works pertaining to public defense in exchange for allowing Texas to retain as a State, its public funds and vacant and unappropriated lands.

May 13, 1846 - War is declared between United States and Mexico as a result of annexation of Texas and its claimed territory.
September 22, 1846 - Proclamation of Civil Government at Santa Fe and Charles Bent appointed territorial governor of New Mexico.

November 22, 1846 - Colonel Doniphan negotiates first U.S. treaty with the Navajo.

December 27, 1846 - Colonel Doniphan and U.S. troops enter El Paso after battle of Brazitos. They occupy the area until February 8, 1848.

1846 - Herbert O. Brayer concludes with respect to Mexican-Indian policy from 1821 to 1846 that: 1. Pueblo Indians of New Mexico were still wards, but with the title of citizens. 2. Spanish law regulating Indian rights and protection remain the same. 3. The governor's authority remains the same. 4. Laxity and corruption led to much encroachment. 5. Title remained in the pueblo and not individual Indians.

January 19, 1847 - Revolt at Taos Pueblo - Governor Bent and others are assassinated. Plot to take Santa Fe discovered - U.S. troops attack Taos Pueblo and kill 150 Indians - others later tried and hanged.

February 2, 1847 - Letter of Lt. Kirshon on El Paso - is a brief description of dress, language, dialect and religion. (Schoeder 1933:316-17)

1848 - "The Apache Indians are continually making inroads from the mountains upon the settlements of El Paso---" Hughes reports. (Schoeder 1960:55)

February 2, 1848 - Signing of the treaty of Guadalupe Hidalgo (9 Stat. 922), ending the war with Mexico and providing that Mexico relinquish all claims to the territory east of the Rio Grande and cede the present New Mexico and upper California areas to the United States. Articles VIII and IX of the treaty provided for recognition and protection by the United States of the rights to private property established under the Spanish and Mexican regimes. (Although the Indian population in the area are not mentioneed, the protection of their property rights as prior citizens of Mexico becomes the responsibility of the United States including those in the El Paso area). (U.S. v. Sandoval, 1915)

March 15, 1848 - Texas Legislature created the county of Santa Fe including what is now the El Paso County and all of eastern New Mexico and portions of southeastern Colorado (M.P.X. Gamel, The Laws of Texas, Vol 3, page 95).

1848 to 1876 - A series of Court decisions in derogation of community Pueblo Indian Land Titles--U.S. v. Lucero, 1, N.M. 422, H. v. Santiestevan, 1, N.M. 583, U.S. v. Varela, 1, N.M. 590, Varela v. H., vs. Hurd, 1, N.M. 228, Territory vs. Delgadino Tax Buyers 12, N.M. 139. Running counter to these decisions was a landmark case, Sante v. Hurdhern, 1 Cal. 254, which rejected the doctrine of no wardship under Mexican law (Brayer 1939:22)
1849 - Census recorded showing Yaleta and Socorro with 600 persons over 5 years of age. (Senate Exec. Doc. 1849-50:266) This same year responsibility for the Bureau of Indian Affairs was transferred from the war department to the Department of the Interior on April 7, 1849 James S. Calhoun was appointed the first Indian Agent in New Mexico.

June 10, 1849 - Correspondence from W.H.G. Whitting, Lt. of Engineers to General J.C. Totten, Chief of Corps U.S. Engineers gives a short but good description of "La Isla" and the pueblo of Isleta on this island "—the tradition still lives on... then that one day their great Montezuma will return — if their yoke and repress their wrongs, they cultivating patiently their little farms and returning to the last their animosity to the Mexicans. These Indians of greater heart than their masters, meet the Apaches with their own weapons and keep themselves inviolate. Still holding to their own alphabet and to many old customs, and but half christianized, they worship a rude mixture of Catholic and Pagan rites. Their numbers are fast dwindling away and but a few years will pass before the last lingering fires of their race will be extinguished. " (Senate Exec. Doc. 1849-50:289) (120 years later they are still in the same place as many in number and with the same myths, beliefs, traditions, and religion. But no farms.)

1849 - The Mescaleros swell themselves the confusion on the border and raid Yaleta del Sur, Socorro del Sur, San Elizario and San Lorenzo (Stanley F., The Apaches of New Mexico 1840 to 1940, 1902 Tokas Pampa Print Shop)

1849 - The official correspondence of James S. Calhoun, Indian agent for the territory of New Mexico. "The Pueblo or civilized towns of Indians of the territory of New Mexico are the following: (There follows a list of pueblos by county including "opposite El Paso. Socorro-Yaletas 600" A recapitulation refers to the district of frontera opposite El Paso del Norte 600.) "It must be remembered the Indians using the same language are not confined to the same section of country — for instance, of the five pueblos first spoken of, Taos and Pecos are near Taos, 75 miles north of Santa Fe - Sandia and Yaleta are from 60 to 90 miles south of Santa Fe; and another Yaleta near El Paso more than 400 miles from the two first named. All the others lie between the extremes mentioned running west about 100 miles."

"Herewith I return the section of the map of New Mexico which you enclosed to me on the 28th day of last December. You will find marked in this way (indicating a mark) the various Indian Pueblos located in this territory upon the section of country which the map represents — it may be well to remember that there are two Indian Pueblos below El Paso, Yaleta and Socorro - and Zuni, an Indian Pueblo 88 miles northeast of Laguna — of course, neither of these 3 pueblos could be marked upon the map." "I shall therefore confine my remarks to the Pueblos of Zuni, Socorro and Yaletas and those marked on the accompanying map — in relation to the extent of territory belonging to each Pueblo, nothing is definitely known and can only be settled by instituting such a commission as was recommended by the President in his annual message — the lands are held under Spanish and Mexican grants, and the boundaries of the original grants have been from time to time enlarged to meet the wants of the Catholic Indians - they claim that this whole territory originally belonged to them, and that their supreme government was in Santa Fe; but after the conquest
this place was taken from them; and their limits fixed by authority of the conquering government - the general opinion is, not one of the Pueblos have a square of less than 8 miles and a half on each side - in addition to this, it is said, many of them have bought other lands near their pueblos, and perhaps others are planting on unappropriated land - there are a few Mexican villages built, without doubt, on lands granted to Pueblos and, there are various law suits pending between Pueblos, and Mexicans and Pueblos as to the rights of the parties to certain lands. These law suits ought to be quieted without delay, or serious and bloody consequences will result - I must further add that additional grants of land may be necessary for these Indians, and it should be given to them liberally, near where they are now located, if vacant public lands should be found there; for it will not do to agitate the subject of their removal at this time; and it would be as dangerous to the public tranquility to compel them to an association with the people of New Mexico, as citizens of the state or territory - either will produce a bloody contest at this time." The letters make copious references to the Comanches, Navajos, Utes and Apaches and their excursions. "The Pueblo Indians continue to come in with complaints against Mexican depredations," See also related correspondence from J. Van Horn, Commanding the 3rd Infantry with respect to treaty discussions with Mescalero Apaches living between the Sacramento Mountains and Presidio del Norte. (A.O.G., files, Dept. of New Mexico, V. 20 of1850.) (The Official Correspondence to James S. Calhoun, Acol., N.R.H., 1915: 39, 46-49, 73, 81, 155, 164, 172-173, 260-261, 294, 434, 518) On page 40 of the Correspondence to James S. Calhoun he states "the above numeraion was taken from the census ordered by the legislature of New Mexico, convened December 1847, which includes only those of 5 years of age and upward and continues "the protection of those Indians in their persons and properties is of great importance." "In addition to the obligations which the government of the United States has assumed for their protection, it may be suggested, as a matter of government economy, their property should be protected and their industry properly stimulated and directed." "The reasons herein suggested: First, the Pueblos for the present ought to be divided into six or seven districts, and an agent conveniently located in each. Second, Blacksmiths, implements of husbandry and other implements ought to be sent to them. Also, some firearms, powder and lead, and other presents should be given to them. Third, none of the Indians of this territory have a just conception of the American power and strength; and many of them think, as we have associated with us the Mexicans, for whom they have no respect, we may not have a more efficient government for the protection of the people here then they afforded to them; therefore, it is, I add to the recommendations above, the propriety of allowing or rather inviting some 15 or 20 of them, and perhaps it would do well to select a few other Indians to visit the Washington City, at an early day, ..." At page 176 of the correspondence of James S. Calhoun he states "no Indian tribes be located nearer than 100 miles of the line of Mexico - I have no reference how to Pueblo Indians..." At page 176 of said correspondence Calhoun recommends a budget of $1,725.00 for each pueblo including Ysleta del Sur and Socorro composed of salary for superintendt $1,000.00, horse and wood $500.00, Interpreter $500.00, and variations for Interpreter $23.00 for a total of $34,550.00 with an additional recommendation of implements of husbandry for 22 pueblos at $800.00 each for $16,800.00 for a grand recommended total of $51,350.00. Two additional requests...
are listed with respect to implements of animal husbandry to provide
for Rámbe and Tenque near Santa Fe which Guthman states can be ad-
ministered from the Santa Fe office. On page 177 he divides the ter-
ritory of New Mexico into recommended districts for the administration
of Pueblo affairs and shows as the sixth district "below El Paso,
Socorro... Yaleta." He then lists additional recommended budget items
for the support of each of the eight districts recommended. See also
(House Executive Documents 17, pages 191 thru 223, 31st Congress,
1st Session, Senate Executive Documents, pages 125 thru 143, 31st
Congress, 2d session, House Executive Documents 2, pages 446 thru 467,
32d Congress, 1st Session.)

January 3, 1850 - El Paso Civil Organization provided for by Texas
Legislature - (The United States was still in de facto control of all
eastern New Mexico claimed by Texas including the El Paso area.)

March 1, 1850 - Mesilla opposite the present day town of Las Cruces
was founded by Don Rafael Ruelas and 60 other refugees from Dona
Ana who wished to be certain they would not be located in the United
States when the boundary was finally resolved. (Twitchell 1963: Vol.
II, F.N. 295) Gibson in writing about Colonel A.J. Fountain says that
Fountain's wife was a member of a prominent family from San Ildefonso,
Texas, who fled with hundreds of other native families in the early
1850's to avoid Anglo depredations. (Gibson, 1963:32)

November 25, 1850 - Boundary Commissioner Bartlett encountered Píos
Indians of Senou dancing at the church in El Paso (Chuñas). The
women had vermilion spots on each cheek bordered with white dots.
He described typical pueblo dancing with the dram and chanting.
He saw 80 people and observed them with turkey feathers and costuming.
"They are now dwindled to about 80 souls, and only a few of them are
pure stock. Their language is retained by them, though less used
than the Spanish. Another generation will probably extinguish the
language." (Bartlett, 1965:Vol. I, 146-9) Bartlett observed that
immediately before and after the Mexican War, Mexicans on the east
bank of the Rio Grande in Texas and New Mexico were pressed by
Americans settling among them forcibly taking possessions, wearing
headbands, etc. He refers to the prior quiet possession of the
old Spanish colonists and discusses the abundance. He gives March 1,
1850 as the founding date for Mesilla. (Twitchell, 1963, Vol. II
F.N. page 294). Bartlett details that in January, 1851 the El Paso
area was in great turmoil, several murders having been committed
and natives being pillaged at Socorro by lawless discharged from
the Boundary Commission. The assistant quartermaster was murdered
and 4 Americans were swiftly tried and executed. Bartlett observed
that inhabitants were moving to other settlements. (Bartlett, 1965:
Vol. II, p. 155, et seq.) Bartlett also discusses and estimates
the Apache and Comanche populations in New Mexico and Texas and
Sancho and Chihuhan, Mexico along with areas of concentration. (Bartlett,
1965:385 et seq.) Bartlett details Apache incursions into the El
Paso area in the Spring and Summer of 1852 and large Comanche invasions
F.N., 311)

1856: - Apache encounters in Texas, New Mexico and Arizona detailed
and the population of the Xtubas, Navajos and Nescaletres estimated at
4,000 to 5,000. (Twitchell, 1963:Vol. II, 301)
September 9, 1850 - Passage by Congress of the Organic Act, which created the territory of New Mexico and settled the long standing controversy with Texas over the region east of the Rio Grande. As a part of this compromise and its present day boundary including the El Paso area was confirmed. It might be said that on this date Ysleta, Socorro and San Elizario and the Trans Pecos Country became a part of Texas. (Act of September 9, 1850, Appendix to Congressional Globe, 31st Congress, 1st Session, pg. 1447)

January 19, 1852 - Franciscan Friars leave valley of El Paso after 172 years. (Descree S.J.) Secular priests take their place for 20 years.

1852 - Bartlett states that the Picos and Seneca, "Sinecu", still exist within the space now allotted to the town (Bartlett, 1965: 94)

May 26, 1852 - Letter from Senor Pedro Gonzalez to Gov. P.H. Bell, complaining of American outrages on Mexican citizens (Indians) of Ysleta. "That by their depredations and usurpations carried on by the American against their property and peace, they are becoming deprived of the means of subsistence and quite tired of such state of affairs." "Pedro Gonzales, Justice of the Peace, in the village of Ysleta and the only Justice there represents to your excellency in the name of the people and inhabitants of the said village, and after a mass meeting held by the same on the 1st day of April last for the consideration of the matter hereinafter mentioned: that the inhabitants of the village are very much dissatisfied with the injuries and ravages they suffer from the Americans who reside there." (Dorman 1960:167, Texas State Library 1960, 970.4 13503 v.53)

1852 - Summer - Governor Carr Lane of New Mexico urges the use of force to control the Mesilla Valley and protect "American" property rights from residents of Chihuahua. (Government Documents, 33rd Congress, 1st Session, House of Representatives, No. 81) (Twitchell 1963: Vol. II, P.N., 294)

January 10, 1853 - Passage of a territorial law prohibiting the sale of liquor to Indians with this proviso: "that the Pueblo Indians that live among us are not included in the word "Indian."

July, 1853 - "Surveyor's Transcribed Record Survey No.42 7) Book 6; Page 32. Field notes of a survey of one league and 1/2 acres of land made for the citizens of the town of Ysleta, it being land to which they are entitled by virtue of a grant of Land from the King of Spain in the year 1731. Said survey is situated in El Paso County, known as the Ysleta Grant on which the town of Ysleta is located."

These records were filled according to law at San Elizario, El Paso District in July, 1853. (El Paso County Records - Book A - Page 32)

January 31, 1854 - Rulinishment Act of the Texas Legislature bound to the inhabitants of Ysleta 2 leagues of land between the Rio Grande and the Rio Viejo and west of the Ysleta Grant replacing land lost to the south side of the river during the flood of 1851 or 1852 (this is a portion of the Seneca Grant left on the north side of the river after a change in its course and preceded the Rulinishment Act to
the Ysleta Grant itself by one day. The general practice in El Paso County, Texas at this time when referring to the Ysleta Grant as one in the same grant of land as the "Inhabitants of Ysleta Grants", and most maps so show it, i.e. the two grants are included in the term Ysleta Grant. Reference to Gamble's Law setting forth the act follow in the reference cited under the Act of February 1, 1854.

February 1, 1854 - Special Laws Fifth Legislature, State of Texas, Chapter XXXVII. An Act for the relief of the Inhabitants of the town of Ysleta in the County of El Paso.
Section 1. - Be it enacted by the legislature of the State of Texas that the Grant made to the Inhabitants of the town of Ysleta in the present County of El Paso in the seventeen hundred and fifty one by the government of Spain to the following described tract of land to-wit: (Follows description already quoted) -- containing one league and twenty one labor and ninety one acres, is fully recognized and confirmed.

Section 2. - That the Commission of the General Land Office is hereby authorized and required to issue a patent to the Inhabitants of said town of Ysleta to the above described tract of land, provided that there are not evidence of conflicting claims for said land, or on record in the General Land Office.

Section 3. - That this act take effect and be in force from and after its date of passage - approved February: 1854. As a result of this Legislation, there follows a patent #993 dated May 23, 1873 from the State of Texas by Governor Edmund J. Davis to the Inhabitants of the town of Ysleta. (E.P. Co. Deed - Book 1 - Page 184) (H.P.N. Osmel, Laws of Texas, Vol. 3, pg. 1027, 1894, Vol. 4, pg. 42 & 55)

July 22, 1854 - Establishment of the Office of Surveyor General for the territory of New Mexico (10 Stat:356). Section VIII of the law provided that the Surveyor General, under instructions from the Secretary of the Interior should investigate and make recommendations with a view to confirming all bona fide land claims within the newly ceded territory, including the claims of the Indians. The Surveyor General was required to ascertain the nature, origin, character, and extent of all claims to land under the law, usages and customs of Spain and Mexico, and to report the same. The former portions of the territory of New Mexico ceded to Texas were not mentioned.

August 4, 1854 - The territory acquired from Mexico under the Gadsden Purchases was incorporated into the territory of New Mexico.

June 28, 1857 - Apaches on the Gila River were harassing both settlers and soldiers and Company "K" from Fort Bliss commanded by Lt. John Van Deuren moved to attack. The battle commenced at 4:30 in the afternoon and lasted until sunset. "On June 28th, an official count totalled 24 Indians killed and 32 prisoners taken. Several Apache braves were executed after the encounter by aubico Indian guides." (Allen Summertun, Fort Bliss, The Frontier Years, M.A. Thesis, June 1962, Texas Western)

February 14, 1857 - Amendment to the Act of January 31, 1854 correcting the description with respect to the Inhabitants of Ysleta Grant.

December 21, 1859 - Governor Rusk of Texas signs the Act repealing the Ysleta Grant relinquishment Act. (This Grant is generally considered spurious.)
and the Act was sponsored by Senator Hyde of El Paso. One of the beneficiaries was the brother of the Land Commissioner. (J.W. Bowden, The Assessor Grant, Masters Thesis, T.W.C., 1952, Records of the State Archives, Austin, Texas)


1858-1860 - Sometime during this period, the Butterfield Overland mail route was established, the settlement called Franklin Town across river from El Paso del Norte was surveyed and present day downtown El Paso established. The Stage Stop at Hueco Tanks was no doubt built during this time.

September, 1859 - Suit to recall the Inhabitants of Yasleta Grant and confirm title in Seneca and injunction to restrain the Yasetanos from molesting the Senecas. Dismissed for want of prosecution after the Civil War. (Bowden thesis)

1861 - Beginning of the Civil War and the State of Texas becomes a part of the Confederacy. Confederate troops attempt to occupy the territory of New Mexico.

May, 1864 - Michael Steck returned to Santa Fe from Washington with the "Lincoln Canes" for the New Mexico pueblo governors. Like the original Spanish canes (still used by Yasleta del Sur governors), the "Lincoln Canes" were to be passed down from governors to succeeding governors.

November, 1864 - Land patents were issued by the United States and signed by President Lincoln for all of the Pueblos included in the Congressional Act of December 22, 1858. The Pueblo governors were invited to Washington to receive the documents in person.

1865 - End of Civil War and beginning of restoration of the South. A period of great hardships and strife in Texas.

December 14, 1869 - A.J. Fountain assigned to investigate titles for mines, mills, businesses, private residencies and other properties of former confederates in El Paso district. (Nelson, 1969:46) Albert J. Fountain was born in Schenectady, New York, October 23, 1834 and attended Columbia. He joined the first California volunteer and was part of the California column during the Civil War. He was a customs house officer in El Paso and County Surveyor and served under General Crook in Mexico during a Mexican Revolution as a Colonel. He was a judge of elections under the Reconstruction Act and assessor-collector of internal revenue for the Western District of Texas. In 1873 he was elected to the Texas Senate for 32 Western Counties. (In one from El Paso served in the House of Representatives at this time.) He became President of the Senate and was a brigadier General in the Texas State Guard. In 1875 he moved to New Mexico and fought against Victorinos and was involved in various Apache campaigns and range wars. He was a special United States attorney and part-
eloped in encounters against Gonzalvo's band. He was Speaker of the New Mexican House of Representatives and acted as a Special Prosecutor against cattle thieves. On October 27, 1852 he married Matilda Perez de Oviedo at Mesilla, New Mexico. He had 12 children and was married the 1st of April, 1836 at Oregon Pass. His descendants still reside at Old Mesilla in New Mexico. He was a bitter political enemy of A.B. Fall who defended Oliver Lee upon his trial for the murder of Fountain in Hillsboro at which he was acquitted. A.B. Fall switched political parties after Fountain's death and became the leader of the Republican Party in the Mesilla Valley and was later on a United States Senator and Secretary of the Interior before becoming involved in the Tea for Some Winters. A.J. Fountain is still praised or cursed in the Southwest depending upon who you talk to. His departure from El Paso followed bitter political rivalry and he remained the center of a storm of criticism in New Mexico. There is no direct evidence that Fountain, in assisting the Incorporation of Ysleta Act, intended to defraud the Ysleta Indians. However, it will be seen from his official associations and functions that he was in a position to have intimate knowledge of the Ysleta Grant and the nature of its ownership. If, in fact, Fountain did intend to defraud the Ysleta Indians of their lands, feeling that they were incapable of fully utilizing them anyway, it is an unusual turn that his chief lieutenant, Van Patton, later on befriended the colony of Ysletas at Tres Rios by giving them a portion of the River Bend Colony Grant as a personal gift. Van Patton figured prominently in the search for Fountain's killer and was married to a Seneca Piro Indian woman and is identified in the 1850 census of El Paso County as a mechanic. Van Patton's only daughter married the son of Sheriff Ascarate of Dona Ana County, a bitter political foe of Fountain.

January 17, 1856 - A.J. Fountain elected County surveyor of El Paso County; Texas. (Gibson 1865:53)

1867 - The Texas Almanac describes Ysleta belonging to and for the most part being inhabited by the semi-civilized tribe known as Pueblos. (Grace Long, 1931:251, Texas Almanac, 1867)

1868 - A.J. Fountain nominated by Republicans as State Senator from 15th District including El Paso County. (Gibson 1865:53, Mills, 40 Years of El Paso)

August 5, 1869 - The 1869 Constitution of Texas, Article 10, Section 6, "The legislature shall not hereafter grant lands to any person or persons, nor shall any certificate for land be sold at the land office, except to actual settlers upon the same and in lots not exceeding 160 acres." (Texas Constitution, 1869, Article 10, Section 6) (Sylas Texas Constitution, page 129-134)

1767 - Father P. Ramil y Vasques blesses the first picture of Our Lady of Mt. Carmel (G. De Acosta, S.J.).

January 8, 1870 - A.J. Fountain appointed Senate Majority Leader. (Gibson 1865:65)
March 15, 1870 - Texas re-admitted to representation in Federal Congress and Texas Constitution accepted by Congress. This is the Constitution of 1869 with the prohibition on grants previously noted. (Givens, Texas Constitutions, p. 129-134). On the same date, Albert Jennings Fountain was elected President of the Texas Senate. (Texas 12th Legislature, Senate Journal, 583, Gibson 1865:81)

July 13, 1870 - Pueblo of Senequc invoked, the jurisdiction of the joint commission under the Convention of 1868 objecting to the inhabitants of the Yaleta Grant. Commission held that Senequc had recourse to the Courts of Texas. Petition alleges Senequc Grant to the civilized Indians of Senequc. (Pueblo de Senequc vs. U.S., Commission Docket (Mexican) 120) (See also Bowden thesis p. 118.)

Commissioner Palaceo delivered the opinion of the Commissioners. "The inhabitants of the town of Senequc claim that they have been injured in the rights they have to the possession and property of a certain land, by a decree issued on the 51st day of January, 1854, by the legislature of the State of Texas, under the following circumstances.

In the territory ceded by Mexico to the United States under the Treaty of Peace of the 2nd of February, 1848, was included a portion of the 4 square leagues which the Spanish government of Mexico had granted to the town of civilized Indians of Senequc, according to the laws of the matter. Some years before, such a tract of lands had passed into the dominion of the United States. The property of the town of Senequc has been divided in consequence in the change of course of the river Bravo, on the banks of which it was located, and that circumstances undoubtedly determined the State of Texas to grant to the town of "la isleta" bordering on that of Senequc the right to the portion of land which had been severed by the river." There then follows a discussion of the principles of international law upon which the commission operates.

The right of the people of Senequc to the lands comprised in the section made by Mexico to the United States both by its nature and its express inclusion in an international treaty constitutes a matter about which the Congress of the United States is the only power entitled to legislate. Alteration in regard to the or exercise of said right, by means of a law could only be validly made if at all, by the authority of the legislative powers of the Union. This authority not deemed vested in the legislature of Texas it is very clear that is action in such a way, far from being final, conclusive, and undeniable, ought to have been subjected to the examination of the Court in which the Constitution has vested the power exercised by it with as much zeal as wisdom - of deciding about the constitutionality of the legislative acts of the States." (Further discussion of the law follows)

"Supposing, as it is our duty to suppose, and is clearly expressed by the acts of the states of Texas, that this State only exercised, in regard to said lands, of its rights in the same, and left untouched the question about the legitimacy or preference of the private title, that they might be decided by the Courts: It is not easy to perceive what sort of injury could have been made, according to law, to those who had a title, valid before the Courts, and approved by the treaty. But if such an injury would have really existed, it would have been very easy to apply a remedy to it, making use of the resources esta-
blished by the laws of the United States, used with frequency in such cases and which not very seldom have produced the result of causing the justice of private individuals to prevail on the administrative and legislative powers of the United States.

The United States have acquired at different times very extensive territories, the largest and best portions of which have been owned and possessed by private individuals, and in all these cases they have enacted laws as just as clear to protect and secure not only the perfect rights of the parties but those merely founded on equity.

"by the means of commissioners trusted with the charge of asking for and obtaining the title, it has been acknowledged at once, and so to say, provisionally, the distribution of the lands acquired, and it in order to remedy the injustices, rectify the error and explain the doubtful points, a series of proceedings has been established which commences in the Interior Courts of the States of the Union and ends in the exceedingly wise, respectable, and characterized Supreme Court of Justice of the United States."

"It was not possible, therefore, to do better in favor of the parties having a right on the lands acquired by other countries and with such guarantees, neither the decree of a legislature nor any act on the part of the United States authorities, have been able to deprive the proprietors of lands of their titles, nor was it possible for said proprietors to consider themselves destituted of the easy and sure means of obtaining the acknowledgement and protection of their rights."

"By thousands can be numbered the cases of legal proceedings instituted before the American Courts by the possessors of English, Spanish, French and Mexican titles in Oregon, Florida, Louisiana, California and Texas, and in many of them the interested parties were obliged to surmount far more serious difficulties than those offered the people of Sinecur by the decree of the Legislature of the State of Texas."

It is neither the duty, nor perhaps the right of the Commission to suggest the remedies which it is convenient for that people to use, but it can be asserted, from a daily experience that in the United States the citizen or alien who had been deprived of a vested right by action of a legislature has always the means of obtaining justice and without going out of the regular course of proceedings, he always meets with an authority to receive his claim and to maintain him in the possession of his property or restore the same to him." (There follows a further discussion of law)

It seems that the principle error of elements implying in the opposition consists in their supposition that by virtue of the decrees of the Legislature of Texas, they were deprived of their rights and title to the property of said lands. In order to transfer them to the interest of "Mr. Smith" (in Texas), and thereby were in the same in the impossibility of enforcing their rights by the action of the Courts of Justice.

Without anticipating any opinion about the first of the two just mentioned points, it can be asserted that it gave origin to a question which neither could prevent the interested parties to declare and with reference to the second namely, that the action of the legislature was final and conclusive, - we have endeavored to prove that it is a mistake.

The Commission therefore considers that the claim of the people of Sinecur does not raise an international question and therefore does
not require a resolution on its part. "I Randolph Coyle, Secretary on the part of the United States to the joint Commission of the United States and Mexico under the convention of July 4, 1868, do hereby certify that the annexed and foregoing manuscript pages contain a full and exact transcript of the official translation of the opinions of the said Commission delivered by Mr. Commissioner Palacio in the Spanish language on the 15th day of July, 1870 in the case of the Pueblo of Sinecu v. United States, number 120 of the docket of Mexican claims as the same appears on the official records of said commission. In testimony whereof I have hereunto set my hand, the said Commission having no seal, at the City of Washington, this 8th day of December, 1870, Randolph Coyle, Secretary.

May 9, 1871 - The Texas Legislature passes "An Act to Incorporate the Town of Ysleta in El Paso County" - Chapter CLXIV. This elaborate bill, twenty seven sections describing the procedure of government of the town from who was a qualified voter to the method, whereby such corporation was authorized to grant or sell all lands therein to actual settlers on such land or to any person or persons who may desire to become a settler. (No provisions were made for any election to determine if the inhabitants desired to incorporate nor are there any indications that Indian inhabitants were permitted to vote in any future elections) (Z.P. Co. Deed Record Trans. 10: page 16) Amended June 2nd, 1873 with respect to electing mayor.

October 2, 1871 - A trespass to try and damage suit filed by Seneuc against Ysleta. Ysleta claimed title to the inhabitants of Ysleta Grant by virtue of limitations title. A jury found for Ysleta. The defendants allege in their answer that the Plaintiff Seneuc is a tribe of dependent Indians and have no capacity to sue. Defendant's answer also alleges original Spanish Grant was to Indian tribe, both in respect to Seneuc and Ysleta, but does not mention Indians in the Ysleta Grant at that time. (Pueblo of Seneuc v. Corporation of Ysleta, District Clerk's records file no. 99 in minute book A-2, p. 272.)

January 27, 1872 - A.J. Fountain indicted on 17 felony counts. (all subsequently dismissed) (Gibson 1965:64, Galveston News, January 27th, 1872)

1872 - For ten years the mission of Ysleta was cared for by French priests assigned by the Vic. Apost. of Arizona: P.F. Bourdier, Bourgze and Lesaigne. (Decorme, S.J.)

1872-1874 - Conveyances by the town of Ysleta:
1872 - 9 conveyances with the first conveyance in July
1873 - 276 conveyances with 259 in August alone
1874 - 19 conveyances

Some conveyances are repeated between 1881 and 1895 and again after 1885 by Dec of Commissioner's Court. The present city title of the Catholic Church in and to the Plaza upon which the old mission is located, constituting approximately a city block was made by conveyance from the town of Ysleta. (El Paso County Deed Records,
1872 - A.J. Fountain sponsors a bill incorporating the City of El Paso (Gibson 1865-67, 15th Legislature Senate Journal, 865-68).

May 25, 1872 - A patent from the State of Texas to the inhabitants of the town of Ysleta. Filled in El Paso County, Texas, August 17, 1861. Patent described 1 League and 21 Acres and 91 acres in compliance with the Act of 1 February, 1854 (El Paso County Deed Record Book 1, p. 184).

August 21, 1872 - The Commissioner's Court of El Paso County, Texas by resolution provides that Ysleta, Socorro and San Elizario were to receive all water for 4 consecutive days beginning August 21, and continuing until such time as there shall be sufficient water in the river for all towns to draw from at once. (Grace Long, 1931: 253).

December 2, 1872 - The Texas Constitution was amended to provide in Section 50 Article 3 a prohibition on special acts of incorporation of towns and cities. (Texas Constitution, 1869, Article 12, Section 40, amended 2 December, 1873).

May 9, 1874 - The Texas Legislature passed a Bill; (See General's Law, Vol. 6, Page 366) Chapter XI, entitled: An Act to Repeal an Act to Incorporate the Town of Ysleta in El Paso County approved on May 9, 1871 Section 2: Provides this act to take effect 60 days after its passage on May 2, 1874. (No election on dissolution required.) During this month of May alone 254 conveyances are recorded by the town of Ysleta to various people. It appears that the incorporation of May 2, 1871 was realized to be unconstitutional under the Constitution of the State of Texas adopted in the year 1869 and accepted by the United States on March 3, 1870. This constitution prohibited grants of over 100 acres and grants without actual settlement or residence. (Special Act, Texas Legislature, approved 9 May, 1871). The Act included in its description both the Ysleta Grant and the inhabitants of the Ysleta Grant and the combined Grants thereafter are generally referred to as the Ysleta Grant. An 1872 map, the original of which is on file with the County Clerk of El Paso County, Texas, in a wooden cabinet, to the right of the basement elevator, was prepared by Rev. Thays who had been the Chaplain of the Texas Legislature. Thays had been brought to El Paso by Fountain after incurring the displeasure of certain politicians upon performing a mixed marriage in Austin. Thays, in his map, shows a substantial amount of land within the two Grants as being public land and his division of these public lands is reflected in many of the legal descriptions of lands within the Ysleta Grant in El Paso County, Texas, today. Apparently, some attempt was made to deed lands from the City of Ysleta to persons in occupation of same; however, this was not always the case as there are many traditions among the Ysleta Indians today with respect to landstaken away from their ancestors by the City of Ysleta. Likewise, no doubt, some Indians did receive lands from the City of Ysleta in recognition of their occupation of same, some of these lands remaining in Indian ownership and today the combined total ownership of land in Ysleta, Texas by Ysleta Indians would be approximately one square block.
March, 1874 - Bishop Salpointe named Our Lady of Mt. Carmel Patroness of Yaleta Mission. (G. Bacoroma, S.J.)

1876 - The United States Supreme Court sustained the previous New Mexico Supreme Court decision that the Intercourse Act of 1854 was not applicable to Pueblo Indians. This decision deprived the Pueblo Indians of the protection of their lands that other U.S. tribes enjoyed. In consequence, about 5,000 white families of about 12,000 people settled on Indian land. (U.S. v. Joseph, 94 U.S. 614) (Smyer 1959:23)

1877-1878 - The salt war brought about by Judge Howard securing land certificates on salt flats near Guadalupe Mountains and his closing it to the long years of free usage by Inhabitants of Yaleta, Socorro, San Elizario, and northern Mexico. Howard killed Luis Cardos, a defender of inhabitants and takes refuge in New Mexico from where he appeals to the Governor of Texas to send Texas rangers to El Paso to protect him and the Court over which he presides. The rangers headquarters at San Elizario and Judge Howard and two companions seek protection among them. The local inhabitants including some from across the border organize under the leadership of Chico Borelo, a pueblo cacique and lay siege to the rangers in San Elizario. The rangers were forced to surrender Howard and his companions, who are promptly executed by the insurgents. "Don Luis of Yeleta did all he could to keep the salt for his people... even travelling to Washington (or was it Austin?) with four Yaleta Indians and bringing back a paper justifying the Mexican claims. Did any of them see the papers? No, but Andrea Perez did. It was a big writing with four seals." (Sonnichsen 1961, footnote interview with Clements Candalaria, Jesus Rodela and Refugio Rodela, July 21, 1934, Refugio was 34 years old at this time.") The Rodela family are still numbered among the Tiguex Indians. Sonnichsen's account of the salt war is contained on pages 1-61 and found also House of Representatives executive documents, 1877, pages 117-120 and 1878, page 1 to 159. During the salt war the Texas Rangers made prisoner of an Indian named Duran and rangers and recruits from Silver City camped at Yaleta, Texas until Christmas. (Sonnichsen, 196:150)

September 12, 1879 - Capt. G.W. Baylor and a new group of Texas Rangers arrive at Yaleta which they make their headquarters with the purpose of restoring the peace and protecting this area from raids being made by the Apaches. The Tiguex serve as scouts for them and help fight the Apaches. (Gillett - 1924:137-149)

October 4, 1879 - Lieutenant Baylor and rangers assist Mexicans in fight with Apaches at "Canyon del Marrano" in San Bentano Mountains in Mexico. They are forced to retire. (Gillett - 1924:151-159) (unite 1924:150)

November 3, 1879 - Victoria and 225 Indians quit the Mission Reservation and go on rampage through El Paso area and Chihuahua. Victoria makes his stronghold at "Las Candelerias" in Mexico from where he sends out raiding parties and spys over entire area. Mexicans, Pueblo Indians and Rangers organize to meet the threat.

The tribe of Pueblo Indians has lived in the old town of Yalata, El Paso County, Texas for more than three hundred years. They have always been friends of the Americans and important enemies of the Apaches. It was customary, therefore, for the United States troops at Fort Davis to employ the Pueblos as guides during the Indian disturbances along the border. In 1862, Bernardo and Simon Olguin, two brothers, were the principal chiefs of this tribe. Bernardo was the older and looked it. Both chiefs dressed in the usual Indian fashion, wore moccasins and buckskin leggings, and had their long black hair braided and hanging down the back. Simon was a very handsome Indian, and he, with four of his tribe - all nephews of his - were employed by General Cordero during the troublesome times of 1860-1862. Simon and his four aides had been detailed to make scouts down on the Rio Grande with Lieutenant Mills, commander of a detachment from the Tenth U.S. Cavalry (Colored). On their way out the troops reached Paso Viejo early in the evening and after they had eaten supper, Simon advised the lieutenant to move out in the open plains three or four miles north of the pass, where he would be safe from attack. Olguin said that because of the fine water and good grass Pueblo Viejo was a favorite camping place for the Indians going to and returning from Mexico, and if one of those bands reached the pass during the night it would be occupied by soldiers. They would attack at day light and probably kill some of them. Lt. Mills, fresh from West Point, replied that he was not afraid of Indians and did not propose to move. During the night, a little band of twenty Apaches reached the pass just as Olguin had predicted and hid themselves in the rocks. Next morning, the soldiers had breakfast, packed their mules and were standing by their horses ready for the order to move, when a sudden fusillade of bullets were fired into their midst at short range. Other volleyes came in quick succession. At the first volley, that came out Indian, Simon Olguin, was killed as were five or six of the colored cavalry. The remainder of the soldiers, thereupon fled, but the four Pueblo scouts took to the rocks and fought until they had routed the Apaches and saved the lives of their mule and the soldiers from falling into the hands of the attackers to be massacred." (Gilliet - 1921:260-262) (Gilliet's apparently wrong on the year 1861, according to the official casualty reports.) A courier in Presidio County, Texas, 10 miles from Valentine states: "In this vicinity, June 12, 1860, the Apache made their last stand in Presidio County when 4 Pueblo Indian Scouts of General Cordero's command fought and defeated 20 Apache Warriors. Report by State of Texas, 1935." (Congressional records, 1968:530.) "Reported at Paso Viejo, the 20 Apaches appeared at Juan's Canyon near Van Horn where they attacked an emigrant train and killed several people. They next appeared at Ojo Galiano near Sego Mountains on the Rio Grande where they attacked a detail of a sergeant and seven colored soldiers from near old Fort Quitman. Only one man escaped. About two months later, they attacked a stage coach at Quitman Canyon killing the driver and his lone passenger."
August 2, 1857 - General Grierson and U.S. Cavalry at Fort Davis, Texas, along with St. Elayo and his Rangers join in the hunt for Victoria and his Apaches. The Apache raids continue to terrorize the area. Later in October, Mexican General Juan Tucoz and three hundred Mexican troops join in the campaign at San Jose. The Chisos are abandoned and Americans return to Yelapa - General Tucoz leaves Victoria at "Los Castillos" and he is slain; however, "June" his war chief and fifty warriors are away and escape. Lt. Parker of the U.S.M. led 60 Indian scouts in the campaign in Mexico. (Hite 1824:122)

August 5, 1857 - Yelapa is again incorporated as the "Corporation of the Town of Yelapa" as per document signed by H.G. Cook, County Judge of U.S. County certifying that an election had been held in conformation of the law governing such elections and the results were: 20 votes for incorporation and 11 votes against incorporation. (Z.P. County Records - Book 3 Page 67)

September 8, 1850 - 2 Pinos from Seneca, Mexico, speaking the Piro language live at Cochiti. (Sandolier 1860:240)

November 15, 1850 - Bandolier saw glazed pottery at Cochiti that was said to be Piro and that they, the "Regawa" went south and are living at El Paso. Sandolier says meaning of the word Regawa to place from which all Pinos descend. Sandolier found that the Pinos of Seneca were well known and recognized as Pueblo Indians by other Pueblos. (Sandolier 1860:225 and 216 and 226.)

December 5, 1910 - People of Yelapa, (El Paso), are in bad reputation as Suyos (Witches) at Cochiti. Also as "hunt shamans" and the Pinos at El Paso are said to have no state. (Sandolier 1909:223,272)

January 17, 1911 - Capt. Baylor takes his Rangers and three Pueblo Scouts, John Doan, John Bugg, and John Doan and starts out to hunt the Apaches from Quemado Canyon. This was learned by the Pueblo Scouts 600 towards Angel Mountains, then turned north toward the Klamaths in New Mexico.

January 29, 1911 - "The Pueblo Scouts came upon the Apache near Angel Mountains where they are surprised and shot all killed. These Apaches were sent to St. Davis. On their return to the Apache mass, the Pueblo Scouts Suddenly halted about three miles from Yelapa, unmounted and unreeled their Jesse Jones and went into camp. They were their custom after a successful campaign against their enemies, the Apaches, so the tribe might come and see and be the returning heroes. For three days and nights, a feast was held by the whole of the Pueblo tribe at Yelapa.

May 1st, 1911 - After cakes, wine, and fish, the warriors and Rangers. This celebration was the last held among the Pueblo Indians for the destruction of the Apaches in the Jemez Dam. As the war, the Massacre, and the Apaches have been a half a century and the only one of the Apaches who had to the story that the Apaches who live in back a Great Hunt, during which many Apaches are to be had from here." See Capt. Baylor's
account of the last battle (El Paso Herald Post, August, 1932). Margarita Pedraza, age 100, was a girl of nine at the time and took part in the celebrations. She says many scalp heads hung in an old pear tree along with a bear skin.

1847-1850 - It appears that some of the events related by Gillette as occurring in 1851 actually occurred in 1849 and the information on the marker is incorrect. Old discharge papers for the mentioned scouting Indians indicate they were discharged from the U.S. Army as scouts on September 21, 1849. Possibly this accounted for their being employed by Capt. Taylor on January 16, 1851. Also Tigua tradition has Simon Gonzalez as the Pueblo Indian killed at Battle of Paso Vicente.

1851-1859 - The following conveyances from the town and city of Yeleta appear in the deed records of El Paso County, Texas, 1851: 18 conveyances, 1860: 14 conveyances, 1870: 1 conveyance, 1901: 2 conveyances, 1902: 2 conveyances, 1850: 2 conveyances, 1860: 16 conveyances, 1900: 6 conveyances. Some of these conveyances appear to have been made in 1872 to 1874. Some conveyances are rejected after 1850 by deed of the Commissioner's Court of El Paso County, Texas. (El Paso County Deed Records direct index).

18 - Founding of the Albuquerque. New Mexico Indian School opened by the Presbyterian Church until October, 1850 when it was occupied by U.S. - Indian children from Yeleta del Sur at El Paso were required to attend school there as late as the early 1900's and the last time they were the Tigua in a dependent tribe in 1855. (Senate Journals, 1849-50).

May 4, 1851 - Chancellor in Albuquerque, New Mexico meets with Tigua Indians from Yeleta New Mexico including Domingo Haya and they state that the Senecas of Old Mexico are Pueblo Indians and none of Yeleta del Sur speak their language (Chey). (Chancellor 1860-1877).

1852 - Coming of the Indians to El Paso area. At this time, Yeleta del Sur County seat of El Paso County. (Mr. M. C. Whitten, late president of a council of Tigua Indians). His statement - "I spent years among the Tiguas in El Paso, New Mexico and other localities along the border, and the Indians. They are still called Indians." (M. Q. Whitten - El Paso Bulletin November 13, 1852). This settlement near the Ganges is called "Yeleta."

This name was added to the place six years previously being used by the Yelta Indian Council on a map of 1847 at its present location.

Mr. M. C. Whitten was on his way to the El Paso Valley area and reported it to the Council of Tigua Indians. (National Archives Records, 1877, 127).

Mr. Whitten is quoted on the map this date would indicate that El Paso area was surveyed at the same time as Old Mexico. Mr. Whitten was in El Paso about the same time as the Pueblo Indians. Mr. Whitten is of Spanish ancestry. No record of the Indians can be found in the pueblo of Santa Fe. These names that some of the Indians might have were later seen when they cleared their own settlement about the Mexican community of the Tigua Indians.
complain about it until this day. Father Lassaigne must have been one of the French priests who cared for the mission from 1672 until October 6, 1831 as Lucas says on that date the Italian Jesuit Fathers returned for ten years.

John G. Southee gives an excellent description of his visit to Yelata del Sur and the Pueblo of Tierra. He describes a Tigua house: "I saw a shield, bows and arrows, guns, a bundle of eagle feathers and a pair of wooden spoons hanging from the rafters. But beyond the nothing whatever to lead me to suspect that I wasn't in the house of a humble and industrious family of Mexicans." A Tigua informant told Southee: "Their pueblo had always furnished scouts and guided the soldiers in their campaign against the Apache."

This young man was perfectly willing to converse with me concerning his people and to show me everything I wished to see - he said the Tiguas knew everything to eat except potatoes - he said their houses belonged to the women - an examination showed that they had no knowledge of property and descent as among the other Pueblo Indians. The Pueblo now has 36 "echebas de familia" and four "widows" - the old man complained, "that the Americans and Mexicans were crowding into their beautiful valley and taking up, without any compensate and belonging to the people of the Pueblo." (Bloom 1933: 196-206)

The old man was Vicente Celeste, Juan Severiano Gonzales, 55, descendant of Pinos.

November 21, 1931 - Bandelier interview on old Santa Piro Indian living at Socorro. The old man stated that Zunas are Apaches which rarely seems accurate. (Bandelier 1933: 193)

December 17, 1932 - A Dutch anthropologist Dr. K.H.G. ten Kate visited Yelata and observed 50 Indian families with the same language as Yelata and Santa Fe, New Mexico. "They call themselves Tigua." Secretly many of the older people cling to their ancient religious notions." Ten Kate observed coming underfoot during his visit to Yelata and red point on the faces of the Indians. He also noticed log stages for grain, etc., and observed curiously irrigation water. The governor of the area was Mrs. Maria Burton. Ten Kate collected objects from between the image (one Indian mentioned by Mr. Baysor) consisting of a war captain's bonnet (shem), a shield, (shujer), a drum (pechokon), a photograph of this drum appears in catalog no. 82,225 Arizona State Museum, a corn stick (lot). An old man related many war tales against the Apache. He had an American officer's coat which was given to him as a present from the commanding officer of Fort Davis. (Dr. ten Kate, 1933: 196-206). This book was published in Dutch in 1933 and has never been translated into English. The partial transcription related to is from a letter from Ten Kate to Dr. Burnet P. Douglas, Department of Anthropology, The University of Arizona, Tucson, Arizona, United States, on May 13, 1987. Mr. White's address is: Seattle, Washington, 98101, U.S.A. on June 21, 1987. Ten Kate's address is: Copenhagen, 2, Postbus 219, Tel Aviv 01720-2241, Holland.

Mr. - dying of rev. Mr. Mather Reid, magistrate, Socorro, Santa Fe, and in Pino region. Population estimate of Yelata of about 150 persons. (Bloom 1942: 147)
State of Texas has granted to each of the towns of Socorro, Ysleta, and San Elizario of the County of El Paso several Leagues of land and these Leases have been conveyed by said towns to the inhabitants for the most part, and the deeds are generally informal, which much regards the settlement of said lands and appreciates the value thereof.

Now therefore: Sec. 1. Be it enacted by the Legislature of the State of Texas: That all Leases issued by the towns of Socorro, Ysleta, and San Elizario to lands lying in their respective corporate limits, whether the same be in form or substance with formalities prescribed by Charters, are hereby declared valid and operative as fully as if all the forms and formalities required had been complied with, saving the rights of any third parties. (Governor's Ann. Vol. 9 Page 371) Special Act Texas Legislature, approved April 16, 1839.

March 1, 1859 - Resolution of the town council incorporating Ysleta as a City. Whereas the town of Ysleta has within the town limits more than 1,000 inhabitants at least 2,000 souls and whereas said town is incorporated under Chapter 11, Revised Statutes of Texas, for incorporation of towns and villages. Now therefore, be it resolved by the Mayor and town council of the town of Ysleta, that they unanimously adopt the general laws for the incorporation of cities and towns with more than 1,000 inhabitants as the Charter of the City of Ysleta instead of the present charter of the town of Ysleta.” (L.P. Rec. 1859-17:370)

March 2, 1859 - Pablo of Ysleta revoked power of attorney of John H. Madeley with respect to the ranchos de Ysleta Grant. (Board of Trustees) for 166 leagues of Land. (Board Minutes, p. 199-201 in El Paso County deed Records Vol. 54, p. 213-216, Vol. 55, p. 17, Vol. 56, p. 572, Vol. 57, p. 104.)

1859 to 1862 - William Tilton, Investigator for the Court of Private Land Claims, concludes that the Grant certificates on the Grand's Granates are a forgery and that the Secretary named never served and that the correct Secretary was Pablo de Ysleta. The Legate Grant was made ten years before the Pueblo was even founded. Parts of the County's language were copied from a book published in 1522. Therefore, the fundamental basis for the Pueblo land grants of New Mexico which were recognized by the United States of America became royal ordinances applying to all peoples which would seem to include the El Paso Pueblos.

May 16, 1951 - A.B. Fountain as a delegate to the Congress of the United States, Colorado presented papers on irrigation and Indian Land. (Colorado 1951:170, Rio Grande Republican, May 21, 1951)

June 1862 - The French priests returned to Ysleta for two years.

1865 - The Italian Jesuits returned to Ysleta (Demand)

1866 - From September 15, 1866 until July 15, 1867, the Mission of Mesilla was named the school of the University of New Mexico School (John F. Lott, The New Mexico Land Grant College System, University of Arizona, Tucson, Arizona.)
1835 - An act of the Texas Legislature provided for dissolution of towns by election and provided for Commissioner's Court to sell and dispose of assets of dissolved corporations. (Acts 1835, p. 180, Section 1-7, Civil Statutes, Vol. 1, Chapter 12, Title 10, Article 59-7)

January 5, 1835 - The Tiques of Ysleta del Sur adopt a Constitution and By-Laws. Believing a survival of their ancient tribal organization as evidenced by two documents drawn up before a notary, Dr. Hunt, and informally signed and sealed written in Spanish, we, the undersigned Indian Nations, have assembled for the purpose of making the following regulations and engaging with those duties, which our ancestors observed and which we wish to transmit to our children. We solemnly bind ourselves in the first place to celebrate in the best manner we are able, the festival of our patron, Saint Anthony. In the second place, we bind ourselves to respect the native authorities which we ourselves nominate and elect and also to submit to such punishment as the same native authorities may impose, without complaint or excuse to any other authority regarding individuals, persons, or domestic, pertaining to us, without prejudice to the general laws of the remaining Indians.

In the third place, we agree that every failure to respect our native authorities shall be punished for the first offense, with twenty hours arrest; leaving the parliament, however, to the punishment of the same native authorities; should the same person repeat the offense, then this regulation may have force upon authority, all duties of doing so have freely assented to their signature." - This document closes with the names of the Indians. Their names written and acknowledged by the notary.

Announced are the duties of officers:

"Duties of the Tique"

"First duty: Every year, on New Year's Eve, the first Tique Mayor shall solemnly and publicly announce the meeting to nominate native authorities to hold power for the forthcoming year. The new Tique Mayor shall give the office of office in the following order: to the Governor, to the Lieutenant Governor, to the Delegate, to the Captain Mayor (Capitan de Guerra), to the four councilmen, and shall announce all officials and subject to the Tique is likewise all sons of the pueblo of San Antonio, according to the rules and conditions of the tribe. This dependence extends to the Tique Mayor, to look after his life and the maintenance of his family."

"Duties of the Governor"

This office with the badge of his office in his hand is a symbol of authority, justice, representing a mixture of the king of all men, monarch, high in civil government, to punish and protect and defend the planet of this magnificent and colorful Indian which is authority and the majesty of the tribe in the tribe. In addition, the governor is responsible to see that Indians are treated with the same care of training the Christian native on their land, and of celebrating anniversaries and occasions of this native. This office has been done for the Indian. Finally, the Governor should try to treat the people of the tribe justly in which manner is any injustice, the marriage and funerals of the Indians in conformity with the
third clause the governor has not authority to impose punishment exceeding three days in prison.

"Lieutenant Governor"

The Lieutenant Governor is clothed with the same power as the governor when the duties of the governor devolve on him.

"Duties of Captain Mayor and his Subordinate Captains"

To direct the names in the public places and to preserve order during the dances; also to rule regulate everything pertaining to men of these, capbes, and horses, but always under consideration and notification of such diversions so the Captain Mayor, who shall never permit them on Sunday or on those days when they are obliged to hear the Holy Mass as in Christian faith universal. Regarding the dances, it is recognized that they are permitted on the following days only: Christmas, Saint Anthony's day, Saint John's day, Saint Peter, Saint James, Saint Ann, and Saint Andrew, if the days do not fall at the time of the month. Lastly, it is the duty of the Captain Mayor and his subordinates to remove from the pueblo of San Antonio, every kind of witchcraft and belief contrary to our holy Catholic Apostolic and Roman religion. No son of the pueblo of San Antonio is obligated to accept if so commanded any secrecy or false belief.

It is the duty of all who follow the regulations of the town of the pueblo of San Antonio to sign this enactment, on the other hand, those who do not sign by the same wish do not regard themselves as sons of San Antonio.

This second document is signed by the same persons as the former and may be regarded as the by-law to the preceding Constitution.

(Fawkes 1905) There is an obvious church influence in this above document.

Canton 13. 1836 - Abolishment of the corporation of Yeata by the Government's Court of the Pecos County - The latter, more than 60 of the property tax payers of the city of Yeata in the Pecos County, Texas, deciding to abolish the corporation of the said city presented a petition to the undersigned to that effect; whereupon an election was called for October 2, 1836 as provided by law, and whereas the returns of said election was duly made to be in the time required by law and the same showed that the Yeata citizens voted for the abolishment of Yeata; against abolishment 1 vote, therefore, is, P. A. Baker, County Judge of the Pecos County, Texas, by virtue of the authority vested in me hereby declare said corporation abolished from this date.

(Fawkes 1905) In reality he said - vote to consolidate the Indian's land, it would mean at once that "property tax payers" did not want the expense of supporting a municipal government.

S. Baker

J. Baker

I, J. Baker enter into Yeata and donated this land as a homestead patent under the Act of Congress of 1851. As defined in the Act, the following statements and organizations include the new ownership or association with the land. The letter has been recorded in the actual land records and the following legend found on a photograph of the said land taken in 1899.

Dr. J. Baker

J. Baker
to this manuscript: "This document in the name of the King of Spain gives charge to the church of San Juan de la Magdalena de la Sierra to be built under the name of San Juan Magdalena. A few years later, the exterior walls of the church were completed. The interior was decorated with statues and paintings. The church was dedicated to San Juan Magdalena in 1822.

The present Indian officials of the church are as follows: Father Juan de la Magdalena - Governor; Juan de la Magdalena - Sub-Governor; Pedro de la Magdalena - Director; Don Jose de la Magdalena - Director of Administration; Don Santiago de la Magdalena - Director of Education; Don Francisco de la Magdalena - Director of Health; Don Aurelio de la Magdalena - Director of Agriculture; and Don Benito de la Magdalena - Director of Commerce. The church is run by the priest and his family, who live in the adjacent residence. The church serves as an educational center for the local children and is also used for religious gatherings.

The church was built in 1822 by Father Juan de la Magdalena. The present church is located at the site of the original church, which was destroyed by an earthquake in 1812. The current church is larger and more ornate than the original church.

The church is dedicated to San Juan Magdalena and is considered the most important religious center in the region. It is also the center of the local government and serves as a place of gathering for the local community.

Upon entering the church, visitors are greeted by a large bell tower and a beautiful altar. The interior is adorned with paintings and statues of religious figures.

The church is open to the public and is a popular destination for tourists and locals alike. It is a reminder of the rich history and culture of the region.

The church is also a center for local festivities and celebrations, with a variety of events taking place throughout the year.

In conclusion, the church of San Juan de la Magdalena de la Sierra is a symbol of the rich history and culture of the region. It is a place of worship and education, and serves as a focal point for the local community.
Indians of New Mexico and the lands occupied by them. In enacting
act for selection this New Mexico provision was made acquire by the
Indians through or from the United States for any prior sovereignty
shall be subject to the disposition and control of
them. There is no similar provision in the compact of 1853
establishing the present boundaries of the State of Texas and the
Indian ceded over to it by New Mexico. (Supreme Court,
Section 2)

The Supreme Court in "The Squaw," 152 U.S., 190, reversed
the decision of the Joseph Case in 1890. Consequently, some 700
families of about 1,000 people found themselves in Indian land and
unlimited. The discovery that they were in fact frequently created
a grave social situation and stirred up racial animosities and
political issues.

December 16, 1884 - The Mexican Indian Title Receives Start of the
portion of 1853 United States Treaty. (D. S. Jones, S.W.) Title
acquired by Jews and Indians.

1893 - The first bureau bill sponsored by New Mexico Senator
Bureau supported by Secretary of the Interior, J. Q. Fall, failed
in the House. The bill was criticized as an attack on favor
Indian title settlement. The general education of women's clubs
Mrs. John Collier to fight the bill. (Supreme Court
1889, 27)

May 3, 1893 - By act of Congress, all Indians were declared to be
citizens of the United States and for the first time were eligible
to vote.

February 1, 1895 - 56 discontented of the nine, 88 factions 1893.
in "The Indian shin" a subset of the Picture Invisibly United
Indianization and assimilation. Since the early days of the 1880s
of the Mormon Valley, 7 years north of and about 20 miles
Indian known as "The C". They are poorly known and written, as in the disapper-
nated from the black - shaded problem. (Supreme Court
1890, 7)

July 1, 1903 - Because of the Indian Loan Act of Congress' (as secti
from the excess of heated and the issue raised by the Supreme Court decision in 1903.
Section 114. The act provided in a statute under which the loan made
have been the Indian Claims to New Mexico by resolution. The act was not
enacted as required by the United States to continue the treaty for the
Indian claims between the United States and New Mexico. The
Resolution of the United States by the treaty in the
so-called "treaty on the settlement of the Indian Claims." This was
the act's purpose to be executed by the Chickasaw of the Chickasaw.
And it was to be executed by the Chickasaw of the Chickasaw.
The act was passed in 1903 and went into effect on the
1st of January, 1904. The authority of the Indian
the Indian claims to New Mexico for the
1890, 7 and Indian. (United States, Interior, 1903, Indian
1903, pp. 7-12, 1904-7)

February 1, 1893 - Passage of the Indian Reorganization Act of 1902
of the American government in the Indian Reorganization Act of
1902, which emphasized the rights of the American Indians, was to
provide polities to adapt Indian culture to the American way of
1902. The legislation was enacted, and the Indians were to be
provide polities. It was also provided the education of the Indian
was intended, and provision was made for the Indian
1902, pp. 7-12, 1904-7
محتوى الصفحة غير قابل للقراءة بشكل طبيعي.

يبدو أن الصفحة تحتوي على النص العربي غير القابل للقراءة بشكل طبيعي. قد يكون النص غير واضح أو المكتوب بطريقة غير قابلة للقراءة.

لا يمكنني فهم أو قراءة النص الذي يظهر في الصفحة.

النص غير قابل للقراءة بشكل طبيعي.
of the Yeleta, New Mexico Pueblo, Fred Smith of the Office of Economic Opportunity, El Paso, Texas; Caciquie Jose Granillo, War Captain Trinidad Granillo and Miguel Pedraza and 12 other Indians who danced and gave Tiva chants joined in by Andy Abaya. This trip was financed by the National Congress of American Indians and Georjanna Robinson on Usage and Vice President of the NCA. I was also present, along with a representative of the Bureau of Indian Affairs of the Federal Government. (Personal recollection of Tom Diamond)

May 23, 1957 - The above Act, Chapter 279 was amended by the 50th Legislature of the State of Texas (H.B. 634 Chapter 278) to include the same responsibility for the Tigua Indian Community and recognizing the Tiguans as a tribe of Texas Indians. On the same date H.B. 638 Chapter 277 was enacted which states in Sec. 1. "If the Congress of the United States so legislate, and the Tigua Indian tribe indicates its consent by appropriate resolution, the governor may accept on behalf of the State a transfer of trust responsibilities of the United States respecting the Tigua Indian tribe, those trust responsibilities shall be administered by the Commissioner for Indian Affairs." (Vernon's Ann. Civ. Statutes, 4242-1) John Connally as Governor of Texas signed the Tigua Indian Bill and presented one of the pens to Caciquie Jose Granillo. Also present were Trinidad Granillo, Miguel Pedraza, Pablo Silvas, Jose Cidillo and 5 or 6 other Indians. Connally was made the honorary Caciquie of the tribe and given a rattle, Indian corn and an eagle feather, and a banded headband. He also received the Tigua Indian point. The Indians chanted and danced in the Governor's reception room. Senator Ralph Varnerhough, at ceremonial, subsequently held in El Paso was named honorary governor of the tribe and at the Yeleta Indian Office in Yeech, Attorney Crawford Martin was inducted as honorary war captain of the tribe. (Personal recollection of Tom Diamond)

August 1, 1957 - Testimony on the "Tigua Indians of Texas" bill before the subcommittee on Indian Affairs Departmental hearing. Present representing the tribe were Jose Granillo, who testified and Miguel Pedraza and Trinidad Granillo. James Officer of the Bureau of Indian Affairs translated for Jose Granillo. On the trip the Indians evidenced great concern for all life and chanted much of the time with clapping hands replacing the drum beat. (Personal recollections of Tom Diamond)

April 12, 1958 - Public Law 90-237 was signed by President Lyndon B. Johnson, which reads as follows:

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, that the Indians now living in El Paso County, Texas who are descendants of the Tigua Indians of the Yeleta (Yeleta) Cal Sur Pueblo settling in Texas and Texas in 1861 shall from and after the ratification of this act, be known and designated as the Tigua Indians of Yeleta, Texas, and shall continue to enjoy all rights, privileges, and immunities enjoyed by them as citizens of the State of Texas and of the United States before the enactment of this act and shall continue to be subject to all the obligations and duties of such citizens under the laws of the State of Texas and the United States.

Sec. 2. - Responsibility, if any, for the Tigua Indians of Yeleta Cal Sur is hereby transferred to the State of Texas. Nothing in this act shall make such tribe or its members eligible for any services..."
the Yaleta Grant itself by one day. The general practice in El Paso County, Texas at this time when referring to the Yaleta Grant as one in the same grant of land as the "Inhabitants of Yaleta Grant", and most maps do show it, i.e. the two grants are included in the term "Yaleta Grant". Reference to Gambie's Law setting forth the act follow in the reference cited under the Act of February 1, 1854.

February 1, 1854 - Special Laws Fifteenth Legislature, State of Texas, Chapter XXXVII. An Act for the Relief of the Inhabitants of the town of Yaleta in the County of El Paso - Section 1. - Be it enacted by the legislature of the State of Texas that the Grant made to the Inhabitants of the town of Yaleta in the present County of El Paso in the seventeen hundred and fifty one by the government of Spain to the following described tract of land to wit: (Follows description already quoted) -- containing one league and twenty one labor and ninety one acres, is fully recognized and confirmed.

Section 2. - That the Commission of the General Land Office is hereby authorized and required to issue a patent to the Inhabitants of said town of Yaleta to the above described tract of land, provided that there are not evidence of conflicting claims for said land on record in the General Land Office.

Section 3. - That this Act take effect and be in force from and after its date of passage - approved February 10, 1854. As a result of this Legislation, there follows a patent #393 dated May 28, 1873 from the State of Texas by Governor Edmund J. Davis to the Inhabitants of the town of Yaleta. (E.P. Co. Deed - Book 1 - Page 184) (H.P.N. Gommez, Laws of Texas, Vol. 3, pg. 1027, 1894, Vol. 4, pg. 42 & 53)

July 22, 1856 - Establishment of the Office of Surveyor General for the territory of New Mexico (in States). Section VIII of the Law provided that the Surveyor General, under instructions from the Secretary of the Interior should investigate and make recommendations with a view to confirming all bona fide land claims within the newly ceded territory, including the claims of the Indians. The Surveyor General was required to ascertain the nature, origin, character, and extent of all claims to land under the law, usages and customs of Spain and Mexico, and to report the same. The former portions of the territory of New Mexico ceded to Texas were not mentioned.

August 4, 1854 - The territory acquired from Mexico under the Gadsden Purchase was incorporated into the territory of New Mexico.

June 18, 1857 - Apaches on the Gila River were harassing both settlers and soldiers and Company "A" from Fort Bliss commanded by Col. B. John Van DeusenDubois attacked. The battle commenced at 4:30 in the afternoon and lasted until sunset. "On June 20th, an official count totalled 26 Indians killed and 26 prisoners taken. Several Apache braves were executed after the encounter by pueblo Indian guides."

(Allen Samuritum, Fort Bliss, The Frontier Years, M.A. Thesis, June 1962, Texas Western)

February 11, 1856 - Amendment to the Act of January 31, 1854 correcting the description with respect to the Inhabitants of Yaleta Grant.

January 11, 1856 - Governor Ransom of Texas signs the Yaleta Grant relinquishment Act. (This Grant is generally considered spurious)
and the Act was sponsored by Senator Hyde of El Paso. One of the beneficiaries was the brother of the Land Commissioner. (J. W. Bowden, The Descendants Grant, Masters Thesis, T.W.C., 1952, Records of the State Archives, Austin, Texas)


1858-1860 - Sometime during this period, the Butterfield Overland mail route was established, the settlement called Franklin Town across river from El Paso del Norte was surveyed and present day downtown El Paso established. The Stage Stop at Huaco Tanks was no doubt built during this time.

September, 1859 - Suit to recall the inhabitants of Ysleta Grant and confirm title in Senecu and injunction to restrain the Ysletanos from molesting the Senecu. Dismissed for want of prosecution after the Civil War. (Bowden thesis)

1861 - Beginning of the Civil War and the State of Texas becomes a part of the Confederacy. Confederate troops attempt to occupy the territory of New Mexico.

May, 1864 - Michael Steck returned to Santa Fe from Washington with the "Lincoln Canes" for the New Mexico pueblo governors. Like the original Spanish canes (still used by Ysleta del Sur governors), the "Lincoln Canes" were to be passed down from governors to succeeding governors.

November, 1864 - Land patents were issued by the United States and signed by President Lincoln for all of the Pueblos included in the Congressional Act of December 22, 1858. The Pueblo governors were invited to Washington to receive the documents in person. (31 Stat. at Large 374) Ysleta del Sur was in the Confederacy.

1865 - End of Civil War and beginning of restoration of the South. A period of great hardships and strife in Texas.

December 6th, 1865 - A.J. Fountain assigned to investigate titles for fanchas, mills, businesses, private residences and other properties of families confined in El Paso district. (Gilmore, 1865:46) Albert J. Fountain was born in Benton County, New York, October 23, 1800 and attended Columbia. He joined the first California Volunteers and was part of the California column during the Civil War. He was a customs house officer in El Paso and county Surveyor and served under General Scurrah in Mexico during the Mexican revolution as a Sargent. He was a Judge of elections under the reconstruction act and assessor-collector of internal revenue for the western district of Texas. In 1865 he was elected to the Texas Senate for 32 western counties. (In 1865 he also served in the House of Representatives of this State.) He became President of the Senate and was a brigadier General in the Texas state guard. In 1875 he moved to New Mexico and fought against Victorio and was involved in various Apache campaigns and range wars. He was a special United States attorney and partii-
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United in encounters against Geronimo's band. He was Speaker of the New Mexico House of Representatives and served as a Special Prosecutor against cattle thieves. On October 27, 1892 he married Mariana Perez de Ovando at Mesilla, New Mexico. He had 12 children and was murdered the 1st of April, 1896 at Oregon Pass. His descendants still reside at Old Mesilla in New Mexico. He was a bitter political enemy of A.B. Fall who defeated Oliver Lee upon his trial for the murder of Fountain in Hillsboro at which he was acquitted. A.B. Fall switched political parties after Fountain's death and became the leader of the Republican Party in the Mesilla Valley and was later a United States Senator and Secretary of the Interior before becoming involved in the Taft for Coke Slocum. A.J. Fountain is still praised or damned in the Southwest depending upon who you talk to. His departure from El Paso followed bitter political rivalry and he remained the center of a storm of revulsion in New Mexico. There is no direct evidence that Fountain, in causing the Incorporation of Yaqui Act, intended to defraud the Yaqui Indians. However, it will be seen from his official associations and functions that he was in a position to have intimate knowledge of the Yaqui Grant and the nature of its ownership. In fact, Fountain did intend to defraud the Yaqui Indians of their lands, feeling that they were incapable of fairly utilizing them anyway. It is an amusing turn that his chief lieutenant, Van Patten, later on befriended the colony of Yaquis at Tortugas by giving them a portion of the River Bend Colony Grant as a personal gift. Van Patten figured prominently in the search for Fountain's killer and was married to a Seneca Piro Indian woman and is identified in the 1890 census of El Paso County as a mechanic. Van Patten's only daughter married the son of Sheriff Azacate of Dona Ana County, a bitter political foe of Fountain.

January 1766 - A.J. Fountain elected County surveyor of El Paso County, Texas. (Gibson 1865:53)

1847 - The Texas Almanac describes Yaquis belonging to and for the most part being inhabited by the semi-civilized tribe known as Pueblos. (Grace Long, 1951:251, Texas Almanac, 1847)

1856 - A.J. Fountain nominated by Republicans as State Senator from 13th District including El Paso County. (Gibson 1865:53, Mills, 10 Years at El Paso)

January 8, 1864 - The 1863 Constitution of Texas, Article 10, Section 6, "The legislature shall not harbor Grant lands to any person or persons, nor shall any certificate for land be sold at the land office, except to actual settlers upon the same and in lots not exceeding 160 acres." (Texas Constitution, 1869, Article 10, Section 3) (Skylus Texas Constitution, page 129-130)

1772 - Father P. Recal y Vasquez blesses the first picture of our Lady of Mt. Carmel (G. Decombe, S.J.).

January 8, 1870 - A.J. Fountain appointed Senate Majority Leader. (Gibson 1865:60)
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February, 1870 - Fountain appointed Chairman of Indian Affairs and Frontier protection committee of Texas Senate and member of Public Land Committee. (Gibson 1965:65)

March 30, 1870 - Texas re-admitted to representation in Federal Congress and Texas Constitution accepted by Congress. This is the Constitution of 1869 with the prohibition on Grants previously noted. (Jays's Texas Constitutions, p. 129-134). On the same date, Albert Jennings Fountain was elected President of the Texas Senate. (Texas 12th Legislature, Senate Journal, 583, Gibson 1965:81)

July 15, 1870 - Pueblo of Seneu invoked, the jurisdiction of the joint commission under the Convention of 1868 objecting to the inhabitants of the Ysleta Grant. Commission held that Seneu had recourse to the Courts of Texas. Petition alleges Seneu Grant to the civilized Indians of Seneu. (Pueblo de Seneu vs. U.S., Commission Docket (Mexican) 120) (See also Brown's thesis p. 113.)

Commissioner Palacio delivered the opinion of the Commissioners. "The inhabitants of the town of Seneu claim that they have been injured in the rights they have to the possession and property of a certain land, by a decree issued on the 31st day of January, 1854, by the legislature of the State of Texas, under the following circumstances.

In the territory ceded by Mexico to the United States under the Treaty of Peace of the 2nd of February, 1848, was included a portion of the 4 square leagues which the Spanish government of Mexico had granted to the town of civilized Indians of Seneu, according to the laws of the matter. Some years before, such tract of lands had passed into the dominion of the United States, the property of the town of Seneu having been divided in consequence in the change of course of the river Bravo, on the banks of which it was located, and that circumstances undoubtedly determined the State of Texas to grant to the town of "La Ysleta," bordering on that of Seneu the right to the portion of land which had been severed by the river." There then follows a discussion of the principles of International law upon which the commission operates.

The right of the people of Seneu to the lands comprised in the section made by Mexico to the United States both by its nature and its express inclusion in an international treaty constitutes a matter about which the Congress of the United States is the only power entitled to legislation. Alteration in regard to the or exercise, of said right, by means of a law could only be validly made. If at all, by the authority of the legislative powers of the Union. This authority not deems vested in the legislature of Texas it is very clear that in action in such a way, far from being final, conclusive, and unalterable, ought to have been subjected to the examination of the Court in which the Constitution has vested the power exercised by it, with as much zeal as wisdom - of detecting whether the constitutionality of the legislative acts of the States." (Further discussion of the law 10:6:30)

"Supposing, as it is our duty to suppose, and is clearly expressed by the words of the decrees of Texas, that this State only exercised, in regard to said lands, its rights in the same; and let us mention the question about the legitimacy or precedence of the private title, that they might be decided by the Court; it is not easy to perceive what sort of injury could have been made, according to law, to those who had a title, valid before the Courts, and approved by the treaty. But if such an injury would have really existed, it would have been very easy to apply a remedy to it, making use of the resources esta-
blished by the laws of the United States, used with frequency in such cases and which not very seldom have produced the result of causing the justice of private individuals to prevail on the administrative and legislative powers of the United States.

The United States have acquired at different times very extensive territories, the largest and best portions of which have been owned and possessed by private individuals, and in all these cases they have enacted laws as just as clear to protect and secure not only the perfect rights of the parties but those merely founded on equity.

By the means of commissioners trusted with the charge of asking for and obtaining the title, it has been acknowledged at once, and so to say, provisionally, the distribution of the lands acquired, and it in order to remedy the injustices, recite the error and explain the doubtful points, a series of proceedings has been established which commences in the inferior Courts of the States of the Union and ends in the exceedingly wise, respectable, and characterized Supreme Court of Justice of the United States."

"It was not possible, therefore, to do better in favor of the parties having a right on the lands acquired by other countries and with such guarantees, neither the adverse of a legislature nor any act on the part of the United States authorities, have been able to deprive the proprietors of lands of their titles, nor was it possible for said proprietors to consider themselves destitute of the easy and sure means of obtaining the acknowledgement and protection of their rights."

"By thousands can be numbered the cases of legal proceedings instituted before the American Courts by the possessors of English, Spanish, French and Mexican titles in Oregon, Florida, Louisiana, California and Texas, and in many of them the interested parties were obliged to pay many due to serious difficulties than those offered the people of Sinecu by the decree of the legislature of the State of Texas."

It is neither the duty, nor perhaps the right of the Commission to suggest the remedies which it is convenient for the people to use, but it can be ascertained from a daily experience that in the United States the citizen or alien who had been deprived of a vested right by action of a legislature has always the means of obtaining justice and without going out of the regular course of proceedings, he always meets with an authority to receive his claim and to maintain him in the possession of his property or restore the same to him."

(There follows a further discussion on law)

It seems that the principal error of elements imply in, is to consider cases in the assessment that by virtue of the decrees of the legislature of Texas, they were deprived of their rights and titles to the property of said lands, in order to transfer them to the implement of "in error", (in_clean), and that they were at the same in the impossibility of enforcing their rights by the action of the Courts of justice.

Without anticipating any opinion about the first of the two just mentioned points, it can be asserted that it gave origin to a question which nothing could prevent the interested parties to resolve; and with reference to the second namely, that the action of the legislature was final and conclusive, - we have endeavored to prove that it is not necessary.

The Commission, therefore, considers that the claim of the people of Sinecu does not raise an instruction question and therefore was
not require a resolution on its part. "I Randolph Coyle, Secretary on the part of the United States to the joint Commission of the United States and Mexico under the convention of July 4, 1868, do hereby certify that the annexed and foregoing manuscript pages contain a full and exact transcript of the official translation of the opinions of the said Commission delivered by Mr. Commissioner Palacio in the Spanish language on the 15th day July, 1870 in the case of the Pueblo of Sanseca v. United States, number 120 of the docket of Mexican claims as the same appears on the official records of said commission.

In testimony whereof I have hereunto set my hand, the said Commission having no seal, at the City of Washington, this 8th day of December, 1870, Randolph Coyle, Secretary.

Nov. 9, 1871 - The Texas Legislature passes "An Act to Incorporate the Town of Ysleta in El Paso County" - Chapter CLXXV. This elaborate bill, twenty seven sections describing the procedure of government of the town from who was a qualified voter to the method, whereby such corporation was authorized to grant or sell all lands there-in to actual settlers on such land or to any person or persons who may desire to become a settler. (No provisions were made for any election to determine if the inhabitants desired to incorporate nor are there any indications that Indian inhabitants were permitted to vote in any future elections) (El P. Co. Deed Record Index, 10:page 16) Amended June 2nd, 1873 with respect to electing mayor.

December 2, 1871 - A trespass to try and damage suit filed by Sanseca against Ysleta. Ysleta claimed title to the inhabitants of Ysleta Grant by virtue of limitations title. A jury found for Ysleta. The defendants allege in their answer that the Plaintiff Sanseca is a tribe of dependent Indians and have no capacity to sue. Defendant's answer also alleges original Spanish Grant was to Indian tribe, both in respect to Sanseca and Ysleta, but does not mention Indians in the Ysleta Grant at that time. (Pueblo of Sanseca v. Corporation of Ysleta, District Clerk's records file no. 99 in minute book A-2, p. 272.

January 27, 1872 - A.J. Fountain indicted on 17 felony counts. (all subsequently dismissed) (Gibson 1963:84, Galveston News, January 27th, 1872)

1872 - For ten years the mission of Ysleta was cared for by French priests assigned by the Vic. Apost. of Arizona: P.F. Bourdier, Bourgzaud and Lesaigne. (Decoma, S.J.)

1872-1874 - Conveyances by the town of Ysleta:

1872 - 5 conveyances with the first conveyance in July
1873 - 276 conveyances with 259 in August alone
1874 - 49 conveyances

Some conveyances are repeated between 1881 and 1895 and again after 1895 by Lease of Commissioner's Court. The present day title of the Catholic Church in and to the Plaza upon which the old mission is located, constituting approximately a city block was made by conveyance from the town of Ysleta. (El Paso County Deed Records,
1873 - A. J. Fountain sponsors a bill incorporating the City of El Paso (Gibson 1865-67, 13th Legislature Senate Journal, 385-88)

May 22, 1873 - A patent from the State of Texas to the inhabitants of the town of Ysleta. Titled in El Paso County, Texas, August 17, 1861. Patent described 1 league and 21 labor and 91 acres in compliance with the Act of February 1, 1854 (El Paso County Deed Record Book 1, p. 154)

August 21, 1873 - The Commissioner's Court of El Paso County, Texas by resolution provides that Ysleta, Socorro and San Elizario were to receive all water for 4 consecutive days beginning August 21, and continuing until such time as there shall be sufficient water in the river for all towns to draw from at once. (Grace Long, 1931: 233)

December 2, 1873 - The Texas Constitution was amended to provide in Section 56 Article 3 a prohibition on special acts of incorporation of towns and cities. (Texas Constitution, 1869, Article 12, Section 46, amended 2 December, 1873)

May 9, 1874 - The Texas Legislature passed a bill; (See Gamble's Law, Vol. 5, Page 346) Chapter XII entitled: An Act to Repeal an Act to Incorporate the Town of Ysleta in El Paso County approved May 9, 1871 Section 2: Provides this act to take effect 60 days after it's passage on May 2, 1874. (No election on dissolution required.) During this month of May alone 254 conveyances are recorded by the town of Ysleta to various people. It appears that the incorporation of May 9, 1871 was realigned to be unconstitutional under the Constitution of the State of Texas adopted in the year 1869 and accepted by the United States on March 3, 1870. This constitution prohibited grants of over 100 acres and grants without actual settlement or residence. (Special Act, Texas Legislature, approved 9 May, 1872) The Act included in its description both the Ysleta Grant and the inhabitants of the Ysleta Grant and the combined Grants thereafter are generally referred to as the Ysleta Grant. An 1872 map, the original of which is on file with the County Clerk of El Paso County, Texas, in a wooden cabinet, to the right of the basement elevator, was prepared by Rev. Thays who had been the Chaplain of the Texas Legislature. Thays and been brought to El Paso by Fountain after incurring the displeasure of certain politicians upon performing a mixed marriage in Austin. Thays, in his map, shows a substantial amount of land within the two Grants as being public land and his division of these public lands is reflected in many of the legal descriptions of lands within the Ysleta Grant in El Paso County, Texas, today. Apparently, some attempt was made to deed lands from the City of Ysleta to persons in occupation of same; however, this was not always the case as there are many traditions among the Ysleta Indians today with respect to land taken away from their ancestors by the City of Ysleta. Unlike, no Court, some Indians did receive lands, from the City of Ysleta in recognition of their occupation of same, none of those lands remained in Indian ownership and today the combined total ownership of land in Ysleta, Texas by Ysleta Indians would be approximately one square block.

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March, 1874 - Bishop Salpointe named Our Lady of Mt. Carmel Patroness of Yaetela Mission. (G. Decorme, S.J.)

1876 - The United States Supreme Court sustained the previous New Mexico Supreme Court decision that the Intercourse Act of 1844 was not applicable to Pueblo Indians. This decision deprived the Pueblo Indians of the protection of their lands that other U.S. tribes enjoyed. In consequence, about 3,000 white families of about 12,000 people settled on Indian land. (U.S. v. Joseph, 94 U.S. 614) (Breyer 1959:23)

1877-1878 - The salt war brought about by Judge Howard securing land certificates on salt flats near Guadalupe Mountains and his closing it to the long years of free usage by inhabitants of Yelta, Socorro, San Elizario, and northern Mexico. Howard kills Luis Cardis, a defender of inhabitants and takes refuge in New Mexico from where he appeals to the Governor of Texas to send Texas rangers to El Paso to protect him and the Court over which he presides. The rangers' headquarters at San Elizario and Judge Howard and two companions seek protection among them. The local inhabitants including some from across the border organize under the leadership of Chico Borelo, a pueblo cacique and lay siege to the rangers in San Elizario. The rangers were forced to surrender Howard and his companions, who are promptly executed by the insurgents. "Don Luis of Yelta did all he could to keep the salt for his people...even travelling to Washington (or was it Austin?) with four Yaetela Indians and bringing back a paper justifying the Mexican claims. Did any of them see the paper? No, but Andres Paz did. It was a big writing with four seals." (Sonnichsen 1961, footnote Interview with Clements Candelaria, Jesus Rodela and Refugio Rodela, July 21, 1934, Refugio was 34 years old at this time.) The Rodela family are still numbered among the Tigua Indians. Sonnichsen's account of the salt war is contained on pages 1-61 and see also House of Representatives executive documents, 1877, pages 117-130 and 1878, page 1 to 159. During the salt war the Texas Rangers made a prisoner of an Indian named Dusan, and rangers and recruits from Silver City camped at Yelta, Texas until Christmas. (Sonnichsen, 196:30)

September 12, 1879 - Capt. G.W. Baylor and a new group of Texas Rangers arrive at Yelta where they make their headquarters with the purpose of restoring the peace and protecting this area from raids being made by the Apaches. The Tiguas serve as scouts for them and help fight the Apaches. (Gillett - 1924:147-149)

October 8, 1879 - Lieutenant Baylor and rangers assist Mexicans in fight with Apaches at "Canyon del Murrano" in San Antonio Mountains in Mexico. They are forced to retire. (Gillett - 1924:151-159) (Weite 1924:150)

October 8, 1879 - Victoria and 225 Indians quit the Nisbet's Reservation and goes on rampage through El Paso area and Childress. Victoria makes his stronghold at "Las Candelarias" in Mexico from where he sends out raiding parties and spies over entire area. Mexicans, Pueblo Indians and Rangers organize to meet the threat.

June 11, 1869 - Casualty report, killed "Capt. Simon Olguin, a Pueblo Indian Scout, entered engagement with Indians near Ojo Viejo (Viado), Texas" (Annual report of the Secretary of War for the year 1869, Vol. 1, p. 149). Simon Olguin was an Ysleta Pueblo Indian whose descendants numbered among the tribe today. Ranger Gillette describes the engagement:

"The tribe of Pueblo Indians has lived in the old town of Ysleta, El Paso County, Texas for more than three hundred years. They have always been friends of the Americans and invariable enemies of the Apaches. It was customary therefore, for the United States troops at Fort Davis to employ the Pueblos as guides during the Indian disturbances along the border. In 1869,辣椒 and Simon Olguin, two brothers, were the principal chiefs of this tribe. 辣椒 was the elder and looked after chiefs dressed in the usual Indian fashion, wore moccasins and buckskin leggings, and had their long black hair braided and hanging down the back. 辣椒 was a very handsome Indian, and he, with four of his tribe - all nephews of his - were employed by General Jeter during the troublesome times of 1869-1871. 辣椒 and his four sides had been detailed to make scout down on the Rio Grande with Lieutenant Mills, commander of a detachment from the Ninth U.S. Cavalry (Colored). On their way out the troops reached Ojo Viejo early in the evening and after they had eaten supper, Simon advised the Lieutenant to move out in the open plains three or four miles north of the pass, where he would be safe from attack. 辣椒 said that because of the fine water and good grass Pueblo Viejo was a favorite camping place for the Indians going to and returning from Ysleta, and it was one of those places reached the pass during the night and found it occupied by soldiers. They would attack at daylight and probably kill some of them. Lt. Mills, fresh from West Point, replied that he was not afraid of Indians and did not propose to move. During the night, a little band of twenty Apaches reached the pass just as 辣椒 had predicted and hid themselves in the rocks. Next morning, the soldiers had breakfast, packed their mules and were standing by their horses ready for the other to mount, when a sudden fusillade of bullets were fired into their midst at short range. Other volleys came in quick succession. At the first volley that guns our Indian, Simon Olguin, was killed as were five or six of the Colored Cavalry. The summer of the soldiers thereupon fired, but the four Pueblo scouts took to the rocks and fought until they had routed the Apaches and saved the boys of their midst and the soldiers from falling into the hands of the attackers to be mutilated." (Gillette - 1869-1871) (Gillette is apparently wrong, on the year 1869, according to the official casualty reports.)

A marker in Presidio County, Texas, 10 miles from Valentine States: "In this vicinity, June 12, 1869, the Apaches made their last stand in Presidio County when 4 Pueblo Indian Scouts of General Jeter's, led by Capt. James, fought and defeated 60 Apache Warriors,ירתון by State of Texas, 1936." (Congressional Record, 1936)

"Repulsed at Pueblo Viejo, the 20 Apaches appear at Deming Canyon near Van Horn where they attacked an emigrant train and killed several people. They then appeared at Ojo Guajardo near Sage Mountains on the Rio Grande where they attacked a detail of a sergeant and seven colored soldiers from near old Fort Quitman. Only one man escaped. About two months later, they attacked a stage coach at Quitman Canyon killing the driver and his lone passenger."
January 2, 1837 - General Crittenden and U.S. Cavalry at Fort Davis, Texas along with Lt. Bemis and his scouts. The Apache raids continue to terrorize the area. Later in October, Mexican General Juárez Terán and three hundred Mexican troops join in the campaign at San José. The Chisos are abandoned and Americans return to Ysleta - General Terán camps Ysleta at "Tres Cinctos" and he is said; however, "none", his war chieftains and fifty warriors are away and escape. Lt. Parker of the U.S. M. I. and 30 Indian scouts in the campaign in Mexico. (White 1832:152)

January 5, 1837 - Ysleta is again incorporated as the "Corporation of the Town of Ysleta" as per document signed by W. C. Cook, County Judge of El Paso County certifying that an election had been held in conformity of the law governing such elections and the results were: 20 votes for incorporation and 11 votes against incorporation. (D.P. County Records - book 2 page 57)

October 8, 1839 - 2 Píos from Seneta, Mexico, speaking the Pío language live at Cochiti. (Sandiller 1908:140)

November 9, 1839 - Sandiller saw glazed pottery at Cochiti that was said to be Pío and that they, the "Tejuyu went south and are living at El Paso." Sandiller says meaning of the word "Tejuyu is Pío" from which all Pío peoples descend. Sandiller could that the Píos of Seneta were well known and recognized as Pueblo Indians by other Pueblos. (Sandiller 1908:226 and 216 and 225.)

December 5, 1839 - People of Ysleta, (El Paso), are in bad reputation as brujos (Witches) at Cochiti. Also as "naino shamans" and the Píos at El Paso are said to have Koshare. (Sandiller 1908: 223,272)

January 1, 1840 - Capt. Bemis takes his Rangers and three Pueblo Scouts, Francisco Segura, Domingo Vargas, and Narciso Gonzales and search out to find the Apaches from Quemado Canyon. They were driven out by the Pueblo Scouts and return singlehanded, then turned north toward the Cochiti in New Mexico.

January 10, 1840 - "The Pueblo Scout come upon the Apache near San Palecito where they are surprised and start to the kitchen. These wounded were sent to St. David. On their return from the battle of the Pueblo, the Pueblo Scouts slay by hating and killing the Pueblo, wounded and unwaried; those little Pueblo were then sent camp. They were their outposts after a destructive ambush. A small group chased the Apache, the Apache on the trail of his own line and an hundred to the returning soldiers. For three days and nights, a small band was held by the body of the Pueblo tribe at Ysleta."

January 16, 1840 - Capt. Bemis, Francis, and the Warrior Adair. This expedition was the last seen since the Pueblo Indians ever met for the destruction of the Apache in the Pállos del Norte, and it has contributions to an end. (O'Gallula = 1910:29)
account of the last battle (El Paso Herald Post, August, 1922).

Margarita Paduroa, age 100, was a girl of nine at the time and took part in the celebrations. She says many staples hung in an old pear tree along with a bear skin.

1886-1890 - It appears that none of the events related by Gillette as occurring in 1880 actually occurred in 1880 and the information on the market is correct. Old discharge papers for the mentioned scouts indicate they were discharged from the U.S. Army as scouts on September 21, 1880. Possibly this accounted for their being employed by Capt. Taylor on January 15, 1881. Also Tigua tradition has Simon Gonzales as the Pueblo Indian killed at Battle of Paso Viejito.

1881-1895 - The following conveyances from the town and City of Ysleta appear in the deed records of El Paso County, Texas, 1881: 12 conveyances, 1889: 14 conveyances, 1891: 1 conveyance, 1892: 5 conveyances, 1893: 2 conveyances, 1895: 2 conveyances, 1896: 1 conveyance, 1897: 4 conveyances. Some of these conveyances repeat, conveyances made in 1872 to 1874. Some conveyances are reported after 1895 by a new Commissioner's Court of El Paso County, Texas. (El Paso County Real Records, Index).

1900 - Founding of the Albuquerque, New Mexico Indian school operated by the Presbyterian Church until October, 1900 when it was operated by G.W. - Indian children from Ysleta del Sur at El Paso were required to attend school there as late as the early 1900's and the 1910's, considered the Tiguas as a dependent tribe in 1899. (Senate Jour., 1899, 1900)

1906 - First letter in Albuquerque, New Mexico meeting place Tigua Indians from Ysleta del Sur, the name of the letter is unknown. They state that the Senecas of Old Mexico are Piro Indians and these of Ysleta del Sur speak their language (Cuna). (Senator Jour. 1906, 197)

1906 - Comm. of the railroad to El Paso area. At this time, there were two county seats at El Paso County. (G. Senator, 1906, 197)

1906 - Founding of the school by W.W. - W.M.'s statement and this fact shows that the Tigua did not move from Ysleta to El Paso until the 1890s and other activities along the railroad were the "educational employment." (W.W. Faushen - 1906 school settlement near El Paso) This settlement near the tracks is called "Mission" and later was known as Tigua. Live there presently being 12 of the Ysleta del Sur Pueblo Indians. The school on a map of 1904 at the mission and the "Mission Valley" and the "Mission Valley" are marked on a map of 1904. (National Archives Records, 1904, 1907)

1906 - The Tigua Tribe was Kusie for 20 years. The Kusie was under the control of the Tonkawa. In 1880, the Tonkawa were killed. The Tigua was an Indian tribe who lived by the railway to the point of where their homes and fields of the Indians might have some who were not moved from their old settlement district from the mission community. (National Archives Records, 1904, 1907)
complain about it until this day. Father Lasalle must have been one of the French priests who cared for the mission from 1872 until October 6, 1831 as Became says on that date the Italian Jesuit Fathers returned for ten years.

This - John C. Bourke gives an excellent description of his visit to Juma de Sur and the Pueblo of Tresur. He describes a typical house, "I saw a shield, bows and arrows, guns, a bundle of eagle feathers and a pair of wooden spears hanging from the rafters -- but beyond that nothing whatever to lead me to suspect that I wasn't in the house of a humble and industrious family of Mexicans." A Tiguas Indian told Bourke -- "The Pueblo has always furnished scouts and guided the soldiers in their campaign against the Apaches." -- "This young man was perfectly willing to converse with me concerning his people and to show me everything I wished to see. He said the Pueblo knew everything to eat except potatoes, and his house belonged to the women. An examination showed that they had the same kind of property and descent as among the other Pueblo Indians. The Pueblo now has 30 'cabanas de familias' and four 'ladies' -- and old man complained, 'that the Americans and Mexicans were crowding into their beautiful valley and taking up, without any compensation, and belonging to the people of the Pueblo.' (Became 1845: 150-159) The old man was Vicente Aguirre, Juan Averiano Gonzalez, 32 descendants of Pires.

Invasion l7 l7 l7 - Bandelier interviewed an old Bandera Piro Indian living at Socorro. The old man stated that Apaches which narrate seems accurate. (Bandelier 1886: 163)

December l7 l7 l7 - A Dutch anthropologist Dr. M.J. O. ten Kate visited Yelapa and observed 40 Indian families with the same language as Yelapa and Sanfelix, Yucatan. "They call themselves Tique. Secretly many of the older people cling to their ancient religious notions. Ten Kate observed dancing among during his visit at Yelapa and Escondido. He noticed that they decorated their faces with red powder, e.g., and observed curious irrigation water. The governor of the town was named Lopez Salad. Ten Kate collected objects from ancient tombs (the same tomb mentioned by O. Seyler consisting of a wall chamber) a cornet (acorn), a shield, a loincloth, a drum (pumpkin). A note of this drum was listed in catalog IRR 16 N. 217, Armana State Museum. A drum stick (IKN). An old man related many war stories against the Apaches. He had an American officer's coat which was given to him as a present from the commanding officer of Fort Davis. (Dr. M.J. O. ten Kate 1886: 16-19) This book was published in Dutch in 1886 and has never been translated into English. The partial translation referred to in this note is from a letter from Jan -- appended to Dr. Edward J. O'Sullivan, Department of Anthropology, University of Nebraska, 12311 16th Avenue, Lincoln, Nebraska, United States of America, on May 29, 1907. The photograph was taken in Lincoln, Nebraska, 12th Avenue; 212, Telephone: 3171-31242. tomorrow.

17 - Diary of Rev. Henry Walter Reed mentions Socorro, Mexico del Norte, and the Piro region. Population estimate of Yelapa of about 300 persons. (Became 1845: 147)
The State of Texas has granted to each of the towns of Socorro, Yela, and San Elizario of the County of El Paso several leagues of land and these lands have been conveyed by said towns to the inhabitants for the most part, and the deeds are generally informal, which much retards the settlement of said lands and deprecates the value thereof.

Therefore, to be submitted to the Legislature of the State of Texas: That the preceding deeds made by the towns of Socorro, Yela, and San Elizario to lands lying in their respective corporate limits, whether the same be in form or attended with formalities prescribed by Charters, are hereby declared valid and operative asfully as all the forms and formalities required and been complied with, giving the rights of said third parties. (General Law, Vol. 9, Page 72) Special Act Texas Legislature, approved April 2nd, 1889.

August 19, 1859 - Resolution of the town council incorporating Yela as a City - Whereas the town of Yela has within the town limits more than 1,000 inhabitants, namely 2,000 souls and wherein said town is incorporated under Chapter 11, Revised Statutes of Texas, for incorporation of towns and villages. Now therefore, be it resolved by the mayor and town council of the town of Yela, that they unanimously adopt the general law for the incorporation of cities and towns with more than 1,000 inhabitants as the Charters of the City of Yela instead of the present charter of the town of Yela.

(See Rev. Stat. 17:270)

April 25, 1859 - Pueblo of Yela, revoked power of attorney of John J. Minton, without respect to the lands de La Mota Grant.


1863 or so - W. H. Tipton, Investigator for the Court of Private Land Claims, concludes Cates’s signature on the Cates Grant is a forgery and that the secretary named neither served and that the correct secretary was Pedro Molina de la Cueva. The Cates Grant was made ten years before the Pueblo was even founded. Ares of the Grant’s language were traced to a book published in 1859. Therefore, the fundamental basis for the Pueblo land grants of New Mexico which were recognized by the United States of America became false and incorrect, which would lead to the de facto Pueblos.

1679 - Mt. Bynear as a delegate to the Trans-Mississippi Congress in Denver, Colorado, presented papers on irrigation and Indian Lands. (Gibson 1963:170, Albuquerque Republican, May 24, 1911)

1871 - The French priests returned to Yela, for two years.

1873 - The Italian Jesuits returned to Yela.

1859 - From September 13, 1859 until July 17, 1877, R. E. C. Williams and Mrs. Williams were in residence at the Mission and school. (From a letter from Samuel Williams, Mission, New Mexico, Indian School, dated 12 July, 1871, Original in the possession of Mr. Nicholas B. Rhodes of the Arizona State University, Tucson, Arizona.)
1855 - An act of the Texas Legislature provided for dissolution of
laws by election and provided for Commissioner's Court to sell and
dispose of assets of abolished corporations. Acts 1855, 6th Cong.,
Section 177, Civil Statutes, Vol. 1, Chapter 12, Title 13, Article
179-199.

December 1, 1836 - The Indians of Ysleta del Sur adopt a Constitution
and Organic Act. The Indian State, in the event of their ancient tribal organization
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December 1, 1836 - The Indians of Ysleta del Sur adopt a Constitution
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at Ysleta del Sur and Ysleta del Norte, have assembled for the purpose of making
the following regulations and enjoining upon those duties, which our
ancestors observed and which we wish to observe as our children.
We solemnly bind ourselves in the first place to act in the best
manner we are able, the interests of our patron Saint Anthony.
In the second place, we bind ourselves to respect the native
authorities which we ourselves nominate and elect and also to submit
to such punishment as the same native authorities may impose, without
complaint or appeal to any other authority regarding matters of
domestic, personal, or community, pertaining to us, without prejudice to the
interests of the Indians. Their names written and acknowledged
by the notary.

Announced are the duties of officers:

"Duties of the Chief"  

"First duty: Every year, on New Year's Eve, the Chief shall assemble the people and
advise the meeting to nominate native authorities to hold office for the following year. The
Chief shall then take the names of office in the following order: To
the Governor, to the Lieutenant Governor, to the Sergeant
Major, to the Captain (Captain de Guerra), to the Lieutenants, and
the Captains, each and every one of whose offices are subject to the
Chief as the

"Duties of the Governor"  

The officers with the badge of his office in his hand as a symbol
of authority, justice, represent a portion of the state in all
matters. Officers, such as civil officials, he shall punish such as may be
maliciously influenced by others, and shall bring before the court
any and all matters which he shall hear in his office or the office of
the others. In addition, the Governor is required to keep the
officer or any other public officer or official within the state in
his office. The Governor is bound to see that the

"Duties of the Lieutenant Governor"  

The Governor is bound to see that the

"Duties of the Sergeant Major"  

The Governor is bound to see that the

"Duties of the Captain (Captain de Guerra)"  

The Governor is bound to see that the

"Duties of the Lieutenants"  

The Governor is bound to see that the

"Duties of the Captains"  

The Governor is bound to see that the

"Duties of the Officers"  

The Governor is bound to see that the
third clause the governor has no authority to impose punishment exceeding three days in prison.

"Lieutenant Governor"

The Lieutenant Governor is clothed with the same power as the governor when the action of the governor devolves on him.

"Duties of Captain Mayor and his Subordinate Captains"

To direct the same in the public plaza and to prevent other actors acting the same role and to nullify everything pertaining to acts of debt, robbery, and theft, but always after consideration with the notification of such diversions to the Captain Mayor, who shall never permit them on Sunday or on those days when they are obliged to hear the Holy Mass as in Christian faith universal. Regulating the dances, it is recognized that they are permitted on the following days; Christmas, St. Anthony's Day, St. John's Day, St. Peter, St. James, St. John, and St. Andrews. If the days do not fall on the time of the dance. Lastly, it is the duty of the Captain Mayor and his subordinates to remove from the pueblo of San Antonio, every kind of witchcraft and belief contrary to our Holy Catholic Apostolic and Roman Religion. No son of the pueblo of San Antonio is obligated to accept it on a command any sorcery or false belief.

It is the duty of all the people to follow the regulations of the son of the pueblo of San Antonio to sign with enthusiasm, on the other hand, those who do not sign it by the same wish not regard themselves as sons of San Antonio."

This second document is signed by the signers persons in the former and may be regarded as the by-laws to the proceeding Constitution. (Pensacola, 1865) There is an obvious church influence in this above document.

COMM. 1.9.1865 - Abolition of the Corporation of Yucate by the Commissioner's Court of the Yucate County -虱, more than 100 of the property tax payer of the City of Yucate in the Yucate County. Today, deciding to abolish the corporation of the said city presented a petition to the undersigned to that effect, whose upon an election was called for October 1, 1865 as provided by law, and whereas the return of said election was only made to be in the time required by law and the same showed that the Vote cast was in favor of the petition of the voters against abolition; I vote, therefore, I, P.M. Young, County Judge of Yucate County, acting by virtue of the authority vested in me hereby decree that the corporation of Yucate be abolished from this date. (Yucate, September 3, 1865)

Any other acquiring the Indian's lands, at whose expense will the "country tax payer," did not want the expense of supporting a municipal government.

COMM. 1.9.1865 - J. Ketter Johnson visited and offered him services on administration. It is in 1862. He constituted the city the power over the honor, education, and social organizations including the schools and the teaching materials. He also offered him services in the City of Yucate on May 29, 1865. In the meantime he was present to Yucate with a commission on the legal issues of the Indians. He stated that the Indians did not respect the law and that the Indians were CAUGHT. The following legend found on a photograph of the Indian included's court.

J. Ketter Johnson, Sept. 9, 1865.
This manuscript is the name of the King of Spain given change of the church of San Juan Bautista. The site is an old
church of San Juan Bautista de la Cuesta at La Parga Cuban town, to
a larger church. 10 years later, the church was of the church
was donated to St. Francis, the patron of the Mission. La Parga being
a royal village, the present site of the church, to
change the second titular office and request being granted, the
church was dedicated to Francis of Assisi in 1851.

The present officers of the order are as follows: Bishop
Alfonso de la sierra, Bishop - Governor: Amador de
Calixto, Governor - Vicar General: Juan Antonio de
Clemente - Vicar: Alberto Soto - Subdeacon: Francisco
Mandujano, Vicar - Secretary: Antonio Gonzalez, Assistant
of Order: Ferdinand González, Bishop - Prior: Juan
Alegria, Subdeacon - Prior: Pedro Juarez, Subdeacon -
Vicar: J. A. Guzman, Assistant - Prior: Antonio
Aguero, Subdeacon - Prior: Antonio Gonzalez, Assistant
Aguero, Subdeacon

Clemente (CM. Pedro 1902) (C.M. Congregations, April 21,
1855, 2/9-9) Foster describes an open space before the church
which was later called the cemetery although
no longer used for such. A curving takes place near. Foster says
and also the old church was across the street. (This name of the
order is the family. The curving was in the cemetery
the street where the street was turned to a street which has two
quarters and the houses was home of the priest who was able to
the church of the family. Foster claims that 20 men new and the large
papers as audiences and that others were killed. However, those received
pensions or rewards. "They have no resident agent of missionary,
and, although poor, they are industrious, and respecting; the
holding citizens." Foster observed that society had been ameliorated
to the national culture and that Seneca had a tribal organization,
a man and 30 Indians left. (James 1862)

Jan 13-1857 - Santa Maria Church is burned leaving only the
building intact. The church is rebuilt, the present church and cows are
planted by Father John Cordova July 1952. (G. Becerra, S.C.I.) These
Indians continue to complain that original boys were removed from the
altar and placed in front of the church. (Becerra)

Jan 1854 - Catholic church rebuilt and mission by Father John Cordova.
(Castillo)

A priest has been known in the United States as America. In the
theology on the land, priests staying on the mission. In the early
the official mission was held in some way where the parish
theology building and its mission was founded and after the
missionaries arrive along with the other mission priests and the first
missionaries started to their original parish that they will not be
able to remove the priests. The mission is now so partly
inhabited with Catholic missions which the world from beginning to
basis where the present pueblo contains 350,000 acres. (James
1865 or later.)
AND MAY IT PLEASE THE COURT: I come herein to present to this Honorable Court a complaint in behalf of the Pueblo Indians of the State of New Mexico, who are hereby represented by me, in accordance with the authority conferred on me by the laws of said State and of the United States. The petitioners are the inhabitants of the Pueblo of Taos, a part of the State of New Mexico, and are a body of people who have been for many years past subject to the jurisdiction of the United States, and have been and are entitled to the protection and assistance of the Government of the United States in all matters relating to their property and persons.

The facts and circumstances upon which the petitioners rely are as follows:

The Pueblo of Taos is a ancient community, having been in existence for many hundreds of years, and is one of the most ancient and important Indian communities in the State of New Mexico. The inhabitants of the Pueblo are a peaceable and contented people, and are subject to the jurisdiction of the United States, and have been so recognized by the Government of the United States for many years past.

The petitioners are the inhabitants of the Pueblo of Taos, and are represented by me, in accordance with the authority conferred on me by the laws of said State and of the United States, and are entitled to the protection and assistance of the Government of the United States in all matters relating to their property and persons.

The petitioners are, therefore, entitled to the protection and assistance of the Government of the United States in all matters relating to their property and persons, and are hereby represented by me, in accordance with the authority conferred on me by the laws of said State and of the United States.
...
of the Yaleta, New Mexico Pueblo, Fred Smith of the Office of Economic Opportunity, El Paso, Texas, Cecilia Jose Granillo, War Captain Trinidad Granillo and Miguel Pedraza and 12 other Indians who danced and gave Tigua chants joined in by Andy Abeyta. This trip was financed by the National Congress of American Indians and Georgianna Robinson an Osage and Vice President of the NCA. I was also present, along with a representative of the Bureau of Indian Affairs of the Federal Government. (Personal recollection of Tom Diamond)

May 27, 1867 - The above Act, Chapter 279 was amended by the 30th Legislature of the State of Texas (H.B. 654 Chapter 278) to include the same responsibility for the Tigua Indian Community and recognizing the Tigua as a tribe of Texas Indians. On the same date H.B. 658 Chapter 277 was enacted which states in Sec. 1. "If the Congress of the United States so legislates, and the Tigua Indian tribe indicates its consent by appropriate resolution, the governor may accept on behalf of the State a transfer of trust responsibilities of the United States respecting the Tigua Indian tribe, these trust responsibilities shall be administered by the Commission for Indian Affairs." (Vernon's Ann. Civ. Stat.Act. 5422-21) John Connally as Governor of Texas signed the Tigua Indian Bill and presented one of the pens to Cecilia Jose Granillo. Also present were Trinidad Granillo, Miguel Pedroza, Pablo Silvas, Dorac Cedillo and 5 or 6 other Indians. Connally was made the honorary Cecilia of the tribe and given a rattle, Indian corn and an eagle feather, and a beaded hand-band. He also received the Tigua Indian paint. The Indians chanted and danced in the Governor's reception room. Senator Ralph Varni rough, at ceremonies subsequently held in El Paso was named honorary governor of the tribe and at the Yaleta Indian Office in Yaleta, Attorney Crawford Martin was inducted as honorary war captain of the tribe. (Personal recollections of Tom Diamond)

August 1, 1967 - Testimony on the "Tigua Indians of Texas" bill before the subcommittee on Indian Affairs Aspenall presiding. Present representing the tribe were Jose Granillo, who testified and Miguel Pedroza and Trinidad Granillo. James Officer of the Bureau of Indian Affairs translated for Jose Granillo. On the trip the Indians evidenced great concern for all life and chanted much of the time with clapping hands replacing the drum beat. (Personal recollections of Tom Diamond)

April 12, 1968 - Public Law 90-227 was signed by President Lyndon B. Johnson, which reads as follows:
"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, that the Indians now living in El Paso County, Texas who are descendants of the Tigua Indians of the Yaleta (Yaleta) Col Sur Pueblo settling in Texas at Yaleta in 1832 shall from and after the ratification of this act, be known and designated as the Tigua Indians of Yaleta, Texas, and shall continue to enjoy all rights, privileges, and immunities enjoyed by them as citizens of the State of Texas and of the United States before the enactment of this Act and shall continue to be subject to all the obligations and duties of such citizens under the laws of the State of Texas and the United States.
Sec. 2. - Responsibility, if any, for the Tigua Indians of Yata on col Sur is hereby transferred to the State of Texas. Nothing in this Act shall make such tribe or its members eligible for any services
performed by the United States for Indians because of their status as Indians nor subject the United States to any liability, claim or demand of any nature to or by such tribe or its members arising out of their status as Indians nor none of the statutes of the United States which affect Indians because of their status as Indians shall be applicable to the Tiwa Indians of Valles Col- sur. Nothing herein shall preclude the application to the people of Tiwa Indians of programs undertaken pursuant to the Economic Opportunity Act of 1964 (78 Stat. 508), as heretofore or hereafter amended.¹¹ (Cong. Rec. 4/1/63: S 2651)