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PETITION FOR FEDERAL RECOGNITION

OF THE

PUEBLO OF SAN JUAN DE GUADALUPE
RESPONSE TO BUREAU OF INDIAN AFFAIRS OBVIOUS DEFICIENCY (O.D.)
LETTER DATED AUGUST 23, 1993



Registered TM

DECEMBER 1996

PERFORMED UNDER ADMINISTRATION FOR NATIVE AMERICANS (ANA)
GRANTS NO. 90NA1443, 90NA1550, 90NA1647

BY: NICHOLAS P. HOUSER, INTRODUCTION, CULTURAL ANTHROPOLOGIST

HOWARD CAMPBELL, PH.D., CULTURAL ANTHROPOLOGIST,
UNIVERSITY OF TEXAS AT EL PASO (U.T.E.P.)

ALLOGAN SLAGLE, ATTORNEY-AT-LAW
ASSOCIATION ON AMERICAN INDIAN AFFAIRS, INC.
CONCORD, CALIFORNIA 94520

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Pueblo of San Juan de Guadalupe
P.O. Box 16243
Las Cruces, New Mexico 88004

December 15, 1996

Bruce Babbitt
Secretary of the Interior
United States of America

Holly Reckord
Chief, Branch of Acknowledgment
and Research
Bureau of Indian Affairs
MS-2611-MIB
1849 C Street N.W.
Washington, D.C. 20240

- RE: (a). Initial Petition letter submittal of the Piro/Manso/Tiwa Indian Tribe dated 14 March 1992
(b). Bureau of Indian Affairs (Tribal Government Services-AR) O.D. letter dated August 25, 1993

Subject: Petition of the Piro/Manso/Tiwa Indian Tribe, Pueblo of San Juan de Guadalupe, Las Cruces, New Mexico

Honorable Secretary:

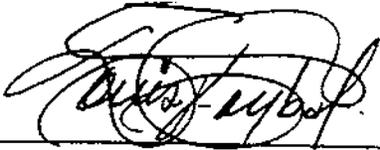
Pursuant to 25 CFR 83 Federal Regulations, enclosed is the O.D. documented response to reference (b) Bureau of Indian Affairs letter. This data submittal supplements and supports reference (a) initial submittal of the Petition of the Piro/Manso/Tiwa Indian Tribe, Pueblo of San Juan de Guadalupe, Las Cruces, New Mexico of March 14, 1992.

Please note that the Tribe maintained a 5th Priority status under reference (a) initial letter submittal of March 14, 1992.

If additional information is required, please contact Mr. Andrew J. Roybal, Project Coordinator for the Piro/Manso/Tiwa Indian Tribe, Pueblo of San Juan de Guadalupe, P.O. Box 16243, Las Cruces, New Mexico 88004, telephone: (505) 527-1699.

Sincerely,

FOR THE PIRO/MANSO/TIWA INDIAN TRIBE:

A handwritten signature in black ink, appearing to read "Louis Roybal", written over a horizontal line.

Louis Roybal, Governor

Enclosures:



Pueblo of San Juan de Guadalupe
P.O. Box 16243
Las Cruces, New Mexico 88004

RESOLUTION OF THE TRIBAL COUNCIL OF THE
PIRO/MANSO/TIWA INDIAN TRIBE, PUEBLO OF
SAN JUAN DE GUADALUPE, LAS CRUCES,
NEW MEXICO

December 15, 1996

WHEREAS, THE PIRO/MANSO/TIWA INDIAN TRIBE, PUEBLO OF SAN JUAN DE GUADALUPE, LAS CRUCES, NEW MEXICO INTENDS TO ENTER INTO A FEDERAL TRUST RELATIONSHIP WITH THE GOVERNMENT OF THE UNITED STATES OF AMERICA.

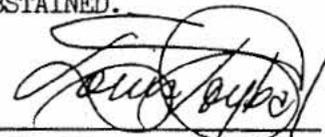
NOW, THEREFORE, BE IT RESOLVED: BY DIRECTION AND APPROVAL OF THE TRIBAL COUNCIL OF THE PIRO/MANSO/TIWA INDIAN TRIBE, PUEBLO OF SAN JUAN DE GUADALUPE, LAS CRUCES, NEW MEXICO SUBMITTED HEREWITH IS THE DOCUMENTED O.D. RESPONSE AND PETITION OF THE PIRO/MANSO/TIWA INDIAN TRIBE, PUEBLO OF SAN JUAN DE GUADALUPE, LAS CRUCES, NEW MEXICO TO THE BUREAU OF INDIAN AFFAIRS, BRANCH OF ACKNOWLEDGMENT AND RESEARCH, WASHINGTON, D.C. FOR THE PURPOSE OF FEDERAL ACKNOWLEDGMENT AS AN INDIAN TRIBE AS SET FORTH IN 25 CFR PART 83 REGULATIONS.



Pueblo of San Juan de Guadalupe
P.O. Box 16243
Las Cruces, New Mexico 88004

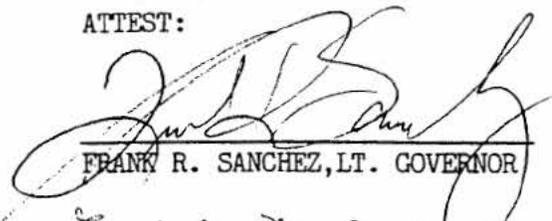
C E R T I F I C A T I O N

I, THE UNDERSIGNED GOVERNOR OF THE PIRO/MANSO/TIWA INDIAN TRIBE, PUEBLO OF SAN JUAN DE GUADALUPE, LAS CRUCES, NEW MEXICO, AS ATTESTED BY THE DULY ELECTED AND ON AUTHORITY OF THE GOVERNING TRIBAL COUNCIL OF THE PIRO/MANSO/TIWA INDIAN TRIBE, PUEBLO OF SAN JUAN DE GUADALUPE, LAS CRUCES, NEW MEXICO ON 12/15 1996, APPROVED THE FOREGOING RESOLUTION, BY A VOTE OF 7 FOR, AND 0 OPPOSED, AND 0 ABSTAINED.

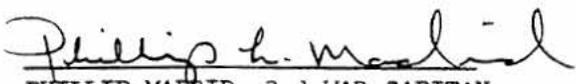
APPROVED: 

LOUIS ROYBAL, GOVERNOR

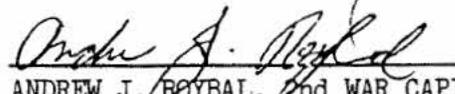
ATTEST:

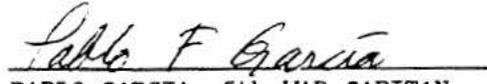

FRANK R. SANCHEZ, LT. GOVERNOR


ERMINDA M. BENTON, TREASURER


PHILLIP MADRID, 3rd WAR CAPITAN


EDWARD R. ROYBAL, CASIQUE


ANDREW J. ROYBAL, 2nd WAR CAPITAN


PABLO GARCIA, 5th WAR CAPITAN

To: Mr. Andrew J. Roybal
Coordinator, Piro Manso Tiwa Indian Tribe (Las Cruces, New Mexico)
Subject: Cultural/Historical Assessment of the PMT Indian Tribe
From: Nick Houser, Research Consultant, Cultural Anthropologist/Historian
Date: January 24, 1996

Dear Mr. Roybal:

It is a pleasure to serve as a consultant to the PMT and coordinate my research activities with the Tribal Council and with Dr. Howard Campbell (UTEP). I hereby provide a statement which is an assessment concerning the cultural and historical relationship of the PMT as a distinct Native American Tribe and the ancestral relationships to other Indian communities of Southern New Mexico and the El Paso District (particularly Ysleta, Senecú and El Paso del Norte).

I have reviewed much of the documentary materials which you and other tribal members have developed as well as those by contract consultants. I am impressed with the depth of research and the analysis and interpretation. I have attempted to augment information from my research as necessary only in those areas where I have additional knowledge and can contribute to your research endeavors. For example, I have introduced you and Mr. Campbell to Natividad Camargo, the late Manso descendant of San Lorenzo (Cd. Juárez, Mexico). I have also included additional references to the Mansos of the El Paso and the Piros of Senecú del Sur (Cd. Juárez). I am also aware of the historical interactions and relationships between Ysleta Pueblo and the Indians of the Las Cruces area (i.e., PMT).

Please find enclosed a (1) "Chronology of Significant Events - Piro, Manso, Tiwa"; (2) "Manso Research Bibliography" (emphasis upon the Manso ancestry of the PMT); (3) 1784 Ysleta Census; (4) 1784 Senecú Census; (5) 1787 Ysleta Census; (6) 1787 Socorro Census; (7) 1787 Senecú Census; (8) 1792 Ysleta Baptisms; and (9) 1841 Ysleta and Senecú Tribal Leaders List. I have other census materials which are not included but I believe your files may contain that information. I read the well researched report by Reynolds and Taylor and realized that some of the surnames that pertain to PMT Indians were not traced to Senecú or Ysleta. Many of these Indian surnames are obvious Manso Indian names and are mentioned in the archival reports and pertain to the pueblos of Chamizal, San José, Barrial, Alamo Grande, San Lorenzo and Pueblito.

I have an extensive background in cultural anthropology and history, particularly related to the Piro, Manso and Tigua Indians of the El Paso area. I have devoted more than 6 years of concentrated study of these groups and have been involved in this research, from time to time, since 1966. I have a BA in History, MA in Anthropology and a MPH in Health Education. I have worked with Native American communities in the United States and Latin America for over 20 years.

I wrote a chapter in the Handbook of North American Indians (Volume 9) published by the Smithsonian Institution which concerned the Tigua Indians of Ysleta del Sur Pueblo (El Paso, Texas) but also mentioned the Piro and Manso relationships as well as the Indian community of Tortugas (Las Cruces, New Mexico). I have offered my testimony as an expert witness before the US Senate (Indian Affairs Committee) as well as before the State Legislative Committee (Austin, Texas). I have worked on several claims cases (Ysleta del Sur, and Tonto Apache). I have more than 25 years of experience working with Indian communities in the American Southwest (primarily Arizona, Texas, Nevada, Utah, New Mexico and California).

I have been engaged in research in the Ciudad Juarez area and worked with the descendants of the Manso and Piro Indians in that vicinity - La Colonia San José (Manso) and Senecú del Sur (Piro). I have an extensive experience in working with Spanish and English documents (deed records, reports, civil and church records) and an a cultural anthropologist have conducted research throughout the El Paso, Cd. Juarez and Las Cruces areas.

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I believe that I am well qualified as cultural anthropologist and historian, who has been involved in extensive research in this region, to comment on the Manso Tiwa Tribe (PMT). They are the only tribal entity that formally recognizes (as their name implies) their tribal ancestry to the primary indigenous peoples of this region - the Manso, the Piro and the Tigua. They represent not only the survivors or descendants of these groups but a living legacy that today still is vital and alive and practices the age old traditions of the three groups. This is unlike, the descendants in Cd. Juarez who acknowledge their Piro and Manso heritage but have lost their cultural identity and tribal government and no longer can be considered as Native Americans.

I believe that the PMT ancestry to the Las Cruces area predates the period of contact with non-Indians. The Las Cruces region was Manso aboriginal territory which extended from Presidio, Texas north to the Gila River in New Mexico. The PMT are a Native American tribal group who have coalesced from three major tribal groups in order to survive. This was not a merging of tribes but was a gradual process of intermarriage between local tribal groups. Even the Tigua of Ysleta del Sur reflect this intermarriage pattern although they have retained their Tigua identity. This continuity of identity and tribal character has survived despite repeated attacks to destroy this identity that is documented through over a period four hundred years. These attacks have taken on many forms that include the following: missionization programs, confiscation of tribal lands, enforcement by law which denied the right to practice native religion, war and military actions against the native people, slavery, forced labor and peonage, forced removal from homelands, denial of traditional resources, and subjugation to alien diseases (epidemics). The PMT have also Suma ancestry, although less pronounced.

The cultural identity of the PMT is obvious to any competent social scientist or historian. Commencing with my first visit to the Las Cruces area in 1966, I became aware that there were two distinct groups who considered themselves "Indians" and that a split was occurring between these two peoples. The first group were often called the "The Tigua" and possessed an ancestry that included not only the Tigua (of Ysleta del Sur Pueblo) but the Piro of Senecú del Sur and Mansos of Cd. Juarez. In Cd. Juarez I found families (as well as documents and photographs) of Mansos and Piros who were related to the PMT of Las Cruces, New Mexico. I also witnessed the interaction between the PMT families and those of the Tigua of Ysleta del Sur Pueblo. This interaction involved common cultural and family associations and involvement in tribal and religious observances at either location. Tigua oral history mentioned relocation of family members to Las Cruces and the acquisition of almagre mineral face paint pigment from the Las Cruces people.

I have examined the PMT genealogical records which clearly demonstrate the tribal ancestry to the Manso, Tigua and Piro groups of the El Paso district. In fact, I have submitted newly discovered information concerning PMT history (several the Juárez archives that contain names of tribal members from the Piro Pueblo of Senecú and the Manso barrios of Barrial and San José). I have also introduced PMT members to Manso descendants in Cd. Juárez.

The PMT are a Native American tribal entity who have genealogical and cultural roots to the three base cultures. The PMT are an active tribe that represents a long historical tradition of self governance that has been recognized by the US Government (BIA Indian School, Indian Scouts for the US Army), State of New Mexico (New Mexico militia), and the governments of Mexico (tribal lands and rights) and Spain (tribal lands and rights). This legacy is expressed in the tribal government, community and family life and in ceremonial and religious observances. The tenacious cultural strength of the PMT is the major factor in their survival as a viable Native American tribe.

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Exemption 3

The Organ Mountains in Spanish times were referred to as Sierra de los Mansos. Spanish records mention that Manso inhabiting the Las Cruces region, especially the Organ Mountains. On several occasions, Spanish government officials entered that region to parley for peace with the Mansos or conducted war expeditions to annihilate the Mansos. The Piro and Tigua ancestry of the PMT is also derived from the Saline Pueblos east of Socorro, New Mexico. This is a shared ancestry with the people of Ysleta del Sur. The Federal Government (Park Service) has recognized this ancestry as evidence in the re-interment of human remains that were stored at the Arizona State University (Tempe). The Saline Pueblos were abandoned during the 1670's as result of continued drought and depredations by hostile Indian groups.

The Mansos were the original Indian group in the El Paso area. The Piro and Tigua arrived with the 1680 Pueblo Revolt as refugees (some arrived by force and other voluntarily). There were already (in 1659) some Piro families in the Manso settlement at the Pass of the North who provided assistance to the first franciscan missionary, Fray García de San Francisco y Zuñiga. There were some Pueblo Indians from New Mexico (Tiwas, Piros, Tanos, Tewas) living at El Paso del Norte, prior to the Pueblo Revolt. At this early time (1659-1680), this was intermarriage between the Mansos and other Pueblo Indian peoples.

The PMT represent are Pueblo Indian. It is well documented that the Tigua and Piro were Pueblo Indian. Also, the evidence is over whelming that the Manso were Pueblo Indian as well. Mexican and American records refer to the Manso as Pueblo Indians. This was also established by Adolph Bandelier who visited the Las Cruces and El Paso del Norte regions (Cd. Juárez) and noted the cultural commonalities of the Manso with the Pueblo Indians of New Mexico. These associations included clans and tribal government.

The first recorded land transaction in the El Paso area involved the purchase of a tract of land near the Manso mission of Nuestra Señora de Guadalupe from the Manso Indians by the Spanish government (Governor Antonio Otermún) in order to establish the headquarters of the government of the province of New Mexico. The original mission built by the Manso Indians still stands today (the only El Paso Mission intact) and the old civil building behind the church stands on the land which the governor purchased from the Indians.

Despite the atrocities committed by the Spanish Government on the Manso, Tigua and Piro peoples, that government was more tolerant and protected Indian rights (especially land) than did the Mexican and American governments. In fact, the three groups maintained their sovereignty and land during the two hundred year period of Spanish rule.

(b) (3) (A)



The patron of the Manso Mission in El Paso del Norte was Old Lady of Guadalupe. This recognition continued with the establishment of Tortugas who has the same patron. PMT members traditionally have shrines to Guadalupe in their homes and the main feast was held in mid december on Guadalupe Day (Dec. 12).

I certainly concur with the analysis of Dr. Howard Campbell concerning modern PMT cultural life and community interaction which is very viable and is representative of a long tradition that has existed in the Las Cruces area for some one hundred years and can be traced to its Piro, Manso and Tiwa antecedents. I have attended two tribal meetings and have observed the self government process and the spirituality and sense of community that characterizes each gathering. The latter involves prayer, cleansing and reverence for mother earth. Evidence of tribal government and community interaction is well documented from the 1950's to the present (oral history, newspaper articles, tribal minutes and documents and graphically recorded family photograph albums).

The Piro Manso Tigua Tribe are as the name implies are descendants from the Piro (mainly Senecú del Sur in Cd. Juárez, Mexico), Manso (El Paso del Norte or modern day Cd. Juárez, Mexico, and the Las Cruces region of New Mexico) and the Tigua (Ysleta del Sur, Texas). The PMT also acknowledge to be descendants of the Tigua and Tompiro Indians of the Gran Quivira or Saline Pueblos to the northeast. In this sense, so are the Tigua of Ysleta del Sur Pueblo of whom the PMT are also related. The Tigua Saline ancestry is primarily from Quari Pueblo and the Piro (or Tompiro) is from Abo Pueblo.

The PMT have legitimate claim to the territory in southern New Mexico, especially within the Las Cruces area and Organ Mountains, which is documented in the historical and anthropological literature. This claim is through the Manso Indians who traditionally occupied the riverain region and adjacent plains and mountains from southern New Mexico to Presidio, Texas. The Organ Mountains were historically (in the Spanish period) known as the Sierra de los Mansos. Their claim to the Las Cruces area is logical and it is possible that the Manso bands may have continually hunted and gathered in this region, and from time to time lived in this region during the period from 1659 (founding of El Paso del Norte and the Manso Mission of Nuestra Señora de Guadalupe). It is likely, that during periods of threat from hostile Indians (Apaches and Comanches), the Manso retreated to the El Paso del Norte area.

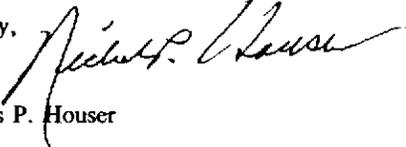
The ancient tradition of lighting fires on the mountains in mid December is from the Manso Indians of El Paso del Norte. This tradition is well established in the historical literature. It may originate from the lighting of fires on the night of the feast of Guadalupe and is documented in the historical literature concerning Tortugas Pueblo in Las Cruces. This practice appears to originate from the mid-winter solstice as celebrated by the PMT.

The PMT are the only Native American group that formally recognize their Piro, Manso and Tigua heritage. In this sense, they are survivors of the Manso and Piro who are now extinct as a tribal entity. Their historic association with the Virgin of Guadalupe is from the Manso Indians of El Paso del Norte.

It is this researcher's opinion, based on the historical record and from oral history, that the Manso practiced some agriculture but relied heavily on a hunting and gathering economy and exploited the Río Grande area from Presidio to southern New Mexico and may have extended as far north as the Gila River. At the time of contact with the White Man, culturally, they were probably Pueblo Indians but no longer lived in sedentary pueblos as did their relatives to the North (Piro and Tigua Indians).

I wish to thank the PMT Indian Tribe for their cooperation and interest in supporting my research and collaboration with Dr. Campbell.

Sincerely,


Nicholas P. Houser

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Chronology of Significant Events - Piro Manso Tigua Tribe
(prepared by Nicholas P. Houser & Submitted the Piro Manso Tiwa Tribe, January 23, 1996)

Date	Event	Effect
1541	Coronado arrives at Tiguex among the Tiwa Indians	Spanish claim New Mexico for Crown
1598	Oñate expedition to colonize New Mexico	El Paso Claimed for Crown
1680	Pueblo Rebellion	Spanish & Pueblo Indians (Tigua & Piro) flee to El Paso del Norte
1823, Jan 3	National Colonization Law Created	Ponce de Leon petitioned & received (article 4) the Ponce Grant in El Paso del Norte (Chamizal area).
1835, Aug 23	Strong central government	States lose sovereignty & provided for division of the nation into departments, districts & partidos. Ayuntamientos exist in capital of the departments & are popularly elected (Cardenas 1963:10).
1837, Mar 20	Internal Organization Created	The department. Governor to name the prefects to districts & confirm appointments of sub-prefects to <i>partidos</i> & <i>jueces de paz</i> (Cardenas 1963:10).
1846, May 13	US Declares War on Mexico	(Keleher 1929:14; Timmons 1990:90)
1846, Aug 18	Kearny occupied Santa Fe	(Bowden 1971:27).
1846, Dec 25	Battle of Bracito	Doniphans victory marked end of Mexican rule over the El Paso District (Bowden 1952:27).
1846, Dec 28	Americans enter El Paso del Norte	Bowden 1952:27
1848, Feb 2	Treaty of Guadalupe Hidalgo	El Paso & Las Cruces transferred from Mexico to U.S. (McMaster 1958:III:120). Section 6 recognizes Mexican citizens with full property rights (Indians were Mexican citizens. US agreed to protect all Mexican nationals whose rights are inviolate (Keleher 1929:14).
1850	Calhoun Recognizes New Mexico's Pueblo Indians of Las Cruces are under federal jurisdiction.	
1849, Oct	Colonel Monroe, Governor of N.M.	Colonel Monroe assumes position as new governor of New Mexico Territory (US Gov. 1850:(222; letter from James S. Calhoun, Indian agent at Santa Fe to Col. Medill).
1853, Mar 13	New Mexico Claims Las Cruces Area	Governor William Carr Lane claims for New Mexico "west bank of the Mesilla Valley to the Gila River" (Mexico disputes claim until Gadsden Treaty formalized (Broadus 1963:58).
1853, Dec 30	Gadsden Treaty Concluded	US acquired certain lands south of the Gila River which included southern New Mexico (Las Cruces & Mesilla). (Keleher 1929:4).
1854	General Pope Survey	General John Pope commanded the 32nd parallel railroad survey from the Red River to the Rio Grande.
1861, Aug 1	Confederate Control Mesilla	Colonel Baylor arrived at Mesilla & issued proclamation organizing the Territory of Arizona as a military government under jurisdiction of the Confederacy. He appointed himself governor of the area. Mesilla became seat of government (Broadus 196370-71).

1862, June 8	US Marital Law Proclaimed	General Carleton entered Arizona & proclaimed all of New Mexico Territory under Martial Law of the Union Forces of the United States. This proclamation was later confirmed by General Canby on June 27, 1862, as Commander of all Union forces in New Mexico (Broadus 1963:73).
1862, July 4	California Column at Rio Grande	Union force arrives at Fort Thorn to take control of the region (Finch 1969:198).
1862, Aug	Union Troops in Doña Ana	By August, 1862, General James H. Carleton, Commander of the California Column, arrived in Doña Ana County (Broadus 1963:72). Union forces occupy Fort Fillmore on August 11, 1862 (Finch 1969:199). The California Column occupies Fort Bliss on August 20, 1862 without opposition (Broadus 1963:73).
1872	Las Cruces Cacique	Local newspaper report mentions the authority of the Indian cacique over the Las Cruces Indians.
1888, Jan 21	Tortugas Indian Commissioners	Land is held for the tribe by Indian commissioners (Part II:7). Commissioners of the Pueblo of Tortugas, Magdaleno Baca, Jose Abuncio Trujillo and Felipe Roybal, petition the Justice of the Peace, Precinct No. 6, Dona Ana County for "a certain tract of land situated in this pueblo for the use of the inhabitants and settlers of the pueblo...said pueblo has twenty-five men as heads of families...the greater part of these applicants have held possession of said tract for a space of fifteen years" (from: Andy Roybal Report, Preliminary Findings..., June 24, 1995, "Newspaper Articles..." page 64, specific source cited as Commissioners of Tortugas, 1888, translated from Spanish).
1888, Mar 3	Tortugas Indian Build Community	"Garret, Nichols and Woodson have surveyed and platted the new townsite of Tortugas, which is on a hill a half mile east of Mesilla Park. The Pueblo Indians, who laid it out, will immediately proceed to build thirty dwellings and a church. While they do not hold property in common, they will build as a community, all working together (Source from: Report of Andy Roybal, originally from Rio Grande Republican, March 3, 1888).
1890	Tortugas Indian Commissioners	Thirty-two men who are inhabitants of the Pueblo of Guadalupe are listed by the commissioners of the pueblo, Magdaleno Baca, Jose Abuncio Trujillo, and Felipe Roybal, as pledged to help with the construction of the church of Our Lady of Guadalupe (source: Andy Roybal Report, originally from: Commissioners of Guadalupe Pueblo 1890's; translated from the Spanish).
1891	Commissioners of Pueblo Guadalupe	transfer a deed of a house lot to Estanislado Abalos for consideration of one dollar (Andy Roybal Report, originally from Commissioners of Guadalupe Pueblo, 1891; translated from Spanish). (see 1902 conveyance in this chronology)
1896	Felipe Roybal Petitions for Land	for land east of the Las Cruces Plaza for "the purpose of building a chapel of our Lady of Guadalupe where the entire body of native Indians can have their fiestas" (Andy Roybal Report, from: Roybal 1896; translated from Spanish).
1899, Dec. 15	Guadalupe Feast by Indians	"On Tuesday the anniversary of Our Lady of Guadalupe was celebrated the Indians keepin up a continuous celebration all day long" (source by Andy Roybal Report: Rio Grande Republican, Dec. 15, 1899).
	Las Cruces Indians Attend BIA Schools	

1900	El Paso del Norte Guadalupe Feast	Romulo Escoban in writing an account of his childhood memories, in the period before the turn of the century, about the fiesta of Guadalupe in El Paso del Norte (Cd. Juarez) noted the following: "for almost a month before the fiesta the Indians of the Pueblo would announce it with great bonfires on the mountain which was not very far from where the fiesta was held" (Andy Roybal Report; 1946:63)
1901, Oct	Ethnologist Fewkes Visits Senecu	Told that in the middle of November bonfires are lit at night in the hills near El Paso and Juarez. He was told that this was to guide Montezuma who will come down the Rio Grande (Fewkes 1902:74). Fewkes visits Ysleta, Texas and Senecu, Mexico and reported: "In late years several Tiwa families have moved away from Ysleta to Las Cruces, New Mexico, and other localities along the railroad where they find profitable employment" (1902:61).
1902	Monsignor Meets Tortugas Indians	On his Las Cruces arrival, Monsignor Granjon wrote of the dancing Pueblo Indians who metted him as his wagon advanced toward town. The men were bear chested and the women wore cotton fabrics and they were both painted their bodies with ocher and danced to the drum. He noted that the Indians came from "...three or four miles below on the river where they own some strips of land..." (Andy Roybal Report, page 66; Granjan 1902:91-92).
1902, May 10	Tortugas Indian Church Construction	continues by Pueblo Indians in honor of Our Lady of Guadalupe". He noted that the building was begun several years ago and work will soon begin (Andy Roybal Report, page 66, Las Cruces Citizen May 10, 1902).
1902, Oct 15	Commissioners Convey to Indian	The Commissioners of the Pueblo of Guadalupe, Magdalena Baca, Jose Abunico Trujillo and Felipe Roibal, convey a house lot to Domacio Abalos (Indian) for a consideration of one dollar (Andy Roybal Report, page 66, Commissioners of Guadalupe Pueblo 1902; translated from Spanish).
1904	Grant Confirmed by Federal Court	
1906	Eugene Van Patten Land Registrar	Van Patten appointed land registrar at Las Cruces (Andy Roybal Report, page 66; El Paso Times, Jan. 17, 1906).
1906, Nov. 9	Felipe Roybal Killed	"Felipe Roybal, the cacique of the little Pueblo Indian tribe, was found dead in one of the back streets of town yesterday morning at 6 o'clock. Sheriff Lucero and eputy Ramon Nevatez were notified and took charge of the body. The left cheek bone was caved in and from all appearances the man had dead several hours... The Officers put under arrest Juan Barela, Pablo Ramirez, and Jose Martinez... The coroner's jury returned a verdict holding Juan Barela responsible for the death. All participants in the murder were intoxicated" (Andy Roybal Report, page 68; Rio Grande Republican, Nov. 9, 1906, page 3, col. 3).
1906, Nov. 10	Funeral for Cacique Felipe Roybal	accompanied by an "immense crowd". "This was one of the most beautiful funerals seen in this place" (Andy Roybal Report, page 66; Las Cruces Citizen, Nov. 10, 1906; translated from Spanish).
1908	Hearing of Grants	A public hearing took place regarding the western boundary of the Hugh Stephanson Grant or Bracito Tract. In affidavits and testimony a number of men talked about migrating to the Mesilla Valley (Andy Roybal Report, page 67; US National Archives, Record Group 49, 1908).
1908, Dec. 10	Conveyance to Van Patten & Indians	Board of Trustees of Doña Ana County Bred Colon Grant conveys to the Commissioners of the Town of Guadalupe, Eugene Van Patten, Francisca Abalos, Victoriano Abalos, and Poidal Minjures a parcel of land described as Blocks one to thirty-four in the plot of the town site of Guadalupe (Andy Roybal Report, page 67; Board of Commissioners).

1908, Dec. 18	Indians Celebrate Guadalupe Feast	"Saturday, December 12 was a day for Indians in Las Cruces. After vespers the night before, they lit luminarios on the College Hill [A Mountain]. Early in the morning shots could be heard which were part of the day's program. During the day, the Indians carried out customary dances and ceremonies with great enthusiam and joy. Spectators came from Mesilla, Dona Ana, Bosque Seco, San Miguel, and other nearby places" (Andy Roybal Report, page 67; El Labrador, December 18, 1908; translated from Spanish).
1912	Annual Indian Dance at Tortugas	"The annual Indian dance will take place Thursday, at Tortugas, as in the usual custom" (Andy Roybal Report, page 67; Rio Grande Republican, Dec. 13, 1912).
1913	Indian Dance at Van Patten Ranch	As part of an automobile tour to Van Patten's Ranch, Indian dances were promised as entertainment (Andy Roybal Report, page 68; El Paso Herald, July 26, 1913).
1914	PMT Constitution: Indian Lose Control of Tortugas lands	Federal Government Fails to protect Indian land as obligated by the Non Intercourse Act.
1914, Dec 8	Smallpox Cancels Indian Dances	"owing to the existence of several cases of smallpox in the village, the Tortugas Indians will not observe their annual dance in honor of the goddess Guadalupe" (Andy Roybal Report, page 68; Rio Grande Republican, Dec. 8, 1914).
1944, Jan 1	Tribal Election Certified	Certification of tribal election & swearing-in of Louis Royal as 5th War Captain, signed by Vincente Roybal, Cacique. Louis Roybal is tribal governor & this demonstrates continuity of tribal government - both in terms of the electoral process and membership in the tribal council (Campbell 1996:17).
1949, Feb 21	Property of Tortugas Discussed	Letter from Simón Gonzáles to Victor Roybal re: Tortugas property (Campbell 1996:17).
1951, Jan 1	Minutes of Tribal Meeting	Re: election of war captains (Campbell 1996:17).
1978, Ap 3	Statement of Interim Cacique	ratified by 103 tribal members (Campbell 1996:18).

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Ethnographic Report for Tribal Petition for Federal Recognition
Prepared for the Piro-Manso-Tiwa Tribe, Las Cruces, New Mexico

September 23, 1996

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Signature
Date

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September 23, 1996

PIRO/MANSO/TIWA INDIAN TRIBE
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Piro-Manso-Tiwa Indian Tribe

Ethnographic Data

I. Historical Background

The Piro/Manso/Tiwa Indian tribe is a surviving and vibrant Native American community. As a historical people, the tribe has survived the challenges of over four hundred years of alien forces. The Tribe has never enjoyed a protected reservation or sanctuary. The tribe does not have a secure land base, economic development or other infrastructure free from non-Indian influences. Moreover, because the Tribe is not federally recognized it has not been extended the protection, services, and benefits available from the Federal Government pursuant to the Federal trust responsibility.

The Piro/Manso/Tiwa culture has been under constant attack from non-native cultural, religious, social and economic pressures. From the era of Indian boarding schools, the war efforts and relocation, to the realities of economic life in southern New Mexico the Tribe has survived the violent culture shock of the twentieth century. Although tribal members were involuntarily relocated, or had to move from the community in search of better economic opportunities, the Tribe fought to maintain its cultural and social ties. History and acculturation have left their scars on the Tribe, however, the Tribe has adapted to outside forces and survived. As a testament to their survival, the tribal people and their leaders have maintained an enduring form of self-government and community.

The oral history of the tribe indicates that the people lived in the caves of the surrounding mountains before moving to the Rio Grande Valley to farm. The aboriginal tribe of the Mesilla Valley, what was later known as Manso, originally occupied areas in the Organs, San Andres, Hueco, and Franklin Mountains.

The archeology in the Mesilla Valley, El Paso area, and surrounding mountain ranges clearly evidences aboriginal Puebloan occupation. Rock art and petroglyphs are found in the Doña Ana Mountains, Tunuco peak, and the Franklin and Hueco mountains.

In the years prior to Spanish contact, the ancestors of the Piro/Manso/Tiwa Indian Tribe were economically self-sufficient engaging in agriculture, hunting and gathering, and were involved in a organized trading network with tribes from Mexico, Arizona, Texas, and Kansas as well as with the roaming Apaches and Navajos. The Mansos made pottery, blankets, and jewelry and traded these items with many tribes. Many permanent settlements were established using traditional building methods that survive in the tribe today.

The Piros were known to occupy villages along the Rio Grande from the Mesilla Valley north to present day Albuquerque and in particular the Salinas area east of Socorro, New Mexico. The Piros shared the region with the Tiwa and Tompiros/Jumanos of Gran Quivira. The oral history of the Tribe indicates that some of the present day tribal members of the Piro/Manso/Tiwa Indian Tribe migrated from the Pueblos of Abo, Chilili, Gran Quivira, Senecu and

Socorro. The National Park Service has identified the tribe as being culturally affiliated to the people of the Salinas Pueblo area.

Based on other archeological evidence, severe droughts occurred in the late 1400s and early 1500s just prior to the arrival of the Spanish. Archaeologists have indicated that many local tribes who occupied the area around EL Paso probably migrated to the larger Pueblo settlements near Gran Quivira. This pattern of movement and migration in times of hardship meant that the sharing of culture, resources, and land was an established practice among the Mansos, Piros, and Tiwas by the time of Spanish contact.

The first account of Spanish contact with indigenous tribes in this area is recorded in 1539. Spanish authorities later noted that in the area "north of El Paso Del Norte" lived the Mansos. Other references stated that "near present day Las Cruces" lived the Mansos. Villages were populated throughout the Mesilla Valley when the Spanish first arrived.

Guadalupe Mission in El Paso was established and built by Manso Indians from the Mesilla Valley. This is a part of the Tribe's oral tradition and is also well documented in the Spanish archives. The idea of the Spanish was to force the Mansos and other tribes into the Missions so as to gain control of the land of the surrounding area. This was a common practice of colonial Spain at the time. A similar system was established in California. The main conduit for this colonizing system was the Catholic Church. The Church became the administrative representative of the Spanish crown in the El Paso del Norte area. The Catholic Church issued edicts from Spain or Mexico City on behalf of the Spanish government. Spanish laws concerning land ownership and laws restricting the movement, occupation, and religion of the local Indian Tribes were carried out via the Catholic Church.

Manso Indians, and later Piros, Tiwas, Sumas and any other tribes in the area became subject to Spanish laws as administered by the Church as enforced within the various Mission areas. Indians of the El Paso missions were forced to "carry papers" if they wished to travel in the El Paso region. Spanish records indicate that those found outside of the mission compounds without authorization of the colonial authorities were hung or otherwise punished. Permits needed to be secured by Indians in El Paso in order to hunt antelope and deer or to venture to the mountains for game or ceremonies, or hold public gatherings.

Another common practice was slavery. Many Piro, Manso, and Tiwa Indians living in the El Paso area and mission settlements during the Spanish colonial period found themselves in servitude to the Spanish hacienda owner. The Spanish were very concerned about getting the Manso and other tribes out of the mountains and into the mission compounds well through the 1700's. Although Guadalupe Mission was built by Manso Indians of the El Paso area and the Mesilla Valley, several attempts to throw off the Spanish yoke took place between 1630 and 1800. Contrary to the belief of many people today, the Manso Indians and other tribes who occupied the El Paso

area after the Pueblo Revolt of 1680, did in fact rebel against the Spanish government and the Catholic missions for about 100 years from roughly 1660 to 1760.

Usually, Spanish authorities would discover such plots from informants. Twelve Manso Indians, including a Cacique, were hung for plotting to overrun the Spanish settlers and destroy Guadalupe Mission. This was of great consequence to the Spanish authorities. On more than one occasion, Indians from the northern Pueblos travelled to the mission settlements to plan rebellions. Many Indians from Taos, Sandia, and other Pueblos were discovered by Spanish authorities and murdered because of their plan to continue the 1680 revolt and push the Spanish into the interior of Mexico.

In the 1670's, residents of Guadalupe Mission officially petitioned to abandon the Mission and return to their traditional occupancy area. Their request was denied. The Sumas were also opposed to Spanish tyranny and were involved in several plots to kill missionaries and local colonists. Spanish records indicate that it was a constant struggle to bring the local Indians into the missions and many did in fact remain in the mountains and low-lying areas refusing to join their relatives at the settlements. Evidence of this is found in documents from the 1790s. A map was made by a Spanish military official indicating that the Mansos lived in a village known as La Bandería near Mesilla. These bands were systematically pursued by Spanish authorities in an attempt to consolidate the local population into the various missions.

Prior to the Pueblo Revolt of 1680, some Piros had migrated to the El Paso del Norte area. They were identified by Spanish documents as living within the mission area. After the Pueblo Revolt, Senecu del Sur and Socorro del Sur were populated primarily by Piro Indians from the Salinas Pueblos area. Socorro del Sur is considered by some historians to be the descendants of Abo Pueblo of the north. Some of these Piros moved to Ysleta del Sur by the mid-1800s.

By the mid-1800s, life for the Indians of the El Paso area became increasingly oppressive. Famine, lack of jobs, and disease forced many Indians to migrate to the Mesilla Valley. However, for the Manso families who moved to Las Cruces in the 1850 and 60s it was more of a homecoming. Some families may have been living in the area prior to 1846. An area called Calitos by Adalia Feather, described as being near Brazito, was occupied by Manso during the Mexican period. The area was probably Guadalupe, which not surprisingly was the name of the Manso Mission in El Paso. Additionally, the family of the Cacique in the Las Cruces area at the turn of the 20th century was known to be of Manso descent. Perhaps the other Indian families recognized this fact and continued with the traditional caciqueship from the El Paso area.

The Piro/Manso/Tiwa Indian Tribe reestablished a pueblo in the Las Cruces area by the 1870s. Local newspapers record tribal ceremonies in 1872. The tribe, however, is not comprised of three separate tribes which combined, but rather the tribal families themselves were intermarried over the course of two hundred years. Culture, ceremonies, traditions, chants, language, and dances were

shared and the Las Cruces pueblo became bound by blood, common culture and shared history.

The tribe has continued its cultural practices in the Las Cruces, New Mexico area since 1850. The PMT secured a grant in 1888 for the lands of Tortugas Pueblo under the authority of the Cacique Felipe Roybal and two other tribal members who were named commissioners of the Pueblo. Traditional Pueblo rabbit hunts and ceremonial activities were conducted by the tribe throughout the Mesilla Valley and the Las Cruces area. The Tanoan language was spoken by many members up to the 1950's. Tiwa language classes were again revived in the 1970s. In 1992, the tribe submitted a proposal to the Administration for Native Americans for a Tiwa language project.

In the early 1900's the federal government assumed responsibility for the education of as many as 100 Indian children of the tribe. After the turn of the century, a man named Eugene Van Patten became involved in tribal affairs. Adolph Bandelier recorded interviews with Mr. Van Patten in 1889 concerning Indians of the Las Cruces area. He was a major in the Confederate army during the Civil War and was noted by early writers to be a friend of the Indians, in particular the Piro/Manso/Tiwa Indian Tribe, i.e., the Indians of Tortugas Pueblo. However, this is not entirely accurate. Mr. Van Patten was known by many as a soldier of fortune, Indian fighter, and even, in contemporary times, as a wheeler and dealer. The latter is probably most accurate.

Eugene Van Patten was a student and subordinate officer in the local armies to a man named A.J. Fountain. Fountain was a known wheeler and dealer as well and was primarily responsible for the incorporation of the lands of Ysleta del Sur Pueblo. Not only was he responsible for the incorporation, but ultimately responsible for the encroachment of nonIndians on those lands. Eugene Van Patten was also implicated in this action, although he was cleared of any wrongdoing (See article in NARF files).

Van Patten was a jack of all trades in the Las Cruces area at the turn of the century. He was head of the local militia, whose primary function was to wage war on the Apaches. Van Patten employed the services of Felipe Roybal and other tribal members in the late 1800s. He was the census officer for the 1900 and 1910 federal census; Federal Land Commissioner; (b) (3) [REDACTED] (A) [REDACTED] and local Sheriff. His uncle was one of the heads of the Overland Express Railroad Company.

By 1914 his luck appears to have changed. At that time Van Patten was fired as land commissioner, an action which he strongly protested according to state records. It appears he was also being sued for disputed lands and had lost (b) (3) (A) [REDACTED]. He was nearly 65 years old in 1914 and became involved with the lands of Tortugas Pueblo. Van Patten developed and established Los Indigenas de Nuestra Señora de Guadalupe, a New Mexico non-profit corporation.

He arranged for the conveyance of the lands of the Tortugas Grant to the corporation of which he named himself the first

President. Another Anglo-American, Harvey Jackson became Secretary who was responsible for maintaining documents and records of the corporation. Essentially, Van Patten became the primary corporation official overseeing the lands of the Pueblo. He arranged for tribal members who did not know how to read or write English to sign various documents. These documents handed over control of tribal lands and property to the corporation.

The Articles of Incorporation and By-laws of the Corporation, which he wrote, mentioned the tribe and alluded to Indian culture and traditions, but did not protect the land specifically as tribal land. He did coopt the traditional leadership of the tribe, but also did not restrict membership in the corporation to Indians of the tribe. This would prove to be problematic in the 1950's and essentially did not protect or guarantee the lands, ceremonies, or property of Tortugas for the Tribe which had in fact established and secured the land patent. The land originally had been controlled by Indians of the tribe as Commissioners of the land of Tortugas in 1888. This land grant was confirmed by federal courts in 1904 and was conveyed to an instrumentality of the State of New Mexico in 1914, ie. "the corporation." This system of defrauding Indian Tribes of clear title and claim to tribal lands was used throughout the United States during the late 1880's and early 1800's.

Once again in the late 1880's, Adolph Bandelier visited the Las Cruces area and spoke to Eugene Van Patten. Van Patten spoke of the Piro and of their Cacique and also of the Mansos and Tiwas who lived in Las Cruces. Bandelier returned one other time. Shortly thereafter, the United State government assumed trust responsibility for the children of the tribe and enrolled at least 100 tribal children in Indian Boarding Schools at Albuquerque, Santa Fe, Oklahoma, and California. Two world wars, urban renewal, and relocation programs strained the tribe as a community in the first half of the twentieth century. Legal maneuvers wrested control of the tribe's land from tribal members and the traditional tribal government for which the land had been secured.

From the 1950-1980's, the ceremonial, community and cultural life of the tribe continued in Las Cruces. The annual fiesta was held in the old neighborhood (see discussion of geography below). When Los Indigenas de Nuestra Señora de Guadalupe began to alienate tribal members, the tribe reorganized in Las Cruces which was in fact the original location of the tribe.

Even in the early 1950's the Cacique Vicente Roybal did not participate in corporation activities because of his belief that these activities no longer represented the tribe. The emphasis and activities of the corporation had shifted from being primarily Piro, Manso, or Tiwa, ie., Pueblo, to primarily Hispanic or Mexican-influenced activities. A shift was made to commercialize the fiesta and make changes to the Tribal kiva and traditional meeting places known as the Casa del Pueblo and Casa de Comida.

The corporation under the influence of Mexican descendants changed the focus of activities and purpose of Tortugas to suit their own culture and beliefs. Therefore, the influence of the

Catholic Church and Christian activities at Tortugas also gained prominence once the Hispanic culture became the primary focus of Tortugas and its activities by the 1960's and 70's.

Many tribal elders recall how the Catholic Church in Las Cruces and Tortugas was "always interfering in the affairs and ceremonies of the Tribe". This was true even at the turn of the century as a French Catholic priest told the Tribe while holding ceremonies at St. Genevives to "Take those devil dances somewhere else." Once the Hispanic and Mexican forces seized offices in the corporation during the 1950's, corporation activities shifted to reflect this change of ethnic groups. The corporation then proceeded to cloud title to what was once tribal property. The corporation, through legal maneuvers, was able to gain title to land which individual tribal members held, claiming that transfers of land to these individuals had not been properly approved by the corporation. However, corporation approval of land allotments in Tortugas was for most tribal members not the method of securing land in the Pueblo prior to the 1940's.

The 1888 land grant of Tortugas Pueblo clearly states that the lands of Tortugas should be granted to three commissioners for the purpose of building homes and making improvements on the land. These commissioners were in effect the housing authority of the Piro/Manso/Tiwa Indian Tribe. They were named commissioners of the property on behalf of twenty families, namely the Piro/Manso/Tiwa Indian families of Tortugas and Las Cruces, under the authority of the Cacique and commissioner of the lands of Tortugas, Felipe Roybal. Historically, tribal members would request a plot of land in Tortugas from the Cacique which would be verified as an oral contract. Land was allotted to people in the Tribe in this traditional fashion through the 1940's.

In spite of these disputes with Tortugas over land and the proper conduct of ceremonies, the PMT tribe survives to the present day. It is still governed by its traditional Cacique, still maintains its tribal form of government, and still continues with its ancient ceremonial and spiritual life.

The tribe's aboriginal form of government and rituals have been revived in the traditional ceremonial cycle under the leadership of the Cacique Edward Roybal. Traditional celebrations of the tribe's dances, chants, and spiritual practices are once again conducted exclusively by and for tribal members.

Tribal activities and ceremonies were held in the past at Tortugas (1850-1950) primarily for tribal members. However, tribal leaders including the Cacique note that the continued encroachment and influence of non-Indians, primarily Hispanic people, as well as the influence of the Catholic Church and Christian beliefs have made it impossible to hold ceremonies, dances, and gatherings at Tortugas and in the fashion which the Tribe had grown accustomed to since the 1850's in this area. The tribe responded to this by complying with the decisions of the traditional leaders and presently participates in tribal activities away from Tortugas. The new ceremonies are restricted to tribal members only in terms of the dances and actual participation.

This is now the ceremonial life of the tribe, which reflects the authority of the Cacique as well as the adaptations that have occurred with the ceremonies, has evolved. For the entire community to respond to such changes as the time and location of ceremonies as well as the content must mean that a tribe does in fact exist.

The primary cultural change in general from the 1930s-60s period is that tribal ceremonies are no longer conducted in concert with the Catholic Church and its various organizations, nor are they influenced by Hispanic culture which by the 1970's was beginning to dominate the once tribal activities of Tortugas Pueblo.

The tribe has never voluntarily relinquished its relationship with the federal government as a sovereign Indian nation. Tribal members have not abandoned their identities as Indians or tribal members. To the contrary, many have exerted this status and been acknowledged by local, county, and state schools and universities, and Indian Health Service facilities on reservations and in urban areas. Many tribal members have received federal assistance for social services and economic development based on their affiliation with the Piro/Manso/Tiwa Indian Tribe. The tribe and its members have continuously maintained their identity, internal status, tribal form of government, and ceremonial life to the present.

The people of the tribe have survived many problems due to a willingness and determination to remain a separate, sovereign community. All aspects of the tribe's culture, the distinct traditions, and the traditional form of government are not confined to one particular location. The tribal life and culture have remained intact to the present day. The precedent and ability to survive in the face of extreme hardship has become ingrained in the tribe over the past 400 years.

II. Geographical Contiguity

The core neighborhood of the contemporary Piro-Manso-Tiwa (PMT) tribe is located in Las Cruces, New Mexico in an area bounded by state highway 28 and interstate 25. This general area has been inhabited by PMT families since at least the 1840s and was the location of the traditional Indian kiva. The original central neighborhood of the tribe (approximately 4 square blocks) was found in this location in the vicinity of San Pedro and Amador streets but it has expanded over the last 50 years to the margins of the aforementioned highways. Today, more than 60% of tribal members reside in Las Cruces within a radius of about 4 miles of the new Las Cruces Civic Center. There are approximately 60 Piro-Manso-Tiwa households in the region (descendants of the original 22 families). Most of the founding families of the tribe continue to own property in the core area. These include the Avalos, Roybal, Trujillo, Eres, Gómez, and Jemente families.



years. Newspaper accounts from an 1888 local paper demonstrate use of the mountain for sacred purposes. (b) (3) (A)

[REDACTED]

Tribal members have the sense that the core neighborhood is a separate area from the rest of the town of Las Cruces. Historically, the community was known as an Indian barrio ("el barrio de los indios") by non-Indian residents of Las Cruces. The neighborhood has its own patron saint, Nuestra Señora de Guadalupe, for whom some PMT residents have built small shrines at their houses. They have a strong attachment to this place and the feeling that their families and tribe originated there. Many tribal activities such as funerals, weddings, and baptisms are held at St. Genevieve's Church in the heart of the neighborhood. Most tribal members are buried in this church and dances are held in the church plaza.

Many different tribal ceremonies are held in close proximity (b) (3) (A)

[REDACTED]

[REDACTED]. Prominent places where other tribal events occur include the East Las Cruces Neighborhood Association on N. Tornillo St., the Unitarian Universalist Church on S. Solano Drive, the VFW Post on N. Main St., and the National Guard building on West Interstate 10 -- all in Las Cruces.

Historically, tribal members built their houses according to PMT spiritual beliefs regarding the use of (b) (3) (A) that correspond to the (b) (3) (A) in the (b) (3) (A), and the placement of doors facing eastward. Remnants of indigenous house types and multi-family housing compounds exist today. PMT people have also used land in the core area to grow corn, beans, squash, chile, guajes, and other plants of special significance to the tribe.

The close proximity of tribal members in the core neighborhood facilitates informal communications. Tribal news travels quickly through the grapevine of verbal interactions. Significant intratribal social relationships exist such as endogamous marriages, intergenerational compadrazgo, personal friendships, adoptions, and involvement in miscellaneous educational, ritual, and other social activities which will be discussed in greater detail below in the section on PMT community life.

The remaining tribal members--who do not live in the core neighborhood--form part of an "extended community," that is, they maintain close ties with the tribe and frequently return to the core neighborhood for tribal events. Tribal members not residing in Las Cruces live primarily in the following locations: San Diego County, Los Angeles, Pueblo, Colorado, and the Phoenix area. These migrations were initiated by male heads of households seeking employment and education (including work for the U.S. military during and after the 2nd World War and internment in government boarding schools). Currently, the families in these locations have expanded considerably and form clusters of tribal members who live close together and also frequently return to Las Cruces for tribal activities such as ceremonies, sporting events, meetings, weddings, baptisms, and funerals. The extended community of tribal members provide guidance and expertise on legal matters, administration, economic development, social services, and general planning. These individuals offer their services and knowledge at no cost to the tribe. Regular communication is maintained through letters (including regularly scheduled mailings announcing tribal events), phone calls, faxes, payments of tribal due remittances to family members, and word-of mouth.

The Piro-Manso-Tiwa extended community functions similar to that of many Mexican migrants who leave specific towns in Mexico and settle in large groups of countrymen and kinsmen in particular sites in the United States. In this fashion, they maintain strong ties to their community of origin and carry on community activities with other migrants from the same place. This is particularly evident in the case of Zapotec and Mixtec Indian migrants from Oaxaca, Mexico to Southern California who live much of the year in the U.S. but make regular pilgrimages back to their hometowns and keep fully abreast of local affairs and take part in them, albeit from a distance. This same process occurs with the PMT who move from Las Cruces to other U.S. communities. As one PMT informant noted "If people are part of the tribe, they're always part of the tribe, in the sense of a community." Commonly, tribal members who have lived for long periods away from Las Cruces return to the area to retire.

III. Political Organization

A. Decision-making and political influence -- basic characteristics of the PMT political system:

The tribe has maintained a system of self-governance throughout the community's recorded history--this system continues today. The PMT function as an autonomous entity with both civil/administrative and ceremonial/religious leaders. There is a clear distinction between individual tribal functions and a definite formal political structure is followed in terms of tribal resolutions and motions. The tribe has a series of documents that govern tribal operations.

The leader of the tribe is known as the Cacique. The Cacique

has been and continues to be a male member of the Roybal family. He is aided by the Assistant Cacique (although this is not mandatory, at times in PMT history there has been no assistant cacique). The tribal council is divided into 2 branches: administrative and religious. The administrative branch consists of the governor, lieutenant governor, secretary, and treasurer. The religious branch consists of 5 war capitans and a Hunt Capitan.

**GENEALOGY OF THE PIRO/MANSO/TIWA TRIBE CACIQUES
FROM THE LATE EIGHTEENTH CENTURY TO THE PRESENT**

Cacique Cayetano Roybal was born before 1740 in Senecu del Sur or Chamisal, Mexico. His son, Jose Francisco Roybal, who was born before 1800 in Senecu Del Sur/ El Paso, Mexico, followed him as tribal cacique. Jose Roybal's son, Agapito Roybal, born about 1800 in Paso Del Norte, Mexico, succeeded him as cacique. Agapito Roybal begat Jose Roybal in 1832 in Chamisal/Senecu del Sur, Paso Del Norte, Mexico. He, in turn, was succeeded by his son Felipe Roybal who was born in 1858 in El Paso, Texas. Felipe Roybal's son, Vicente Roybal, born on April 5, 1897, succeeded his father as cacique. Vicente was Cacique from 1935 to 1978. Felipe Roybal, Vicente's son, born on October 25, 1920, continued the lineage as cacique frpm 1978 to 1991. Felipe Roybal was succeeded as cacique by Edward Richard Roybal in 1991, who was born on January 15, 1940. Edward Roybal is the tribe's current cacique.

Current PMT leadership:

The following individuals comprise the current (1995) leadership: (1) Cacique--Edward Roybal; (2) Adminstrative Officers: Louis Roybal, Governor; Frank Sanchez, Lieutenant Governor; Secretary position, Esperanza Garcia; Erminda Marrujo Benton, Treasurer; (3) Ceremonial Officers: Jose ("Tito") Rivera, Jr., War Capitan; 2nd War Capitan Andrew Roybal; Phillip Madrid, 3rd War Capitan; 4th War Capitan Joseph (Dario) Rivera; and 5th War Capitan Pablo Garcia. These individuals make up the tribal council.

1. Brief Biographies of Current Tribal Leaders (and their duties):

Cacique Edward Roybal:

Edward Roybal has been Cacique since 1991. The Cacique position stays within the Roybal family and is passed on hereditarily through the male lie (with minor exceptions that will be discussed below). Edward Roybal assumed the position after the death of Vicente Roybal who was Cacique from 1935 to 1978. After Vicente's death, tribal tradition indicated that his eldest son Felipe Roybal should have taken over the position. Felipe did serve nominally as Cacique from 1978 until 1991. But because Felipe was unable to fulfill his responsibilities, Vicente's wife Isidra Trujillo Roybal functioned for a time as Cacica. Eventually Edward

was named Assistant Cacique and then finally Cacique. (The other sons of Vicente Roybal were also not available to fill the Cacique position.) Edward, the nephew of Vicente, then was the next in line to fill the post because his father (Victor Roybal, Sr.), was the brother of Vicente. Edward's grandfather was Felipe Roybal, Sr. who was Cacique around the turn of the 20th century. His grandmother was Francisca Avalos Roybal who was Interim Cacica following Felipe Roybal, Sr.'s death.

Edward Roybal had previously served as Head War Capitan (and as a subordinate war capitan) and has engaged in extensive study of tribal customs and spiritual practices.

Edward's current duties as Cacique consist of overseeing all tribal ceremonies, nominating War Capitans, directing tribal policy, representing the tribe in relation to other tribes and governments, caretaking the tribal drum and ceremonial items, and protecting the general welfare of the tribe.

Traditionally, the cacique doesn't get involved in money or administrative matters. He is considered the soul of the tribe, and represents the tribe. The cacique is really a medicine man, who is concerned with the spiritual side of life. Vicente Roybal, for example, cured, used herbs, gave massages, and practiced chiropractics while he was cacique. People would line up to be cured by him. He kept ceremonial paraphernalia in the back of a house which was essentially a kiva, i.e., people entered the house through the roof.

Administrative Officers:

Governor Louis Roybal:

Louis Roybal became Governor in 1992. Previously he served as Lieutenant Governor (formerly referred to as Vice President), and Head War Capitan. He commenced his service in the tribal government as 5th War Capitan in the late 1930s. He has been closely involved in all tribal affairs since this time. His father (Victor Roybal, Sr.) was Governor (President) of the tribe from the mid-1930s to the 1960s.

The current duties of Mr. Roybal are to serve as chief executive officer of the tribal council, tribal spokesman, administrative representative to other tribes and governments, presiding officer at tribal meetings, and supervisor of tribal grants, projects, and other business.

Lieutenant Governor Frank Sanchez:

Frank Sanchez has filled this position since 1992. His brother Carlos Sanchez III served as War Capitan during the 1970s. His mother (Estela Sanchez) is a tribal elder. Frank and his family have been active members of the tribe for many years.

As Lieutenant Governor it is Sanchez's job to run tribal council meetings (and other tribal affairs) in the absence of the Governor, oversee fiscal matters, manage tribal activities and

events, and in general assist the Governor. The Lieutenant Governor may sign tribal documents and perform other tasks assigned to him by the Cacique.

Secretary Esperanza Garcia:

The job of the Secretary is to take minutes at tribal meetings, notify tribal members of tribal events and information, keep annual records, maintain the tribal rolls, handle tribal correspondence, and miscellaneous other clerical duties.

Treasurer Erminda Marrujo Benton:

Ms. Benton's duties as Treasurer are to maintain tribal funds and accounts during her year in office, assist in decision-making of the tribal council, and generally manage financial affairs.

Ceremonial Officers:

Cacique:

The Cacique is the titular and spiritual leader of the PMT tribe. He is elected for a life term per tribal custom from within male members of the Roybal family. The Cacique is in charge of tribal ceremonies and keeps custody of the tribal drum and other sacred objects (See above for more details.)

War Capitan Jose ("Tito") Rivera:

The (first) War Capitan is the primary assistant to the Cacique in ceremonial matters and aids him in performing all indigenous rituals. At tribal ceremonies, the head or first War Capitan and the other four capitans keep the peace and oversee all tribal functions.

Second Capitan Andrew Roybal:

The Second Capitan performs the duties of the head Capitan in case of his absence or death and assists in the performance of rituals and maintenance of the peace.

Andrew ("Andy") Roybal is 2nd War Capitan and Federal Recognition Project Coordinator. His main duties as War Capitan consist of assisting the cacique and head war capitan, acting as tribal policeman, and clearing the grounds and gathering wood for ceremonial events and gatherings.

Andrew (Andy) Roybal began attending tribal council meetings around 1985. However, he has always been active and involved in the tribe. Roybal was elected 5th war captain ca. 1990. At that time he began working as a research assistant on the tribe's project concerned with gaining federal recognition. He was then a college student. Andy began interviewing tribal elders and learning about

housing regulations regarding obtaining Indian housing. He worked closely with Louis Roybal, tribal governor. In 1992 he attempted to obtain housing funds from the State of New Mexico for the tribe. He made contacts with the New Mexico State Housing Office and worked on grant applications. Roybal also obtained training re Indian housing and took minutes at tribal meetings. Additionally, Andy drew up a contract re tribal land. In 1993 he wrote an ANA grant with the help of the tribal council. The ANA grant was received, and Andy became project coordinator of that grant near the end of 1993.

In 1993 Andy moved from 5th to 4th war capitan, and in 1994 from 4th to 3rd war capitan. In 1996 he became second war capitan. He began to handle much of the tribal council's correspondence per the council's request. Much of this work was done pro bono. This is true of most of the work done by the tribal council.

In 1992 Andy helped the tribe form a non-profit corporation, a 501.C3. This was approved by tribal election in 1992. The corporation was established to promote economic and social development. It was also set up in order to obtain educational assistance, financial aid, housing, other social services, and jobs. Solicitations of support in these areas has been ongoing and constant. All of these issues have been constantly discussed and hashed over in tribal meetings. In 1994 Andy wrote 2 more ANA grants that were funded, and several other proposals that were not funded.

3rd Capitan Phillip Madrid:

Duties are the same as those of the 2nd war capitan.

Fourth Capitan Joseph ("Dario") Rivera: same as second and third capitans.

Fifth Capitan Pablo Garcia: same as second, third and fourth capitans, additionally, in the absence of the hunt capitan, he will assume all the duties of that office.

Hunt Capitan: The hunt capitan is responsible for rabbit and other hunts.

A transition appears to be occurring within the leadership of the tribe as an older generation composed of individuals such as tribal Governor Louis Roybal, Víctor Roybal, War Capitan Guillermo Portillo (recently deceased), and others are sharing a larger degree of influence and authority with a vigorous younger group of activists. The new leadership includes people such as Fourth Capitan Andrew Roybal, Ed Roybal, Jr. An intermediate generation of leaders such as Cacique Ed Roybal, Sr., Phillip Madrid, and Lamberto Trujillo continues to exercise influence also. The emergence of the youthful new leadership bodes well for the persistence of the tribe because strong, energetic leaders will be required to negotiate the political minefields and legal obstacles

that will be faced in gaining state and federal recognition.

I have observed the younger and older leaders in action at a business meeting in Las Cruces on June 17 and the autumnal equinox celebration on Sept. 24, 1994. It is clear that the older leaders such as Tribal Governor, Louis Roybal, and Cacique and religious leader, Ed Roybal Sr. are highly respected by tribal members. Likewise, the younger activist group, led by Andrew Roybal, is well-regarded by the tribe in general.

At both events that I attended I observed how tribal leaders discussed business with the other tribal members and gained their approval or discussed points of disagreement with them. At the equinox ceremony I observed Ed Roybal pronounce two lengthy spiritual sermons that were taken very seriously by the people in attendance. Additionally, Andrew Roybal has created an efficient tribal office that members have access to.

2. Apprenticeship:

New leaders are formed through a hands-on process of learning from tribal elders. Typically a younger tribal member is told by an elder or the council to perform an administrative or ceremonial task. The younger future leader must take responsibility for this task and deal both with non-tribal members and tribal members in performing the task. In doing so, the younger person has to learn on the job about how the tribe functions and how the tribe is administered. If necessary, tribal elders will give the person advice. If the task is performed successfully, they will be given more activities. Individual tribal members put their own personal twist or style on whatever tribal custom or activity is performed. In the process, cultural change occurs. A lot of responsibility is placed on the younger person to get the job done, but how it is done is less important. A lot of freedom is allowed.

3. Functions of the Tribal Council:

In addition to its political function, the tribal council serves to educate the tribal members about the tribe's history, culture, and traditions. Members of the Roybal family have occupied the position of cacique for approximately 250 years. This position has been occupied by men, historically, with the exception of brief periods during the 1920s and 1970s when female members of the Roybal family served as cacica. Apparently, a cultural mechanism exists in which in the absence, death, or incapacity of the Cacique his wife (analogous to the "First Lady" in the U.S. political system) or a close female relative may step in to caretake tribal affairs until an appropriate male PMT member can be chosen to fill the Cacique role.

The PMT political organization could be described as a representative democracy in the sense that all members have a say in decision-making and the tribal council members are elected to represent the interests of the populace. Council members are elected annually and serve one year terms with the exception of the

cacique who is chosen for life. The PMT political system is patriarchal, leaders are almost exclusively men (with the exception of rare instances of female cacicas noted above) and the position of cacique is hereditary--being confined to the Roybal family and passed down through the generations patrilineally.

Family representatives go to meetings and influence decisions made by the tribal council. The council has recently approved a new tribal constitution and ordinances regarding records, enrollment, and membership. (The tribe uses Robert's Rules of Order in meetings). The body of tribal members serve as checks and balances on the decisions made by tribal leaders. Tribal members often refer to each other as brothers reflecting their emphasis on community and equality.

The tribal council holds periodic meetings (quarterly) at which minutes are recorded and decisions made. PMT members are informed about important business involving the tribe and contribute to the decision-making process. Meetings are open to all members and are a source of communication and social interaction. The tribe's decision-making process is dependent on achieving consensus among all members in attendance at council meetings. Usually, at least six council members must be in attendance at the meetings. Where no consensus is possible, the cacique (elected by the tribe) and the tribal council have the final say. An effective system of communication between leaders and followers exists through the tribal office and consists of personal visits and conversations, phone calls, letters, and faxes.

Resources are allocated systematically by the tribal council in cases involving common property or educational or employment opportunities. The right to participate in tribal religious and ceremonial functions is made available to all members. Disputes are settled by tribal council members, especially the cacique. Minor criminal matters and violations of behavioral norms are addressed by capitans and their assistants who are cross-deputized with the Las Cruces municipal police.

4. Tribal Constitution & Administrative Regulations:

The first PMT constitution was written around 1914 based on tribal custom. In the late 1970s, with the help of a contract with NARF and anthropologist Terri Reynolds, the tribal council wrote a new constitution which was approved by the council and members of the tribe. The constitution was redone (most recently) in September 1994 and approved by the tribal council. The current PMT tribal constitution provides detailed rules and regulations regarding tribal governance. The constitution states that PMT land shall be communal, not private, and held in trust. Membership in the tribe should be by either paternal or maternal descent. The tribal roll consists of all adult PMT members and their offspring.

The tribal council formulates the laws that govern the tribe and has the power of impeachment. The council is obliged to set up an arbitration panel to resolve disputes. The tribal office is the repository for all tribal records, documents, and correspondence.

All adult members of the tribe are eligible to vote and run for tribal office. The tribe's constitution may be amended by a majority vote of PMT members.

Tribal regulations direct the conduct of tribal meetings and guide the actions of officers in the tribal council. These regulations indicate that the governor is responsible for preparing the agenda for tribal meetings. They also govern the behavior of tribal members at the meetings. Tribal rules indicate that minutes of meetings must be kept and they specify the proper care of other tribal documents. Additionally, PMT regulations stipulate the correct handling of grants to the tribe and other funds in tribal possession.

The tribe's regulations also state that tribal officials such as the governor, cacique, war capitans, etc. will be chosen in regular elections annually (during the winter solstice meetings), although the position of cacique is normally passed on hereditarily in the Roybal family. Elections occur around the time of the winter solstice (December 21) at the home of the cacique.

5. Ability to mobilize people for political purposes--political decisions, actions, and dispute resolution:

The leadership has demonstrated its ability to organize people and mobilize them to make political changes related to the status of the tribe. This includes organizing people for routine tribal activities such as hunts, collection of fire wood, dances, feasts, and other ceremonial activities as well as mobilizing PMT individuals to interact with government agencies regarding obtaining and utilizing grant funds, soliciting state and federal recognition, dealing with jurisdictional matters with local government officials, and conflicts with the local Tortugas faction. The actions of political leaders have considerable legitimacy among the majority of tribal members who respond favorably to requests for information, contributions of labor time for communal work projects, attendance at tribal meetings and events. Conflicts and factionalism do arise from time to time and are addressed in meetings. Compromises and consensus are sought whenever possible.

B. Major Decisions confronted by the tribe since 1970:
(per an interview with Louis Roybal, April 26, 1995):

1. The search for land for the tribe -- Which land and where are the main issues involved. (b) (3) (A)

[REDACTED] PMT leaders have contacted the offices of the New Mexico state federal delegation, including senator Domenici, Senator Bingham, and Rep. Richardson. The tribe held a meeting in Las Cruces in June 1993 with government officials. The PMT asked U.S. politicians to support them in getting land. Most tribal members support this effort and attempts

to get HUD resources for housing and land.

2. ceremonies -- Since the 1960s the tribe has established a uniform set of standards for men's and women's costumes in ceremonies. Tribal council members have conducted a campaign to teach members about the role of ceremonial leaders, such as the cacique, and their functions.

3. education -- Tribal leaders have emphasized the need for tribal members to think about how their grandfathers did things. Tribal council members teach the other members about this.

4. Clarification of the roles and functions of the tribal council -
- This included a 1993 meeting with Senator Inouye's staff at San Jose State University in which tribal leaders were told that the Governor of the tribe is the responsible contact for the tribe in dealings with the federal government.

Recently the tribe adopted the use of the term governor instead of president (of the tribal council). The governor concept replaced the term President to designate the chief executive of the tribe. The governor concept had always stayed with the tribe in spite of use of the term president. The governor, according to Louis Roybal is the leader of the ethnic group. This, he said, is the older, correct, way of doing things--in line with other Pueblos and tribal beliefs.

5. Numerous contacts with political officials -- U.S. government representatives, state representatives, and Las Cruces officials have all been contacted. A large number of meetings, conversations and correspondence between the tribe and these officials has occurred.

6. In 1973 and 1974 an attempt was made by the tribe to lease land from the federal government.

7. In the 1980s and 1990s many grant applications have been made to funding agencies.

8. In 1991 the decision was made to change the dress styles of men and women for PMT ceremonies.

9. The Lefebre group was removed from office --

The 1994-1995 Joaquin Lefebre dispute:

This dispute began when Memo Portillo died about 2 weeks before tribal elections in December 1994. At the time of his death Portillo was head war capitan. The children of Memo Portillo, Sr. wanted Memo Portillo, Jr. to become head war capitan, but he had no experience and the war capitan position is not hereditary. It is an important job involving organizing dancers and other ceremonial activities. Memo Portillo, Jr. had no experience in these areas.

Tito Rivera was 2nd war capitan and had experience with the ceremonies and knew the tribe's customs and traditions.

Traditionally, the Cacique appoints the war capitans. The war capitans are supposed to present themselves in front of the cacique and the cacique essentially appoints them with a vote of the tribe ratifying this. The issue of how to replace tribal officers has been discussed by the tribe and voted on. The tribal constitution has also been amended to indicate the procedure for selection of the war capitans. Tribal members agreed to these rules at a tribal meeting. It was determined that the Cacique should decide who the war capitans are.

At PMT meetings in December 1994 Cacique Ed Roybal announced that he was seeking a head war capitan. Tito Rivera requested to be the head war capitan. Leroy Portillo (son of Memo) asked to be 2nd war capitan. Andy Roybal requested to be 3rd war capitan. Anthony Jojola's mother, in lieu of him, requested that he be named the 4th war capitan. Ed Roybal, Sr. suggested that Memo Portillo, Jr. be 5th war capitan. This was voted on and passed at the meeting.

The next day at the swearing-in ceremony, the Portillo family was not happy. Memo Portillo, Jr. did not show up and about half of the family did not come to dance at the ceremonies as a sort of protest. They claimed that they were the biggest family and that if they did not dance then the PMT dances would fall apart. This was a sort of pressure tactic. (They are not in fact the biggest family).

According to tribal norms Memo Portillo's death should have led to cancellation of the Winter Solstice dances, because dances are festive events that should not take place when someone is in mourning. So Ed Roybal suggested cancelling the dance. But Memo Portillo's family said they wanted to dance anyway and have the ceremony. But then after the elections--which they disagreed with--the Portillos decided not to participate after all.

The tribe was assembled for swearing in of war capitans. The cacique said that it was hurtful for the tribe that the Portillos did not show up for the swearing-in. He said that because the Portillos missed the time for the swearing-in, they will not be sworn in ever. The cacique said that those positions not filled would remain vacant. There would be only 2 war capitans. Tito Rivera reaffirmed this.

Thereafter, Joaquin Lefebre started to pressure Andy Roybal to swear in the Portillos. Lefebre took advantage of the dissident Portillo family to advance his own agenda. Andy did not agree to this.

Lefebre said he would swear in the Portillos because he was the Secretary. But Andy said Lefebre had no authority to swear in people. Lefebre pressured other members of the tribal council to swear in the Portillos. Andy said it was necessary to wait until the next meeting to deal with the matter.

Lefebre said he was calling a tribal meeting since he had a majority (including members of the Portillo family who were not sworn in). Lefebre got the tribal logo and sent out a note indicating there would be a tribal meeting--he was going beyond the

boundaries of his office. In collusion with the other members of the Portillo family, Lefebre tried to usurp the powers of the tribal council and government. Lefebre is now trying to claim he is actually the governor.

The PMT tribal council gave Lefebre a cease and desist order to prevent him from meddling in ceremonial affairs and in other tribal council business beyond those of the secretary.

Lefebre continued to send notices of tribal agendas and meetings using the tribal logo without the authorization of the governor and lieutenant governor. He did not sign these notices which confused tribal members. Lefebre began accusing Roybal family members of stealing money.

This conflict escalated until on February 11, 1995 a tribal meeting was called by the tribal council to discuss the matter. The tribal council ordered the Treasurer to show up for an audit. She did not. So a resolution was passed to remove the Secretary and Treasurer from office. This was passed by tribal council and the dissenting group was removed from office. At a tribal meeting it was ratified that they were removed from office. The protestors (Lefebre, Melon, Leroy Portillo, Antonio Jojola, and Guillermo Portillo, Jr.) were removed from office and were not allowed to participate in any tribal activities for four years. There were some who were opposed to this action (including Andy Roybal's sister), but it was agreed on anyway.

The tribal council learned that Lefebre had a serious criminal record that he had failed to disclose. It was apparent that Lefebre was trying to overthrow the tribal council and that he was dangerous and harrassing people. He intercepted a fax that was to be delivered to Andy Roybal. He was committing wrong acts.

Lefebre claimed that he held a meeting and was elected governor of the tribe. He was creating a schism and splinter faction with its own tribal government. So this may cause these people to be removed from the tribal roll and they may have to seek tribal recognition on their own.

C. Recent Political History: Political History in the 1970s
(per an interview with Victor Roybal, Jr. April 28, 1995)

1. Efforts to Relearn the Tiwa Language:

The Tiwa language issue has been an important one for the tribe. The PMT began seeking a language teacher in 1975. In 1974 the tribe filed the lawsuit "Avalos vs. Morton" to show Indians that have been deprived of the right to study in their own Indian languages. The language schools, deprived them of their right to cultural life as Indians. BIA schools forced the Anglicization or Hispanization of Indians. At this time Antonio Perea was tribal vice president; Charlie Madrid, President; Victor Roybal, secretary; Vicente Roybal, Cacique; Treasurer, Concha Duran Ramirez; Adolfo Avalos, War Capitan; Roberto Avalos, 2nd Capitan; 3rd Capitan, Arturo Avalos; Guillermo Portillo, 4th Capitan; and 5th Capitan was Richard Portillo.

Eventually, a Tiwa language teacher named Barbara Lucero Giron from Ysleta was secured. Giron taught Tiwa language for \$5 per lesson, twice weekly for a year in 1975. There were four main students from the tribe, although others participated sporadically. Lessons were kept, and classes were held at Carmen Baca Gaydos' house. Cassette tapes of these classes have been maintained and tribal members occasionally borrow them to study the language.

The language classes ended because of fear of violating the tribal law of the Isleta Tribe re prohibition of teaching the Tiwa language to people that are not part of the Isleta tribe.

In 1993 and 1994 PMT tribe applications for money to learn the language were turned down.

2. Changes in Ceremonies in Order to Promote Indigenous Ways

Around 1968, the Tortugas Corporation engaged in ceremonies based on the Catholic ceremonial calendar. But the PMT wanted to focus rituals around the indigenous calendar. The Tortugas people prohibited PMT people from participating in "Indian" rituals and promoted commercialized events. Tribal members complained "What happened to the old tribal customs?" "Everything is being taken over by commercial interests." So the tribal council made an effort to break away from Tortugas to form their own ceremonies.

Members of the tribal council went to each individual tribal family and arranged to separate from Tortugas and have their own ceremonies. Making of blankets, pottery, and baskets were encouraged by the council. Tribal leaders gave instructions in Indian dancing. The members of the tribe wanted "Pueblo rule" in everyday life. The tribal members responded favorably to initiatives by the tribal council. PMT members felt that the Tortugas people were only interested in Indian ceremonies for a brief three day period each year. They also used Matachines and Danzantes from Mexico who dance in ways that are native to the PMT area.

3. Additional Conflicts Between PMT Tribe and Tortugas Corporation:

In 1974 in the hearing of Avalos vs. Morton Judge Campbell said that the cacique is the sole authority in tribal matters and therefore the decisions made by the tribal council--heavily influenced by the Corporation--were not valid because they did not have the backing of the cacique. The Corporation took actions in the name of the cacique in order to do their bidding.

It was becoming impossible for Indians to continue their tribal life in Tortugas so they sought land and benefits as Indians through Avalos vs. Morton (which was a suit against the U.S. government to force them to meet the needs of Indians). The lack of resolution of Avalos vs. Morton caused the PMT to seek federal recognition.

Legal action was taken in response to the community's desire to separate from the Corporation. PMT tribal members insisted on

legal action. House-to-house contact between the council and tribal members was carried out in order to discuss the legal actions. "We want Indian rule" the people said to the council.

4. Political Struggles Over (b) (3) :

Another political issue that affected the tribe was the effort by New Mexico State University to control (b) (3). The PMT tribe--through the tribal council--took action against that. In this and similar cases, the tribal council took the initiative in legal suits against the government, based on the full agreement of tribal members.

Change in ceremonial practices spurred the tribe's efforts to maintain access to (b) (3). In the late 1970s PMT people began to make pilgrimages to (b) (3) one day before the Tortugas people did. After the death of cacique Vicente Roybal, Ed Roybal, Victor Roybal, Phillip Madrid, and Adolfo Avalos (a chanter) began to take over the main ceremonial roles in the tribe. At night PMT members would go to (b) (3). During the day members of the tribe would be asked to participate by collecting wood and delivering it, arranging ceremonial fires, and joining the group at night. There was emphasis on prayer at this time in order to gain spiritual strength due to the death of the cacique. Joe Gomez was also involved. These activities were done for and as a tribe--not as an individual spiritual activity.

Control of (b) (3) (A) was transferred to the University (NMSU) from the military. Around 1976 or 1978, Phillip Madrid and the tribal council took actions to try to get the government and university to recognize the tribe's interest in the mountain. Letters were written to the government to complain about this and to maintain tribal access to the mountain.

Phillip Madrid engaged in acts of civil disobedience to protect the denial of access to the mountain. He was arrested for going to (b) (3) in violation of the government law. He claimed the tribe has always used the mountain for spiritual purposes and has a right to do so. The rest of the tribe was in agreement. Madrid's case was thrown out of court and (b) (3) (A) was maintained as a holy place for the tribe.

4. Efforts to Promote Education of Tribal Members:

Tribal families with college-age children requested scholarship money from the tribe in the early 1980s. The tribal council issued certifications that these people were on the tribal rolls and recognized by tribal officials. These documents were notarized, they indicated blood quantum of the people concerned. These documents were used by students successfully to get financial aid from universities. This occurred primarily at state universities. This demonstrates that government institutions have treated PMT tribal members as members of an Indian tribe.

5. Tribal Unity Statement:

In a 1985 tribal gathering at Radium Springs, New Mexico a unity statement was produced by the tribe with about 40 signatures. PMT members were notified through the mail and word of mouth of the meeting.

6. Fundraising:

Fund-raising has been an ongoing activity of the tribe. Examples include efforts to send Victor Roybal, Jr. to Gettysburg to learn about the federal recognition process in 1978. On other occasions money has been raised to support travel to other Indian pueblos for feast days. For example, in the late 1970s Gallup, New Mexico powwow organizers asked the tribe to participate and send dancers.

Enchilada dinners, car washes, soliciting donations via notices to tribal members, and other activities have been used to solicit funds.

The tribe has also requested help from various government officials and bureaucracies re: health care, transportation, housing, etc. The tribe has a lengthy correspondence on file re these efforts.

7. More recent political history:

(per an interview with Andrew Roybal, May 1995):

Vicente Roybal was Governor from approximately 1935 to 1978. In the late 1960s and early 70s the tribal president was Luciano Avalos (who is about 90 today). His father was Cenobio Avalos. Luciano Avalos briefly became interim cacique in 1978 with the death of Vicente Roybal. Then Vicente's wife became interim cacique (Isidra Trujillo Roybal). Felipe Roybal, Vicente's son was supposed to be cacique, but he said he could not do it. However, out of respect for tribal custom he was listed as cacique for 8 to 10 years, but he did not function as such. The tribe then decided that an assistant cacique should be named. That person was Ed Roybal, Sr. who eventually became the permanent cacique.

A general meeting was held in January 1990 in which Ed Roybal, Sr. took over as cacique. At the meeting the "abuelos" (tribal elders) discussed who should run things, then, presented Ed as their candidate at the meeting. Ed Roybal was war capitán at the time. The tribe needed someone to run meetings and hold ceremonies hence Ed was chosen and he accepted. He was affirmed by members of the tribe in the meeting.

Phillip Madrid had a large role in tribal politics during the late period of Vicente Roybal's rule and his father, Charlie Madrid was president at that time. Also, Adolfo Avalos, was influential as a war capitán, tribal chanter, and drummer. Victor Roybal, Jr. was secretary and handled much of the administrative work. From the

mid-1960s to the 90s Victor Roybal Jr. has been a main force orchestrating things (often under the guidance of Vicente, the cacique). Carlos Sanchez III also was quite active during the 1970s and 80s.

The tribal council was reorganized by Victor Jr. in the mid or late 60s. The tribe became administratively separate from Tortugas at that time. Narciso Eres was actively involved in the tribal council during the Charlie Madrid period. Eva Gomez was also.

In the mid-1960s the tribe divided political authority into 2 branches: the administrative and ceremonial.

Charlie Madrid ran the tribe during the 1970s. Louis Roybal also was involved in the 1970s. Charlie was president for 15 years and was replaced by Louis Roybal. Soon thereafter, Lamberto Trujillo got involved in the tribe as well.

D. Ceremonial leadership:

Ed Roybal, Sr., as cacique, revived the ceremonial life of the tribe in the 1990s. He reorganized the ceremonial calendar, dropping the Catholic-based holiday system with a ritual cycle centered around "natural law." Hence tribal ceremonies are now tied to the solstices. The ceremonial cycle begins in winter and tribal elections occur at the winter solstice. In an interview on June 7, 1995, Roybal described to me how he became cacique, the decisions he has made regarding recent changes in ceremonial practice, and some basic elements of PMT spiritual belief and practice:

Ed Roybal says that he was "born into the tribe." He grew up in close proximity to his uncle Vicente Roybal who was then cacique. Vicente Roybal became cacique when his brother Víctor went off to World War I.

Ed is a spiritual leader and ceremonial person. He learned about PMT spiritual life at the knee of Vicente Roybal, the cacique, in Las Cruces. He also learned about doctoring using traditional remedies. The drum was always there. Singing took place.

When Ed Roybal became cacique in the 1990s he changed the format of what was done before. Previously, the tribe made an (b) (3) (A) on the Day of the Virgin of Guadalupe. Ed said it was important to change this and return to the ways of natural law. To get in synch with the equinoxes. He did this. Since Ed has been cacique the tribe now (b) (3)

(A). The tribe responded well to this and accepted this change in the practice of the ceremonies. This was a very significant change in tribal customs because it sets them on a new path, separate from the Tortugas group and more in accordance with indigenous lifeways.

According to Roybal "the tribe needed to go back, to understand who they were in order to move forward as a people." He encouraged tribal members to go to (b) (3). There they stay for four days and fast. The participants light a fire and do a closing song. 1991-92 was when he changed the way of doing the

pilgrimage to (b) (3)

Roybal got the tribe away from the church, and back to Indian ways. Roybal feels that it is important for PMT members to understand the beauty of their people as "red people." He is attempting to empower people through Indian-style prayers, not Catholic ones. Roybal makes the link to animals, to show how people are related to animals and creation, not better than them. He tries to practice religion in the open, not secretly.

Roybal called for a return to tribal use of colors and hides. He said women should not use veils, like the church taught women to do. Women were told by the church to cover up, use veils. He says hair is their veil, their natural beauty. He said people should dance as an honor, and not be forced to dance. Ed Roybal allowed women to do the blessing at the equinox in order to empower women. Women still have much of the knowledge of the tribe.

Dancing and pilgrimage to mountains are ways in which tribal members are actively involved in spiritual life. Fasting, sweat lodges, and sun dances are conducted. Tribal members use herbs, teas, and plants to cure intestinal ailments. Red willow bark is boiled to cure skin problems. Covering people with earth is a way to deal with aches and pains. Guame is greasewood, which is boiled and used as a salve for rashes, swelling, and insect bites. Cactus roots are used as shampoo or soap. Ocotillo is used as a tea. Doctoring is viewed as connected to religion and spirituality. When a PMT patient approaches a native spiritual healer he puts medicinal items down on the floor; tobacco and corn are used and the spiritual healer "speaks through them."

The cacique is in charge of dances and pilgrimages and gives instructions. The cacique gives a spiritual talk at ceremonies. Elders may do so also. Ed Roybal plans to cultivate plants that will be used in ceremonies. This is one of the reasons for the tribes' efforts to get land.

Indigenous PMT burials involve burning sage. The cacique takes his eagle fan and blesses it with water. The PMT thinks of water as a cleansing fluid but also as the blood of the mother, of the earth. Tribal members ask to be buried in the clothing of their choice.

Baby-naming ceremonies used to take place in which the grandparents gave names to the children. Ed Roybal has tried to reinstitute the Indian way of naming people because "this empowers them." The cacique also has presided over a wedding. If tribal members request it the cacique can direct various rites of passages such as weddings, funerals, etc.

E. Selected Chronology of Correspondence Regarding Important Political Issues Affecting the Tribe (per files in PMT office):

The PMT tribe maintains an archive of extensive correspondence engaged in by tribal members, especially the tribal council. This archive contains a wide range of documents related to tribal issues including the following: donations to the tribe, requests for funding, contacts with politicians regarding legislation, swearing

in of tribal members, tribal council resolutions, notices of tribal meetings, legal matters, financial records, petitions, lists of tribal officers, the tribal constitution, requests for educational assistance, and announcements of PMT events. Key or exemplary pieces of this correspondence are listed below:

1944 Jan. 1 Certification of Tribal election and swearing-in of Louis Roybal as 5th War Capitan, signed by Vicente Roybal, Cacique. (This is significant because Louis Roybal is today the tribal governor and also because it demonstrates continuity in the tribal governing system--both in terms of the electoral process and membership in the tribal council.)

1949 Feb. 21 Letter from Simon Gonzalez to Victor Roybal, Sr. President, discusses property at Tortugas.

1950 May 11 Letter from Jess Weir to Victor Roybal, Sr. Discusses political disputes, suggests that Miguel Fierro is being disruptive.

1951 Jan. 1 Minutes of tribal meeting, election of war capitans.

1978 April 3 statement of interim appointment of cacique ratified by signatures of 103 tribal members.

1979 June 10 Tribal meeting at Aguirre Springs attended by 40 members (who signed a sheet indicating attendance).

There are leaders of the Piro/Manso/Tiwa Indian Tribe today as there has been since time immemorial. The tribe is governed by the Cacique and a Tribal Council which is made up of ceremonial and administrative officers. The existence of the Cacique was recorded by non-tribal members as early as 1872 in the Las Cruces area. Tribal members acknowledge this person as the primary leader of the tribe. The Tribal Council has been a continuous facet of Piro/Manso/Tiwa society for hundreds of years and clearly from 1950 to the present. The Tribal Council are the elected leaders of the tribe and are elected solely by tribal members who are eligible to vote at the duly authorized annual elections. A list of Tribal Council officials dating from 1888 to 1995 is available. These are and have been the leaders of the tribe.

In general terms, the Piro/Manso/Tiwa Indian families of the tribe, which are themselves related and connected through blood and culture, get together to discuss problems which the tribe faces and discuss how these problems might be overcome. For the past 25 years, the main problems which the tribe faces and which the tribal members are attempting to solve as a tribe is federal recognition. Therefore, this issue has dominated tribal activities, policies, discussions, and resources. The need to make federal recognition the primary concern of the tribe is a natural one. The tribe could no longer maintain its distinct community, cultural life, and tribal form of government at a place which it had in the past,

namely Tortugas.

Since the 1950's the tribe has been under increasing pressure to secure land, resources, and the expertise to protect its life and culture. Why spend all this time seeking federal recognition if it is not a direct response to the pressures and problems facing the tribe? Tribal community life since 1950 is a reflection of the needs, desires, and search for solutions which the tribal members have been and are faced with every day.

Land and resources must be secured to maintain the tribe, the tribal government, and the tribal life, property, traditions, and spiritual life. What are the specific examples of this community response in action? The 25 years of attempting to gain federal recognition, secure a trust land base, and provide benefits and services to the members of the tribe is the manifestation of the community needs, influences of the members, and actions taken by the tribal government. In other words, to live as an Indian Tribe within the boundaries of the United States.

The burden of this task has fallen on the shoulders of the Tribal Council, and the traditional leadership of the Tribe. The people of the Tribe expect that the Tribal Council will in fact solve these problems (i.e., recognition) and produce the things that other Indians are afforded. This expectation occurs as a direct result of the tribe's traditions and is based on the tribe's own system of responsibility of certain members and, in particular, the Tribal government. The tribal members have expressed that it is the responsibility of the Council to achieve federal recognition and secure tribal life, property, and traditions for the members. This is the natural function of any government to fend for the welfare of its people. In fact, the tribal members demand that this be resolved.

The Tribal Council and the traditional leadership find themselves in an extraordinary situation. To achieve federal recognition, the traditional leaders and the Tribal Council officials at various times in the past 50 years, out of necessity and as a direct result of being in the positions of leadership, have had to become experts at federal Indian law, anthropology, history, and genealogy, as well as become proficient in public speaking, acting as representatives to civil, state, county, and federal agencies and officials, as well as provide money out of their own pockets to finance these endeavors. This is a significant change in the duties and knowledge which tribal leaders are expected to acquire in contemporary times. The Tribal Council and traditional leaders of the tribe feel a tremendous responsibility to, in fact, resolve the current crisis which the tribe is faced with, namely to secure federal recognition. The Tribal Council is under constant pressure from the members to produce results. It is the tribal government's responsibility by the tribe's tradition to find solutions to the tribe's problems.

The community life, major decisions of the tribe, tribal resources, and discussions since 1950 have been oriented toward achieving protection for tribal life, property, and culture. Evidence that this has in fact been the primary focus of the tribe

and its discussions among its members and Tribal Council can be found in the thousands of pages of the tribe's own correspondence, Tribal Council minutes, and various documents prepared on behalf of the Tribe since 1950.

The 1960's and 1970's were characterized by the Cacique exerting his authority and assuming control of the traditional Tribal Council. The Tribal form of government once again began to exert its sovereignty apart from any outside methods or systems of government. Tribal participation focuses mainly on the compound and activities of the Cacique in the traditional core neighborhood around San Pedro and Amador Streets in Las Cruces.

When it became apparent that Tortugas would no longer serve the interests of the Tribe, the traditional leadership began to reorganize itself. Luciano Avalos, son of Senovio Avalos, was elected Tribal Council President in the late 1960's. Victor Roybal Jr. served as Secretary. The tribal members initiated the quest for recognition because of the involvement of the corporation in Tortugas and the lack of access to tribal lands and traditional tribal activities. The tribal leadership, under the Cacique Vicente Roybal, sought relief of these matters and carried out the tribal way of life by meeting at the home of the Cacique as well as the homes of tribal members in Las Cruces and carrying on tribal meetings, chants, and ceremonies out of the public eye. The tribal leadership's response during the 1950-1970 was above and beyond what their traditional duties as tribal officers were normally. Yet they did in fact respond and created the opportunities and gains of the last twenty years.

Since the events of the 1950-1970's were unforeseen, no one was exactly sure what steps to take to overcome this crisis, i.e., there were no experts in how to undue legal maneuvers, threats, and violence which the corporation in Tortugas perpetrated against the tribe and its members during this time. So people did what came naturally, that is, they simply carried on the tribal community, tribal government, and tribal culture.

Tribal officials during this time were elected in the traditional fashion, i.e., they were primarily nominated by the Cacique Vicente Roybal at the January 1 midnight elections. Those who wished to serve as War Captains or other officials were required to present themselves to the Cacique the week prior to the election. At the election the people were nominated and a vote was taken by the members present to approve the nominations. Larry Sanchez recalls attending these meetings at the home of the Cacique as a boy. He stated that Cacique Vicente Roybal would open the meeting by asking all tribal members to stand. These members would be the only ones who were allowed to vote. Most non-Indian spouses or relatives were not allowed to attend the meeting. The elected council would then present itself to the people and ask for their blessings to serve the Tribe in the up-coming year. Ms. Emilia Rocha recalls how attendance at these meetings was very widespread among tribal members.

Victor Roybal Jr. would usually take the minutes. All those attending the meeting would vote on those nominated for office,

actions of the council, and minutes of the meeting. Approval was sought after the meeting by other tribal members who were not in attendance. In this way, everyone would be informed as to what had transpired at the meeting. Information would be provided to the tribal families and they would in turn disseminate the information to other tribal members who lived out of state or who were unable to attend the meeting.

In the 1960s-70's, Victor Roybal Jr., Vicente Roybal, Luciano Avalos, Adolpho Avalos, Charlie Madrid, Narciso Eres, Ed Roybal, and Louis Roybal were leaders entrusted with the responsibility to not only manage tribal affairs, but also to resolve the immense legal issue of the tribe's status. It is not entirely surprising that the leadership would come from the traditional families. They were the sons and grandsons of former Caciques, tribal presidents, war captains and others who were primarily responsible for the reestablishment of the tribe in the Mesilla Valley. The traditional support system and structure of the tribe worked once again to carry the tribe through another attack on its existence.

In the 1980's, new leadership emerged that would once again proactively pursue the preservation of the tribe, its traditional property, and ceremonies. The primary leader of the tribe during this time was Charles Madrid, Jr. His fierce commitment and leadership led the tribe through the 1980's and into the federal acknowledgement process. Charles Madrid, Sr. is a descendant of the Duran family from Ysleta del Sur. Charles Madrid, Sr. attended Carlisle Indian School, Sherman Indian School and was a delegate at Washington, D.C. with federal officials during the 1920's. Charles Madrid, Jr.'s uncle was Cornelio Duran, a Tiwa, who served the Tribe as War Captain during the 1930's.

Most community action today is controlled and determined by the tribal members. Social, economic and cultural issues percolate up from the community, and resolution is usually attempted without the Tribal Council's involvement. Those informal tribal issues are resolved by the social interactions amongst the tribal members. When issues become too complicated, then the Tribal Council may get involved.

The Tribal Council is the representative of the Tribe. The Council is the conduit and liaison for the Tribe. It is the Tribal Council which deals with inter-tribal or non-Indian affairs. The Council represents the people in discussions with other Indian tribes and federal and state agencies. It is the Council which maintains the Tribe's relationships with various professionals: attorneys, anthropologists, historians, business planners and others working for the tribe's benefit. Since the Tribe's petition for federal recognition, the Council members have dealt extensively with federal, state, and other officials in furtherance of the Tribe's quest for federal recognition. Over the past several years the Tribal Council has been involved in more endeavors as the Tribe fights for federal recognition and self-sufficiency.

People influence the decision making of the tribe and tribal leaders through direct interaction and discussion at the regularly scheduled meetings and ceremonies which have been held four times

a year for the past few years. They influence policy and express their concerns, comments, and criticisms during these meetings. The Tribe is almost a pure participatory democracy. Basically, those who attend the meetings, ceremonies, elections, and formal tribal events are the ones who have direct influence and the ability to affect the decision making processes of the Tribal Council. If one does not attend the meetings, their opinions are regarded as superfluous and do not carry much weight. Those who take any active role in tribal affairs are the ones whose opinions and comments are valued.

The opinion of elders is held in very high regard and no major decision in the tribe will be made unless most of the elders are consulted. This is especially true in times of crisis. The Tribe has cultivated its own decision-making processes throughout its existence. The culture and social organization of the tribe is dictated by its titular leader, other internal traditional mechanisms, and a tribal council which the Tribe utilizes to regulate tribal life. The tribal members that remained in the area and the other tribal members that regularly returned for tribal, family and cultural business, have maintained a cultural proximity which allows for group interaction and maintenance of tribal relations.

The Piro/Manso/Tiwa tribal forms and processes of governance are different from their non-native neighbors. The Tribe's governance system was not as institutionalized as the non-native systems. Historically, the Tribe relied on traditional informal means of governance. Traditional leaders and community elders delineated the mores of the Tribe. Therefore, free from many of the rigid parameters of non-native systems, the Tribe governed itself through consensus building within the community. The decision-making was directly influenced by the people. Resolutions of intra-tribal disputes were not processed by formalistic administrative procedures, but through the traditional tribal government and the community.

Modern socioeconomic forces altered the traditional operation of the Tribe. The Tribe adapted to the modern realities of the twentieth century, by adopting a formal Tribal Council to administer community affairs. The change to a more institutionalized governance system, however, modified the community's role in tribal governance. The Tribe adopted a constitution, tribal members voted for their secular leaders in elections and the government relationship became more formal.

The present community has combined the traditional forms of tribal governance with their modern Tribal Council. This has infused a new sense of native empowerment in the community. The present community's participation has increased steadily as more people have returned to actively participate in tribal life. The government focus has returned to democratic consensus building and community input. While every issue affecting the Tribe is not resolved to perfection, the present Tribal Council employs the more traditional approach of community discussion of the issues while attempting to reach decisions that are acceptable to the community.

Issues are discussed, feelings are vented, elders are consulted, and the Council narrows the issues to ones acceptable to the people. In the end the people decide the fate of their elected leaders and the issues that affect the tribe.

The leaders, i.e., the Tribal Council, are elected by tribal members. The Tribal Council has influenced the tribal members continuously from 1950 to the present as manifested at tribal meetings, tribal activities and primarily through the ceremonial life of the tribe. The traditional tribal council are religious leaders as well as administrative decision makers.

The maintenance of the Tribe as a sovereign has been accomplished with great effectiveness primarily through the traditional channels which were taught to the tribe's elders through the oral tradition. Resolution of issues affecting the Tribe and intra-tribal disputes are carried out by four agents: the Tribal Council; the War Captains; the Cacique and; the consensually recognized elders and respected members of the Tribe. The primary agent is the Tribal Council which is elected by the tribal members. The other three entail informal, traditional forms of governance. Together these four complementary groups govern the activities of the community.

The traditional groups employ tribal customs to address cultural and religious issues. They also give advice, offer prayers and attempt to have tribal members resolve the problems themselves. The Cacique's role in the governance of the Tribe is to blend traditional tribal customs into the secular functions of the Tribal Council, and to remind the people of the traditions which have been used to resolve various problems. His other duties remain in the traditional and spiritual realm of cultural affairs.

The War Captains are another group involved in the traditional activities of the Tribe. Five persons are nominated according to tribal tradition, and approved by the people to serve as guardians of the spiritual life of the tribe. At cultural and traditional functions they serve as tribal police, because they have been deputized by a Justice of the Peace for that activity. They are responsible for the maintenance of cultural activities and sacred places.

The present community has rediscovered the other traditional group, the elders. These people are consensually recognized, respected members of the community. They are the older people, the wiser ones. The elders are the keepers of the past who remember the traditional mores and forms of resolution. Their importance and reverence to the community has been gaining recognition. These activities are informal and usually private. For a community bombarded by modern American society, the elders are appreciated as a traditional foundation of tribal life.

While some tribal members may reside outside the southern New Mexico area, many of the traditional forms of tribal regulation are still used to resolve community strife. If a condition becomes egregious the community may employ informal sanctions such as shunning. More serious violations may be referred to the local authorities if warranted.

In addition to the traditional forms of governance, the Piro/Manso/Tiwa Indian Tribe utilizes a formal constitutional form of tribal government much like the other Pueblos in New Mexico. The formal tribal government, pursuant to the tribal constitution Article IV, Section 1 states:

The power of government in this Tribe shall be vested in a Tribal Council. The tribal Council shall be comprised of ten (10) elected officers, elected for one (1) year terms, except for the Cacique, who is elected for a life tenure.

Section 2 states Tribal Council Powers:

The Tribal Council shall have power to make all laws and regulations which they deem necessary and proper for the Tribe, which shall not be contrary to the Constitution, and tribal traditions.

The Constitution (Article V(1); VII(1)) requires that administrative officers of the Tribe, each of whom shall be annually elected by the tribe are the governor, lieutenant governor, secretary and treasurer. In addition to the administrative officers of the Tribe, the tribe approves its native ceremonial officers (Article VI). The Five War Captains, as mentioned above, are responsible for the traditional activities of the Tribe.

The Tribe utilizes its own democratic system to elect its governmental leaders. At the annual tribal meeting (Article VIII(1)), which incorporated the traditional ceremonial meeting time, either the Tribal Council or the tribal members nominate officers. Those persons present themselves to the tribe for discussion and questions, and then the nominated persons are elected by the tribal members.

Because no central land base remains and some of the tribal members reside outside the southern New Mexico area, the Tribe's political processes and activities are flexible and not as institutionalized as other tribes. Despite some geographic and social dislocation of the tribe in the last fifty years, the Tribe has maintained its tribal government structure. Although the socioeconomic pressures of the last fifty years required some of the tribal members to maintain a livelihood elsewhere the members who could, returned for tribal elections.

While some shifts have occurred in the responsibilities of the Cacique it is still his primary duty to lead the ceremonial life of the tribe and to guide the tribe in all of its affairs. The Cacique has always been the leader of the Tribal council so it is incorrect to assume that a shift has occurred for the cacique from ceremonial to tribal council affairs. The Cacique is the soul of the tribe, his word is final in all matters. This is how the leadership has influenced the tribe historically.

Essentially, the tribe meets and holds ceremonies as a whole only at the request of the Cacique. This is a dramatic example of his influence over the behavior of members. The response of tribal members is widespread. One recent example of how these leaders have influenced the tribal members occurred when the present Cacique changed the time of the annual elections and established the tribal feast days and community meetings to correspond with the natural cycles of the earth and sun. The Cacique stated that these changes should occur. He established the times and locations of these ceremonies and tribal meetings and the rest of the Tribal Council and tribal members complied. This is highly significant since this is now the major component of community life. This change has also affected the schedule of the Tribal Council for the past four years. It is not expected that this will change unless the Cacique changes it. This is how the Cacique influences the tribal members.

Another recent example of how the Council as a whole influences the lives of tribal members involved the incident in which some members of the Portillo family were removed from tribal offices and banned from tribal activities for four years. Tribal elders such as Victor Roybal, Jr., Bindy Trujillo, Louis Roybal, and others were asked to guide the situation and provide information about how such matters not only should be dealt with but also how similar situations were dealt with in the past. Questions were asked as to how the tribe traditionally sanctioned its members and officials who were acting contrary to tribal norms. Many tribal members were also informally asked for input on the matter. When it became clear that a formal solution was necessary, the Tribal Council took action. This action has had a major impact on the current structure of the tribal government as well as affected people who are widely known in the Tribe. The matter merited approval and discussion with the general membership.

A special meeting was called by the Governor and all the tribal members were invited. At that time, the Tribal Council's decision to remove the others from office was conveyed to the tribal people. Regarding the suggestions of imposing sanctions, the members themselves provided guidance to the council and input on what types of sanctions would be appropriate. Much discussion followed; again the opinions of the elders were greatly sought.

A young woman of the Tribe expressed her dislike of the discussion and believed the proposed sanctions to be too harsh stating that "we are all tribal members..we are all family". An elder woman of the Tribe responded that although she did sympathize with that point of view, a stern punishment needed to be imposed because of the potential harm the situation could cause and because of the trouble which in fact it had already caused several tribal members. Thus, the majority of the tribe reached a consensus that the people must be isolated as punishment and for the protection of the other tribal members due to threats and innuendos that had been made by the people involved. Discussion of this situation continued for nearly three hours.

Once approval to remove the individuals from office occurred others suggested that the positions should be filled so that the

work of the Tribal Council could continue. Discussion followed concerning this matter also. Some members of the Tribal Council believed that it was better simply to continue with the remaining officers so as to avoid the potential for another crisis. However, the membership expressed its desire to elect new officials so new officials were nominated by those present and a new secretary and treasurer were voted in by the members to replace those that had been removed. Replacement officials were elected primarily at the request and urging of the Tribal members and not the Tribal Council. This is a clear example of how and under what circumstances the membership directs policy, makes decisions, and is able to influence the Tribal Council and the Tribe.

As the Tribe enters the twenty-first century, its evolving community participation requires a more active Tribal Council to address the demands of the tribal members. Life has become more complicated for the community requiring the Council to obtain additional expertise to shoulder the demands. The Tribe's evolving relationship with the federal, state and local governments has required greater Tribal Council interaction with the various governmental agencies and other organizations.

To meet the needs of the tribal members and the Tribe's quest for federal recognition, the Council has established a Tribal project office. While the federal recognition process requires most of the Tribe's funds and the Council's attention, the Tribal Council continues to search for alternative avenues for self-sufficiency. The Council is in contact with various sources for economic development, social services and cultural enhancement. The Tribe's goal is economic self-sufficiency and cultural survival.

IV. Modern Community Life:

Community life definitely exists among the Piro-Manso-Tiwa Indian tribe. The modern community life of the Piro-Manso-Tiwa tribe illustrates the fact that the PMT comprise a distinct society with their own customs and traditions separate from surrounding ethnic groups. There is evidence of a high level of social interaction among tribal members who form a distinct Indian culture in Las Cruces. The elements of this distinct society and culture are the following:

A. transmission of values & customs:

PMT culture is passed on through a variety of means including training and instructing dancers, educational activities, and oral tradition. The tribe's oral lore deals with many issues including sacred sites, historical events and people, relations with other ethnic groups, spiritual beliefs, and practical information about agriculture, plants, foods, recipes, weather, nature. Household visits and participation in ceremonies are also a key part of PMT social life.

B. communication, networking, & the maintenance of community ties

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in spite of success in the large society:

Mail, phone, fax, and verbal communication are constantly used to keep PMT members abreast of current affairs involving the tribe. An especially important networking role has been played by Víctor Roybal, Jr. In their report, Kaufman et al noted "Víctor Roybal...has remained a central figure. In retirement, he still travels tirelessly throughout the Mesilla Valley, carrying the news of the tribe among members. He remains an important communication link among tribal members, bearing announcements of meetings, extending condolences, gathering herbs and plants, carrying food, making ceremonial items, teaching cultural traditions. Many elders as well as youth among the tribe look to Victor Roybal, Jr. as an authority, a living repository of Piro/Manso/Tiwa tradition. Living near the core neighborhood in Las Cruces, he continuously links key individuals and families throughout the Mesilla Valley. Though passed over for the role of Cacique, every member of the tribal government relies upon his leadership and instruction to some degree." (Kaufman et al 1992, p. 211). Additionally Kaufman et al describe Roybal as the "communicative glue" of the tribe (p. 230).

From the 1940s through the 1960s, the youth of the Tribe became involved in the WWII conflict. As these young people graduated from Las Cruces Union High School, they were either drafted into the Armed Services or volunteered into the Service of their choice. The following tribal members joined the U.S. Army during WWII: (b) (6)

Charles Madrid, Jr., (b) (6)

(b) (6). Felipe Roybal served in the U.S. Army during WWII, the Korean War and the Vietnam War.

(b) (6), Victor Roybal, Jr., (b) (6) (b) (6) also served in the Army during World War II. Claudio Baca served in the Air Force during WWII. (b) (6)

(b) (6), Louis Roybal, Phillip Roybal, Phillip Roybal, Jr., and Lamberto Trujillo, Jr. served in the Navy during WWII.

All of these tribal members returned home and settled in Las Cruces. Some continued their education at New Mexico State or other universities. While on furlough, the youths would participate in the tribal ceremonies and/or pay homage with pilgrimages to Tortugas Mt. WWII and the G.I. Bill opened up a new window of opportunity for the young people of the Tribe, many of whom had never been outside of the state of New Mexico, would now experience a different society that would introduce them into the mainstream of the industrial and business world.

An example of the cultural changes spurred by military service and higher education is the case of Lamberto Trujillo, Jr. who utilized the G.I. Bill to complete Business College in Albuquerque and eventually become the Chief Accountant for the City of Las Cruces. Another tribal youth, Charles Madrid, Jr., attended New Mexico State University under the G.I. Bill and, after receiving his degree, went to work for the Bureau of Prisons. After his retirement, Charles became Tribal President.

Another man, Felipe Roybal became involved in the WWII effort by joining the U.S. Army in the early 1940s. Felipe served in the Army for over 30 years and saw combat in the South Pacific and other European theaters. Upon his retirement he settled in El Paso, Texas. During his retirement he served as interim cacique.

Celeste Madrid (daughter of the aforementioned Charles Madrid) upon completion of high school was awarded a Native American scholarship to medical school in Minnesota. She received a degree in medicine. After many years of practice she has returned to Las Cruces and now practices at Lovelace Hospital.

Recently, Patsy Madrid (also a daughter of Charles Madrid) ran for attorney general of the state of New Mexico. She also ran for the position Lieutenant Governor of the state on the same ticket with former Governor Bruce King. Additionally, Andrew Roybal graduated from the University of California at Berkeley and has worked with the Southern California Indian Health Service. Another tribal individual, Edward Avalos is a professor at New Mexico State University. And Edward Roybal II graduated from the University of San Diego and Arizona State University with a law degree. He is currently an assistant tribal attorney.

All of these cases indicate that tribal members have made cultural transitions in which they have actively taken part in the larger society yet have retained PMT tribal identity and continued to participate in tribal life and culture.

C. economic interactions:

The tribe has created a comprehensive economic plan to organize and manage resources concerned with community development, social services, and cultural activities. The plan was created through close consultations (including meetings and ceremonies) between the project coordinator (a tribal member), the tribal council, and the rest of the tribe. A grant from the ANA has also helped the tribe identify its economic needs. The tribe intends to pursue economic development initiatives whether or not it obtains federal recognition from the U.S. government.

On December 20, 1992 members of the tribe took part in a housing need and income evaluation survey to gather statistics for a HUD grant. (The tribe is working with the HUD office in Phoenix re housing access and community development.) At this meeting tribal members voted unanimously to establish a non-profit corporation known as Turtle River Nation, Inc. to promote economic development. Additional meetings and surveys were held at various times in 1994. These efforts led to the formulation of the economic plan outlined below:

1. education: The PMT plan to create an office of education that will be in charge of developing an educational program. This will consist of a tribal school and curriculum for students from kindergarten through high school, and a tutoring program for PMT members of other age groups. The office will also assist tribal members in obtaining scholarships, financial aid, and admission to

universities. Significantly, the U.S. Department of Education has invited the tribe to apply for a education grant under the Rehabilitation Services Administration.

2. housing: The main focus of these efforts is the provision of low-cost housing to tribal members. This would provide shelter and help consolidate the community, as well as assist the tribe's campaign to establish a land base. Additionally, the PMT hope to build a tribal center and museum. The tribal center would house administrative offices and serve as a space for tribal gatherings. The museum would house exhibits concerned with indigenous culture in order to preserve the Indian heritage and disseminate information about it to the general public.

3. Economic development: The PMT will create an office concerned with economic affairs in order to write and implement an economic plan. This office will focus on business planning, market analysis, organization, and management. The main purpose of the office will be to create jobs and sources of income for tribal members. The office's long-range goal is tribal economic self-sufficiency.

4. Social Services: This segment of the plan entails projects concerned with mental health and general social well-being. One priority is the establishment of psychological services to attend to the mental health needs of the group. A second priority is the creation of classes concerned with parenting and child-rearing. A third issue is child services to deal with the problems of orphans and foster children. A fourth area of the social service plan involves the care of the elderly including the construction of a tribal nursing home. A fifth priority is the implementation of programs to deal with alcohol and drug abuse.

5. Youth Services: The tribe will establish programs to give opportunities and education to young people. These will include sports, arts and crafts, outings, the teaching of traditional tribal knowledge, and classes concerned with substance abuse, health, and sexuality.

6. Newspaper: The PMT would like to develop a newspaper that would report tribal news and provide information about Indian life that is of interest to tribal members.

D. social groupings and social ties:

Kinship relations are a main source of the strength of the tribe. Marriages and other religious ceremonies are focal points for social interaction. Various social groupings within the tribe consist of dancers, elders, youth, and people of other age groups. Interaction between elders and youths are important in passing on tribal lore. Elderly people are venerated by the tribe.

Good examples of family-oriented tribal gatherings include the

Marrujo family reunion in 1994, and the 50 year wedding anniversary of Vicente and Isidra Roybal in 1960.

E. recognition struggle:

The tribe's efforts to gain federal and state recognition have promoted solidarity and group interaction of tribal members.

F. ceremonies:

The PMT ceremonial cycle is critical to the contemporary functioning of the tribe and is the core of tribal life and identity. Ceremonies consist of dances and prayers tied to the changes of the seasons and movements of the sun, specifically they are scheduled to coincide with the summer and winter solstices and the spring and fall equinoxes. The winter solstice begins the new year and is marked by the shortest day of the year, traditionally tribal members have identified this particular day as a sacred day. A feast and dance are held on that day to celebrate the day, pray, and give thanks. The primary activity of the winter ceremony is all-night prayers that take place on (b) (3) (A) several days before the actual ceremony. This has been a continuous activity carried on by spiritual leaders and tribal members since 1872 and continues to the present. During the 1970s and 1980s the prayers were primarily conducted by the spiritual leaders of the tribe. In the 1990s participation has been open to all tribal members and participation of tribal members is widespread.

During the winter solstice prayers an all-night vigil is kept (b) (3) (A). A central fire is lit at sundown and is continuously fed throughout the night. Only local woods are used (e.g. (b) (3) (A)) in the fire. (Traditionally, tribal members could identify outsiders by their use of non-native woods in fires.) During the night offerings of sacred items are made twice and again at sunrise. Also at these moments fires are lit in sacred spots. The night ceremony is important to the tribe as a means of gaining strength and unifying the tribe as well as serving as a catharsis for dealing with pain and personal problems.

These activities are based on and a continuation of the indigenous PMT traditions. As one tribal member put it "it is God-given, it comes from the creator...the songs, prayers, the tribal government and the tribal way of life...it comes from the creator." The PMT (b) (3) (A) ceremony is different from the (b) (3) (A) pilgrimage conducted by the Tortugas group which is heavily linked to the Catholic Church, Hispanic beliefs, and commercial efforts. The Tortugas ceremony is based on Mexican and other Hispanic traditions found throughout New Mexico. Some examples of this include the focus on the Catholic observance of the Virgin of Guadalupe (and celebrations of her conducted in Mexico, such as holding mass) and the participation of Mexican dance groups that are not native to the Las Cruces area.

Traditionally, the primary participants in the winter feast were tribal members. Today in the Tortugas-led event hundreds of

non-Indians participate in a commercialized, public festival similar to the way Cinco de Mayo is now celebrated in the United States, i.e. the core elements of the event are Christianized, Hispanized and commercialized. The main organizers and participants in the Tortugas event are not PMT members or Native Americans of any tribe, nor do they adhere to the original traditions of the indigenous people of Las Cruces. The Tortugas mountain pilgrimage was originally based on tribal traditions but these have become stylized and lost most of their original impetus and been replaced by activities which are primarily Christian, Mexican, New Mexico Hispanic or commercial.

Most PMT ceremonies are meant as offerings of thanks and include prayers for the continuance and changes of life. The changing seasons are associated symbolically with sacred colors and directions.

The spring equinox marks a time of equal light and equal darkness. It is the time when people begin to plant. They pray for their crops: corn and other plants. Different locations where the sun comes up in the mountains at specific times each year are used to align and structure planting ceremonies.

The summer solstice in June occurs when the longest day of the year takes place. Crops are cultivated at that time. Prayers and offerings are given to encourage the success of the harvest and the health of the tribe. Prayers are also given to encourage the rains.

Fall equinox coincides with the harvesting of crops. This ceremony celebrates the coming of autumn, the end of extreme heat, and the approaching of the new year. Thanks are given for bounty.

These are the reasons for the coming together of tribal members four times a year for ritual activities. This routine was revitalized by the current cacique Ed Roybal. Ceremonies and meetings are held at different locations but typically take place at the homes of tribal members.

Tribal meetings occur soon after the ceremonies at the 4 main ceremonial periods during the year. Notices are sent out to PMT members indicating the time and location of these meetings. Information about these ceremonies and meetings are also passed on through word-of-mouth. Typically a business meeting is held one day (usually a Saturday) to discuss tribal business, the recognition process, etc. Before the meeting ends the cacique will talk to tribal members about how the associated ceremony should be held, people's responsibilities, and so on. The day of the ceremony a sunrise ritual takes place to bless the grounds of the ceremony, greet the sun, and thank the sun. This ceremony is led by the cacique. All of the dancers are encouraged to attend the sunrise ceremony. This sunrise ceremony is designed to give the dancers' strength and bless their activities. At the sunrise ceremony a fire is lit and is kept lit for the rest of the day.

These four ceremonies (and associated meetings) make up the core of PMT ritual life today.

Another aspect of PMT ceremonial life is spiritual runs; Almarez described the opening ceremony held prior to a PMT run (in Kaufman et al, pp. 219-221):

"The runners and others wishing to join the opening ceremony arrived a little after 6:00. Two of Juan's nephews were there ready to run. We gathered in a half circle open toward the east, around the fire...Dennis Banks spoke, thus beginning the opening ceremony and blessing...Dennis opened the ceremony by talking of the reason for the run and the need to strengthen the individual and collective spirituality and raise public awareness of the need to rejuvenate and care for the earth. He proposed future runs in the area, perhaps from Picacho to (b) (3) (A) to the high country in the Organ Mountains. He then brought out a zip-lock bag containing sage. He took a small handful of sage and, dropping some in the fire in the four directions of the universe, said a prayer and asked for a blessing for the runners. Ed [Roybal] brought out some tobacco and, starting at the north end of the circle, offered some to each person. Everyone took a small handful. This would be offered to the fire when each person stepped in to the fire to offer a prayer...Standing at the opening of the small enclosure, each person said a prayer to the creator, thanking him for life or whatever was in his/her heart, asking for blessing and strength for the runners, or whatever. The tobacco was then offered to the fire, placing it in the four directions of the universe. The individual would then enter the enclosure and walk around the fire, clockwise, then leave the enclosure. After all had offered tobacco and prayer, a moment of silence was honored. The ceremony was now over; it was time to run."

Reburial Ceremony (1995)

On November 12, 1995 Dr. Howard Campbell was witness to a Piro-Manso-Tiwa reburial ceremony held at (b) (3) (A). Approximately 15 tribal members attended the ceremony, including: Ed Roybal (Sr. and Jr.), Lamberto Trujillo, Louis Roybal, Andy Roybal, Tito Rivera, (b) (6), (b) (6) (Sr. and Jr.), Victor Roybal Jr., (b) (6), (b) (6) Mrs. Roybal (wife of Ed. Sr.), and two teenage boys.



Placing different herbs, two large shells, arrows, a bow, and

a gourd rattle over the woven blanket, the fire was lit. Fueling the ceremonial fire with sweet and pungent herbs, all the members remained devoutly silent while they listened to the cacique's instructions. [REDACTED]

(b) (3) (A)

(b)

Placing some of the burning herbs into a shell, the cacique passed the shell around the circular formation of the gathered members. Holding the shell, each individual rubbed and directed the emanating smoke from the herbs onto his body (an act also performed by the attending National Park Service officer and his assistants). After this practice, Ed Roybal, Sr. guided the members toward the kiva, the place where Indian bones had been discovered. Having directed them to the kiva, Roybal delivered a sermon to the assembled, thanking them for their attendance, and at one point claiming that "the eagle came twice to us on the way in." Such words were proclaimed as part of the blessing process.

Having thus blessed this reburial ceremony, the tribal members proceeded to enter onto the kiva's floor, whereupon the cacique proclaimed comments of a spiritual nature, referring to such things as "the Great Mystery" and the perpetual cycle of life, death, and rebirth. Victor Roybal, Jr. then read a sermon entitled "How Great is God" in both English and the Tiwa language, finishing with the reading of a biblical excerpt. The tribal members listened and prayed silently while the readings were given. Digging out a bone from the kiva, the cacique then carried it back to the site of the fire, where he was followed by the other members. Following a brief sermon delivered by the cacique, each individual was given a handful of various types of ground corn, including white, red, and blue types. While the members held the corn, the cacique once again went around the circular formation, with each individual depositing his ground corn handful into the shell held by the cacique. During this process, those members caring to voice their prayers were encouraged to do so. Among those who spoke, Mrs. Roybal asked for the condonement of the white peoples' atrocities committed against the Indians.

Subsequently, the cacique spoke briefly to the members once again, followed by the smoking of two long tobacco cigars rolled in corn husks by each member. The bone initially dug up by the cacique was then placed into a hole amidst the shaking of guard, drum beating, and the playing of flute music. Each member then proceeded to the grave upon which dirt was dropped. During this practice Victor Roybal, Sr. read from a bible. Nearing the end of the ceremony, Andy Roybal chanted while beating the tribal drum, with the other members joining the chanting and shaking their gourd rattles. The ceremony concluded with a brief sermon delivered by Louis Roybal, thereafter the remaining herbs were burned and all the members embraced as a group.

Spring Equinox Ceremonies - Making of Ramos (1996)

On Saturday March 16, 1996 Dr. Howard Campbell and Alex Silva, UTEP anthropology student, observed and participated in the Spring Equinox Ceremony celebrated by Piro-Manso-Tiwa Indian members at the tribal headquarters in Las Cruces, New Mexico. Having arrived at the Las Cruces house of gathering at 11:15 a.m., we immediately took notice of approximately 15 people who had gathered for the celebration of the ceremony, several of whom had already begun making extensive preparations. The attending tribal members included Tito Rivera, Andy Roybal, etc.

As we observed the grounds where the ceremony was to take place, we noticed that several different types of plants and tree branches had been gathered and placed in large, separate piles on the grassy ground, each of which had a specific function and was to be utilized in the ceremony. The various types of collected flora consisted of long thin branches obtained from the river willow tree (a tree which they refer to as "cachanilla"), the green thorn bush, the evergreen cedar tree, and a type of palm plant known as "sotol." Beside the various piles of flora stood two small, but thick tree stumps upon which individual "petals" were removed from the sotol plant with blows from a thick branch of the willow tree. Using a short, thick willow branch, the tribal members engaged in this act, fiercely striking the removed sotol plant pedals in the effort to transform them into a string-like material they called hemp. Adjacent to these tree stumps were several large porous lava rocks utilized for ceremonial purposes, including tribal sweat lodges.

All the members gathered together into a circular formation, including ourselves, Cacique Ed Roybal moved toward the center of the gathering, getting on his knees. Placing a large sea shell on the ground, Roybal deposited a few scraps of tobacco into the shell and set them afire. In addition to the shell, Roybal also placed a few willow tree branches, a ceremonial staff, and other items. With tobacco smoke emanating from inside the shell, Roybal took the shell and placed it a few inches from each attending member. Each individual then, proceeded to both direct and rub the smoke onto their body when the shell was placed directly in front of them. All the members having done this, two large buckets filled with water and hemp were placed in the center of the gathering along with the other items. Subsequently, Cacique Roybal delivered a sermon of a spiritual nature, referring to the interconnectedness of all living creatures on the planet, and at one point proclaiming that "the Earth is our mother" and that "in life, everything is related to everything else." The cacique's sermon having lasted about ten minutes, Roybal was then handed a large eagle feather affixed with a small handle at one end. Dipping the edge of the feather into the water and hemp filled buckets, Roybal then proceeded to sprinkle all the tribal members. All the members having been sprinkled, the cacique then re-dipped and sprinkled the remaining ceremonial items. Both the tobacco smoke and sprinkling rituals were enacted as part of the ceremonial blessing process.

Subsequently, Tito Rivera, one of the tribe's war captain's, presented his own sermon, voicing to the members a recent "miracle"

occurrence in which the sudden calming of strong winds in a mountainous region was taken as evidence of divine intervention. Immediately following Rivera's sermon, cacique Roybal sprinkled the surrounding trees and herbs, blessing these ceremonial items as well. The cacique then, holding a small package with tobacco in it, spoke of the symbolic meaning of the tobacco, referring to its sacred status when it is given and exchanged between members of the tribe. At that point, Andy Roybal, holding a large shovel, stepped toward the center of the tribal formation and dug a small hole with the shovel. A small plate filled with food was then brought out and placed by the hole. Cacique Roybal then spoke of the need to feed the sacred earth, the planet out of which all living things consume and again emphasized the intimate relationship between the planet, human beings, and all living organisms. Roybal then blessed the food on the plate with the tobacco smoke still emanating from the sea shell. Thereafter, Andy Roybal placed the blessed food into the hole, an act symbolically representing the primacy of the Earth's capacity to nourish all living beings. The ceremony was concluded by re-filling the hole with dirt.

The tribal members then engaged in the construction of the "ramo", a type of cross (or crucifix) fashioned from the union of several different types of plants including thin willow tree branches, sotol petals, and cedar. The tribal members gathered around a central table, observing and listening to Tito Rivera's instructions concerning the making of the ramo. While the members followed Rivera's instructions, Cacique Roybal spoke of the ramo's significance, emphasizing the symbolic representation of the unity of all plant life. In addition, Rivera claimed that the ramo also symbolized the celebration of the re-emergence of new life as represented by the burgeoning of all plant life during the spring season. Beside the tribal members' activity during the making of the ramos stood the "vara", the symbolic representation of the war captain's authority. Composed of several long and thin willow tree branches placed in a circular fashion along the ground and converging toward a single point approximately five feet off the ground, the vara acts as a symbolic reminder of the war captains' authority during tribal meetings and celebrations.

While the members continued to participate in the making of the ramos, war captain Tito Rivera and cacique Roybal worked in the making of a ceremonial staff attached with four small colored pieces of cloth. The staff, about ten feet long on this occasion, was derived from the sotol plant and is known as a "quiate". The colored cloths attached to the quiate were white, yellow, red, and blue, each of which has a specific symbolic meaning. According to Rivera, these four colors represent the four sacred directions as well as the four climatic seasons. The white cloth represents both the East and the winter; the yellow signifies the North and the spring season; the red cloth represents the South and the fall. According to the cacique, the four colors simultaneously represent the various phases of an individual's life-time, with yellow and red symbolizing youth and adolescence respectively, and red and blue representing maturity and old age. The ceremonial staff was

finally completed when Rivera had finished attaching approximately twenty sotol petals onto the staff arranged in four vertical columns. Each column, according to Roybal, represented one of the four primary directions of the Earth. The making of the ramos concluded when most of the members had successfully managed to create one of their own.

Spring Equinox Ceremonies - Dances (1996)

On March 24, 1996, Alex Silva and Howard Campbell witnessed an enactment of the Piro-Manso-Tiwa equinox ceremony at Frank Sanchez's home in Picacho, located near the Rio Grande, in Las Cruces, New Mexico. Having arrived at the ceremonial site at approximately twelve noon, we noted that approximately fifteen people had already gathered, each of whom was fully dressed in indigenous attire. The gathered tribal group consisted of men, women, and several children, all of whom had gathered into a circular formation. Responding to the rhythmic beating of the tribal drum held by a male member of the tribe who stood outside the formation, all the tribal members danced by thumping their feet in accordance with the beating drum, while simultaneously shaking the gourd rattles each member held in their hands. In addition, each participant held a previously fabricated ceremonial item known by the PMT tribe as a "ramo." While they danced and shook their rattles, all the members remained equally spaced apart, retaining the circularity of the formation. At one point, Andy Roybal stepped toward the center of the group's formation and guided the ceremonial dance.

Located approximately thirty feet from the ceremonial dancing site was a large circular dirt mound with a protruding ledge. Approximately ten feet in diameter and utilized during such ceremonial practices, the mound circumscribed the ceremonial fire that accompanied this tribal practice. During the entire ceremony, the fire was kept under constant tribal vigilance, with members occasionally fueling the fire with additional wood logs located nearby. The tribal members' attire included such items as a head crown attached with a protruding petal (sotol leaf) worn by the females, while the male members wore variously colored head bands, red facial paint under their eyes, and brightly colored red and blue sash belts. In addition, the cacique Ed Roybal wore a decorative fox fur attached to his sash belt, symbolic of his tribal position and authority. The participating women were dressed in long, black dresses decorated with variably colored trim.

After approximately fifteen minutes had elapsed, during which time the members had all danced continuously in their circular formation, the members ceased dancing as the first part of the ceremony came to an end. Following a brief rest period, the tribal members resumed the dancing under a different formation, with the men and women separating and forming two long rows. With a much quicker drum rhythm tempo, the two rows of members faced each other and began to move toward one another. The notable difference this time was that the women held arrows in their hands, while the men

held bows. Vigorously shaking their gourd rattles and chanting in unison, the members, while remaining aligned, moved toward one another. Interweaving and changing positions, the tribal members, including the cacique Ed Roybal, repeatedly chanted such syllables as "hi-yay-hi-yay-enah-hi-yo" along with other minor variations, including another in the form of "hi-yay-ana-enah-hi-yo." While the ceremonial dancing and singing continued, the cacique brought a ceremonial staff known as a "quite," ornamented with brightly an eagle feather and colored clothes symbolic of the four sacred directions. At that point the members gathered into two parallel lines and faced the cacique. The cacique danced while he walked forward, and the members followed, danced, and chanted along with him, shaking their gourd rattles in accordance to the beating of the drum. The ceremony culminated as all the members danced in unison while loudly chanting "hay-yo-hay-ya-ya-hay" repeatedly. The members then suddenly stood still, slowly shaking their rattles for approximately thirty seconds. With the cessation of the rattle shaking, all the members shook hands and dispersed.

The Autumnal Equinox Ceremony (1994)

I (Howard Campbell) attended the autumnal equinox ceremonies of the PMT on September 24, 1994. The event took place on (b) (3) (A) on the northeast side of Las Cruces, N.M. by the (b) (3) (A). I arrived at 9:45 AM at the site of the dances, a flat area of desert land in a clearing in the midst of trailer houses and other local homes. There were about a dozen PMT people there preparing the dance arena and constructing camouflage nets to protect the participants from the intense desert sun. The tribal members used corn powder to form a circle where the dances would take place. Anthony Mojarro appeared to be in charge of dance preparations. The dance arena was about ten feet in diameter of smoothed, raked ground. In the center of the dance circle there was a clay pot with feathers on it, ceremonial sticks, gourd rattles, corn stalks, a water container, drums, and other items.

Members of the tribe began arriving slowly in pick-up trucks and cars. The female dancers were dressed in long black gowns (known as mantas). All of the women wore the same dress. Their dresses had 4 ribbons on them--white, red, yellow, and blue--that represent the 4 earthly elements. Each dancer had 3 red dots painted on their faces, one on each cheek and one on the chin. A cloth strap was draped over the right shoulder of the dresses. Deerskin mocassins were worn on the feet.

The male dancers' dress was less uniform. The men's shirts were black, red, pink, or other colors. The shirts were long-sleeved with fringe. Sashes of various colors were also worn and rabbit skins were hung from the belt.

The ceremony began at about 11:15 AM. The men stood together around the circle separate from the women. At this point all PMT members in attendance stood in the circle. Anthony Mojarro beat the drum rhythmically and Yolanda Padilla sprinkled corn kernels taken

from a clay pot onto the ground. Some of the PMT women danced with a gentle flexing of the knee. Anthony and Yolanda blessed each person in the circle with ground corn beginning with the women. At the end of these blessings, Yolanda blessed Anthony with corn. Then she blessed the drum also by sprinkling corn onto it. After that Anthony and Yolanda rejoined the circle.

Subsequently, Ed Roybal, the cacique, went to the center of the circle and gave a sermon. In the sermon he referred to the tribal members as relatives (by this time there were about 100 people in attendance). He talked about the symbolic importance of the circle and the importance of preserving tribal traditions but also accepting changes in native customs. Roybal spoke of changes in the weather and the need to appreciate the elements such as warm air. He also spoke of the sacrifices of the tribe's ancestors and the way modern technological comforts make people complacent. It is necessary to continue the people's traditions and make sacrifices, Roybal said. Fasting and sacrifices must be continued, he added, and he referred to the Creator. Roybal thanked new tribal members for their participation.

The cacique's spiritual talk was eloquent and moving, improvised yet coherent. While speaking, Roybal walked around the circle slowly. He spoke of new systems and ideas being brought in. "That is alright," he said, but "we use these things for our benefit." Silence is important, Roybal emphasized, and he noted that the sunrise ceremony is a silent form of prayer. Other quotes from Cacique Roybal's sermon follow:

"stay on the right...God gave you dance, drums, beautiful ways...you are the katchinas, the gods...the representatives of the gods [when you are dancing]...I invite you to go to the mountains to pray, dance...[the] beauty of the women..men should respect...mother earth...[the] world of women is sacred...coming into the circle to be of one mind...one of our brothers...we need to pray for him in his journey through the spirit world..."

A female tribal member whose son was recently murdered was brought into the center of the circle. Ed Roybal lit sage leaves and put them on a shell or gourd, he then blew the smoke from the burning leaves onto the woman with an eagle feather. He touched the woman with the feather and hit the vessel containing the sage with the feather and rubbed the woman with the feather. Next he threw water on the woman with a feather and tapped and rubbed her some more with the feather. Then Roybal brought a sick young man into the circle and proceeded to perform a similar healing ritual on him. Next he brought a young woman with a health problem into the circle and performed another curing ritual.

At 12:00 AM Roybal pronounced another sermon, quotes from which follow:

"sacrifices for your relatives...relatives surround us...[give] thanks for the 4-legged animals that give us life...some relatives are incarcerated or [they] are imprisoned...thanks for all God has given..."

Ed Roybal then returned the 3 sick or troubled people to the

circle. This was followed by more drumming, blessings, and chanting. At this point the dancers finally began the dance moving clockwise around the circle. The PMT involved a sideways movement, flexing of the knees, and one step apart followed by one together successively. Five or six of the men shook gourd rattles while they danced. The dance continued and several tribal members began to exit the circle. As the people left the circle they did a complete 360 degree turn as they left by the corn stalks that formed a sort of entrance to the dance arena.

About 12 people (6 men, 6 women) stayed around the circle and then moved into the center to conduct specialized dances. They danced more rapidly now, shaking the rattles, nodding their heads, and shaking "prayer sticks." The women held prayer sticks and arrows. The men had gourd rattles, except for Andy Roybal who held a bow. Eventually the dancers broke out of a circular formation and formed two lines facing each other, one of men and the other of women, and began dancing with more of a hopping rhythm. The dancers then formed one line, and again broke into two lines, over and over. The men began to shake their rattles closer to the ground while Anthony Mojarro continued to drum and chant.

In the next dance the dancers formed one line and every third person would successively leave the line and dance in a circle around the others. Then the whole line would dance in unison for awhile, followed by the formation of four lines with every third dancer stepping out and dancing around the group in a circle. While this was going on the rest of the tribal members (approximately 100 people) watched from benches, chairs, and tables.

In the next dance, the men formed one line, the women another. The dancers danced quickly with hip movements and then one line danced in a circle around the other line and vice versa. Various other variations on this dance step continued with the Cacique observing and another man occasionally giving instructions to the dancers.

Another dance followed in which the men and women danced in pairs circling around the other dancers and finally leaving the dance arena. Ed Roybal shook the hands of each dancer as they exited. A meal, blessed by the cacique, followed the dances. Ed Roybal blessed the with corn kernels he took from a leather bag and thanked "Quivaye" (God or the Creator). As he put it "before we eat we should feed the mother also," and several men and women dropped corn flour on their plates in a sacred gesture.

After the meal the group disbanded at about 5 PM.

G. non-ceremonial activities:

Non-ritual activities are also a source of tribal interactions. These include the enchilada dinner, tribal meetings, and various non-formalized social interactions.

H. shared labor:

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Communal labor by tribal members includes collecting wood, preparing food for ceremonies, and miscellaneous other activities.

I. Sacred Sites:

The following places are considered sacred sites by the contemporary PMT.:

(b) (3) (A) [REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

J. Sacred Directions:

The following directions are also associated with colors and seasons (for ritual purposes):

North = associated with yellow and the spring ceremony, corn planting

East = white, winter, beginning of the year

West = red, summer

South = blue, fall

Traditionally, PMT clans were associated with these colors and directions. Each clan maintained particular customs, e.g., water drums were used by the water clans. Locations of PMT ceremonies are arranged to correspond with sacred directions, and colors correspond in terms of the clothing worn at the ceremonies.

Additionally, rabbit hunts with sacred significance were held (b) (3) (A) [REDACTED]

(b) [REDACTED]
(3) [REDACTED]

The importance of sacred directions and their place in PMT spiritual beliefs have been nicely summarized by Slagle (in Kaufman et al, p. 235):

"Their ancient belief in the power of the sun, and the powers in each of the cardinal directions; their need to observe, mark, and honor the changes of the seasons; these have always been at the heart of the religious ways of the Piro/Manso/Tiwa tribe, Pueblo of San Juan de Guadalupe, and remain so today, in practice and in instruction of tribal members. Ceremonial regalia and bags of medicines and corn still pass through inheritance in the tribe, and the young rely on the counsel of tribal elders."

The role of sacred directions is also illustrated in this prayer:

"I'as directed by my grandfather
To the east, so I might have the power of the Bear
To the South, so I might have the courage of the Eagle
To the West, so I might have the wisdom of the Owl
To the North, so I might have the craftiness of the Fox
To the Sky, so I might lead a life of innocence."
(Alvarez, PMT Field Notes 1991 in Kaufman et al, p. 235)

K. Sacred Plants & Resources:

jara = a brush that grows along the Rio Grande, used for building & drum sticks

mezquite beans = all over the Las Cruces area

yucca = for soap

cottonwood = used for drums

carrizo = along river beds, used for building

vigas = from the Organ Mts., particular vigas used in houses are inherited and passed on from one generation to the next

guajes = used for gourds

salt cedar wood = the red-color of this wood is associated with Piro identity

salt = salinas located north of Socorro, N.M. are associated with the Piro Indians, salt has also been collected along the river near El Paso

L. Tribal Farms and other resources:

PMT members have historically farmed in and around the Tortugas area. (b) (6) stated that her grandmother told her about growing corn along the Rio Grande river. West of Valley Drive along Amador Avenue. corn was grown. Corn is also grown in the PMT core neighborhood. Additionally, there is a clay pit area west of Tortugas which has been used for making adobes.

Community life exists among the Piro/Manso/Tiwa Indian Tribe. Tribal culture, traditions, beliefs, and community life have continued to the present day since time immemorial for the Tribe. The tribe is a viable living Indian tribe.

From 1950 to 1978, community life was manifested in the activities of the people of the tribe in conjunction with the Cacique Vicente Roybal. Tribal activities, communication, ceremonies, and the day-to-day practice of the traditional life of the tribe were carried out at the home of the Cacique, at 345 S. San Pedro St. during the 1950's, 60's, and 70's. Tribal members would visit his house to discuss tribal affairs, receive guidance, participate in healing ceremonies, and to hold tribal meetings.

According to tribal elders, the people of the Tribe began to express their displeasure with the focus of the Tortugas community shifting to primarily Hispanic activities. Hispanic/Mexican organizations such as the Danzantes and Matachines were attempting to control all functions at Tortugas as well as attempting to claim authority over the members of the Tribe. Many people began to complain to Cacique Vicente Roybal about this in the late 1960's and early 1970's.

The takeover of the corporation by non-tribal forces inflicted a harsh blow on the tribe but it did not destroy it. The loss of administrative control over Tortugas was a long process. During the period between 1945 and 1965 through court actions, intimidation, and sheer numbers, non-tribal members assumed corporation offices and gained title to land that was originally deeded to the Cacique in 1888. But the tribe remained as it always had been: a tribe of Indians, organized and maintained through traditional methods passed down from generation to generation.

The tribe re-emerged to resist the encroachment of the nonIndian population and to proactively challenge the events at Tortugas and the attempt to control tribal property and cultural life. Faced with a crisis situation, precedent and tradition were the guiding forces for action for the tribe. Since the Las Cruces neighborhood is in fact the original settlement of the tribe, and since that was the location of the cacique's house for at least one hundred years, the tribe resurfaced in the core neighborhood. The former corporation president who had served the tribe as leader for over 20 years had died, and the administrative vehicle was no longer serving the interest of the tribe. So, in the Indian way, it was left behind, and the tribe moved on.

The eldest son of the former president, grandson of the first recorded cacique in Las Cruces, instinctively and as the traditions

of the tribe dictate, assumed the role of gathering and organizing the tribal people and leading them through the crisis. Under the guidance of the living cacique, his uncle, the nephew began the painstaking task of contacting the tribal members, one by one, house by house, street by street, to inform them that the tribe would continue. He assured the people of the tribe that all was not lost and that the setback of losing the corporation would be overcome.

Many tribal members lost their property at Tortugas. Many were told they could not participate in the dances that they had always participated in at a place that had always been theirs. But all of that changed. The tribe, as it had for 400 years of disease, relocation, and religious conversion, responded to these changes.

The traditional families organized themselves once again and discussed the new direction of the tribe. Laws, regulations, language, statutes, and the constant growth of the non-Indian population made the task difficult, but not impossible to overcome. Assimilation programs, war and relocation exposed a new generation of tribal members to the non-tribal world. The tribal families knew that this too must be a part of the direction of the tribe.

The tribal social and political organization that appears to consist of an informal system of communication and leadership is, in fact, a conscious, well-organized method. The nephew of the living cacique was provided with the knowledge and ability to identify and communicate with each tribal member or family. It was his job, and his traditional duty to keep track of the tribe's people. So he went door-to-door and requested volunteers to serve the tribe as administrators and ceremonial leaders. This was a very formal process which only the eldest son of the tribe's past governor had knowledge of. In consultation with the tribe's cacique he polled the members of the tribe and decided on a number of individuals who would be best qualified to represent the people. Only someone with a precise understanding of the duties and responsibilities of the tribal government and thorough knowledge of each tribal member would be able to complete such a task. The eldest nephew of the cacique performed this duty.

A president and vice president were chosen. The nephew served as secretary and war capitans were chosen. These officials were then approved by the cacique. The whole process carried on the traditional ways of choosing tribal officials.

Most of the tribal families remained in the core neighborhood where people had always lived. It was not difficult to locate tribal members because few people had left. Those that had moved out of town or out of state usually received information through word-of-mouth, phone, or letters. A very formal system of networking had always existed within the tribe. The tribe is organized and comprised of families with grandparents at the core. Information about the tribe circulates quickly through brothers and sisters, cousins, children nieces and nephews, etc. The heads of the tribal families usually serve as tribal officials. This is a formal and efficient method of representation.

The tribe's system for resolving disputes is ad hoc. Issues and problems are brought before the family heads, elders, and tribal council if they affected the tribe as a whole. Whether or not the tribal council should take action is discussed by these individuals. For example, if one member of the tribe is faced with a problem involving another tribal member, he or she will first discuss the matter with a relative, usually a parent or sibling. They will discuss the matter and possibly confer with an aunt or uncle to get another opinion. After the person has gained a sense of a possible solution from talking with family, they may go talk to an elder also. If more advice and help is needed, the person will consult with the tribal council, although usually a member of the council will decide whether the council should deal with the issue. If the council gets involved it will hear the matter and suggest possible solutions. The entire tribal membership may also be consulted at a meeting or ceremony if necessary.

Those who attend and take an active role in the tribe are the ones who have the most say concerning a particular issue. All opinions are presented and input is given by all who care to participate. A solution or resolution is reached through a process of discussion in which each person's right to speak is respected. A consensus is reached and the problem resolved.

Those that do not take part in the process do not have much input and their opinions are not usually held in high regard. A person must speak for herself and must respond to questions and concerns raised by whomever raises them. All must agree to any action taken by the group and when the participants feel an issue is resolved the matter ends. Those who participate most in the tribal activities and meetings and have the best knowledge of the subjects discussed have the greatest influence on the outcome or decision. Bad feelings or conflicts are usually reconciled in tribal meetings in the open on a face-to-face basis. The tribe as a whole will either agree, praise, or scold the person involved and the person generally accepts the decision or outcome. It is undesirable, then, to bring up the same topic again at a future meeting.

Communication among tribal members depends largely on the initiative of individuals. If a person does not wish to stay in contact with their family on matters related to the tribe, they usually will not become privy to knowledge of tribal activities and day-to-day occurrences. The tribal council or tribal elders cannot demand that a person participate in tribal activities. It is up to the individual to, in the words of a tribal elder, "grace the tribe with their participation." They can choose to take an active role in the tribe or not. If they do they are treated equally and given all rights to vote, dance or participate in ceremonies. If a tribal member is not consistent in their dedication to the tribe, their influence in the tribe and appreciation by other members is diminished. If a parent is usually very involved in tribal matters, usually the children are accepted more easily than if the parents or family are not involved.

Once the child becomes an adult, it is the responsibility of

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that individual to take a role in the affairs of the tribe. At a certain point in adulthood, the person is made to stand on their own. This may come sooner or later. Those that are not involved regularly or live out of town or state but do assist the tribe in its endeavors are usually readily accepted but sometimes cautiously by those who make up the core of the tribe.

In terms of social status in the tribe, those who are rarely seen at tribal functions or ceremonies and do little or nothing to assist the tribe are usually least accepted and in turn have the least amount of influence in tribal affairs. Those who can provide some type of expertise are usually readily accepted; however, results are expected and when they are not achieved the person is sometimes scorned publically or privately. The key is participation and knowledge which serves the tribe's interests and assists in the betterment of the tribal members. The elders are genuinely respected for their knowledge of traditional tribal culture. They are also revered for their knowledge of family history and the lives of individuals.

By the late 1960s the leadership of the tribe came together in response to the crisis over Tortugas and they began to lay the foundations for a modern government of a sovereign Indian nation. The revival of the tribe also meant seeking federal acknowledgement and taking other legal actions on the people's behalf as well as the revitalization of the tribal government, ceremonial and community life apart from Tortugas and corporation activities.

Communication between tribal members during the 1950's, 60's, and 70's was primarily through word of mouth. The form of communication during the 1970's between tribal members during this period was largely informal. Likewise, tribal meetings and activities both formal and informal, were generally conducted according to the oral tradition of the tribe. Meetings were called by the Cacique and Tribal Council and people were notified via the telephone or on door to door visits. Many were contacted by Victor Roybal, Jr.

Victor Roybal, Jr. is the most proficient of all tribal people concerning the history and knowledge of individual tribal members who have passed away and of nearly each tribal family's history. He is also the most knowledgeable concerning past members of the tribal council including the positions which they held and to what extent they served the tribe and the tribal council. Many middle-aged and younger tribal members will visit with "Jr." to hear stories about their parents, grandparents, great-grandparents and other relatives. Often times, tribal members will hear more about their own family from him than from their own parents of immediate family. This once again is no accident. As a tribal elder and in the line of hereditary tribal leaders, he is in a traditional way required to research and retain such knowledge. This is how the oral history of the Piro/Manso/Tiwa Indian tribe has been preserved and has survived to the present, through the retention and dissemination of the tribal history by Victor Roybal, Jr.

An example of this was displayed recently in an interview with the tribe's research attorney in Albuquerque, New Mexico. Victor

Roybal, Jr. was asked about tribal members dating back to 1830. In almost every instance, he was able to provide an account of who the person was, which tribal family they belonged to, where they had lived, and what their past role was in the tribe. As more questions were raised about recent tribal members, he was able to provide information such as the person's exact address, their occupation, their children, the whereabouts of their children, and the occupations of their children. If he could not remember an exact location, he was able to provide the closest relative or best means for locating the individual. Once again this was done from memory and personal knowledge.

Tribal members comment on how for many years they saw "Jr." walking around the core neighborhood and all over town. They saw him in the grocery store or post office and he would relay recent events of the tribe, announce upcoming tribal meetings, or request assistance with tribal matters. He was in fact communicating to the tribal fashion in the older fashion as he had been taught to do. This face-to-face oral communication network was the only one at his disposal and he effectively, single-handedly wove the tribe together. He communicated tribal issues to people and requested their assistance. They, in turn, would provide him with knowledge of their families, illnesses, weddings, births, etc. He would then tell other tribal people about the issues regarding these families. This can be verified by asking nearly any tribal member how they kept in touch with the tribe or who they got information from and they will tell you that "Jr." told them.

How much a person knows concerning the customs of the tribe usually depends on how much that person has sought to learn the tribal traditions. Their participation in tribal activities depends upon the person's commitment to the ceremonies and the spiritual life itself. Any tribal member has the God-given right to participate in the tribe's ceremonies. Once again, the initiative must come from the person himself in order for them to become a part of the tribal ceremonial life. Once the person has decided to make this commitment in their own mind and heart, the tribe is "graced with their participation." The process, like in most tribes, begins with the person and the leaders. To gain an understanding of the ceremonies as well as knowledge of the actions and responsibilities is a lifelong process. It begins with the elders. Although in many cases it is initiated in the home, this is not always the case. Many times, tribal members will come to ceremonies or approach elders and ask if they can learn the ways of the tribe because their education from their own family concerning the tribal ceremonial life is incomplete. Elders are sought and those with the most knowledge concerning tribal traditions are most revered.

When an elder is approached by a younger person requesting information the elder will pass on ceremonial or religious information if they feel the person is genuine. If the elder is willing, the person can ask as many questions as they want to and the extent of the answers depends on the will of the elder. Sometimes no answer is given. Usually the elders will provide some

guidance and instruction particularly concerning chants, dances or ceremonial protocol. The Cacique is regarded as having the most knowledge concerning spiritual and ceremonial matters. If there is a sickness or someone is in spiritual need, they usually will make a request of the spiritual leaders for assistance with the matter. Blessings are provided by the Cacique for weddings, anniversaries, baptisms, new births, or personal, professional, or academic accomplishments.

In regard to ceremonial practices, the war capitans are responsible for gathering the tribal people for ceremonies and instructing them as to what is required. Presently, notices are sometimes sent through the mail to notify members that dance practices will take place in preparation for ceremonies. This is usually supplemented by phone calls to those that generally dance or sing. Requests are made by tribal elders, war capitans, and ceremonial instructors to all tribal members, especially children who have not yet participated. The system of informing tribal members of practices and instruction about ceremonies is through the existing family communication network. A cousin will call a cousin and ask him or her to attend and to bring their children. People will see each other in town and let each other know about the date and location of the practice session. Also, Victor Roybal, Jr. still goes house-to-house requesting people's attendance. This process is effective because the tribal members know each other and the tribal council and elders know the homes and families of tribal members. Often, heads of families are contacted and they are responsible for informing their families and relatives.

At the dance practices, people learn to dance and chant and they learn the meanings of these things for the tribe. The extent to which a person decides to learn these things is his or her prerogative. Information is provided, yet an understanding of the ceremonies is an ongoing process throughout one's life. Tribal members must take it upon themselves to ask questions of the War Capitans, elders, female dancers, and chanters to get a better understanding. If a person is sincere in their request, the War Capitans, elders, and instructors or someone who has danced for many years will try to respond to the best of their ability to the person's question. The instruction in the tribal ceremonial life begins as small child and ends at death. No tribal member who is sincere in their desire to participate in the ceremonies of the tribe can be denied the right to dance and participate.

Generally, notices will be sent or phone calls made notifying people that a practice will be happening within the next couple of weeks or a few days. The first War Capitan is generally required to attend as well as the other capitans. It is the duty of the subordinate captains to insure that people get to the practice. If someone needs a ride, it is the War Capitan's responsibility to take care of the situation. Men and women usually discuss separately issues such as clothing for the dances and what can be worn or not worn or what should be done or not done during that time or as the ceremony approaches. Tribal ceremonies cross family lines as a requirement since no one who is a member can be denied

the right to participate. As the ceremony approaches, the Cacique will instruct the War Capitans and the dancers, usually the night before the ceremony. Any special instruction or information will come from the Cacique. The Cacique has the final say concerning all ceremonial matters. If a question comes up concerning location, time, or some other matter, elders will be consulted and the Cacique will then make a decision.

Historically, tribal communications have been mostly verbal. Victor Roybal, Jr. explained why most of the communications have been carried out person to person in an interview in spring 1995. He stated "During that time the Tribe had no money, not even enough for stamps; so I had to go door to door to notify the people of tribal functions and activities." This process may appear informal in terms of administration but was highly formal and inherent to the tribe. Also, taking into account the hostilities with the corporation and others in the city of Las Cruces it is not surprising that an atmosphere of secrecy surrounded most tribal activities and that events were not always recorded. Tribal members knew who they were and participation was based on blood ties and knowledge of one's family and lineage.

Records of tribal meetings are available for the 1970's. Other meetings, informal gatherings and discussions were held at the home of the Cacique and other tribal members such as Luciano Avalos, Victor Roybal Jr., and Narciso Eres during this time. An example of community life and proof of close social interaction among tribal families and individuals of the tribe is given below.

An example of a formal gathering would be the annual elections held on New Years Eve at the home of the Cacique. This was a major component of the community life of the tribe. At the annual elections, Tribal Officers were elected and the main issues facing the tribe for the upcoming year were discussed among the members. In 1971, a community meeting and annual election was held at the home of the Cacique Vicente Roybal (345 S. San Pedro, Las Cruces, NM 88001). He was seen as the personification of the tribe whose responsibility it is to maintain tribal culture and traditions. The community life of the tribe survived through the activities of the Cacique during the 1950's, 60's, 70's.

An excerpt from the minutes of a tribal community meeting January 1, 1971 provides insights into the purposes for which the community gathered during this time. The primary purpose was to approve tribal regulations and to preserve the traditional practices of the community. The excerpt is as follows:

"We, the undersigned, comprising Natives of the Tiwa Indian Tribe at San Juan de Guadalupe, NM, have assembled for the purposes of making the following regulations and complying 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, our respective beliefs... (this page continues for three paragraphs describing tribal regulations to be discussed in response to O.D. letter Criterion 83.7 c). "

This preamble was signed by Vicente Roybal, Casique, Luciano Avalos, Ernesto Portillo, Victor Roybal Jr, and Concepcion Ramirez. The minutes continue with a description of the duties of Tribal Officers. This was the primary issue which the community chose to address as a whole. The participants attempted to approve and spell out the duties of the governing body of the tribe. The following individuals signed the document cited above and served as heads of household or heads of tribal families at the meeting: Victor Roybal Jr., Arturo Avalos, Richard Portillo, Ernesto Jemente, Vicente Roybal, Gabriel Parra, Adolpho Avalos, Ernesto Portillo, Florencia Marquez Ramirez, Mary Francis Ramirez, Emilia Apodaca, Concepcion Ramirez, Luciano Avalos, Robert Avalos, Juanita Perea, and Graciella Portillo.

Community life in this instance consists of the gathering of the tribal people. When tribal members assembled at the home of the cacique the tribe was participating in community life. Community life for the tribe is not defined by a particular activity, event, or location. The statement above indicates that the families have gathered as their ancestors had before them for the purpose specific to the meeting itself. This is evidence for criterion 83.7 (b) at this particular point in time for the Piro/Manso/Tiwa Indian Tribe and does prove that community life actually exists and that close social interaction among tribal members did in fact occur.

A detailed listing of tribal documents from this time is provided at the end of this report which demonstrates community involvement and interaction among tribal families. Other traditional activities such as ceremonial rabbit chants, which take place the night before a rabbit hunt, were held at the house of Cacique Vicente Roybal through the 1960's and 70's until his death in 1978. The hunt itself would occur the following day. Usually the older men of the Tribe would participate in the ceremonies the night before. These chants were documented and recorded by Louis Roybal in 1973, a recording of which is available.

Other tribal activities and events were held throughout the year at various homes of tribal members such as the home of Charlie Madrid, Victor Roybal, Adolpho Avalos, and other tribal families during the 1970's. The tribe was also engaged in activities to preserve its culture and traditions. In 1973 a request was made by Tribal Officials to New Mexico State University for a language instructor for the Tiwa language. The Tribe was referred to Mr. Randy Jiron of Isleta Pueblo. Mr. (b)(6) (b)(6) (b)(6) (b)(6) agreed to conduct informal classes. Victor Roybal Jr., (b)(6) (b)(6) and others attended the sessions. They were instructed as trainers so that once they learned the language they would be able to instruct other people in the tribe.

After the death of Vicente Roybal, the traditional leaders of the Tribe began holding ceremonies, largely in private, so as to gain guidance in the wake of the Cacique's passing. The years 1979 and 1980 saw a conscious decision by the traditional leadership to hold the December ceremonies on the Tortugas mountain exclusively for the tribe. Lighting of fires on the mountain in 1979, 1980 and through the 1980's was conducted one or two days prior to the

December 10 and 11 activities so as to avoid contact with the non-Indian population and to not participate in the desecration of the Tortugas Mountain which was becoming pervasive during the December activities.

Tribal activities returned to the aboriginal practices of the Tribe. Preparation for the ceremony would begin during the day prior to the tribal members ascent to the mountain for the night. Wood, dry yucca, greasewood and other plants would be gathered for the fire and for ceremonial use. Wood was gathered at various places in the Las Cruces area. Permits were obtained from the BLM and access to areas such as Corralitos Ranch was granted at the request of tribal elders.

Generally, those participating in the ceremony would visit the homes of other tribal members to request their assistance and participation as well as to inform the tribal people that the all-night ceremony would be taking place. The home of (b) (6) served as a meeting place for those attending the ceremony and for those offering their support. Those who maintained the all-night ceremony during the 1980's include Philip Madrid, Charlie Madrid, Adolpho Avalos, Edward Roybal, Victor Roybal Jr., Joe Gomez, Charlie Sanchez, Andrew Roybal, Larry Sanchez, and various war captains during that time. The reason for the ceremony was to continue the ceremonial cycle so that the traditions of the Tribe could continue.

The ceremony is a celebration of the new seasonal year. A central fire was lit at sundown and maintained continuously for a 24 hour period. During the night, ceremonial offerings were made and other fires were lit in the four directions at different points on the mountain. The participants are encouraged to fast and pray throughout the night. Instructions in the 1980's on the chants, drum making, and other traditional activities were provided to younger tribal members usually during the summer months when school was not in session. Instruction in certain plants such as river plants for making drum stick handles, gourd making, drum making and other tribal arts and crafts was generally provided by Victor Roybal Jr., Adolpho Avalos and presently Tito Rivera. Chants were taught at traditional meeting places of the tribe such as Aguirre Springs on the eastern slope of the Organ mountains.

Community life exists through participation of Piro-Manso-Tiwa Tribal members in the practice of Ceremonial dances, drumming and chanting as verified by member sign-in sheets. Practices were held extensively from June through December 1991 at least once a week. In December 1991 the practices were conducted daily one week prior to the Ceremony. In 1992 the practices occurred on the following days: Feb 23; Mar 1; May 3, 9, 17, 31; Jun 7, 14, 18; Aug 2, 9, 16, 30; Sep 3; Nov 1, 8, 15, 22; Dec 13, 16, 17. In 1993 practices occurred on the following: Feb 21, 28; Mar 7, 18; Apr 4; May 16, 23; Jun 6, 13, 16; Aug 8, 15, 22, 29; Sep 12, 13; Dec 7. The practices were held at various Tribal members' homes or property or at public places in the City of Las Cruces.

The following is a list of Tribal members who held Tribal Ceremonial practices at their place of residence or their property:

Charles Madrid, (b) (6) [REDACTED] d., Las Cruces, NM
 Victor Roybal Jr. (b) (6) [REDACTED], Las Cruces, NM
 Frank Sanchez (b)(6) (b) [REDACTED], Las Cruces, NM
 Larry Sanchez (b) [REDACTED] (b) [REDACTED] Las Cruces, NM
 Joe B. Rivera Jr. (b)(6) [REDACTED], Las Cruces, NM

A list of public places where ceremonial practices were held follows:

East Las Cruces Neighborhood Assoc. 310 N. Tornillo St, Las Cruces, NM
 Unitarian Universalist Church 2000 S. Solano Dr, Las Cruces, NM
 The V F W Post #6197 7325 N. Main St, Las Cruces, NM
 The United States National Guard W I-10, Las Cruces, NM

Community life also exists through participation of Piro-Manso-Tiwa Tribal members in Tribal Fund Raisers. The Fund Raisers have been held through hot dog stands at a local shopping center, car washes at a local gas station, hosiery sales by individual Tribal members and enchilada plate or chili plate sales held at V F W Post #3242, 2001 N. Mesquite St., Las Cruces, NM. These Tribal Fund Raisers are held to raise funds to maintain, procure and support all Tribal Office activities such as: purchasing supplies, mailing notices to Tribal members and other operating expenses. Tribal Funds are used to support Tribal Ceremonial and Traditional observances such as assisting the "mayordomos" with off-setting the cost in providing a traditional meal during the Ceremonies and in assisting Tribal Members in procurement of ceremonial items and traditional dress.

Additionally, community life exists through participation of Piro-Manso-Tiwa Tribal members in ceremonial and traditional observances throughout the year. These Tribal observances include: the Winter and Summer Solstice Ceremonies; The Vernal and Autumnal Equinox Ceremonies; the traditional rabbit hunt ceremonies; annual pilgrimages to the Tribe's (b) (3) (A) [REDACTED]; [REDACTED]; Monthly and quarterly Tribal Council staff meetings; annual elections of Tribal Council officers; attendance at various Pow-Wows and Pueblo Feast Day activities throughout the State; Tiwa Language Courses conducted by Barbara Jiron of Isleta Pueblo, NM from April 15-May 02, 1975 three times a week at 1315 E. Mesa Las Cruces, NM.

Making traditional and ceremonial items is also a significant and widespread activity of the community. This includes the making of drums, bow and arrows, guajes (rattles), ribbon shirts, kilts, sashes, manta Dresses, head dresses, quiotes (prayer staffs), and ramos (smaller prayer staffs); sweat house ceremonies; individual physical and spiritual healing ceremonies; births, coming of age ceremonies, wedding and funeral ceremonies; spiritual relay races; visitation of tribal elders for guidance, counseling and passing-on

of oral tradition and ceremonial observances.

Community Life also exists through demonstrations that the Piro-Manso-Tiwa Tribe is viewed by outsiders as Indian and distinct from other populations. One example of this are invitations to give guest presentations on the history and traditions of the tribal community and to participate in community functions. These include the following:

One engagement to be a guest speaker at Conlee Elementary School Jul 10, 1978-with the Parks and Recreation Programs of Las Cruces attended by Victor Roybal Jr.

Five engagements to be a guest speaker for the Boy Scouts, Cub Scouts and Webelos at Roundtable Programs;
Mar 4, 1992-Includes Video Tape and Photographs for verification. Attended by (b) (6) Jr.

Two engagements to speak as a Native American Storyteller to Pre-School children in the Headstart Program at NMSU on Mar 17, 1992.

Two engagements to be guest speaker for the Children's Workshop on Pueblo Indians for elementary school children conducted by Helen Nevarez and Anne Anderson, Docents at NMSU Kent Museum.

One engagement to attend and participate in a workshop and panel discussion about recent Federal Legislation pertaining to Native American Graves Protection Repatriation Act (NAGPRA).

Oct 19, 1993, at New Mexico State University attended by Lamberto Trujillo Jr.

One engagement to Speak to German Foreign Exchange Students from Dresden, Germany at Las Cruces High School with Dr. Zarabia, Dir. of Chicano Programs, NMSU.

Participation in the United American Indian Organization's Second Annual Pow-Wow at Corbett Center in April 1993 as verified by photographs and NMSU Video Tape attended by Tribal Council Officers and Members of the Piro-Manso-Tiwa Tribe Ceremonial Dancers.

Participation in the Indian Affairs Committee in September 15-16, 1993 at the Inn of the Mountain Gods, Mescalero, NM.

Participation in a Native American Spiritual Run to promote the planting of trees in support of Environmental Preservation and Protection on May 9-11, 1991. Piro-Manso-Tiwa members made a pilgrimage to their (b) (3) for Ceremonial purposes and then gathered at the home of deceased Cacique Vicente T. Roybal in the Central Core-Community to plant 2 Trees. The run culminated at the Pueblo Indian Cultural Center in Albuquerque, NM with the planting of more trees and was joined by other runners from Taos, NM and Arizona. This event is verified through video

tape in Tribal Files.

In 1995, the community life of the tribe is based on the traditions, culture, and beliefs of Piro, Manso, and Tiwa Indians. People interact on a daily basis and are bound by their tribal identity. A tribal member recognizes and interacts with another tribal member as members of the same tribe because the tribe exists and because the community exists. Tribal members greet each other at the store and the post office, visit each other at their homes, discuss tribal affairs, share information about the well-being of family members, and share in celebration of graduations, marriages, weddings, funerals, picnics, and holidays.

The members of the tribe interact with each other due to the fact that they are members of the same tribe. The word is spread regarding any significant issue concerning the Tribe. People call each other on the telephone. One family member will call another tribal family to let them know, for example, if someone in the tribe is sick in the hospital. This is done informally, but the process of communication among the tribe is formal in that it is inherent and is a natural extension of the tribe itself. A tribal member is informed of a certain issue and is told to spread the word among the rest of the members of his or her family and also to inform other tribal members who they happen to meet or talk to.

The tribe is also bound by extensive family ties which have come about because of the intermarriage of the small number of surviving Piro, Manso, and Tiwa Indian people in the area during the late 1700's and early 1800's. Until the 1900's, nearly all tribal ancestors were in fact intermarried Piro, Manso, and Tiwa Indians of the Mesilla Valley and the El Paso del Norte area.

For members of the tribe, communicating with other tribal members the majority of the time means communicating with one's own family. To put it simply, nearly every tribal member in 1995 is related by blood or marriage to each other. Most are closely related as first, second, or third cousins. It is easy to reach the number of 200 members of the tribal role through a handful of extended families, all of which are blood relations in one fashion or another.

Community life for the Piro/Manso/Tiwa Indian Tribe essentially means family life. The families are bound by their tribal ties and interact with each other for that reason. The community life is based on family interactions, informal gatherings, spending the afternoon at someone's house, and talking on the telephone. Formal tribal meetings and ceremonies which take place four times a year currently are the cornerstone of tribal community life and the primary means by which the tribe's culture and traditions are practiced, preserved, and conveyed to all tribal members.

From 1950 to the present Victor Roybal, Jr. has served as a vital link keeping the tribal families well informed. He is regarded by most tribal members as having knowledge of the traditions, customs, tribal form of government, and oral history of the Tribe. He is familiar with the family histories of all tribal

members. He regularly exchanges this information with them. In this way, an oral record was and is kept of who the Indian families are and were and how members of the Tribe are interrelated. Mr. Roybal was able to keep track of who the tribal members were during the 1960's and 1970's based on personal knowledge and the oral tradition of the tribe. Tribal membership lists were compiled during this time through each member's personal knowledge of who the other members were.

Victor Roybal, Jr. effectively serves as one of the major links with the past traditions and knowledge of the Tribe. During the 1960s and 70s this knowledge of oral traditions and of the inner workings of the tribal form of government was utilized to its fullest as the tribe reorganized. Victor Roybal, Jr.'s relentless and unwavering guidance, support, and encouragement to continue the traditional way of life, tribal form of government, and tribal culture carried the tribe through the 1960's, 70's, and 80's and has continued to the present day.

The Piro-Manso-Tiwa Tribe has maintained member participation and attendance rosters for all of the ceremonial and traditional Practices, all of the tribal council staffing meetings, including staff officers' meetings and meetings in which all tribal members were encouraged to attend, and all of the Piro-Manso-Tiwa tribal ceremonies. These member attendance and participation rosters have been kept from 1950 to the present time. From 1990 to the present the rosters provide evidence of increased attendance and participation by the Piro-Manso-Tiwa tribal members including the Piro-Manso-Tiwa elders of Guadalupe Pueblo (who were involved in the split between the Mexican members of the Corporation de Los Indigenes de Nuestra Señora de Guadalupe of the San Juan De Dios Community in Tortugas) and the generation of those born after 1950. There is also videotaped documentation of various practices, meetings, and ceremonies.

All Piro-Manso-Tiwa tribal members are notified of all practices, meetings and ceremonies by mailed notices and/or telephone calls by tribal council officers which include the War Captain(s). All tribal members are invited and encouraged to attend all activities with the exception of tribal council staff Meetings. All Tribal Members are encouraged and invited to attend all open Tribal Council Meetings for matters requiring a majority vote on issues which directly affect all Tribal Members. All Tribal Members, regardless of kin group, are encouraged and invited to attend and participate in all the tribal ceremonies including but not limited to chanting, dancing and drumming. Many individual tribal members and families maintain and observe ceremonial and traditional practices throughout the year.

The categories noted below comprise some of the social groupings within the tribe in 1995. The people listed are also regular participants at tribal meetings, ceremonies, and informal gatherings. They are active in tribal affairs and are tribal members in good standing. They have participated in or been kept informed of tribal events, policies, projects, ceremonies and activities for the last five years, especially the ceremonies and

meetings which take place four times a year at the various points in the year when the seasons change. For the past 4 years the people listed below have attended the annual elections held around December 20 at the national Guard Armory west of Las Cruces on Interstate 10.

Social Groupings within the Tribe (this is merely an example of some, but not the only, individuals who have been observed at tribal functions):

1. Women: (b) (6) [redacted], They assist and train tribal members for ceremonies and participate in fundraisers.

2. Men: Louie Roybal, Charlie Madrid, Lamberto Trujillo Jr., Victor Roybal, Jr., Tito Rivera, Edward Roybal Sr., Joe Dominguez, Narciso Eres. They head the tribal government and lead tribal ceremonies and gatherings. They are consulted regarding on all matters of policy within the tribe.

3. Ceremonial/Spiritual: Ed Roybal, Adolpho Avalos, Victor Roybal Jr., Tony Avalos, Tito Rivera, Philip Madrid, Charlie Madrid, Louis Roybal. These people are knowledgeable about the traditions of the tribe and ceremonial practices.

4. Adults 18-45... (b) (6) [redacted], Andy Roybal, Eddie Roybal, Charlie Sanchez III, Larry Sanchez, Valerie Torres, Terry Maestas, (b) (6) [redacted].

Generally these members are learning about tribal traditions, learning how to operate the tribal government according to traditions; they are tribal dancers; they participate in tribal ceremonies; they receive training from tribal elders; they participate in elections and provide input for tribal policies and programs; they are familiar with and guide most tribal programs.

5. Youth... (b) (6) [redacted], (b) (6) [redacted]. These members are learning tribal customs, participating in ceremonies, attending dance practices, and attending tribal meetings.

The following is a list of ceremonial plants and traditional uses of these plants which are common knowledge among tribal members:

Salt Cedar..located near the river and other areas. Is considered to be Piro and is called "Piro Wood". The red and white wood is considered ceremonial wood. Drainage willow = cachanilla = jarra; used for roofs and walls of jacals. Corkscrew willow, located near

the river, is a hardwood traditionally used for bows and arrows. Mesquite has various uses. It has been used for firewood and mesquite beans were harvested and prepared as food by the tribe up to the 1940's. Quaking Aspen or white aspen is used for building ceremonial Tulas as base poles and support beams. Cottonwood is the traditional/ceremonial wood and the identifying wood of the area for the tribe. It is used in ceremonial fires and drum making. Drainage bamboo or carrizo is used for the roof of the jacals and tula. It is located along drainage canals and irrigation canals.

V. Indian Ethnic Identity

The PMT is considered an Indian tribe by its members and by the predominantly Hispanic and Anglo non-Indian population of Las Cruces. In 1983 anthropologist Terry Reynolds observed that "[The PMT] definitely are the descendants of a mixed Indian group--Manso, Piro, & Tigua--from El Paso del Norte, now Juárez. The Roybal family are definitely the descendants of Manso Indians--aboriginal inhabitants of the Mesilla Valley--they do come by the caciqueship through inheritance, etc." [letter to Anita Romerowski, Director, Indian Law Support Center, NARF--in PMT files]. Moreover, Reynolds noted that "The Piro Indians have been identified for four-hundred years on a substantially continuous basis as American Indians. Today, the only extant organized group of them remaining in North America are the San Juan de Guadalupe Tiwa [i.e., the PMT]." [Reynolds report, p. 110]. The PMT are the only extant organized group of Piro Indians in North America.

Although members of the PMT tribe maintain a distinct Indian ethnic identity which distinguishes them from other surrounding ethnic groups this does not preclude their participation in the activities of the other groups (i.e., Anglos, Hispanics, and Mexicans). Likewise tribal members' involvement in pilgrimages and public ceremonies of Tortugas Pueblo does not negate their central identity as PMT Indians.

Arguments within the tribe about policy and ceremonial matters as well as factional disputes with the Tortugas group are a clear indication that Indian identity has great significance for PMT and non-PMT individuals. Schisms have been a permanent part of tribal history. These disagreements about what the tribe is, how it should be governed, who should govern, etc. rather than indicating weakness are a sign of the tribe's resiliency and the fact that Indian ethnic identity in Las Cruces must be taken very seriously. In times of crisis tribal members who may not take an active role in everyday affairs "come out of the woodwork" in defense of what they view as the appropriate direction of tribal policy.

The tribe's attempts to strengthen its ethnic unity and cultural integrity in the face of conflict with the primarily non-Indian Tortugas Corporation was summarized as follows by Kaufman et al (Petition for Federal Recognition, 1992, p. 209):

"The Tribe's recovery from the loss of its control over Guadalupe and Corporation, its ceremonies and customs has taken

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years of tireless efforts at ironing out internal frictions and finding ways to continue their traditions within the Mesilla Valley; hence, the adoption of a new dance area, at Picacho, in the early 1980s (Conn, Slagle, and Alvarez, PMT Field Notes, 1990). The Piro/Manso/Tiwa tribal dance group has gathered the remaining elders and other members who have participated in the dances since the schism with Tortugas. They have danced at tribal gatherings and in regular practicas, and whereas during the seventies and eighties, the Tribe continued with only the separate Captains' pilgrimage on (b) (3) (A) in order to avoid interference with (or by) the Tortugas observance, it has revised its ceremonial calendar on a much older basis, with a December pilgrimage and vigil on (b) (3) around December 21, and conducts its (b) (3) pilgrimages literally in conjunction with the Winter Solstice consistent with their aboriginal tradition alone (Slage, PMT Field Notes, 1991)."

PMT identity is linked to the original 22 families that comprised the tribe historically and their descendants. Particular names such as Roybal, Avalos, Madrid, Jemente, Trujillo, etc. are strongly associated with tribal membership today. In addition, residence in what PMT individuals call "the old neighborhood," the center of tribal life in Las Cruces, is considered an important element of tribal identity.

The U.S. government's efforts to send tribal members to Indian boarding schools, historically, is strong evidence that outsiders have viewed the PMT people as a distinct Indian culture. The boarding school experience has played an important role in tribal oral histories and the memories of tribal elders. Las Cruces schools have also allowed young tribal members to be absent from school in order to participate in tribal events. Additionally, the tribe has extensive files of correspondence between tribal members and governmental authorities historically which illustrate that government agencies (outsiders) have treated the PMT as a tribe for decades. The PMT have been mentioned or described--as a Native American group--in numerous newspapers, magazines, and scholarly articles and books over the last 100 years. Copies of this information are available in the PMT tribal archives.

Marriage plays an important role as an ethnic marker. Generally it is not possible to marry into the tribe, although tribal members who marry non-Indians may continue to participate in all aspects of PMT affairs. Evidence of racial discrimination against PMT people is another sign that Hispanic and Anglo residents of Las Cruces consider the PMT a tribe. For example, Ed Roybal, tribal cacique, said Mexican pachucos would say to him "no seas tan Pirujo, no seas tan menso" ["don't be such a Piro, don't be such a Manso"; "Pirujo" and "Menso" are derogatory pronunciations of Piro and Manso] in the 1940s and 1950s in order to criticize the Indians. Ed Roybal notes that PMT individuals mistrust Anglo-Americans and to a lesser extent Mexicans and Mexican-Americans.

According to Roybal, ethnic distinctions between PMT members

and local Hispanic residents of Las Cruces are subtle but significant. For example, Roybal notes that the body language of PMT Indians is different from that of non-Indians; this includes such things as rounding the shoulders and certain facial gestures. Quietness and politeness are also distinctive traits of tribal people. In response to questions about how PMT people are different from members of other local ethnic groups Ed Roybal said "they don't have the chants we do, they don't have the dances, the drum speaks through us. We look on dreams as being visions." In other words, there is a spiritual, mystical component to PMT ethnic identity. For example, at PMT rites tribal members frequently see eagles. The eagles are a very important symbol, almost a totem for the tribe. Zuni people and visitors to the tribe from Alamogordo have observed this also and feel that something is happening spiritually in Las Cruces. This causes them to visit the tribe, according to Ed Roybal.

Another (female) tribal member felt that "The adobe construction of her home, her mother's cooking, and her mother's knowledge of herbal medicines are things she recognizes that distinguished her home as "being Indian." (Kaufman et al 1992, p. 211)

Because of racial discrimination tribal members have had to go underground in order to survive as a people. Hence it has been necessary to maintain a low profile and be secretive. This may explain why tribal members tend to be very reserved and discreet about expressing themselves as Indians. They have had to keep things covert. PMT have only been able to discuss Indian things with other Indians. However, tribal members relate to each other as tribal members regardless of the location or context. Even in a public situation, PMT members identify who are other tribal members and treat them differently.

The tribe's spiritual life has had to be subterranean because of the threat of outsiders taking advantage of the Indians when information about the tribe gets out. This feeling was reinforced by the dispute with the Tortugas in the 1940s and 50s and recently with the Lefebre group. PMT members feel that these conflicts illustrate the danger of coming out in the open and identifying as Indians. Hence they have been forced to internalize ethnic identity and not express it outwardly and openly.

The "personality" of the tribe, according to Andy Roybal consists of the following: adaptability, resourcefulness, and an artistic sensibility. Making and painting gourds, making arrows, sewing dresses, drumming and drummaking, and dancing are key artistic and spiritual activities that are linked to tribal ethnic identity. "The drum is the pueblo," says Andy Roybal, i.e. it symbolizes the PMT culture. There are ceremonies in which the drum is blessed to pray for the strength of all the tribe. There is a strong identity among tribal members with the drum ("tombé" in the Tewa Indian language). As Reynolds observed in the early 1980s "pueblo-style dancing," "lighting bonfires on nearby mountains," and miscellaneous religious holy days are key symbols and foci of contemporary PMT identity [Reynolds report, p. 104].

Summary and Analysis

I. Historical Background

The Piro/Manso/Tiwa Indian tribe's rich history attests to its authenticity and legacy as a continuing and viable Native American community. Recorded historical events, including Spanish contact and subsequent interaction with Mexican and Anglo-American peoples, reveal a continuing struggle by the PMT to resist non-native encroachment. As a sovereign nation, the PMT have striven to retain their cultural heritage and community identity. Spanish settlers oppressed, enslaved, and coerced PMT Indians. Oppression of the PMT tribe continued through non-Indian appropriation of tribal lands and property. As a result, much of the PMT's historical struggles have revolved around their subjugation by and collective resistance to non-Indian forces and influences. The Piro/Manso/Tiwa Indian tribe's resistance to cultural encroachment has affirmed their collective identity as Native Americans of aboriginal descent.

II. Geographical Contiguity

The core neighborhood of the contemporary PMT tribe is located in Las Cruces, New Mexico in an area which has been inhabited by Indian families since before the mid-nineteenth century. The neighborhood lies in close proximity to (b) (3) [REDACTED]. Tribal members believe the core neighborhood to be historically distinct from the rest of Las Cruces. This area of town is often referred to as an Indian barrio ("el barrio del los indios") by non-Indian residents. Piro/Manso/Tiwa tribal members constantly strive to reinforce community life through active cultural participation and group communication.

III. Political Organization

For at least 250 years the Piro/Manso/Tiwa Indian tribe has been characterized by a system of self-governance which functions as a sovereign entity. The PMT political organization can be characterized as a representative democracy in which all members have a say in the decision-making process. In addition, tribal council members are elected to represent the interests of the populace. The leader of the tribe is known as the Cacique, a hereditary, patrilineal position passed on through the Roybal family. Its government is comprised of two fundamental branches, the civil/administrative and the ceremonial/religious, which together compose the PMT tribal council. The administrative branch consists of the governor, lieutenant governor, secretary, and treasurer. The religious branch is composed of five war captains and a hunt captain.

A clear distinction exists between individual tribal functions and a definite formal political structure guided by tribal

resolutions and motions. In addition, the PMT are governed by a series of documents concerning tribal operations. The tribal council exerts political influence over tribal members through periodic meetings and a decision-making process grounded in tribal culture. Tribal leaders are well known to tribal members and serve in named political offices. The cacique and the tribal council consult with tribal members regarding tribal political matters and make decisions which are binding on the tribe and normally reflect a high level of consensus in the community.

Current cacique Ed Roybal has shifted the focus of Indian PMT religious life from customs heavily influenced by the Catholic Church and Hispanic culture to indigenous ways rooted in aboriginal tradition. Moreover, the current cacique has taken important measures to revitalize ceremonial life in the community. As the overall leader of the tribe, the cacique has re-emphasized his duty to oversee and ensure the successful execution of tribal council operations.

IV. Modern Community Life

Modern PMT community life consists of a rich mixture of political and ceremonial participation linked to communal solidarity and identity. The PMT comprise a distinct society characterized by their own customs and traditions. The transmission of PMT culture occurs through various means including training and instructing dancers, educational activities, and oral tradition. The tribe's oral lore covers historical events and people, sacred sites, relations with other ethnic groups, spiritual beliefs, and practical information regarding nature, weather, food, flora and fauna. Community sharing of these cultural elements is sustained by ongoing transmission and socialization of PMT social values and customs to younger tribal members.

PMT customs and traditions are the center of their community existence qua indigenous peoples. Through enactment of periodic ceremonies, tribal members actively reinforce their historical origins and communal bonds. Religious ceremonies, informed by traditional core spiritual beliefs, are regularly observed by tribal members in their efforts to sustain ties with their ancestors.

Introduction

The Tribe's Council and support staff have completed the current roll update and have produced basic modern community studies. We have integrated the most current information from the latest valid mailing list of PMT members' addresses. We used a recent (1995) Greater Las Cruces phone directory, and the Selectphone software by Prophone, Inc., to cross-check active members' listings. We verified addresses and mapped Las Cruces and vicinity home sites of PMT tribal members.

For each certified applicant and member, we have made an individual summary chart, pedigree chart, ancestry chart, descendancy chart, and family group chart in the cases of parents with living children. We have made generation-by-generation studies of each identifiable Indian lineage stemming from the original PMT Tribe. The PMT Tribal Office already has a MAP of PMT "Identified" Households. Based on current information, we are able to verify that more than 60% of the enrolled members of the PMT Tribe actually reside within a 10-mile radius of the old core community of the PMT Tribe in Las Cruces. Staff certified genealogical documentation and enrollment application files and appended copies of the certifications not only to the individual charts and family group studies, but also attached copies to the generation-by-generation studies of each family from the original family heads. Certifications in the files appear for each member, with attestation by a witness.

Based on instructions from and conversations with the Council and staff, we have generated forms and related materials to certify eligibility on our ready list.

Section I. ACTIVE MEMBERSHIP

Note that on the database we have constructed and on the printouts provided with this study, we have supplied individual files on each individual active member, though some of these are yet to be approved, because all of the individuals for whom we have separate files are certifiable for membership.

Section II. UNENROLLED DESCENDANTS, INCLUDING THOSE WHO NEVER COMPLETED THE ENROLLMENT PROCESS

We have made a record of those applications that are not complete, and these are indicated on the large family studies, in context. We have supplied individual studies on these individuals as an attachment, indicating those who are known dead, those who have not had active roles in the tribe since 1980, and otherwise have not qualified for active membership.

Section III. DECLINED MEMBERSHIP, AFTER INITIATING APPLICATION PROCESS

The "declined" are included in the category of "not active" to a great extent. This is indicated in their pertinent entries in the large family studies.

Section IV. DECEASED PERSONS WHO WOULD HAVE QUALIFIED FOR MEMBERSHIP, AND PIRO, MANSO OR TIWA INDIAN ANCESTORS OF ACTIVE MEMBERS

Deceased individuals are so indicated, where date is known, exactly or approximately. This also is reflected in the large family studies and on the Family Origins database.

Section V. DISENROLLED MEMBERS-DUAL MEMBERSHIP
These are characterized in the database with individual reports and codes indexed to the account herein regarding their disenrollment.

Section VI. DISENROLLED MEMBERS-FOR REASONS OTHER THAN CONCURRENT MEMBERSHIP IN A FEDERALLY-RECOGNIZED TRIBE(S)

These are handled in a manner similar to those in Section V.

Section VII. APPLICATIONS DENIED-FAILED TO MEET TRIBAL CRITERIA, PER ORDINANCE OF MARCH 17, 1990 (AS REVISED)

Explanations are provided, as appropriate, in the database.

Section VIII. OTHER INCOMPLETE APPLICATIONS

Section IX. STATUS PENDING--ORDER TO SHOW CAUSE HEARINGS

The present study also includes:

COMPREHENSIVE TABLE OF ALL BIRTHS AND PLACES OF BIRTH, AND DEATHS, AND PLACES OF DEATH OF PERSONS WITH ENTRIES IN REVISED PMT GENEALOGICAL DATABASE IN ALPHABETICAL ORDER BY SURNAME.

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Born Before 1800

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Born 1800-1809

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Born 1810-1819

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Born 1820-1829

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Born 1830-1839

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Born 1840-1849

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Born 1850-1859

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Born 1860-1869

Nuestra Senora de Guadalupe Corporation minutes showing tribal

activity contemporary and separate from Piro/Manso/Tiwa official involvement with the Corporation. The Tribe today operates through a Tribal Council form of government under a Constitution they adopted, retaining certain aspects of the business council government form they had learned to use during the days of colonial rule and their control of the Tortugas colony. The Cacique and War Captains have continued to maintain secular control and religious influence, and in each Cacique's case, even until his death.

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Born 1870-1879

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Born 1880-1889

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Born 1890-1899

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Born 1900-1909

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Born 1910-1919

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Born 1920-1929

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Born 1930-1939

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Born 1940-1949

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Born 1950-1959

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Born 1960-1969

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Born 1980-1989

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Born 1990-1996

[SEE COMPREHENSIVE LIST, INCLUDED AS EXHIBIT] PMT Births by Decade [1800-1990, with 1994 Supplement]

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Died Before 1800

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Died 1800-1809

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Died 1810-1819

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Died 1820-1829

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Died 1830-1839

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Died 1840-1849

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Died 1850-1859

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Died 1860-1869

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Died 1870-1879

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Died 1880-1889

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Died 1890-1899

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Died 1900-1909

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Died 1910-1919

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Died 1920-1929

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Died 1930-1939

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Died 1940-1949

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Died 1950-1959

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Died 1960-1969

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Died 1970-1979

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Died 1980-1989

[SEE SELECT LIST, INCLUDED AS EXHIBIT] Died 1990-1996

[SEE COMPREHENSIVE LIST, INCLUDED AS EXHIBIT] Died 1800-1994
[Supplement to 1991 COMPREHENSIVE LIST]

[SEE COMPREHENSIVE LIST, INCLUDED AS EXHIBIT] PMT Deaths in order
of Births, by Decade [1800-1990, with 1994 Supplement]

PUEBLO OF SAN JUAN DE GUADALUPE, NEW MEXICO
RESOLUTION

Pursuant to Piro/Manso/Tiwa Indian TRIBAL RESOLUTION, FINDING AND RESOLUTION dated _____ 1995 (Piro/Manso/Tiwa Indian Tribe v. Joaquin Lefebre, et al.) and JUDGMENT IN DEFAULT, ENTERED ON 23 SEPTEMBER 1995 (Piro/Manso/Tiwa Indian Tribe v. Joaquin Lefebre, et al.) and Part IV, DISENROLLMENT, VOLUNTARY OR INVOLUNTARY, of the TRIBAL ROLL MEMBERSHIP REQUIREMENTS of the RECORDS, ENROLLMENT AND MEMBERSHIP ORDINANCE dated 17 March 1996 the Tribe hereby certifies that Section V of the categories of names of individuals that shall not appear on the TRIBAL ROLL, dated _____ 1996, contains the list of members whose names have been removed from the TRIBAL ROLL and whose ties have been severed voluntarily or involuntarily from the Piro/Manso/Tiwa Indian Tribe, Pueblo of San Juan de Guadalupe, Las Cruces, New Mexico for DEFIANCE OF TRIBAL LAWS, DEFAULT JUDGMENT and . VIOLATIONS OF TRIBAL ORDERS.

RECORDS, ENROLLMENT AND MEMBERSHIP ORDINANCE COMMITTEE
CERTIFICATION

The Records, Enrollment and Membership Ordinance Committee hereby approves and certifies the status of the members listed in Section VI of the lists of individuals whose names do not appear on the Tribal Roll, dated _____ 1996.

Approval and certification are granted, this _____ day of _____ 1996, by a vote of _____ for, and _____ against.

ATTEST:

TRIBAL COUNCIL CERTIFICATION

The Tribal Council of the Piro/Manso/Tiwa Indian Tribe hereby approves and certifies the status of the members listed in Section VI of the Tribal Roll dated _____ 1996.

Approval and certification are granted, this _____ day of _____ 1996, by a vote of _____ for, and _____ against.

ATTEST.

TRIBAL CERTIFICATION

At a duly authorized tribal meeting held in Las Cruces, New Mexico on _____ 1996, the assembled members approved and ratified the status of the members as listed in Section VI of the Tribal Roll dated 1996.

Approval and ratification is granted, this _____ day of 1996, by a vote of _____ for, and _____ against.

ATTEST:

Louis Roybal, Governor

Edward Roybal, Cacique

Frank Sanchez, Lt. Governor

CERTIFICATION of TRIBAL GENEALOGIST

This following regarding the eligibility of:
Name

[Birth Name]

[Maiden Name]

Address

Phone Number

Name of Father

Name of Mother

for membership in the Piro/Manso/Tiwa Indian Tribe by Allogan Slagle, Tribal Genealogist of the Piro/Manso/Tiwa Indian Tribe, is the result of the personal knowledge of supporting documentation in several categories, incorporated by reference hereto.

The above-named candidate's complete, signed formal application for membership {or in the case of a minor, the completed signed formal application for membership of a parent or guardian including the name of the minor child}, containing family tree data based on the candidate's personal knowledge, is the prerequisite for considering an individual for membership in the Piro/Manso/Tiwa Indian Tribe, and hence for investigating and documenting the eligibility of a candidate for membership. In addition to the complete enrollment application, we have relied upon ancient and historical archival documents provided by the Piro/Manso/Tiwa Indian Tribe, and upon the voluntary written statements of intent of candidates for enrollment in the Piro/Manso/Tiwa Indian Tribe in the possession of the Tribal Office; and upon statements and actions on the part of individual applicants, their parents, or other verified family members, or by tribal elders or officers.

I, Allogan Slagle, Tribal Genealogist of the Piro/Manso/Tiwa Indian Tribe, hereby certify that the following named individual [] is [] is not of Piro, Manso and/or Tiwa Indian ancestry, and is eligible for membership in the Piro/Manso/Tiwa Indian Tribe. This is not a determination of or

confirmation of membership, which requires certification by the Tribe, consistent with the current Enrollment and Membership Ordinance, dated 17 March 1990. There is only one category for membership in the Piro/Manso/Tiwa Indian Tribe:

- Section I. ACTIVE MEMBERSHIP
There are several categories of lists of names of individuals who may or may not have completed the enrollment application process, but who are not certifiable for membership:
- Section II. UNENROLLED DESCENDANTS, INCLUDING THOSE WHO NEVER COMPLETED THE ENROLLMENT PROCESS
- Section III. DECLINED MEMBERSHIP, AFTER INITIATING APPLICATION PROCESS
- Section IV. DECEASED PERSONS WHO WOULD HAVE QUALIFIED FOR MEMBERSHIP, AND PIRO, MANSO OR TIWA INDIAN ANCESTORS OF ACTIVE MEMBERS
- Section V. DISENROLLED MEMBERS-DUAL MEMBERSHIP
- Section VI. DISENROLLED MEMBERS-FOR REASONS OTHER THAN CONCURRENT MEMBERSHIP IN A FEDERALLY-RECOGNIZED TRIBE(S)
- Section VII. APPLICATIONS DENIED-FAILED TO MEET TRIBAL CRITERIA, PER ORDINANCE OF MARCH 17, 1990 (AS REVISED)
- Section VIII. OTHER INCOMPLETE APPLICATIONS
- Section IX. STATUS PENDING-ORDER TO SHOW CAUSE HEARINGS

SIGNED: _____, this _____ day of 1996
Allogan Slagle, Tribal Genealogist of the
Piro/Manso/Tiwa Indian Tribe

at _____, _____ County, State
of _____

ATTEST: _____, this _____ day of 1996

at _____, _____ County, State
of _____

Section I. ACTIVE MEMBERSHIP

There are several categories of lists of names of individuals who may or may not have completed the enrollment application process, but who are not certifiable for membership:

- Section II. UNENROLLED DESCENDANTS, INCLUDING THOSE WHO NEVER COMPLETED THE ENROLLMENT PROCESS
- Section III. DECLINED MEMBERSHIP, AFTER INITIATING APPLICATION PROCESS
- Section IV. DECEASED PERSONS WHO WOULD HAVE QUALIFIED FOR MEMBERSHIP, AND PIRO, MANSO OR TIWA INDIAN ANCESTORS OF ACTIVE MEMBERS
- Section V. DISENROLLED MEMBERS-DUAL MEMBERSHIP
- Section VI. DISENROLLED MEMBERS-FOR REASONS OTHER THAN CONCURRENT MEMBERSHIP IN A FEDERALLY-RECOGNIZED TRIBE(S)
- Section VII. APPLICATIONS DENIED-FAILED TO MEET TRIBAL CRITERIA, PER ORDINANCE OF MARCH 17, 1990 (AS REVISED)
- Section VIII. OTHER INCOMPLETE APPLICATIONS
- Section IX. STATUS PENDING-ORDER TO SHOW CAUSE HEARINGS

SIGNED: _____, this _____ day of 1996
Allogan Slagle, Tribal Genealogist of the
Piro/Manso/Tiwa Indian Tribe

at _____, _____ County, State

of _____

ATTEST: _____, this _____ day of 1996

at _____, _____ County, State

of _____

SECTION VI, LISTS OF INDIVIDUALS WITH COMPLETED AND/OR APPROVED MEMBERSHIP APPLICATIONS WHOSE NAMES WILL NOT BE INCLUDED ON THE PIRO/MANSO/TIWA INDIAN TRIBAL ROLL

LISTING OF DISENROLLED MEMBERS: (LEFEBRE, et al.; DEFIANCE OF TRIBAL LAWS, DEFAULT JUDGMENT DUE TO VIOLATION OF TRIBAL ORDERS)

Exemption 6

NAME

LAST KNOWN ADDRESS

(b) (6) [REDACTED]

(b) (6) [REDACTED]
Las Cruces, New Mexico
88001

[REDACTED]

(b) (6) [REDACTED]
Las Cruces, New Mexico
88001

[REDACTED]

(b) (6) [REDACTED],
New Mexico 88001

[REDACTED]

(b) (6) [REDACTED]
Las Cruces, New Mexico
88001

[REDACTED]

(b) (6) [REDACTED]
Las Cruces, New Mexico
88001

[REDACTED]

(b) (6) [REDACTED]
Las Cruces, New Mexico
88001

PUEBLO OF SAN JUAN DE GUADALUPE, NEW MEXICO

THE PEOPLE OF THE)
 PIRO/MANSO/TIWA INDIAN TRIBE)
)
 V.)
)
 ELISEO A. AVALOS, VIOLA P. COCA,)
 SONYA COCA, PATRICIO DOMINGUEZ,)
 CARMEN BACA GAYDOS, BEATRICE P. JOJOLA,)
 ERNEST F. LEFEBRE, JOHN A. LEFEBRE,)
 YVETTE PORTILLO MIRAMONTES,)
 ANTHONY REY MOJARRO, BENITA VIVIAN NIETO,)
 FRANK PORTILLO JR., RICARDO PORTILLO JR.,)
 ANA GAYDOS CANNY, GLORIA FLORES,)
 MARY LOU LUSCANO, MANNY LUSCANO,)
 IRENE PENA,)
 JOHN DOES 1-200 AND JANE DOES 1-200)

NOTICE OF TRIBAL HEARINGS
 AND
 ORDERS TO SHOW CAUSE

NOTICE is hereby given by The Piro/Manso/Tiwa Indian Tribe, Pueblo of San Juan de Guadalupe, P.O. Box 16243, Las Cruces, New Mexico 88004, a sovereign Indian Nation, situated in the County of Dona Ana and the State of New Mexico, that hearings will be conducted by the Tribe to resolve the status of the above-named individuals and principals AND unnamed JOHN DOES 1-200 and JANE DOES 1-200, who have participated in and may be participating in the unlawful activities of JOAQUIN LEFEBRE et al., against the Tribe, its Officers and Membership.

P. 2--THE PEOPLE OF THE PIRO/MANSO/TIWA/INDIAN TRIBE V. ELISEO A. AVALOS, ET AL.

IT IS FURTHER ORDERED THAT said persons shall appear before the Tribal Council and General Membership duly assembled, and shall enter a pleading in writing within thirty (30) days of this notice to show cause, why proceedings and sanctions, and severence actions shall not be imposed by the Tribe consistent with the FINDINGS and PROCEEDINGS against JOAQUIN LEFEBRE, et al., of 24 June 1995.

PLEADINGS shall be filed with the Tribe at its offices at 730 McClure Street, Las Cruces, New Mexico 88005, P.O BOX 16243, Las Cruces, New Mexico 88004, no later than the close of business, 5:00 P.M., within thirty (30) days of this NOTICE to SHOW CAUSE. FAILURE TO FILE A PLEADING with the Tribe within 30 days shall be CAUSE for A FINDING OF DEFAULT in this ACTION.

SECTION IX, PIRO/MANSO/TIWA INDIAN TRIBAL ROLL

MEMBERSHIP ON HOLD PENDING TRIBAL HEARINGS: (JOAQUIN LEFEBRE et al., CONSPIRACY) AND ORDERS TO SHOW CAUSE

NAME	LAST KNOWN ADDRESS
(b) (6)	(b) (6) Las Cruces, New Mexico 88001
(b) (6)	(b) (6) Las Cruces, New Mexico 88001
(b) (6)	(b) (6) Las Cruces, New Mexico 88001
(b) (6)	(b) (6) Albuquerque, New Mexico 87105
(b) (6)	(b) (6) Las Cruces, New Mexico 88001
(b) (6)	(b) (6) Las Cruces, New Mexico 88026
(b) (6)	(b) (6) Pueblo, Colorado 81001
(b) (6)	(b) (6) Pueblo, Colorado 81001
(b) (6)	Las Cruces, New Mexico 88001
(b) (6)	(b) (6) Las Cruces, New Mexico 88006

Exemption 6

(b) (6) [REDACTED]

(b) (6) [REDACTED]
Mesilla, New Mexico
88046

[REDACTED] (b) [REDACTED]

(b) (6) [REDACTED]
Mesilla Park, New
Mexico 88047

(b) (6) [REDACTED] [REDACTED]

[REDACTED]
Las Cruces, New Mexico
88001

JOHN DOES

1-200

JANE DOES

1-200

SECTION IX, PIRO/MANSO/TIWA INDIAN TRIBAL ROLL

MEMBERSHIP APPLICATIONS: PROCESSING ON HOLD PENDING TRIBAL
HEARINGS: (JOAQUIN LEFEBRE et al., CO-CONSPIRACY AND ORDERS TO
SHOW CAUSE)

THE FOLLOWING PERSONS ARE NOT ON THE TRIBAL ROLL

NAME LAST KNOWN ADDRESS

(b) (6) [REDACTED] [REDACTED]

(b) (6) [REDACTED]
Las Cruces, New Mexico

(b) (6) [REDACTED]

(b) [REDACTED]
Las Cruces, New Mexico

(b) (6) [REDACTED]

Las Cruces, New Mexico

(b) (6) [REDACTED]

Las Cruces, New Mexico

(b) (6) [REDACTED]

Las Cruces, New Mexico

JOHN DOES

1-200

JANE DOES

1-200

Exemption 6

(b)(6) [REDACTED]

(b)(6) [REDACTED]
Mesilla, New Mexico
88046

(b)(6) [REDACTED]

(b)(6) [REDACTED]
Mesilla Park, New
Mexico 88047

(b)(6) [REDACTED]

(b)(6) [REDACTED]
Las Cruces, New Mexico
88001

JOHN DOES

1-200

JANE DOES

1-200

Exemption 6

SECTION IX, PIRO/MANSO/TIWA INDIAN TRIBAL ROLL

MEMBERSHIP APPLICATIONS: PROCESSING ON HOLD PENDING TRIBAL HEARINGS: (JOAQUIN LEFEBRE et al., CO-CONSPIRACY AND ORDERS TO SHOW CAUSE)

THE FOLLOWING PERSONS ARE NOT ON THE TRIBAL ROLL

NAME	LAST KNOWN ADDRESS
(b)(6) [REDACTED]	(b)(6) [REDACTED] Las Cruces, New Mexico
(b)(6) [REDACTED]	(b)(6) [REDACTED] Las Cruces, New Mexico
(b)(6) [REDACTED]	Las Cruces, New Mexico
(b)(6) [REDACTED]	Las Cruces, New Mexico
(b)(6) [REDACTED]	Las Cruces, New Mexico
JOHN DOES	1-200
JANE DOES	1-200

In responding to the initial petition submission, the Department tentatively remarked that the PMT Tribe appears to have documented in their own case the persistence of a named, collective Indian identity continuously over a period of more than 50 years, regardless of name changes. Proof of this meets the requirements of 83.7 (a). The Tribe has been a named puebloan tribe for over 110 years in Las Cruces area.

The PMT Tribe has addressed the questions in the BAR's O.D. request letter below. In some cases, we have incorporated answers into an integrated discussion, recalling that the underlying point of the O.D. response is to address the requirements of the 25 CFR Section 83 regulations. The following analysis and appended compilations of data rely on the premise that the most current membership decisions are valid and reliable, and that only updates and additions will be made to the current acknowledged PMT family lines if the Tribe chooses to pursue and open enrollment policy. It is important for reasons that become apparent below to answer first:

XIV. WHO ARE THE MEMBERS? ("followers")

Lists of signatures on resolutions, sign in sheets attached to minutes of meetings or in commemoration of gatherings, etc., including the preliminary assays of the 1970s, the records of adoption in New Years' Day meetings predating the 1980s, and the like are hereby incorporated by reference. Below is a listing of current members and their addresses according to the most current enrollment data and the membership roll.

CURRENT PIRO/MANSO/TIWA MEMBERS AND THEIR ADDRESSES:

(b) (6)
Albuquerque, NM 87110

(b) (6)
Socorro, NM 87801

(b) (6)
Las Cruces, NM 88001

(b) (6)
Socorro, NM 87801

(b) (6)
Socorro, NM 87801

(b) (6)
Las Cruces, NM 88001

(b) (6)
Socorro, NM 87801

(b) (6)
Las Cruces, NM 88001

Exemption 6

(b) [redacted]

Las Cruces, NM 88001

(b) (6) [redacted] r.

Farmington, NM 87401

(b) (6) [redacted]

La Puente, CA 91744

(b) (6) [redacted]

Las Cruces, NM 88004

(b) (6) [redacted]

Las Cruces, NM 88001

(b) (6) [redacted]

Las Cruces, NM 88001

(b) (6) [redacted]

Las Cruces, Nm 88001

(b) (6) [redacted]

El Paso, Tx. 79903

(b) (6) [redacted]

Las Cruces, NM 88001

(b) (6)

Las Cruces, NM 88001

(b) (6)

Whitter, CA 90604

(b) (6)

Las Cruces, NM 88001

(b) (6)

Chula Vista, CA 91911

(b) (6)

San Diego, CA 92111

(b) (6)

Tularosa, NM 88352

(b) (6)

Las Cruces, NM 88001

(b) (6)

Norwalk, CA

Exemption 6

(b) (6)
Norwalk, CA

(b) (6)
Las Cruces, NM 88001

(b) (6)
Norwalk, CA

(b) (6)
Norwalk, CA

(b) (6)
Las Cruces, NM 88005

(b) (6)
1926 Webb Rd

Las Cruces, NM 88001

(b) (6)

Edgewood, NM 87015

(b) (6)

Las Cruces, NM 88001

(b) (6)

Las Cruces, NM 88001

(b)(6)

La Mesa, NM 88044

(b) (6)

La Mesa, NM 88044

(b) (6)

La Mesa, 88044

(b) (6)

La Mesa, NM 88044

(b) (6)

Las Cruces, NM 88001

(b) (6) [REDACTED]
Las Cruces, NM 88001

(b) (6) [REDACTED]
Las Cruces, NM 88005

(b) (6) [REDACTED]
Las Cruces, NM 88001

[REDACTED]
Las Cruces, NM 88001

(b) (6) [REDACTED]

Las Cruces, NM 88001

(b) (6)

Las Cruces, NM 88001

(b) (6)

Sunny Vale, CA

(b) (6)

Sunny Vale, CA

(b) (6)

Sunny Vale, CA

(b) (6)

Las Cruces, NM 88001

(b) (6)
(b) (6)

Las Cruces, NM 88001

(b) (6)

Las Cruces, NM 88001

(b) (6)

Las Cruces, NM 88001

(b) (6)

Van Horn, TX 79855

(b) (6)

Las Cruces, NM 88001

(b) (6)

Las Cruces, NM 88001

(b) (6)

Dona Ana, NM 88032

(b) (6)

El Paso, TX 79912

(b) (6)

Hemet, CA 92343

(b) (6)

Hemet, CA 92343

(b) (6)

Las Cruces, NM 88001

(b) (6)

Las Cruces, NM 88005

(b) (6)

Simi Valley, CA 93065

(b) (6)

Las Cruces, NM 88001

(b) (6)

Las Cruces, NM 88001

(b) (6)

Las Cruces, NM 88005

(b) (6)

Las Cruces, NM 88005

(b) (6)

Las Cruces, NM 88005

(b) (6)

Littleton, Co. 80127

(b) (6)

Littleton, Co. 80127

(b) (6)

Las Cruces, NM 88005

(b) (6)

Las Cruces, NM 88005

(b) (6)

Las Cruces, NM 88005

(b)(6)

Las Cruces, NM 88001

(b) (6)

Las Cruces, NM 88005

(b) (6)

Las Cruces, NM 88001

(b) (6)

Las Cruces, NM 8800

(b) (6)

Las Cruces, NM 8800

(b) (6)

Vista, CA 92084

(b) (6)

Oceanside, CA 92054

(b) (7)(A)

Albuquerque, NM 87104

(b) (6)

Mesilla Park, NM 88047

(b) (6)

Las Cruces, NM 88001

(b) (6)

El Paso, TX 79940

(b) (6)

Las Cruces, NM 88001

(b) (6)

Las Cruces, NM 88001

(b) (6)

Las Cruces, NM 88005

(b) (6)

Las Cruces, NM 88001

(b) (6)

Las Cruces, NM 88001

(b) (6)

Las Cruces, NM 88001

(b) (6)

Las Cruces, NM 88005

(b) (6)

Las Cruces, NM 88001

(b) (6)

Las Cruces, NM 88005

(b) (6)

Mesilla, NM 88046

(b) (6)

Phoenix, AZ 85044

(b) (6)

Scottsdale, Az. 85251

(b) (6)

(b) (6)
El Paso, TX 79903

(b) (6)
Edgewood, NM 87015

(b) (6)
Phoenix, AZ 85044

(b) (6)
San Diego, CA 92111

(b) (6)
El Paso, TX 79903

(b) (6)
National City, CA 92050

(b) (6)
National City, CA 92050

(b) (6)
Hillsboro, NM 88042

(b) (6)
National City, CA 92050

(b) (6)
National City, CA 92050

(b) (6)
Las Cruces, NM 88001

(b) (6)
Las Cruces, NM 88005

(b) (6)
Las Cruces, NM 88001

(b) (6)
Las Cruces, NM 88001

(b) (6)
Las Cruces, NM 88005

(b) (6)
Las Cruces, NM 88005

(b) (6)
Las Cruces, NM 88001

(b) (6)
Las Cruces, NM 88005

(b) (6)
Las Cruces, NM 88001

(b) (6)

Las Cruces, NM 88001

(b) (6) [Redacted]

Las Cruces, NM 88004

(b) (6) [Redacted]

(b) (6) [Redacted] NM 88001

(b) (6) [Redacted]

Las Cruces, NM 88001

(b) (6) [Redacted]

Las Cruces, NM 88004

(b) (6) [Redacted]

Oceanside, CA 92054

(b) (6) [Redacted]

El Paso, TX 79903

(b) (6) [Redacted]

Mesilla, NM 88046

(b) (6) [Redacted]

St, Paul, MN 55101

(b) (6)
Minneapolis, MN 55403

(b) (6)
Las Cruces, NM 88001

(b) (6)
Las Cruces, NM 88005

(b) (6)
Las Cruces, NM 88001

(b) (6)
Valinda, CA 91744

(b) (6)
Albuquerque, NM 87123

(b) (6)
Silver City, NM 88061

(b) (6)
Las Cruces, NM 88005

(b) (6)

Silver City, NM 88061

(b) (6)

Las Cruces, NM 88001

(b) (6)

Silver City, NM 88061

(b) (6)

Silver City, NM 88061

(b) (6)

Las Cruces, NM 88001

(b) (6)

Las Cruces, NM 88001

(b) (6)

San Diego, CA 92128

(b) (6)

San Diego, Ca. 92128

(b) (6)

Las Cruces, NM 88001

(b) (6) [Redacted]

Las Cruces, NM 88001

(b) (6) [Redacted]

Hemet, CA 92343

(b) (6) [Redacted]

Hemet, CA 92343

(b) (6) [Redacted]

Oceanside, CA 92054

(b) (6) [Redacted]

Oceanside, CA 92054

(b) (6) [Redacted]

Oceanside, CA 92054

(b) (6) [Redacted]

Greenacres, WA 99016

(b) (6) [Redacted]

Greenacres, WA 99016

(b) (6) [Redacted]

Greenacres, WA 99016

(b) (6) [Redacted]

Yorba Linda, CA 92686

(b) (6) [Redacted]

Las Cruces, NM 88001

The Piro/Manso/Tiwa Indian Tribe ["PMT Tribe" or "Tribe"] has assembled an approved Tribal Roll. The Tribal Roll itself consists of a set of individual files for every individual current member in good standing of the Piro/Manso/Tiwa Indian Tribe. These files are submitted as an attached set of exhibits with this narrative, and are hereby incorporated by reference in their entirety.

Moreover, based on these same compilations, the current list of enrolled tribal members in good standing, and sampling of their kinship relations within the Tribe, also is attached, and appears above ("Current Piro/Manso/Tiwa Members and Their Addresses," at pp. 18-36). At the date of this submission, the Tribe has not assigned enrollment numbers.

The Tribe has made use of data retrieved in the course of approving individual applications to supply the basis for the final community studies of the PMT Tribe, particularly after 1900. In each case, we have compiled individual summaries, family group charts, pedigree charts, ancestry charts, descendancy charts (for those members with children of record), and ancestry books relating back to the core Indian ancestors of the respective members' lines, printing from WP5.1 files, and Family Origins Genealogical Entry Data files. In 1995, the Tribe adopted certain laws regarding membership. In responding to Query XII, in part, it is important to cite the following resolution:

TRIBAL RESOLUTION
FINDING AND RESOLUTION

IN THE NAME OF THE PIRO/MANSO/TIWA INDIAN TRIBE [ARTICLE XII, SECTION 11]:

WHEREAS, The PIRO/MANSO/TIWA INDIAN TRIBE PUEBLO OF SAN JUAN DE GUADALUPE [hereafter, Tribe], has vested authority in the Tribe's Council [Tribal Council] in Article IV, Sections 1 and 2 of the CONSTITUTION OF THE PIRO/MANSO/TIWA INDIAN TRIBE PUEBLO OF SAN JUAN DE GUADALUPE, SEPTEMBER 12, 1994 [hereafter cited as CONSTITUTION]; and,

WHEREAS, as the duly constituted traditional governing body of the Tribe, the Tribal Council is empowered to exercise all inherent governmental power, authority and sovereignty as an aboriginal Native American Nation in the United States of America [CONSTITUTION, ARTICLES IV-XII], the Tribal Council hereby memorializes the following findings, and takes the following actions, pursuant to the authorities and duties provided in the Tribe's CONSTITUTION:

1. The PMT Tribe perceives the duty and need to provide notice of clarification of the intent and significance of certain ancient documents and records of the PMT Tribal Council for the present and future legal and policy purposes;
2. The PMT traditional tribal government, under customary law and policy, has at various times and for various purposes accumulated or compiled data relating to tribal membership, particularly in the context of annual meetings (namely, for these purposes, meetings for which formal written minutes and other records survive), when new members might ask that the PMT Tribe add their own individual names or those of minor family members to the PMT Tribal membership list as of that date.
3. Also, the PMT Tribe had accepted submissions of, or has caused agents or officers to compile, certain informal and formal censuses of Las Cruces area Indians over whom the PMT Tribe declared jurisdiction because of their residency within the Tribe's territory (namely, certain lists purporting to be Tribal Rolls, containing names of Indian descendants of Piro, Manso and/or Tiwa persons living in the Las Cruces area who might have rights to participate in any

class action to obtain monetary damages or other relief relating to Indian property claims), prepared in conjunction with Federal litigation, namely the Avalos v. Morton case, circa 1972. The said 1972 list, a tribally-approved true copy of which is attached herewith and fully incorporated by reference, lists Indians who, by virtue of their residency status in the Tribe's territory, were believed at the time to have some potential right of participation in any per capita distributions of tribal assets, but the PMT Tribe did not and does not adopt or view this list as a formal roll, intending it rather to provide the basis for a Federal judgment roll, should the class action tort claims case [page 2] succeed.

4. Also, the PMT Tribe had accepted submissions of, or has caused agents or officers to compile, certain informal and formal censuses of Las Cruces area Indians over whom the PMT Tribe declared jurisdiction because of their residency within the Tribe's territory, and who might have the right to participate in any program of services provided to Indians living within the jurisdiction of the PMT Tribe, by virtue of their status as descendants of persons who were members of the PMT Tribe, but the PMT Tribe did not and does not adopt or view the appearance of a particular name or names on any such lists alone as sufficient proof of formal enrollment, or proof of current membership or of automatic eligibility for enrollment in the PMT Tribe of persons for whom no record exists of their descent from the 22 primary Indian lineages of the PMT Tribe, hereby attached and incorporated by reference.

5. Furthermore, while the PMT Tribe has at various times and for various purposes solicited and accepted various applications and declarations of intent from persons claiming rights to membership in the PMT Tribe, no such applications are or ever have been valid in the absence of evidence of final approval by the government of the PMT Tribe by tribal custom, through formal action of the governing body and duly qualified officials of the PMT Tribe predating the approval of the PMT Tribal Roll by the PMT Tribal Council on 3 January 1992, consistent with the mandatory provisions of the PMT Tribal Records, Enrollment and Membership Ordinance dated 17 March 1990 and effective at that date.

6. Under provisions of the said 17 March 1990 Ordinance,

applicants for membership in the PMT Tribe were afforded the opportunity to clarify their affiliation status with the PMT Tribe for the purpose of obtaining approval from the PMT Tribe for their inclusion on the PMT Tribal Roll dated 31 January 1992.

7. The above-referenced Ordinance of 17 March 1990 provided for due process through procedures for application and approval of enrollment through public and individually-addressed written notices at last known addresses, with provisions in the event of non-response or non-compliance.

8. The Records, Enrollment and Membership Ordinance of the PMT Tribe expressly forbids dual affiliation with any other Indian tribal entity, whether federally-acknowledged or not.

9. Certain named persons have been found to have had simultaneous enrollment status with another Indian tribal entity on the effective [page 3] date of the PMT Tribal Roll dated 31 January 1992.

NOW, THEREFORE, BE IT RESOLVED THAT:

The PMT Tribal Roll dated 31 January 1992 is the sole current document carrying the formal approval and imprimatur of the PMT Tribe as a determination of the membership of certain named persons in the PMT Tribe; and,

BE IT FURTHER RESOLVED THAT:

THE PIRO/MANSO/TIWA TRIBE, PUEBLO OF SAN JUAN DE GUADALUPE hereby formally accepts evidence and communications to the PMT Tribe since 3 January 1992 regarding the membership status of certain named individuals in the Ysleta del Sur Pueblo Tribe, namely:

Name	PMT Tribal Roll, Page No.
Apodaca, Maria Dolores Ramirez	4
Carabajal, Carmen Perea	13
Maestas, Mary Francis Ramirez	31
Ramirez, Vicente T., Jr.	42,

as constituting prima facie and conclusive evidence of the decision of these named individuals to relinquish their membership in the PMT Tribe knowingly, voluntarily, and intentionally, and, hereby orders that their names shall be stricken from the PMT Tribal Roll, provided that they may petition the PMT Tribal Council in writing for reinstatement based on documented proof of their formal relinquishment of membership in any other Indian tribal entity, provided that

the decision whether to approve their request(s) if any for reinstatement shall be approved solely and finally at the discretion of the PMT Tribal Council.

BE IT FINALLY RESOLVED THAT:

Hereafter, the Piro/Manso/Tiwa Indian Tribe, Pueblo of San Juan de Guadalupe, Las Cruces, New Mexico will advise any individual who objects to these findings and proceedings that they will be given an opportunity to appear within the time limitations set by tribal ordinance and consistent with the CONSTITUTION to appear before the Tribe and the duly authorized Tribal Council for a noticed hearing on their objections, and will be afforded the opportunity to show cause why this Tribe should alter their findings or the result of these proceedings. [page 4]

CERTIFICATION

I, the undersigned Governor as attested by the duly elected and authorized governing Tribal Council of the Piro/Manso/Tiwa Indian Tribe, Pueblo of San Juan de Guadalupe, Las Cruces, New Mexico on _____, 1995, approved the foregoing Resolution, by a vote of _____ for, and of _____ opposed, and _____ abstaining.

Approved: _____
Louis Roybal, Governor

Frank R. Sanchez, Lt. Governor

Edward R. Roybal, Casique

Clara P. Flores, Treasurer

Jose Rivera Jr., 1st War
Captain

Andrew J. Roybal, 3rd Captain

EARLIEST IDENTIFIED PMT FULLBLOOD INDIAN ANCESTORS

Based on the most current information available on the core ancestors, the Tribe's staff have generated Descendancy Charts, individual and modified registers for the following identified PMT Indian ancestors:

1. ALVINA O. AVALOS--BORN ABT 1800, DIED AFT 1850
2. JUAN FRANCISCO AVALOS--BORN BEF 1747, DIED 14 APR 1882
3. JUANA ARMIJO AVALOS--DIED LC, NM 8 FEB 1870
4. JOSE MANUEL AVALOS--BORN CHAMISAL/BARRIAL BEF 1860, DIED LC, DAC, NM
5. MARIA ELENA CEDILLO AVALOS--BORN LC, DAC, NM 3 JAN 1881
6. PERFECTO AVALOS--BORN SENEUCU DEL SUR, MX BET 1800 AND 1830
7. SIMONA AVALOS
8. LUIS CORDERO--BORN AT YSLETA DEL SUR, MX
9. IGNACIO DURAN
10. CAYETANO DOMINGUEZ--BORN SAN ILDEFONSO, NM 16 AUG 1833
11. PEDRO ERES--BORN YDS, EL PASO, TX 1848
12. VICTORIA CORDERO ERES--BORN YDS, EL PASO, TX BET 1851 AND 1861
13. FELIX GOMEZ--BORN LC, NM 3 JAN 1895
14. JULIA ISBIAL--BORN AT YDS
15. FELIPE SANTIAGO YSILIO JEMENTE--BORN EL PASO, BEF 1750, DIED BARRIAL, MX AFT 1820
16. JUANA DOMINGA DE LA CRUZ JEMENTE--BORN EL PASO, MX BEF 1790 DIED EL PASO, MX AFT 1800
17. JESUS LARA--BORN EL PASO /BARRIAL, MX AFT 1800, DIED LC, NM AFT 1853
18. ATAGRACIA LIRA LOPEZ
19. JOSE LUIS LOPEZ--BORN SENEUCU DEL SUR, MX
20. SABIANO [SAVANNAH]\ ESTABIANO\MADRID--BORN YDS, TX BEF 1870
21. VIDAL MINJARES\ BIDAL MINDARES \ BIDAL MINJARES--LC, NM BORN BEF 1870 DIED LC, NM AFT 1925
22. PEDRO PADILLA--BORN SENEUCU DEL SUR, BEF 1840, DIED LC, NM
23. SOSTENA TELLES GOMEZ PARRA--BORN MESILLA, NM 1875, DIED LC, NM3 FEB 1956
24. FRANCISCO H. PORTILLO--BORN PINTO ALTOS 4 OCT 1899, DIED LC, DAC, NM 1975
25. JULIO RIVERA--BORN 1842, YDS, TX, DIED AFT 1880
26. ATILANA RODELA RIVERA--BORN YDS, 1849
27. ANASTACIA BENAVIDES ROYBAL--BORN EL PASO, TX BEF 1800
28. CAYETANO ROYBAL--BORN BARRIAL, MX ABT 1765
29. PABLO SANCHEZ--BARRIAL, MX BEF 1844
30. ALVINA THOMASA LARA TRUJILLO--BORN CHAMISAL/BARRIAL, MX, BEF 1835

31. NICOLAS TRUJILLO--BORN EL PASO, MX BET 1770 AND 1780

The Tribe also has developed a merged file of updated modified registers for the entire tribe, incorporating all of the above individuals and their family lines, annotated with notes and sources.

We have produced a current Index of Family Origins Entries, Pre-1800 to 1996, and have used this Index to generate the comprehensive birth and death chart attached to this report.

XIII. "THERE MUST BE LEADERS" -- WHO ARE THEY NOW / WHO HAVE THEY BEEN? PLEASE ADDRESS THIS ISSUE.

In the original petition submission, the Tribe submitted every available list of elected leaders. We have attached to this response to the O.D. letter a complete set of minutes indicating names of officers, and dates, durations and purposes of election or appointment.

Piro-Manso-Tiwa Indian Tribe -- Ethnographic Data
(prepared by Howard Campbell, Phd., & Submitted the Piro Manso Tiwa Tribe, May 1, 1996)

[P. 10]

GENEAOLOGY OF THE PIRO/MANSO/TIWA TRIBE CACIQUES FROM THE LATE EIGHTEENTH CENTURY TO THE PRESENT

Cacique Cayetano Roybal was born before 1740 in Senecu del Sur or Chamisal, Mexico. His son, Jose Francisco Roybal, who was born before 1800 in Senecu Del Sur/ El Paso, Mexico, followed him as tribal Cacique. Jose Roybal's son, Agapito Roybal, born about 1800 in Paso Del Norte, Mexico, succeeded him as Cacique. Agapito Roybal begat Jose Roybal in 1832 in Chamisal/Senecu del Sur, Paso Del Norte, Mexico. His successor was his son Felipe Roybal who was born in 1858 in El Paso, Texas. Felipe Roybal's son, Vicente Roybal, born on April 5, 1897, succeeded his father as Cacique. Vicente was Cacique from 1935 to 1978. Felipe Roybal, Vicente's son, born on October 25, 1920, continued the lineage as Cacique from 1978 to 1991. Felipe Roybal was succeeded as Cacique by Edward Richard Roybal in 1991, who was born on January 15, 1940. Edward Roybal is the tribe's current Cacique.

Current PMT leadership:

The following individuals comprise the current (1995) leadership: (1) Cacique--Edward Roybal; (2) Administrative Officers: Louis Roybal, Governor; Frank Sanchez, Lieutenant Governor; Secretary position currently vacant; Clara Flores, Treasurer; (3) Ceremonial Officers: Jose ("Tito") Rivera, Jr., War Capitan; 2nd War Capitan position vacant; Andrew Roybal, 3rd War Capitan; 4th and 5th War Capitan and Hunt Capitan positions are vacant. These individuals make up the tribal council.

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1. Brief Biographies of Current Tribal Leaders (and their duties):

Cacique Edward Roybal:

Edward Roybal has been Cacique since 1991. The Cacique position stays within the Roybal family and is passed on hereditarily through the male line (with minor exceptions that will be discussed below). Edward Roybal assumed the position after the death of Vicente Roybal who was Cacique from 1935 to 1978. After Vicente's death, tribal tradition indicated that his eldest son Felipe Roybal should have taken over the position. Felipe did serve nominally as Cacique from 1978 until 1991. But because Felipe was unable to fulfill his responsibilities, Vicente's wife Isidra Trujillo Roybal functioned for a time as Cacica. Eventually Edward was named Assistant Cacique and then finally Cacique. (The other

[P. 11]

sons of Vicente Roybal were also not available to fill the Cacique position.) Edward, the nephew of Vicente, then was the next in line to fill the post because his father (Victor Roybal, Sr.), was the brother of Vicente. Edward's grandfather was Felipe Roybal, Sr. who was Cacique around the turn of the 20th century. His grandmother was Francisca Avalos Roybal who was Interim Cacica following Felipe Roybal, Sr.'s death.

Edward Roybal had previously served as Head War Capitan (and as a subordinate war Capitan) and has engaged in extensive study of tribal customs and spiritual practices.

Edward's current duties as Cacique consist of overseeing all tribal ceremonies, nominating War Capitans, directing tribal policy, representing the tribe in relation to other tribes and governments, caring for the tribal drum and ceremonial items, and protecting the general welfare of the tribe.

Traditionally, the Cacique doesn't get involved in money or administrative matters. He is considered the soul of the tribe, and represents the tribe. The Cacique is really a medicine man, who is concerned with the spiritual side of life. Vicente Roybal, for example, cured, used herbs, gave massages, and practiced chiropractics while he was Cacique. People would line up to be cured by him. He kept ceremonial paraphernalia in the back of a house which

was essentially a kiva, i.e., people entered the house through the roof.

Administrative Officers:

Governor . . . :

Louis Roybal became Governor in 1992. Previously he served as Lieutenant Governor (formerly referred to as Vice President), and Head War Capitan. He commenced his service in the tribal government as 5th War Capitan in the late 1930s. He has been closely involved in all tribal affairs since this time. His father (Victor Roybal, Sr.) was Governor (President) of the tribe from the mid-1930s to the 1960s.

The current duties of Mr. Roybal are to serve as chief executive officer of the tribal council, tribal spokesman, administrative representative to other tribes and governments, presiding officer at tribal meetings, and supervisor of tribal grants, projects, and other business.

Lieutenant Governor . . . :

Frank Sanchez has filled this position since 1992. His brother Carlos Sanchez III served as War Capitan during the 1970s. His mother (Estella Sanchez) is a tribal elder. Frank and his family have been active members of the tribe for many years. As Lieutenant Governor it is Sanchez's job to run tribal council meetings (and other tribal affairs) in the absence of the Governor, oversee fiscal matters, manage tribal activities and events, and in general assist the Governor. The Lieutenant Governor

[P. 12]

may sign tribal documents and perform other tasks assigned to him by the Cacique.

The job of the Secretary is to take minutes at tribal meetings, notify tribal members of tribal events and information, keep annual records, maintain the tribal rolls, handle tribal correspondence, and miscellaneous other clerical duties.

[Former] Treasurer . . . :

Clara Flores is a member of the Avalos family, one of the original founding families of the tribe. Her grandfather, Senobio Avalos, was interim Cacique in the 1930s.

Ms. Flores' duties as Treasurer are to maintain tribal funds and accounts during her year in office, assist in decision-making of the tribal council, and generally manage financial affairs.

Ceremonial Officers:

Cacique:

The Cacique is the titular and spiritual leader of the PMT tribe. He is elected for a life term per tribal custom. The Cacique is in charge of tribal ceremonies and keeps custody of the tribal drum and other sacred objects (See above for more details.)

War Capitan:

The (first) War Capitan is the primary assistant to the Cacique in ceremonial matters and aids him in performing all indigenous rituals. At tribal ceremonies, the head or first War Capitan and the other four Capitans keep the peace and oversee all tribal functions.

Second Capitan:

The Second Capitan performs the duties of the head Capitan in case of his absence or death and assists in the performance of rituals and maintenance of the peace.

3rd Capitan Andrew Roybal:

Andrew ("Andy") Roybal is 3rd War Capitan and Federal Recognition Project Coordinator. His main duties as War Capitan consist of assisting the Cacique and head war Capitan, acting as tribal policeman, and clearing the grounds and gathering wood for ceremonial events and gatherings.

Andrew (Andy) Roybal began attending tribal council meetings around 1985. However, he has always been active and involved in the tribe. Roybal was elected 5th war captain in 1990. At that time he

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began working as a research assistant on the tribe's project concerned with gaining Federal recognition. He was then a college student. Andy began interviewing tribal elders and learning about housing regulations regarding obtaining Indian housing. He worked closely with Louis Roybal, tribal governor. In 1992 he attempted to obtain housing funds from the State of New Mexico for the tribe. He made contacts with the New Mexico State Housing Office and worked on grant applications. Roybal also obtained training re Indian housing and took minutes at tribal meetings. Additionally, Andy drew up a contract re tribal land. In 1993 he wrote an ANA grant with the help of the tribal council. The ANA grant was received, and Andy became project coordinator of that grant near the end of 1993.

In 1993 Andy moved from 5th to 4th war Capitan, and in 1994 from 4th to 3rd war Capitan. He began to handle much of the tribal council's correspondence per the council's request. Much of this work was done pro bono. This is true of most of the work done by the tribal council.

In 1992 Andy helped the tribe form a non-profit corporation, a 501.C.3. This was approved by tribal election in 1992. The corporation was established to promote economic and social development. It was also set up in order to obtain educational assistance, financial aid, housing, other social services, and jobs. Solicitations of support in these areas has been ongoing and constant. All of these issues have been constantly discussed and hashed over in tribal meetings. In 1994 Andy wrote 2 more ANA grants that were funded, and several other proposals that were not funded.

Fourth Capitan: same as second and third Capitans.

Fifth Capitan: same as second, third and fourth Capitans, additionally, in the absence of the hunt Capitan he will assume all the duties of that office.

Hunt Capitan: The hunt Capitan is responsible for rabbit and other hunts.

A transition appears to be occurring within the leadership of the tribe as an older generation composed of individuals such as tribal Governor Louis Roybal, Victor Roybal, War Capitan Guillermo Portillo (recently deceased), and others are sharing a larger degree of influence and

authority with a vigorous younger group of activists. The new leadership includes people such as Third Capitan Andrew Roybal, Ed Roybal, III and Anthony Mojarro. An intermediate generation of leaders such as Cacique Ed Roybal, Sr., Phillip Madrid, and Lamberto Trujillo continues to exercise influence also. The emergence of the youthful new leadership bodes well for the persistence of the tribe because strong, energetic leaders will be required to negotiate the political minefields and legal obstacles that will be faced in gaining state and Federal recognition.

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I have observed the younger and older leaders in action at a business meeting in Las Cruces on June 17 and the autumnal equinox celebration on Sept. 24, 1994. It is clear that the older leaders such as Tribal Governor, Louis Roybal, and Cacique and religious leader, Ed Roybal Sr. are highly respected by tribal members. Likewise, the younger activist group, led by Andrew Roybal, is well-regarded by the tribe in general.

At both events that I attended I observed how tribal leaders discussed business with the other tribal members and gained their approval or discussed points of disagreement with them. At the equinox ceremony I observed Ed Roybal pronounce two lengthy spiritual sermons that were taken very seriously by the people in attendance. Additionally, Andrew Roybal has created an efficient tribal office that members have access to.

2. Apprenticeship:

New leaders are formed through a hands-on process of learning from tribal elders. Typically a younger tribal member is told by an elder or the council to perform an administrative or ceremonial task. The younger future leader must take responsibility for this task and deal both with persons who are not tribal members, and tribal members, in performing the task. In doing so, the younger person has to learn on the job about how the tribe functions and how the tribe is administered. Tribal elders will give the person advice, if necessary. If the task is performed successfully, they will be given more activities. Individual tribal members put their own personal twist or style on whatever tribal custom or activity is performed. In the process, cultural change occurs. A lot of responsibility is placed on

the younger person to get the job done, but how it is done is less important. A lot of freedom is allowed.

3. Functions of the Tribal Council:

In addition to its political function, the tribal council serves to educate the tribal members about the tribe's history, culture, and traditions. Members of the Roybal family have occupied the position of Cacique for approximately 250 years. This position has been occupied by men, historically, with the exception of brief periods during the 1920s and 1970s when female members of the Roybal family served as Cacica. Apparently, a cultural mechanism exists in which in the absence, death, or incapacity of the Cacique his wife (analogous to the "First Lady" in the U.S. political system) or a close female relative may step in to attend to tribal affairs until an appropriate male PMT member can be chosen to fill the Cacique role.

The PMT political organization could be described as a representative democracy in the sense that all members have a say in decision-making and the tribal council members are elected to represent the interests of the populace. Council members are elected annually and serve one year terms with the exception of the Cacique who is chosen for life. The PMT political system is

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patriarchal, leaders are almost exclusively men (with the exception of rare instances of female cacicas noted above) and the position of Cacique is hereditary--confined to the Roybal family and passed down through the generations patrilineally.

Family representatives go to meetings and influence decisions made by the tribal council.

The council recently approved a new tribal constitution and ordinances regarding records, enrollment, and membership. (The tribe uses Robert's Rules of Order in meetings). The body of tribal members serves as checks and balances on the decisions made by tribal leaders. Tribal members often refer to each other as brothers reflecting their emphasis on community and equality.

The tribal council holds periodic meetings (quarterly) at which minutes are recorded and decisions made. PMT members are informed about important business involving the tribe and contribute to the decision-making process.

Meetings are open to all members and are a source of communication and social interaction. The tribe's decision-making process is dependent on achieving a consensus among all members in attendance at council meetings. Usually, at least six council members must be in attendance at the meetings. Where no consensus is possible, the Cacique (elected by the tribe) and the tribal council has the final say. An effective system of communication between leaders and followers exists through the tribal office and includes of personal visits and conversations, phone calls, letters, and faxes.

Resources are allocated systematically by the tribal council in cases involving common property or educational or employment opportunities. The right to participate in tribal religious and ceremonial functions is made available to all members. Disputes are settled by tribal council members, especially the Cacique. Minor criminal matters and violations of behavioral norms are addressed by Capitans and their assistants who are cross-deputized with the Las Cruces municipal police.

XII. DOES THE TRIBAL COUNCIL EXERT POLITICAL INFLUENCE OVER MEMBERS? (TRIBAL GOVERNMENT)

Piro-Manso-Tiwa Indian Tribe -- Ethnographic Data
(prepared by Howard Campbell, Phd., & Submitted the Piro Manso Tiwa Tribe, May 1, 1996)

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III. Political Organization

A. Decision-making and political influence - - basic characteristics of the PMT political system:

The tribe has maintained a system of self-governance throughout the community's recorded history--this system continues today. The PMT function as an autonomous entity with both civil/administrative and ceremonial/religious leaders. There is a clear distinction between individual tribal functions and a definite formal political structure. is followed in terms of tribal resolutions and motions. The tribe has a series of documents that govern tribal operations.

The leader of the tribe is known as the Cacique. He is aided

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by the Assistant Cacique (although this is not mandatory, in times of PMT tribal crises there have been both male and female tribally-appointed regents who assisted living Caciques). The tribal council is divided into 2 branches: administrative and religious. The administrative branch Consists of the governor, lieutenant governor, secretary, and treasurer. The religious branch consists of the Cacique, 5 war captains and a Hunt Captain.

B. Historic: political processes, description of meetings, influence were detailed in the original submission. We will be including pertinent translations and file copies of certain support documents, with narrative.

[P. 14]

3. Functions of the Tribal Council:

In addition to its political function, the tribal council serves to educate the tribal members about the tribe's history, culture, and traditions. Members of the Roybal family have occupied the position of Cacique for approximately 250 years. This position has been occupied by men, historically, with the exception of brief periods during the 1920s and 1970s when female members of the Roybal family served as Cacica. Apparently, a cultural mechanism exists in which in the absence, death, or incapacity of the Cacique his wife (analogous to the "First Lady" in the U.S. political system) or a close female relative may step in to attend to tribal affairs until an appropriate male PMT member can be chosen to fill the Cacique role.

The PMT political organization could be described as a representative democracy in the sense that all members have a say in decision-making and the tribal council members are elected to represent the interests of the populace. Council members are elected annually and serve one year terms with the exception of the Cacique who is chosen for life. The PMT political system is

[P. 15]

patriarchal, leaders are almost exclusively men (with the exception of rare instances of female cacicas noted above) and the position of Cacique is hereditary- -being confined to the Roybal family and passed down through the generations patrilineally.

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The council recently approved a new tribal constitution and ordinances regarding records, enrollment, and membership. (The tribe uses Robert's Rules of Order in meetings). The body of tribal members serve as checks and balances on the decisions made by tribal leaders. Tribal members often refer to each other as brothers reflecting their emphasis on community and equality.

The tribal council holds periodic meetings (quarterly) at which minutes are recorded and decisions made. PMT members are informed about important business involving the tribe and contribute to the decision-making process. Meetings are open to all members and are a source of communication and social interaction. The tribe's decision-making process is dependent on achieving consensus among all members in attendance at council meetings. Usually, at least six council members must be in attendance at the meetings.

Where no consensus is possible, the Cacique (elected by the tribe) and the tribal council have the final say. An effective system of communication between leaders and followers exists through the tribal office and consists of personal visits and conversations, phone calls, letters, and faxes.

Resources are allocated systematically by the tribal council in cases involving common property or educational or employment opportunities. The right to participate in tribal religious and ceremonial functions is made available to all members. Disputes are settled by tribal council members, especially the Cacique. Minor criminal matters and violations of behavioral norms are addressed by Capitans and their assistants who are cross-deputized with the Las Cruces municipal police.

HISTORICAL POLITICAL INFLUENCE OVER MEMBERS [PROOF OF THESE PATTERNS CAN MEET THE REQUIREMENTS OF 83.7 (B) AND SUPPORT (C), WHERE MEMBERS CONTINUALLY HAVE RESPONDED TO CALLS FROM LEADERS FOR MEMBERS' PARTICIPATION IN SURVEYS, PROVIDE INFORMATION, CONTRIBUTE LABOR TO TRIBAL PROJECTS, ATTEND MEETINGS AND CEREMONIES AS OBLIGATORY PER SUMMONS OR INVITATION OF TRIBAL LEADERS, AND CONTRIBUTE TO BENEVOLENT EFFORTS ACTIVITIES, INVOLVING SUBSTANTIAL PORTION OF MEMBERS]. Criterion 83.7(c) - tribal political influence and authority. The petitioner has maintained tribal political influence or other authority over its members as an autonomous entity throughout history until the present.

EXERCISE OF POLITICAL AUTHORITY IN CASES OF THIS TRIBE OVER MEMBERS THROUGH TRIBAL COUNCIL OR OTHER DECISION-MAKING APPARATUS MAY BE SHOWN THROUGH THE PRESENT TESTS BECAUSE THE PMT POSSESS ONE OR MORE OF THE FOLLOWING CHARACTERISTICS:

1. TRIBAL COUNCIL [-- RECORDED MINUTES OF PMT - PUEBLO OF SAN JUAN DE GUADALUPE SHOW REGULAR PERIODIC MEETINGS, SEPARATE AND DISTINCT FROM THOSE OF ANY OTHER ORGANIZATION (CORPORATE OR SOCIAL ENTITY) DURING THIS CENTURY; AND SOME MINUTES DATE EARLIER THAN 1900.]

Piro-Manso-Tiwa Indian Tribe -- Ethnographic Data
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4. Tribal Constitution & Administrative Regulations:

The first PMT constitution was written around 1914 based on tribal custom. In the late 1970s, with the help of a contract with NARF and anthropologist Terry Reynolds, the tribal council wrote a new constitution which was approved by the council and members of the tribe. The constitution was redone (most recently) in September 1994 and approved by the tribal council. The current PMT tribal constitution provides detailed rules and regulations regarding tribal governance. The constitution states that PMT land shall be communal, not private, and held in trust. Membership in the tribe should be by either paternal or maternal descent. The tribal roll consists of all adult PMT members and their offspring.

The tribal council formulates the laws that govern the tribe and has the power of impeachment. The council is obliged to set up an arbitration panel to resolve disputes. The tribal office is the repository for all tribal records, documents, and correspondence. All adult members of the tribe are eligible to vote and run

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for tribal office. The tribe's constitution may be amended by a majority vote of PMT members.

Tribal regulations direct the conduct of tribal meetings and guide the actions of officers in the tribal council. These regulations indicate that the governor is responsible for preparing the agenda for tribal meetings. They also govern the behavior of tribal members at the meetings. Tribal rules indicate that minutes of meetings must be kept and they specify the proper care of other

tribal documents. Additionally, PMT regulations stipulate the correct handling of grants to the tribe and other funds in tribal possession.

The tribe's regulations also state that tribal officials such as the president, Cacique, war Capitans, etc. will be chosen in regular elections annually (during the winter solstice meetings), although the position of Cacique is inherited in the direct Roybal family line. Traditionally, elections occur around the time of the winter solstice (December 21) at the home of the Cacique, or at the current Tribal Office.

Piro-Manso-Tiwa Indian Tribe -- Ethnographic Data
(prepared by Howard Campbell, Phd., & Submitted the Piro Manso
Tiwa Tribe, May 1, 1996)

2. GENERAL OR SPECIAL ELECTIONS OR ACTS OF SUCCESSION OF TRADITIONAL LEADERSHIP UNDER CONSTITUTION OR TRADITIONAL LAW -- [ANNUAL ELECTIONS OCCUR CONCORDANT WITH ANNUAL MEETINGS, FORMERLY ON NEW YEAR'S EVE, NOW HELD AS CLOSE AS POSSIBLE TO WINTER SOLSTICE, DECEMBER 21, SINCE 1991.]

Piro-Manso-Tiwa Indian Tribe -- Ethnographic Data
(prepared by Howard Campbell, Phd., & Submitted the Piro Manso Tiwa Tribe, May 1, 1996)

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The tribe's regulations . . . state that tribal officials such as the president, Cacique, war Capitans, etc. will be chosen in regular elections annually (during the winter solstice meetings), although the position of Cacique is normally is inherited in the Roybal family. Elections occur around the time of the winter solstice (December 21) at the home of the Cacique, traditionally, or at the Tribal Office.

Piro-Manso-Tiwa Indian Tribe -- Ethnographic Data
(prepared by Howard Campbell, Phd., & Submitted the Piro Manso Tiwa Tribe, May 1, 1996). By tradition, the Roybal family is composed of Blue Corn Clan descendants, for originally, only members of the Blue Corn Clan inherited the position of Cacique. Other tribal offices are no longer exclusively inherited by Yellow Corn Clan and White Corn Clan descendants.

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4. Clarification of the roles and functions of the tribal council - - This included a 1993 meeting with Senator Inouye's and Congressman Miller's staff in San Jose State University in which tribal leaders were told that the Governor of the tribe is the responsible contact for the tribe in dealings with the Federal government.

Recently the tribe reverted to the use of the term governor instead of president (of the tribal council). The governor concept replaced the term President to designate the chief executive of the tribe. The governor concept had always stayed with the tribe in spite of use of the term president. The governor, according to Louis Roybal is the leader of the ethnic group. This, he said, is the older, correct, way of doing things--in line with other Pueblos and

tribal beliefs.

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7. More recent political history:
(per an interview with Andrew Roybal, May 1995):

Vicente Roybal was Cacique from approximately 1935 to 1978. In the late 1960s and early 70s the tribal president was Luciano Avalos (who is about 90 today). His father was Cenobio Avalos. Luciano Avalos briefly became interim Cacique in 1978 with the death of Vicente Roybal. Then Vicente's wife became interim Cacique (Isidra Trujillo Roybal). Felipe Roybal, Vicente's son was supposed to be Cacique, but he said he could not do it. However, out of respect for tribal custom he was listed as Cacique for 8 to 10 years, but he did not function as such. The tribe then decided that an assistant Cacique should be named. That person was Ed Roybal, Sr. who eventually became the permanent Cacique. Ed Roybal, Sr. assumed the responsibilities of the Cacique position in 1991.

A public meeting was held in which Ed Roybal, Sr. took over. At the meeting the "abuelos" (tribal elders) discussed who should run things, then, presented Ed as their candidate at the meeting. Ed Roybal was war Capitan at the time. The tribe needed someone to run meetings and hold ceremonies hence Ed was chosen and he accepted. He was affirmed by members of the tribe in the meeting.

Phillip Madrid had a large role in tribal politics during the late period of Vicente Roybal's rule and his father, Charlie Madrid was president at that time. Also, Adolfo Avalos, was influential as a war Capitan, tribal chanter, and drummer. Victor Roybal, Jr. was secretary and handled much of the administrative work. From the mid-1960s to the 90s Victor Roybal Jr. has been a main force orchestrating things (often under the guidance of Vicente, the

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Cacique). Carlos Sanchez III also was quite active during the 1970s and 80s.

The tribal council was reorganized by Victor Jr. in the mid or late 60s. The tribe became administratively separate from Tortugas at that time. Narciso Eres was actively involved in the tribal council during the Charlie Madrid

period. Eva Gomez and Rosalia Gomez Melendrez were, as well.

In the mid-1960s the tribe divided political authority into two branches: the administrative and ceremonial.

Charlie Madrid ran the tribe during the 1970s. Louis Roybal also was involved in the 1970s. Charlie was president for 15 years and was replaced by Louis Roybal. Soon thereafter, Lamberto Trujillo got involved in the tribe as well.

D. Ceremonial leadership:

Ed Roybal, Sr., as Cacique, revived the ceremonial life of the tribe in the 1990s. He reorganized the ceremonial calendar, dropping the Catholic-based holiday system with a ritual cycle centered around "natural law." Hence tribal ceremonies are now tied to the solstices. The ceremonial cycle begins in winter and tribal elections occur at the winter solstice. In an interview on June 7, 1995, Roybal described to me how he became Cacique, the decisions he has made regarding recent changes in ceremonial practice, and some basic elements of PMT spiritual belief and practice:

Ed Roybal says that he was "born into the tribe." He grew up in close proximity to his uncle Vicente Roybal who was then Cacique. Vicente Roybal became Cacique when his brother Victor went off to World War I.

Ed is a spiritual leader and ceremonial person. He learned about PMT spiritual life at the knee of Vicente Roybal, the Cacique, in Las Cruces. He also learned about doctoring using traditional remedies. The drum was always there. Singing took place.

When Ed Roybal became Cacique in the 1990s he changed the format of what was done before. Previously, the tribe made an annual pilgrimage to (b) (3) on the Day of the Virgin of Guadalupe. Ed said it was important to change this and return to the ways of natural law. To get in synch with the equinoxes. He did this. Since Ed has been Cacique the tribe now walks to (b) (3) during the winter solstice (around December 21) instead of on December 12, Guadalupe Day. The tribe responded well to this and accepted this change in the practice of the ceremonies. This was a very significant change in tribal customs because it sets them on a new path, separate from the Tortugas group and more in accordance with indigenous lifeways.

According to Roybal "the tribe needed to go back, to understand who they were in order to move forward as a people." He encouraged tribal members to go to (b) (3) (A) at

sunrise. There they stay for four days and fast. The participants light a fire and do a closing song. 1991-92 was when he changed the way of doing the pilgrimage to (b) (3) (A). Roybal got the tribe away from the church, and back to Indian

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ways. Roybal feels that it is important for PMT members to understand the beauty of their people as "red people." He is attempting to empower people through Indian-style prayers, not Catholic ones. Roybal makes the link to animals, to show how people are related to animals and creation, not better than them. He tries to practice religion in the open, not secretly.

Roybal called for a return to tribal use of colors and hides. He said women should not use veils, like the church taught women to do. Women were told by the church to cover up, use veils. He says hair is their veil, their natural beauty. He said people should dance as an honor, and not be forced to dance. Ed Roybal allowed women to do the blessing at the equinox in order to empower women. Women still have much of the knowledge of the tribe.

3. ELECTIONS REPORTED TO OR OBSERVED BY BIA [---
RECORDS OF SUCH OBSERVATIONS UNKNOWN, BUT THE BIA HAS
BEEN INFORMED OF ALL RECENT ELECTIONS];

PROVIDED, THAT:

- A. COUNCIL OR GOVT. CAN MOBILIZE MEMBERS AND RESOURCE
FOR GROUP PURPOSES--[FORMERLY, ASIDE FROM REGULAR
MEETINGS, GATHERINGS SUCH AS HUNTS AND CEREMONIAL
ACTIVITIES MOBILIZED SUBSTANTIAL NO. OF MEMBERS
AS PRIMARY PARTICIPANTS; LOSS OF CORPORATION AND
PROPERTY, AND SUBSEQUENT SOCIAL, ECONOMIC AND
ENVIRONMENTAL CHANGES, INCLUDING DEGRADATION OF
HUNTING HABITAT, PROPERTY LAWS AND TRESPASS
RESTRICTIONS, HOSTILITY OF NON-INDIANS WHO USURPED
CONTROL OF THE LOS INDIGENES CORPORATION TOWARD
PARTICIPATION OF PMT MEMBERS
IN CEREMONIES AT TORTUGAS, ETC., HAVE ALTERED THE
MEANS AND PURPOSES FOR MOBILIZING MEMBERS; BUT
QUARTERLY, ANNUAL AND SPECIAL MEETINGS, PERIODIC
AND SEASONAL CEREMONIAL OBSERVANCES, AND SIMILAR
ACTIVITIES HAVE ATTRACTED AND INVOLVED SUBSTANTIAL
PORTION OF LOCAL AS WELL AS EMIGRANT POPULATION OF
PMT MEMBERS];

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Ability to mobilize people for political purposes--
political decisions. actions. and dispute resolution:

The leadership has demonstrated its ability to
organize people and mobilize them to make political
changes related to the status of the tribe. This
includes organizing people for routine tribal
activities such as hunts, collection of fire wood,
dances, feasts, and other ceremonial activities as well
as mobilizing PMT individuals to interact with
government agencies regarding obtaining and utilizing
grant funds, soliciting state and Federal recognition,
dealing with jurisdictional matters with local
government officials, and conflicts with the local
Tortugas faction. The actions of political leaders have
considerable legitimacy among the majority of tribal

members who respond favorably to requests for information, contributions of labor time for communal work projects, attendance at tribal meetings and events. Conflicts and factionalism do arise from time to time and are addressed in meetings. Compromises and consensus are sought whenever possible.

- B. MEMBERS CONSIDER LEADERS' ACTIONS IMPORTANT
[TRIBAL MEMBERS RESPOND TO CALL FOR PARTICIPATION
IN SURVEYS, PROVIDE INFORMATION, CONTRIBUTE LABOR
TO TRIBAL PROJECTS, ATTEND MEETINGS AND CEREMONIES
AS OBLIGATORY PER SUMMONS OR INVITATION OF TRIBAL
LEADERS, AND CONTRIBUTE TO BENEVOLENT EFFORTS
ACTIVITIES, INVOLVING SUBSTANTIAL PORTION OF
MEMBERS;

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The Piro-Manso-Tiwa Tribe has maintained member participation and attendance rosters for all of the ceremonial and traditional Practices, all of the tribal council staffing meetings, including staff officers' meetings and meetings in which all tribal members were encouraged to attend, and all of the Piro-Manso-Tiwa tribal ceremonies. These member attendance and participation rosters have been kept from the early 1900s to the present time. From 1990 to the present the rosters provide evidence of increased attendance and participation by the Piro-Manso-Tiwa tribal members including the Piro-Manso-Tiwa elders of Guadalupe Pueblo (who were involved in the split between the Mexican members of the Corporation de Los Indigenes de Nuestra Senora de Guadalupe of the San Juan De Dios Community in Tortugas) and the generation of those born after 1950. There is also videotaped documentation of various practices, meetings, and ceremonies.

All Piro-Manso-Tiwa tribal members are notified of all practices, meetings and ceremonies by mailed notices and/or telephone calls by tribal council officers which include the War Captain(s). All tribal members are invited and encouraged to attend all activities with the exception of tribal council staff Meetings. All Tribal Members are encouraged and invited to attend all open

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Tribal Council Meetings for matters requiring a majority vote on issues which directly affect all Tribal Members. All Tribal Members, regardless of kin group, are encouraged and invited to attend and participate in all the tribal

ceremonies including but not limited to chanting, dancing and drumming. Many individual tribal members and families maintain and observe ceremonial and traditional practices throughout the year.

The categories noted below comprise some of the social groupings within the tribe in 1995. The people listed are also regular participants at tribal meetings, ceremonies, and informal gatherings. They are active in tribal affairs and are tribal members in good standing. They have participated in or been kept informed of tribal events, policies, projects, ceremonies and activities for the last five years, especially the ceremonies and meetings which take place four times a year at the various points in the year when the seasons change. For the past four years the people listed below have attended the annual elections held around December 20 at the national Guard Armory west of Las Cruces on Interstate 10.

Social Groupings within the Tribe:

1. Women Elders: Stella Sanchez, Viviana Gonzales, Clara Flores, Candelaria Avalos, Chana Fragoso, Emilia Rocha, Delia Ortiz. They assist and train tribal members for ceremonies and participate in fundraisers.
2. Men Elders: Louis Roybal, Charlie Madrid, Lamberto Trujillo Jr., Victor Roybal, Jr., Tito Rivera, Edward Roybal Sr., Joe Dominquez, Narciso Eres. They head the tribal government and lead tribal ceremonies and gatherings. They are consulted regarding on all matters of policy within the tribe.
3. Ceremonial/Spiritual Elders: Ed Roybal, Adolpho Avalos, Victor Roybal Jr., Tony Avalos, Tito Rivera, Philip Madrid, Charlie Madrid, Louis Roybal. These people are knowledgeable about the traditions of the tribe and ceremonial practices.
4. Adults 18-45... (b) (6)

Generally these members are learning about tribal traditions, learning how to operate the tribal government according to traditions;

they are tribal dancers; they participate in tribal ceremonies; they receive training from tribal elders; they participate in elections and provide input for tribal policies and programs; they are familiar with and guide most tribal programs.

5 (b)(6) [REDACTED]

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(b)(6) [REDACTED]. These members are learning tribal customs, participating in ceremonies, attending dance practices, and attending tribal meetings.

- C. MEMBERS ARE INFORMED OF AND INVOLVED IN DECISIONS, WITH WIDESPREAD KNOWLEDGE, COMMUNICATION AND ACTIVITY [-- TRIBAL MEMBERS EXCHANGE TRIBAL BUSINESS INFORMATION THROUGH NETWORK OF MEMBERS BY PHONE AND VISIT, BY WRITTEN OR ELECTRONIC MEDIA, INVOLVING OR CONTRIBUTING TO DECISION-MAKING, THROUGHOUT LAS CRUCES AREA AND WHEREVER MEMBERS RESIDE];

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By the late 1960s the leadership of the tribe came together in response to the crisis over Tortugas and they began to lay the foundations for a modern government of a sovereign Indian nation. The rev[italization] of the tribe also meant seeking Federal acknowledgment and taking other legal actions on the people's behalf as well as the revitalization of the tribal government, ceremonial and community life apart from Tortugas and corporation activities.

Communication between tribal members during the 1950's, 60's, and 70's was primarily through word of mouth. The form of communication during the 1970's between tribal members during this period was largely informal. Likewise, tribal meetings and activities both formal and informal, were generally conducted according to the oral tradition of the tribe. Meetings were called by the Cacique and Tribal Council and people were notified via the telephone or on door to door visits. Many were contacted by Victor Roybal, Jr.

Victor Roybal, Jr. is the most proficient of all tribal people concerning the history and knowledge of individual tribal members who have passed away and of nearly each tribal family's history. He is also the most knowledgeable concerning past members of the tribal council including the positions which they held and to what extent they served the tribe and the tribal council. Many middle-aged and younger tribal members will visit "Jr." to hear stories about their parents, grandparents, great-grandparents and other relatives. Often, tribal members will hear more about their own family from him than from their own parents of immediate family. This once again is no accident. As a tribal elder

and in the line of hereditary tribal leaders, he is in a traditional way required to research and retain such knowledge. This is how the oral history of the Piro/Manso/Tiwa Indian tribe has been preserved and has survived to the present, through the retention and dissemination of the tribal history by Victor Roybal, Jr.

An example of this was displayed recently in an interview with the tribe's research attorney in Albuquerque, New Mexico. Victor Roybal, Jr. was asked about tribal members dating back to 1830. In almost every instance, he was able to provide an account of whom the person was, which tribal family they belonged to, where they had lived, and what their past role was in the tribe. As more questions were raised about recent tribal members, he was able to provide information such as the person's exact address, their occupation, their children, the whereabouts of their children, and the occupations of their children. If he could not remember an exact location, he was able to provide the closest relative or best means for locating the individual. Once again this was done from memory

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and personal knowledge.

Tribal members comment on how for many years they saw "Jr." walking around the core neighborhood and all over town. They saw him in the grocery store or post office and he would relay recent events of the tribe, announce upcoming tribal meetings, or request assistance with tribal matters. He was in fact communicating to the tribal fashion in the older fashion as he had been taught to do. This face-to-face oral communication network was the only one at his disposal and he effectively, single-handedly wove the tribe together. He communicated tribal issues to people and requested their assistance. They, in turn, would provide him with knowledge of their families, illnesses, weddings, births, etc. He would then tell other tribal people about the issues regarding these families. This can be verified by asking nearly any tribal member how they kept in touch with the tribe or who they got information from and they will tell you that "Jr." told them.

How much a person knows concerning the customs of the tribe usually depends on how much that person has sought to learn the tribal traditions. Their participation in tribal activities depends upon the person's commitment to the ceremonies and the spiritual life itself. Any tribal member

has the God-given right to participate in the tribe's ceremonies. Once again, the initiative must come from the person himself in order for them to become a part of the tribal ceremonial life. Once the person has decided to make this commitment in their own mind and heart, the tribe is "graced with their participation." The process, like in most tribes, begins with the person and the leaders. To gain an understanding of the ceremonies as well as knowledge of the actions and responsibilities is a lifelong process. It begins with the elders. Although in many cases it is initiated in the home, this is not always the case. Many times, tribal members will come to ceremonies or approach elders and ask if they can learn the ways of the tribe because their education from their own family concerning the tribal ceremonial life is incomplete. Elders are sought and those with the most knowledge concerning tribal traditions are most revered.

When an elder is approached by a younger person requesting information the elder will pass on ceremonial or religious information if they feel the person is genuine. If the elder is willing, the person can ask as many questions as they want to and the extent of the answers depends on the will of the elder. Sometimes no answer is given. Usually the elders will provide some guidance and instruction particularly concerning chants, dances or ceremonial protocol. The Cacique is regarded as having the most knowledge concerning spiritual and ceremonial matters. If there is a sickness or someone is in spiritual need, they usually will make a request of the spiritual leaders for assistance with the matter. Blessings are provided by the Cacique for weddings, anniversaries, baptisms, new births, or personal, professional, or academic accomplishments.

In regard to ceremonial practices, the war Capitans are responsible for gathering the tribal people for ceremonies and

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instructing them as to what is required. Presently, notices are sometimes sent through the mail to notify members that dance practices will take place in preparation for ceremonies. This is usually supplemented by phone calls to those that generally dance or sing. Requests are made by tribal elders, war Capitans, and ceremonial instructors to all tribal members, especially children who have not yet participated. The system of informing tribal members of

practices and instruction about ceremonies is through the existing family communication network. A cousin will call a cousin and ask him or her to attend and to bring their children. People will see each other in town and let each other know about the date and location of the practice session. Also, Victor Roybal, Jr. still goes house-to-house requesting people's attendance. This process is effective because the tribal members know each other and the tribal council and elders know the homes and families of tribal members. Often, heads of families are contacted and they are responsible for informing their families and relatives.

At the dance practices, people learn to dance and chant and they learn the meanings of these things for the tribe. The extent to which a person decides to learn these things is his or her prerogative. Information is provided, yet an understanding of the ceremonies is an ongoing process throughout one's life. Tribal members must take it upon themselves to ask questions of the War Capitans, elders, female dancers, and chanters to get a better understanding. If a person is sincere in their request, the War Capitans, elders, and instructors or someone who has danced for many years will try to respond to the best of their ability to the person's question. The instruction in the tribal ceremonial life begins as small child and ends at death. No tribal member who is sincere in their desire to participate in the ceremonies of the tribe can be denied the right to dance and participate.

Generally, notices will be sent or phone calls made notifying people that a practice will be happening within the next couple of weeks or a few days. The first War Capitan is generally required to attend as well as the other Capitans. It is the duty of the subordinate captains to insure that people get to the practice. If someone needs a ride, it is the War Capitan's responsibility to take care of the situation. Men and women usually discuss separately issues such as clothing for the dances and what can be worn or not worn or what should be done or not done during that time or as the ceremony approaches. Tribal ceremonies cross family lines as a requirement since no one who is a member can be denied the right to participate. As the ceremony approaches, the Cacique will instruct the War Capitans and the dancers, usually the night before the ceremony. Any special instruction or information will come from the Cacique. The Cacique has the final say concerning all ceremonial matters. If a question comes up concerning location, time, or some other matter, elders will be

consulted and the Cacique will then make a decision.

Historically, tribal communications have been mostly verbal. Victor Roybal, Jr. explained why most of the communications have been carried out person to person in an interview in spring 1995.

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He stated "During that time the Tribe had no money, not even enough for stamps; so I had to go door to door to notify the people of tribal functions and activities." This process may appear informal in terms of administration but was highly formal and inherent to the tribe. Also, taking into account the hostilities with the corporation and others in the city of Las Cruces it is not surprising that an atmosphere of secrecy surrounded most tribal activities and that events were not always recorded. Tribal members knew who they were and participation was based on blood ties and knowledge of one's family and lineage.

Records of tribal meetings are available for the 1970's. Other meetings, informal gatherings and discussions were held at the home of the Cacique and other tribal members such as Luciano Avalos, Victor Roybal Jr., and Narciso Eres during this time. An example of community life and proof of close social interaction among tribal families and individuals of the tribe is given below.

An example of a formal gathering would be the annual elections held on New Years Eve at the home of the Cacique. This was a major component of the community life of the tribe. At the annual elections, Tribal Officers were elected and the main issues facing the tribe for the upcoming year were discussed among the members. In 1971, a community meeting and annual election was held at the home of the Cacique Vicente Roybal (345 S. San Pedro, Las Cruces, NM 88001). He was seen as the personification of the tribe whose responsibility it is to maintain tribal culture and traditions. The community life of the tribe survived through the activities of the Cacique during the 1950's, 60's, 70's.

An excerpt from the minutes of a tribal community meeting January 1, 1971 provides insights into the purposes for which the community gathered during this time. The primary purpose was to approve tribal regulations and to preserve the traditional practices of the community. The excerpt is as follows:

"We, the undersigned, comprising Natives of the Tiwa Indian Tribe at San Juan de Guadalupe, NM, have

assembled for the purposes of making the following regulations and complying 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, our respective beliefs... (this page continues for three paragraphs describing tribal regulations to be discussed in response to O.D. letter Criterion 83.7 c).

This preamble was signed by Vicente Roybal, Cacique, Luciano Avalos, Ernesto Portillo, Victor Roybal Jr, and Concepcion Ramirez. The minutes continue with a description of the duties of Tribal Officers. This was the primary issue which the community chose to address as a whole. The participants attempted to approve and spell out the duties of the governing body of the tribe. The following individuals signed the document cited above and served as heads of household or heads of tribal families at the meeting: Victor Roybal Jr., Arturo Avalos, Richard Portillo, Ernesto Jemente, Vicente Roybal, Gabriel Parra, Adolpho Avalos, Ernesto Portillo, Florencia

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Marquez Ramirez, Mary Francis Ramirez, Emilia Apodaca, Concepcion Ramirez, Luciano Avalos, Robert Avalos, Juanita Perea, and Graciella Portillo.

Community life in this instance consists of the gathering of the tribal people. When tribal members assembled at the home of the Cacique, the tribe was participating in community life. Community life for the tribe is not defined by a particular activity, event, or location. The statement above indicates that the families have gathered as their ancestors had before them for the purpose specific to the meeting itself. This is evidence for criterion 83.7 (b) at this particular point in time for the Piro/Manso/Tiwa Indian Tribe and does prove that community life actually exists and that close social interaction among tribal members did in fact occur.

A detailed listing of tribal documents from this time is provided at the end of this report which demonstrates community involvement and interaction among tribal families. Other traditional activities such as ceremonial rabbit chants, which take place the night before a rabbit hunt, were held at the house of Cacique Vicente Roybal through the 1960's and 70's until his death in 1978. The hunt itself would occur the following day. Usually the older men of the

Tribe would participate in the ceremonies the night before. These chants were documented and recorded by Louis Roybal in 1973, a recording of which is available.

Other tribal activities and events were held throughout the year at various homes of tribal members such as the home of Charlie Madrid, Victor Roybal, Adolpho Avalos, and other tribal families during the 1970's. The tribe was also engaged in activities to preserve its culture and traditions. In 1973 a request was made by Tribal Officials to New Mexico State University for a language instructor for the Tiwa language. The Tribe was referred to Mr. (b) (6) of Isleta Pueblo. Mr. (b) (6) (b) (6) agreed to conduct informal classes. Victor Roybal Jr., (b) (6), and others attended the sessions. They were instructed as trainers so that once they learned the language they would be able to instruct other people in the tribe.

After the death of Vicente Roybal, the traditional leaders of the Tribe began holding ceremonies, largely in private, so as to gain guidance in the wake of the Cacique's passing. The years 1979 and 1980 saw a conscious decision by the traditional leadership to hold the December ceremonies on the Tortugas mountain exclusively for the tribe. Lighting of fires on the mountain in 1979, 1980 and through the 1980's was conducted one or two days prior to the December 10 and 11 activities so as to avoid contact with the non-Indian population and to not participate in the desecration of the Tortugas Mountain which was becoming pervasive during the December activities.

Tribal activities returned to the aboriginal practices of the Tribe. Preparation for the ceremony would begin during the day prior to the tribal members ascent to the mountain for the night. Wood, dry yucca, greasewood and other plants would be gathered for the fire and for ceremonial use. Wood was gathered at various places in the Las Cruces area. Permits were obtained from the BLM

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and access to areas such as Corralitos Ranch was granted at the request of tribal elders.

Generally, those participating in the ceremony would visit the homes of other tribal members to request their assistance and participation as well as to inform the tribal people that the all-night ceremony would be taking place. The home of Stella Sanchez served as a meeting place for

those attending the ceremony and for those offering their support. Those who maintained the all-night ceremony during the 1980's include Philip Madrid, Charlie Madrid, Adolpho Avalos, Edward Roybal, Victor Roybal Jr., Joe Gomez, Charlie Sanchez, Andrew Roybal, Larry Sanchez, and various war captains during that time. The reason for the ceremony was to continue the ceremonial cycle so that the traditions of the Tribe could continue.

The ceremony is a celebration of the new seasonal year. A central fire was lit at sundown and maintained continuously for a 24-hour period. During the night, ceremonial offerings were made and other fires were lit in the four directions at different points on the mountain. The participants are encouraged to fast and pray throughout the night. Instructions in the 1980's on the chants, drum making, and other traditional activities were provided to younger tribal members usually during the summer months when school was not in session. Instruction in certain plants such as river plants for making drum stick handles, gourd making, drum making and other tribal arts and crafts was generally provided by Victor Roybal Jr., Adolpho Avalos and presently Tito Rivera. Chants were taught at traditional meeting places of the tribe such as Aguirre Springs on the eastern slope of the Organ mountains.

Community life exists through participation of Piro-Manso-Tiwa Tribal members in the practice of Ceremonial dances, drumming and chanting as verified by member sign-in sheets. Practices were held extensively from June through December 1991 at least once a week. In December 1991 the practices were conducted daily one week prior to the Ceremony. In 1992 the practices occurred on the following days: Feb 23; Mar 1; May 3, 9, 17, 31; Jun 7, 14, 18; Aug 2, 9, 16, 30; Sep 3; Nov 1, 8, 15, 22; Dec 13, 16, 17. In 1993 practices occurred on the following: Feb 21, 28; Mar 7, 18; Apr 4; May 16, 23; Jun 6, 13, 16; Aug 8, 15, 22, 29; Sep 12, 13; Dec 7. The practices were held at various Tribal members' homes or property or at public places in the City of Las Cruces. The following is a list of Tribal members who held Tribal Ceremonial practices at their place of residence or their property:

Irma Gibson (b) (6), Dona Ana, NM
 Victor Roybal Jr. (b) (6) Las Cruces, NM
 Frank Sanchez (b) (6) Las Cruces, NM
 Larry Sanchez (b) (6) Las Cruces, NM
 Joe B. Rivera Jr. (b) (6), Las Cruces, NM

Anthony Rey Mojarro (b) (6), Butterfield Park,
NM

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A list of public places where ceremonial practices were held follows:

East Las Cruces Neighborhood Assoc. 310 N.Tornillo St, Las Cruces, NM

Unitarian Universalist Church 2000 5. Solano Dr, Las Cruces, NM

The V F W Post #6197 7325 N. Main St, Las Cruces, NM

The United States National Guard W 1-10, Las Cruces, NM

Community life also exists through participation of Piro-Manso-Tiwa Tribal members in Tribal Fund Raisers. The Fund Raisers have been held through hot dog stands at a local shopping center, car washes at a local gas station, hosiery sales by individual Tribal members and enchilada plate or chili plate sales held at V F W Post #3242, 2001 N. Mesquite St., Las Cruces, NM. These Tribal Fund Raisers are held to raise funds to maintain, procure and support all Tribal Office activities such as: purchasing supplies, mailing notices to Tribal members and other operating expenses. Tribal Funds support Tribal Ceremonial and Traditional observances such as assisting the "mayordomos" with off-setting the cost in providing a traditional meal during the Ceremonies and in assisting Tribal Members in procurement of ceremonial items and traditional dress.

Additionally, community life exists through participation of Piro-Manso-Tiwa Tribal members in ceremonial and traditional observances throughout the year. These Tribal observances include: the Winter and Summer Solstice Ceremonies; The Vernal and Autumnal Equinox Ceremonies; the traditional rabbit hunt ceremonies; annual pilgrimages to the Tribe's (b) (3) (A) (observed on a separate day than the San Juan de Dios community in Tortugas); Monthly and quarterly Tribal Council staff meetings; annual elections of Tribal Council officers; attendance at various Pow-Wows and Pueblo Feast Day activities throughout the State; Tiwa Language Courses conducted by Barbara Jiron of Isleta Pueblo, NM from April 15-May 02, 1975 three times a week at 1315 S. Mesa Las Cruces, NM.

Making traditional and ceremonial items is also a significant and widespread activity of the community. This

includes the making of drums, bow and arrows, guajes (rattles), ribbon shirts, kilts, sashes, manta Dresses, head dresses, quiotes (prayer staffs), and ramos (smaller prayer staffs); sweat house ceremonies; individual physical and spiritual healing ceremonies; births, coming of age ceremonies, wedding and funeral ceremonies; spiritual relay races; visitation of tribal elders for guidance, counseling and passing-on of oral tradition and ceremonial observances.

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F. ceremonies:

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The PMT ceremonial cycle is critical to the contemporary functioning of the tribe and is the core of tribal life and identity. Ceremonies consist of dances and prayers tied to the changes of the seasons and movements of the sun, specifically they are scheduled to coincide with the summer and winter solstices and the spring and fall equinoxes. The winter solstice begins the new year and is marked by the shortest day of the year, traditionally tribal members have identified this particular day as a sacred day. A feast and dance are held on that day to celebrate the day, pray, and give thanks. The primary activity of the winter ceremony is all-night prayers that take place on (b) (3) (A) several days before the actual ceremony. This has been a continuous activity carried on by spiritual leaders and tribal members since 1872 and continues to the present. During the 1970s and 1980s the prayers were primarily conducted by the spiritual leaders of the tribe. In the 1990s participation has been open to all tribal members and participation of tribal members is widespread.

During the winter solstice prayers an all-night vigil is kept on the mountain. A central fire is lit at sundown and is continuously fed throughout the night. Only local woods are used (e.g. cedar, aspen, or cottonwood) in the fire. (Traditionally, tribal members could identify outsiders by their use of non-native woods in fires.) During the night offerings of sacred items are made twice and again at sunrise. Also at these moments fires are lit in sacred spots. The night ceremony is important to the tribe as a means of gaining strength and unifying the tribe as well as serving as a catharsis for dealing with pain and personal problems.

These activities are based on and a continuation of the indigenous PMT traditions. As one tribal member put it "it is God-given, it comes from the creator . . . the songs, prayers, the tribal government and the tribal way of life . . . it comes from the creator." The PMT winter mountain ceremony is different from the mountain pilgrimage conducted by the Tortugas group which is heavily linked to the Catholic Church, Hispanic beliefs, and commercial efforts. The Tortugas ceremony is based on Mexican and other Hispanic traditions found throughout New Mexico. Some examples of this include the focus on the Catholic observance of the Virgin of Guadalupe (and celebrations of her conducted in Mexico, such as holding mass) and the participation of Mexican dance groups that are not native to the Las Cruces area.

Traditionally, the primary participants in the winter feast were tribal members. Today in the Tortugas-led event hundreds of non-Indians participate in a commercialized, public festival similar to the way Cinco de Mayo is now celebrated in the United States, i.e. the core elements of the event are Christianized, Hispanicized and commercialized. The main organizers and participants in the Tortugas event are not PMT members or Native Americans of any tribe, nor do they adhere to the original traditions of the indigenous people of Las Cruces. The Tortugas mountain pilgrimage was originally based on tribal traditions but these have become stylized and lost most of their original impetus and been replaced by activities which are primarily Christian, Mexican, New Mexico

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Hispanic or commercial.

Most PMT ceremonies are meant as offerings of thanks and include prayers for the continuance and changes of life. The changing seasons are associated symbolically with sacred colors and directions.

The spring equinox marks a time of equal light and equal darkness. It is the time when people begin to plant. They pray for their crops: corn and other plants. Different locations where the sun comes up in the mountains at specific times each year are used to align and structure planting ceremonies.

The summer solstice in June occurs when the longest day of the year takes place. Crops are cultivated at that time. Prayers and offerings are given to encourage the success of

the harvest and the health of the tribe. Prayers are also given to encourage the rains.

Fall equinox coincides with the harvesting of crops. This ceremony celebrates the coming of autumn, the end of extreme heat, and the approaching of the new year. Thanks are given for bounty.

These are the reasons for the coming together of tribal members four times a year for ritual activities. This routine was revitalized by the current Cacique Ed Roybal. Ceremonies and meetings are held at different locations but typically take place at the homes of tribal members.

Tribal meetings occur shortly before or before or after the ceremonies at the four main ceremonial periods during the year. Notices are sent out to PMT members indicating the time and location of these meetings. Information about these ceremonies and meetings are also passed on through word-of-mouth. Typically a business meeting is held one day (usually a Saturday) to discuss tribal business, the recognition process, etc. Before the meeting ends the Cacique will talk to tribal members about how the associated ceremony should be held, people's responsibilities, and so on. The day of the ceremony a sunrise ritual takes place to bless the grounds of the ceremony, greet the sun, and thank the sun. This ceremony is led by the Cacique. All of the dancers are encouraged to attend the sunrise ceremony. This sunrise ceremony is designed to give the dancers' strength and bless their activities. At the sunrise ceremony a fire is lit and is kept lit for the rest of the day.

These four ceremonies (and associated meetings) make up the core of PMT ritual life today.

Another aspect of PMT ceremonial life is spiritual runs; Almaraz described the opening ceremony held prior to a PMT run (in Kaufman et al, pp. 219-221):

"The runners and others wishing to join the opening ceremony arrived a little after 6:00. Two of Juan's nephews were there ready to run. We gathered in a half circle open toward the east, around the fire. . . . Dennis Banks spoke, thus beginning the opening ceremony and blessing. . . . Dennis opened the ceremony by talking of the reason for the run and the need to strengthen the individual and collective spirituality and raise public awareness of the need to rejuvenate and care for the earth. He proposed future runs in the area, perhaps from Picacho to (b) (3) (A) or maybe from (b) (3) (A)

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(b) (3) (A) to the high country in the Organ Mountains. He then brought out a zip-lock bag containing sage. He took a small handful of sage and, dropping some in the fire in the four directions of the universe, said a prayer and asked for a blessing for the runners. Ed [Roybal] brought out some tobacco and, starting at the north end of the circle, offered some to each person. Everyone took a small handful. This would be offered to the fire when each person stepped up to the fire to offer a prayer . . . Standing at the opening of the small enclosure, each person said a prayer to the creator, thanking him for life or whatever was in his/her heart, asking for blessing and strength for the runners, or whatever. The tobacco was then offered to the fire, placing it in the four directions of the universe. The individual would then enter the enclosure and walk around the fire, clockwise, then leave the enclosure. After all had offered tobacco and prayer, a moment of silence was honored. The ceremony was now over; it was time to run."

Reburial Ceremony (1995)

On November 12, 1995 Howard Campbell was witness to a Piro-Manso-Tiwa reburial ceremony held at (b) (3) (A) New Mexico. Approximately 15 tribal members attended the ceremony, including: Ed Roybal (Sr. and Jr.), Lamberto Trujillo, Louis Roybal, Andy Roybal, Tito Rivera, (b) (6), (b) (6), (b) (6), Victor Roybal Jr., (b) (6), Mrs. Roybal (wife of Ed. Sr.), and two teenage boys.

At precisely 11 o'clock a.m., the tribal reburial ceremony commenced with the members, dressed in their indigenous attire, convening to participate. Wearing brightly colored striped shirts, ribbon tassels, sash belts, and arm bands, the men carried such pertinent ceremonial items as feather gourds, bows, and arrows. Some of the men wore decorative head bands. Listening to the rhythmic beat of the tribal drum, the members marched from the parking lot where they had arrived to the (b) (3) (A). Along the way, they all collected mesquite bows and twigs to be utilized for the creation of the ceremonial fire. At the site of the (b) (3), Cacique Ed Roybal, Sr. carefully prepared relevant ceremonial items by placing them on a hand-woven Indian blanket. During these preparing moments, war Captain Tito Rivera beat the tribal drum while Lamberto Trujillo firmly held a ceremonial staff attached with a feather, leather strips, and cloth adornments.

Placing different herbs, two large shells, arrows, a bow, and a gourd rattle over the woven blanket, the fire was lit. Fueling the ceremonial fire with sweet and pungent herbs, all the members remained devoutly silent while they listened to the Cacique's instructions. The ceremony occurred near the (b) (3) (A)

Placing some of the burning herbs into a shell, the Cacique passed the shell around the circular formation of the gathered members. Holding the shell, each individual rubbed and directed the

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emanating smoke from the herbs onto his body (an act also performed by the attending National Park Service officer and his assistants). After this practice, Ed Roybal, Sr. guided the members toward the kiva, the place where Indian bones had been discovered. Having directed them to the kiva, Roybal delivered a sermon to the assembled, thanking them for their attendance, and at one point claiming that "the eagle came twice to us on the way in." Such words were proclaimed as part of the blessing process.

Having thus blessed this reburial ceremony, the tribal members proceeded to enter onto the kiva's floor, whereupon the Cacique proclaimed comments of a spiritual nature, referring to such things as "the Great Mystery" and the perpetual cycle of life, death, and rebirth. Victor Roybal, Jr. then read a sermon entitled "How Great is God" in both English and the Tiwa language, finishing with the reading of a biblical excerpt. The tribal members listened and prayed silently while the readings were given. Digging out a bone from the kiva, the Cacique then carried it back to the site of the fire, where he was followed by the other members. Following a brief sermon delivered by the Cacique, each individual was given a handful of various types of ground corn, including white, red, and blue types. While the members held the corn, the Cacique once again went around the circular formation, with each individual depositing his ground corn handful into the shell held by the Cacique. During this process, those members caring to voice their prayers were encouraged to do so. Among those who spoke, Mrs. Roybal asked for the condonement of the white peoples' atrocities committed against the Indians.

Subsequently, the Cacique spoke briefly to the members once again, followed by the smoking of two long tobacco

cigars rolled in corn husks by each member. The bone initially dug up by the Cacique was then placed into a hole amidst the shaking of gourd, drum beating, and the playing of flute music. Each member then proceeded to the grave upon which dirt was dropped. During this practice Victor Roybal, Sr. read from a bible. Nearing the end of the ceremony, Andy Roybal chanted while beating the tribal drum, with the other members joining the chanting and shaking their gourd rattles. The ceremony concluded with a brief sermon delivered by Louis Roybal, thereafter the remaining herbs were burned and all the members embraced as a group.

Spring Equinox Ceremonies - Making of Ramos (1996)

On Saturday March 16, 1996 Howard Campbell and Alex Silva observed and participated in the Spring Equinox Ceremony celebrated by Piro-Manso-Tiwa Indian members at the tribal headquarters in Las Cruces, New Mexico. Having arrived at the Las Cruces house of gathering at 11:15 a.m., we immediately took notice of approximately 15 people who had gathered for the celebration of the ceremony, several of whom had already begun making extensive preparations. The attending tribal members included Tito Rivera, Andy Roybal, etc.

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As we observed the grounds where the ceremony was to take place, we noticed that several different types of plants and tree branches had been gathered and placed in large, separate piles on the grassy ground, each of which had a specific function and was to be utilized in the ceremony. The various types of collected flora consisted of long thin branches obtained from the river willow tree (a tree which they refer to as "cachanilla"), the green thorn bush, the evergreen cedar tree, and a type of palm plant known as "sotol." Beside the various piles of flora stood two small, but thick tree stumps upon which individual "petals" were removed from the sotol plant with blows from a thick branch of the willow tree. Using a short, thick willow branch, the tribal members engaged in this act, fiercely striking the removed sotol plant pedals in the effort to transform them into a string-like material they called hemp. Adjacent to these tree stumps were several large porous lava rocks utilized for ceremonial purposes, including tribal sweat lodges.

All the members gathered together into a circular formation, including us, Cacique Ed Roybal moved toward the center of the gathering, getting on his knees. Placing a large sea shell on the ground, Roybal deposited a few scraps of tobacco into the shell and set them afire. In addition to the shell, Roybal also placed a few willow tree branches, a ceremonial staff, and other items. With tobacco smoke emanating from inside the shell, Roybal took the shell and placed it a few inches from each attending member. Each individual then, proceeded to both direct and rub the smoke onto her body when the shell was placed directly in front of her. All the members having done this, two large buckets filled with water and hemp were placed in the center of the gathering along with the other items. Subsequently, Cacique Roybal delivered a sermon of a spiritual nature, referring to the interconnectedness of all living creatures on the planet, and at one point proclaiming that "the Earth is our mother" and that "in life, everything is related to everything else." The Cacique's sermon having lasted about ten minutes, Roybal was then handed a large eagle feather affixed with a small handle at one end. Dipping the edge of the feather into the water and hemp filled buckets, Roybal then proceeded to sprinkle all the tribal members. All the members having been sprinkled, the Cacique then re-dipped and sprinkled the remaining ceremonial items. Both the tobacco smoke and sprinkling rituals were enacted as part of the ceremonial blessing process.

Subsequently, Tito Rivera, one of the tribe's war captain's, presented his own sermon, voicing to the members a recent "miracle" occurrence in which the sudden calming of strong winds in a mountainous region was taken as evidence of divine intervention. Immediately following Rivera's sermon, Cacique Roybal sprinkled the surrounding trees and herbs, blessing these ceremonial items as well. The Cacique then, holding a small package with tobacco in it, spoke of the symbolic meaning of the tobacco, referring to its sacred status when it is given and exchanged between members of the tribe. At that point, Andy Roybal, holding a large shovel, stepped toward the center of the tribal formation and dug a small hole with

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the shovel. A small plate filled with food was then brought out and placed by the hole. Cacique Roybal then spoke of the need to feed the sacred earth, the planet out of which all

living things consume and again emphasized the intimate relationship between the planet, human beings, and all living organisms. Roybal then blessed the food on the plate with the tobacco smoke still emanating from the sea shell. Thereafter, Andy Roybal placed the blessed food into the hole, an act symbolically representing the primacy of the Earth's capacity to nourish all living beings. The ceremony was concluded by re-filling the hole with dirt.

The tribal members then engaged in the construction of the "ramo," a type of cross (or crucifix) fashioned from the union of several different types of plants including thin willow tree branches, sotol petals, and cedar. The tribal members gathered around a central table, observing and listening to Tito Rivera's instructions concerning the making of the ramo. While the members followed Rivera's instructions, Cacique Roybal spoke of the ramo's significance, emphasizing the symbolic representation of the unity of all plant life. In addition, Rivera' claimed that the ramo also symbolized the celebration of the re-emergence of new life as represented by the burgeoning of all plant life during the spring season. Beside the tribal members' activity during the making of the ramos stood the "vara", the symbolic representation of the war captain's authority. Composed of several long and thin willow tree branches placed in a circular fashion along the ground and converging toward a single point approximately five feet off the ground, the vara acts as a symbolic reminder of the war captains' authority during tribal meetings and celebrations.

While the members continued to participate in the making of the ramos, war captain Tito Rivera and Cacique Roybal worked in the making of a ceremonial staff attached with four small colored pieces of cloth. The staff, about ten feet long on this occasion, was derived from the sotol plant and is known as a "quite". The colored cloths attached to the quite were white, yellow, red, and blue, each of which has a specific symbolic meaning. According to Rivera, these four colors represent the four sacred directions as well as the four climatic seasons. The white cloth represents both the East and the winter; the yellow signifies the North and the spring season; the red cloth represents the South and the fall. According to the Cacique, the four colors simultaneously represent the various phases of an individual's lifelike, with yellow and red symbolizing youth and adolescence respectively, and red and blue representing maturity and old age. The ceremonial staff was finally completed when Rivera had finished attaching

approximately twenty sotol petals onto the staff arranged in four vertical columns. Each column, according to Roybal, represented one of the four primary directions of the Earth. The making of the ramos concluded when most of the members had successfully managed to create one of their own.

Spring Equinox Ceremonies - Dances (1996)

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On March 24, 1996, Alex Silva and Howard Campbell witnessed an enactment of the Piro-Manso-Tiwa equinox ceremony at Frank Sanchez's home in Las Cruces, New Mexico. Having arrived at the ceremonial site at approximately twelve noon, we noted that approximately fifteen people had already gathered, each of whom was fully dressed in indigenous attire. The gathered tribal group consisted of men, women, and several children, all of whom had gathered into a circular formation. Responding to the rhythmic beating of the tribal drum held by a male member of the tribe who stood outside the formation, all the tribal members danced by thumping their feet in accordance with the beating drum, while simultaneously shaking the gourd rattles each member held in their hands. In addition, each participant held a previously fabricated ceremonial item known by the PMT tribe as a "ramo." While they danced and shook their rattles, all the members remained equally spaced apart, retaining the circularity of the formation. At one point, Andy Roybal stepped toward the center of the group's formation and guided the ceremonial dance.

Located approximately thirty feet from the ceremonial dancing site was a large circular dirt mound with a protruding ledge. Approximately ten feet in diameter and utilized during such ceremonial practices, the mound circumscribed the ceremonial fire that accompanied this tribal practice. During the entire ceremony, the fire was kept under constant tribal vigilance, with members occasionally fueling the fire with additional wood logs located nearby. The tribal members' attire included such items as a head crown attached with a protruding petal (sotol leaf) worn by the females, while the male members wore variously colored head bands, red facial paint under their eyes, and brightly colored red and blue sash belts. In addition, the Cacique Ed Roybal wore a decorative fox fur attached to his sash belt, symbolic of his tribal position and authority. The participating women were dressed in long,

black dresses decorated with variably colored trim.

After approximately fifteen minutes had elapsed, during which time the members had all danced continuously in their circular formation, the members ceased dancing as the first part of the ceremony came to an end. Following a brief rest period, the tribal members resumed the dancing under a different formation, with the men and women separating and forming two long rows. With a much quicker drum rhythm tempo, the two rows of members faced each other and began to move toward one another. The notable difference this time was that the women held arrows in their hands, while the men held bows. Vigorously shaking their gourd rattles and chanting in unison, the members, while remaining aligned, moved toward one another. Interweaving and changing positions, the tribal members, including the Cacique Ed Roybal, repeatedly chanted such syllables as "hi-yay-hi-yay-enah-hi-yo" along with other minor variations, including another in the form of "hi-yay-ana-enah-hi-yo." While the ceremonial dancing and singing continued, the Cacique brought a ceremonial staff known as a "quiote," ornamented with brightly an eagle feather and colored clothes symbolic of the four sacred directions. At that point the members gathered into two parallel

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lines and faced the Cacique. The Cacique danced while he walked forward, and the members followed, danced, and chanted along with him, shaking their gourd rattles according to the beating of the drum. The ceremony culminated as all the members danced in unison while loudly chanting "hay-yo-hay-ya-ya-hay" repeatedly. The members then suddenly stood still, slowly shaking their rattles for approximately thirty seconds. With the cessation of the rattle shaking, all the members shook hands and dispersed.

The Autumnal Equinox Ceremony (1994)

I attended the autumnal equinox ceremonies of the PMT on September 24, 1994. The event took place on Moongate Road on the northeast side of Las Cruces, N.M. by the Organ Mts. I arrived at 9:45 AM at the site of the dances, a flat area of desert land in a clearing in the midst of trailer houses and other local homes. There were about a dozen PMT people there preparing the dance arena and constructing camouflage nets to protect the participants from the intense desert

sun. The tribal members used corn powder to form a circle where the dances would take place. Anthony Mojarro appeared to be in charge of dance preparations. The dance arena was about ten feet in diameter of smoothed, raked ground. In the center of the dance circle there was a clay pot with feathers on it, ceremonial sticks, gourd rattles, corn stalks, a water container, drums, and other items.

Members of the tribe began arriving slowly in pick-up trucks and cars. The female dancers were dressed in long black gowns (known as mantas). All of the women wore the same dress. Their dresses had four ribbons on them--white, red, yellow, and blue--that represent the four earthly elements. Each dancer had three red dots painted on their faces, one on each cheek and one on the chin. A cloth strap was draped over the right shoulder of the dresses. Deerskin moccasins were worn on the feet.

The male dancers' dress was less uniform. The men's shirts were black, red, pink, or other colors. The shirts were long-sleeved with fringe. Sashes of various colors were also worn and rabbit skins were hung from the belt.

The ceremony began at about 11:15 AM. The men stood together around the circle separate from the women. At this point all PMT members in attendance stood in the circle. Anthony Mojarro beat the drum rhythmically and Yolanda Padilla sprinkled corn kernels taken from a clay pot onto the ground. Some of the PMT women danced with a gentle flexing of the knee. Anthony and Yolanda blessed each person in the circle with ground corn beginning with the women. At the end of these blessings, Yolanda blessed Anthony with corn. Then she blessed the drum also by sprinkling corn onto it. After that Anthony and Yolanda rejoined the circle.

Subsequently, Ed Roybal, the Cacique, went to the center of the circle and gave a sermon. In the sermon he referred to the tribal members as relatives (by this time there were about 100 people in attendance). He talked about the symbolic importance of

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the circle and the importance of preserving tribal traditions but also accepting changes in native customs. Roybal spoke of changes in the weather and the need to appreciate the elements such as warm air. He also spoke of the sacrifices of the tribe's ancestors and the way modern technological comforts make people complacent. It is necessary to continue the people's traditions and make

sacrifices, Roybal said. Fasting and sacrifices must be continued, he added, and he referred to the Creator. Roybal thanked new tribal members for their participation.

The Cacique's spiritual talk was eloquent and moving, improvised yet coherent. While speaking, Roybal walked around the circle slowly. He spoke of new systems and ideas being brought in. "That is alright," he said, but "we use these things for our benefit. Its silence is important, Roybal emphasized, and he noted that the sunrise ceremony is a silent form of prayer. Other quotes from Cacique Roybal's sermon follow:

"stay on the right . . . God gave you dance, drums, beautiful ways. . . . you are the katchinas, the gods . . . the representatives of the gods (when you are dancing) I invite you to go to the mountains to pray, dance . . . [the] beauty of the women . . . men should respect . . . mother earth . . . [the] world of women is sacred. . . . coming into the circle to be of one mind. . . . one of our brothers . . . we need to pray for him in his journey through the spirit world. . . ."

A female tribal member whose son was recently murdered was brought into the center of the circle. Ed Roybal lit carriso and cedar leaves and put them on a shell or gourd, he then blew the smoke from the burning leaves onto the woman with an eagle feather. He touched the woman with the feather and hit the vessel containing the sage with the feather and rubbed the woman with the feather. Next he threw water on the woman with a feather and tapped and rubbed her some more with the feather. Then Roybal brought a sick young man into the circle and proceeded to perform a similar healing ritual on him. Next he brought a young woman with a health problem into the circle and performed another curing ritual.

At 12:00 AM Roybal pronounced another sermon, quotes from which follow:

"[S]acrifice for your relatives. . . . relatives surround us. . . . [give] thanks for the 4-legged animals that give us life. . . . some relatives are incarcerated or [they] are imprisoned. . . . thanks for all God has given. . . ."

Ed Roybal then returned the 3 sick or troubled people to the circle. This was followed by more drumming, blessings, and chanting. At this point the dancers finally began the dance moving clockwise around the circle. The PMT involved a sideways movement, flexing of the knees, and one

step apart followed by one together successively. Five or six of the men shook gourd rattles while they danced. The dance continued and several tribal members began to exit the circle. As the people left the circle they did a complete 360 degree turn as they left by the corn stalks that formed a sort of entrance to the dance arena.

About 12 people (6 men, 6 women) stayed around the circle and

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then moved into the center to conduct specialized dances. They danced more rapidly flow, shaking the rattles, nodding their heads, and shaking "prayer sticks." The women held prayer sticks and arrows. The men had gourd rattles, except for Andy Roybal who held a bow. Eventually the dancers broke out of a circular formation and formed two lines facing each other, one of men and the other of women, and began dancing with more of a hopping rhythm. The dancers then formed one line, and again broke into two lines, over and over. The men began to shake their rattles closer to the ground while Anthony Mojarro continued to drum and chant.

In the next dance the dancers formed one line and every third person would successively leave the line and dance in a circle around the others. Then the whole line would dance in unison for a while, followed by the formation of four lines with every third dancer stepping out and dancing around the group in a circle. While this was going on the rest of the tribal members (approximately 100 people) watched from benches, chairs, and tables.

In the next dance, the men formed one line, the women another. The dancers danced quickly with hip movements and then one line danced in a circle around the other line and vice versa. Various other variations on this dance step continued with the Cacique observing and Anthony Mojarro occasionally giving instructions to the dancers.

Another dance followed in which the men and women danced in pairs circling around the other dancers and finally leaving the dance arena. Ed Roybal shook the hands of each dancer as they exited. A meal, blessed by the Cacique, followed the dances. Ed Roybal blessed it with corn kernels he took from a leather bag and thanked "Quivaye" (God or the Creator). As he put it "before we eat we should feed the mother also," and several men and women dropped corn flour on their plates in a sacred gesture. After the meal the group disbanded at about 5 PM.

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Dancing and pilgrimage to mountains are ways in which tribal members are actively involved in spiritual life. Fasting, sweat lodges, and sun dances are conducted. Tribal members use herbs, teas, and plants to cure intestinal ailments. Red willow bark is boiled to cure skin problems. Covering people with earth is a way to deal with aches and pains. Guame is greasewood, which is boiled and used as a salve for rashes, swelling, and insect bites. Cactus roots are used as shampoo or soap. Ocotillo is used as a tea. Doctoring is viewed as connected to religion and spirituality. When a PMT patient approaches a native spiritual healer, he puts medicinal items down on the floor; tobacco and corn are used and the spiritual healer "speaks through them."

The Cacique is in charge of dances and pilgrimages and gives instructions. The Cacique gives a spiritual talk at ceremonies. Elders may do so also. Ed Roybal plans to cultivate plants that will be used in ceremonies. This is one of the reasons for the tribes' efforts to get land. [THE PETITIONER HAS PROVIDED RECORDS OF EXAMPLES OF MASS ATTENDANCE AT PARTICULAR PILGRIMAGES AND DANCES, INCLUDING SIGN-IN SHEETS, PHOTOGRAPHS AND VIDEOTAPE RECORDINGS.]

Indigenous PMT burials involve burning [carriso and cedar]. The Cacique takes his eagle fan and blesses it with water. The PMT thinks of water as a cleansing fluid but also as the blood of the mother, of the earth. Tribal members ask to be buried in the clothing of their choice. [THE PETITIONER HAS PROVIDED RECORDS OF EXAMPLES OF MASS ATTENDANCE AT PARTICULAR PILGRIMAGES AND DANCES, INCLUDING SIGN-IN SHEETS, PHOTOGRAPHS AND VIDEOTAPE RECORDINGS.]

Baby-naming ceremonies used to take place in which the grandparents gave names to the children. Ed Roybal has tried to reinstitute the Indian way of naming people because "this empowers them." The Cacique also has presided over a wedding. If tribal members request it, the Cacique can direct various rites of passages such as weddings, funerals, etc. [THE TRIBE HAS PROVIDED RECORDS OF EXAMPLES OF MASS ATTENDANCE AT PARTICULAR CEREMONIES.]

Piro-Manso-Tiwa Indian Tribe -- Ethnographic Data
(prepared by Howard Campbell, Phd., & Submitted the Piro Manso
Tiwa Tribe, May 1, 1996)

I. Sacred Sites:

The following places are considered sacred sites by the contemporary PMT.:

(b) (3) (A) [REDACTED]

■ ■

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

J. Sacred Directions:

The following directions are also associated with colors and seasons (for ritual purposes)

North = associated with yellow and the spring ceremony, corn planting

East = white, winter, beginning of the year

West = red, summer

South = blue, fall

Traditionally, PMT clans were associated with these

colors and directions. Each clan maintained particular customs, e.g., water drums were used by the water clans. Locations of PMT ceremonies are arranged to correspond with sacred directions, and colors correspond in terms of the clothing worn at the ceremonies.

Additionally, rabbit hunts with sacred significance were held south of Las Cruces, on the north side of the city from three Crosses and North Main St. up to the town of Dona Ana, on the east side from east of Solano St. to Telshor St., and on the west side around the Picacho Mts.

The importance of sacred directions and their place in PMT spiritual beliefs have been nicely summarized by Slagle (in Kaufman et al, p. 235):

"Their ancient belief in the power of the sun, and the powers in each of the cardinal directions; their need to observe, mark, and honor the changes of the seasons; these have always been at the

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heart of the religious ways of the Piro/Manso/Tiwa tribe, Pueblo of San Juan de Guadalupe, and remain so today, in practice and in instruction of tribal members. Ceremonial regalia and bags of medicines and corn still pass through inheritance in the tribe, and the young rely on the counsel of tribal elders."

The role of sacred directions is also illustrated in this traditional prayer, that appears at the close of the original petition narrative:

K. Sacred Plants & Resources:

jara = a brush that grows along the Rio Grande, used for building & drum sticks

mezquite beans = all over the Las Cruces area

yucca = for soap

cottonwood = used for drums

carrizo = along river beds, used for building

vigas = from the Organ Mts., particular vigas used in houses are

inherited and passed on from one generation to the next

guajes = used for gourds

salt cedar wood = the red-color of this wood is associated with

Piro identity

salt = Salinas located north of Socorro, N.M. are associated with the Piro Indians, salt has also been collected along

the river near El Paso.

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The following is a list of ceremonial plants and traditional uses of these plants which are common knowledge among tribal members:

Salt Cedar . . . located near the river and other areas. Is considered to be Piro and is called "Piro Wood". The red and white wood is considered ceremonial wood. Drainage willow = cachanilla = jarra; used for roofs and walls of jacales. Corkscrew willow, located near the river, is a hardwood traditionally used for bows and arrows. Mesquite has various uses. It has been used for firewood and mesquite beans were harvested and prepared as food by the tribe up to the 1940's. Quaking Aspen or white aspen is used for building ceremonial Tulas as base poles and support beams. Cottonwood is the traditional/ceremonial wood and the identifying wood of the area for the tribe. It is used in ceremonial fires and drum making. Drainage bamboo or carrizo is used for the roof of the jacales and tula. It is located along drainage canals and irrigation canals.

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Community Life also exists through demonstrations that the Piro-Manso-Tiwa Tribe is viewed by outsiders as Indian and distinct from other populations. One example of this are invitations to give guest presentations on the history and traditions of the tribal community and to participate in community functions. These include the following:

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Participation in the United American Indian Organization's Second Annual Pow-Wow at Corbett Center in April 1993 as verified by photographs and NMSU Video Tape attended by Tribal Council Officers

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and Members of the Piro-Manso-Tiwa Tribe Ceremonial Dancers.

Participation in the New Mexico Indian Affairs Committee in September 15-16, 1993 at the Inn of the Mountain Gods,

Mescalero, NM.

Participation in a Native American Spiritual Run to promote the planting of trees in support of Environmental Preservation and Protection on May 9-11, 1991. Piro-Manso-Tiwa members made a pilgrimage to their (b) (3) (A) (b) (3) (A) for Ceremonial purposes and then gathered at the home of deceased Cacique Vicente T. Roybal in the Central Core-Community to plant two Trees. The run culminated at the Pueblo Indian Cultural Center in Albuquerque, NM with the planting of more trees and was joined by other runners from Taos, NM and Arizona. This event is verified through video tape in Tribal Files.

AND/OR:

- D. GROUP HAS BEEN IDENTIFIED AS COMMUNITY AND ACTS AS COMMUNITY [--TRIBE HAS BEEN IDENTIFIED AS A COMMUNITY, THE PUEBLO OF SAN JUAN DE GUADALUPE IN LAS CRUCES, BY THE BIA, U.S. ARMY, BLM, AND OTHER FED. AGENCIES AND ENTITIES; TRIBE HAS ACTED AS A COMMUNITY WITH COMMON PURPOSE IN RESPONSE TO MAJOR ISSUES AND CHALLENGES FROM WITHIN AND FROM OUTSIDE THEIR TERRITORY.]

Piro-Manso-Tiwa Indian Tribe -- Ethnographic Data
(prepared by Howard Campbell, Phd., & Submitted the Piro Manso
Tiwa Tribe, May 1, 1996)

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Community life exists among the Piro/Manso/Tiwa Indian
Tribe.

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Tribal culture, traditions, beliefs, and community life have continued to the present day since time immemorial for the Tribe. The tribe is a viable living Indian tribe.

From 1950 to 1978, community life was manifested in the activities of the people of the tribe in conjunction with the Cacique Vicente Roybal. Tribal activities, communication, ceremonies, and the day-to-day practice of the traditional life of the tribe were carried out at the home of the Cacique, at 345 E. San Pedro Rd. during the 1950's, 60's, and 70's. Tribal members would visit his house to discuss tribal affairs, receive guidance, participate in healing ceremonies, and to hold tribal meetings.

According to tribal elders, the people of the Tribe began to express their displeasure with the focus of the Tortugas community shifting to primarily Hispanic activities. Hispanic/Mexican organizations such as the Danzantes and Matachines were attempting to control all functions at Tortugas as well as attempting to claim authority over the members of the Tribe. Many people began to complain to Cacique Vicente Roybal about this in the late 1960's and early 1970's.

The takeover of the corporation by non-tribal forces inflicted a harsh blow on the tribe but it did not destroy it. The loss of administrative control over Tortugas was a long process. During the period between 1945 and 1965 through court actions, intimidation, and sheer numbers, non-

tribal members assumed corporation offices and gained title to land that was originally deeded to the Cacique in 1888. But the tribe remained as it always had been: a tribe of Indians, organized and maintained through traditional methods passed down from generation to generation.

The tribe re-emerged to resist the encroachment of the non-Indian population and to proactively challenge the events at Tortugas and the attempt to control tribal property and cultural life. Faced with a crisis situation, precedent and tradition were the guiding forces for action for the tribe. Since the Las Cruces neighborhood is in fact the original settlement of the tribe, and since that was the location of the Cacique's house for at least one hundred years, the tribe resurfaced in the core neighborhood. The former corporation president who had served the tribe as leader for more than 20 years had died, and the administrative vehicle was no longer serving the interest of the tribe. So, in the Indian way, it was left behind, and the tribe moved on.

The eldest son of the former president, grandson of the first recorded Cacique in Las Cruces, both instinctively and as the traditions of the tribe dictate, assumed the role of gathering and organizing the tribal people and leading them through the crisis. Under the guidance of the living Cacique, his uncle, the nephew began the painstaking task of contacting the tribal members, one by one, house by house, street by street, to inform them that the tribe would continue. He assured the people of the tribe that all was not lost and that the setback of losing the corporation would be overcome.

Many tribal members lost their property at Tortugas. Many were told they could not participate in the dances that they had always

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participated in at a place that had always been theirs. But all of that changed. The tribe, as it had for 400 years of disease, relocation, and religious conversion, responded to these changes.

The traditional families organized themselves once again and discussed the new direction of the tribe. Laws, regulations, language, statutes, and the constant growth of the non-Indian population made the task difficult, but not impossible to overcome. Assimilation programs, war and relocation exposed a new generation of tribal members to the

non-tribal world. The tribal families knew that this too must be a part of the direction of the tribe.

The tribal social and political organization that appears to consist of an informal system of communication and leadership is, in fact, a conscious, well-organized method. The nephew of the living Cacique was provided with the knowledge and ability to identify and communicate with each tribal member or family. It was his job, and his traditional duty to keep track of the tribe's people. So he went door-to-door and requested volunteers to serve the tribe as administrators and ceremonial leaders. This was a very formal process which only the eldest son of the tribe's past governor had knowledge of. In consultation with the tribe's Cacique he polled the members of the tribe and decided on a number of individuals who would be best qualified to represent the people. Only someone with a precise understanding of the duties and responsibilities of the tribal government and thorough knowledge of each tribal member would be able to complete such a task. The eldest nephew of the Cacique performed this duty.

A president and vice president were chosen. The nephew served as secretary and war Capitans were chosen. These officials were then approved by the Cacique. The whole process carried on the traditional ways of choosing tribal officials.

Most of the tribal families remained in the core neighborhood where people had always lived. It was not difficult to locate tribal members because few people had left. Those that had moved out of town or out of state usually received information through word-of-mouth, phone, or letters. A very formal system of networking had always existed within the tribe. The tribe is organized and comprised of families with grandparents at the core. Information about the tribe circulates quickly through brothers and sisters, cousins, children nieces and nephews, etc. The heads of the tribal families usually serve as tribal officials. This is a formal and efficient method of representation.

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In 1995, the community life of the tribe is based on the traditions, culture, and beliefs of Piro, Manso, and Tiwa Indians. People interact on a daily basis and are bound by their tribal identity. A tribal member recognizes and interacts with another tribal member as members of the same tribe because the tribe exists and because the community

exists. Tribal members greet each other at the store and the post office, visit each other at their homes, discuss tribal affairs, share information about the well-being of family members, and share in celebration of graduations, marriages, weddings, funerals, picnics, and holidays.

The members of the tribe interact with each other due to the fact that they are members of the same tribe. The word is spread regarding any significant issue concerning the Tribe. People call each other on the telephone. One family member will call another tribal family to let them know, for example, if someone in the tribe is sick in the hospital. This is done informally, but the process of communication among the tribe is formal in that it is inherent and is a natural extension of the tribe itself. A tribal member is informed of a certain issue and is told to spread the word among the rest of the members of his or her family and also to inform other tribal members who they happen to meet or talk to.

The tribe is also bound by extensive family ties which have come about because of the intermarriage of the small number of surviving Piro, Manso, and Tiwa Indian people in the area during the late 1700's and early 1800's. Until the 1900's, nearly all tribal ancestors were in fact intermarried Piro, Manso, and Tiwa Indians of the Mesilla Valley and the El Paso del Norte area.

For members of the tribe, communicating with other tribal members the majority of the time means communicating with one's own family. To put it simply, nearly every tribal member in 1995 is related by blood or marriage to each other. Most are closely related as first, second, or third cousins. It is easy to reach the number of 200 members of the tribal role through a handful of extended families, all of which are blood relations in one fashion or another.

Community life for the Piro/Manso/Tiwa Indian Tribe

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essentially means family life. The families are bound by their tribal ties and interact with each other for that reason. The community life is based on family interactions, informal gatherings, spending the afternoon at someone's house, and talking on the telephone. Formal tribal meetings and ceremonies which take place four times a year currently are the cornerstones of tribal community life and the primary means by which the tribe's culture and traditions

are practiced, preserved, and conveyed to all tribal members.

From 1950 to the present Victor Roybal, Jr. has served as a vital link keeping the tribal families well informed. He is regarded by most tribal members as having knowledge of the traditions, customs, tribal form of government, and oral history of the Tribe. He is familiar with the family histories of all tribal members. He regularly exchanges this information with them. In this way, an oral record was and is kept of whom the Indian families are and were and how members of the Tribe are interrelated. Mr. Roybal was able to keep track of whom the tribal members were during the 1960's and 1970's based on personal knowledge and the oral tradition of the tribe. Tribal membership lists were compiled during this time through each member's personal knowledge of whom the other members were.

Victor Roybal, Jr. effectively serves as one of the major links with the past traditions and knowledge of the Tribe. During the 1960s and 70s this knowledge of oral traditions and of the inner workings of the tribal form of government was utilized to its fullest as the tribe reorganized. Victor Roybal, Jr.'s relentless and unwavering guidance, support, and encouragement to continue the traditional way of life, tribal form of government, and tribal culture carried the tribe through the 1960's, 70's, and 80's and has continued to the present day.

The Piro-Manso-Tiwa Tribe has maintained member participation and attendance rosters for all of the ceremonial and traditional Practices, all of the tribal council staffing meetings, including staff officers' meetings and meetings in which all tribal members were encouraged to attend, and all of the Piro-Manso-Tiwa tribal ceremonies. These member attendance and participation rosters have been kept from 1950 to the present time. From 1990 to the present the rosters provide evidence of increased attendance and participation by the Piro-Manso-Tiwa tribal members including the Piro-Manso-Tiwa elders of Guadalupe Pueblo (who were involved in the split between the Mexican members of the Corporation de Los Indigenes de Nuestra Senora de Guadalupe of the San Juan De Dios Community in Tortugas) and the generation of those born after 1950. There is also videotaped documentation of various practices, meetings, and ceremonies.

All Piro-Manso-Tiwa tribal members are notified of all practices, meetings and ceremonies by mailed notices and/or telephone calls by tribal council officers which include the

War Captain(s). All tribal members are invited and encouraged to attend all activities with the exception of tribal council staff Meetings. All Tribal Members are encouraged and invited to attend all open

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Tribal Council Meetings for matters requiring a majority vote on issues which directly affect all Tribal Members. All Tribal Members, regardless of kin group, are encouraged and invited to attend and participate in all the tribal ceremonies including but not limited to chanting, dancing and drumming. Many individual tribal members and families maintain and observe ceremonial and traditional practices throughout the year.

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Summary and Analysis

I. Historical Background

The Piro/Manso/Tiwa Indian tribe's rich history attests to its authenticity and legacy as a continuing and viable Native American community. Recorded historical events, including Spanish contact and subsequent interaction with Mexican and Anglo-American peoples, reveal a continuing struggle by the PMT to resist non-native encroachment. As a sovereign nation, the PMT have striven to retain their cultural heritage and community identity. Spanish settlers oppressed, enslaved, and coerced PMT Indians. Oppression of the PMT tribe continued through non-Indian appropriation of tribal lands and property. As a result, much of the PMT's historical struggles have revolved around their subjugation by and collective resistance to non-Indian forces and influences. The Piro/Manso/Tiwa Indian tribe's resistance to cultural encroachment has affirmed their collective identity as Native Americans of aboriginal descent.

II. Geographical Contiguity

The core neighborhood of the contemporary PMT tribe is located in Las Cruces, New Mexico in an area which has been inhabited by Indian families since before the mid-nineteenth century. The neighborhood lies in close proximity to the (b)

(3)

often utilized for ceremonial and religious purposes. Tribal members believe the core neighborhood to be historically distinct from the rest of Las Cruces. This area of town is often referred to as an Indian barrio ('el barrio del los Indios') by non-Indian residents. Piro/Manso/Tiwa tribal members constantly strive to reinforce community life through active cultural participation and group communication.

See Document: Guaranteed Deed to Estanislado Avalos, 29 December 1891; Precinct 6, County of Dona Ana, house lot at Block 28, No. 2; also,

Document: Guaranteed Deed to Damancio Avalos, 15 October 1902; Precinct 6, County of Dona Ana, house lot at Block 27, No. 5; also,

Document: Guaranteed Deed to Sirildo Avalos, 14 February 1913; Precinct 6, County of Dona Ana, house lot bounded by lots of Sostenes Gonzales and Victoriano Avalos; also,

Document: Felipe Roybal's Application for Land, 12 October 1896; Precinct 6, County of Dona Ana, "Said property I have taken for the purpose of building a chapel of Our Lady of Guadalupe where the entire body of native Indians can have their fiestas;" also,

Document: Deed of Confirmation No. 3238 from the Board of Trustees of the Dona Ana Bend Colony Grant to Eugene Van Patten, Francisca Abalos, Victoriano Abalos, and Bidal Minjares, Commissioners of the town of Guadalupe, 10 December 1908.]

The following Tribal families are documented as owning land in this area in the years from 1864 to 1900:

Avalos
 Domingues
 Gonzales
 Jojola
 Jemente
 Trujillo
 Roybal
 Baca
 Padilla
 Lara

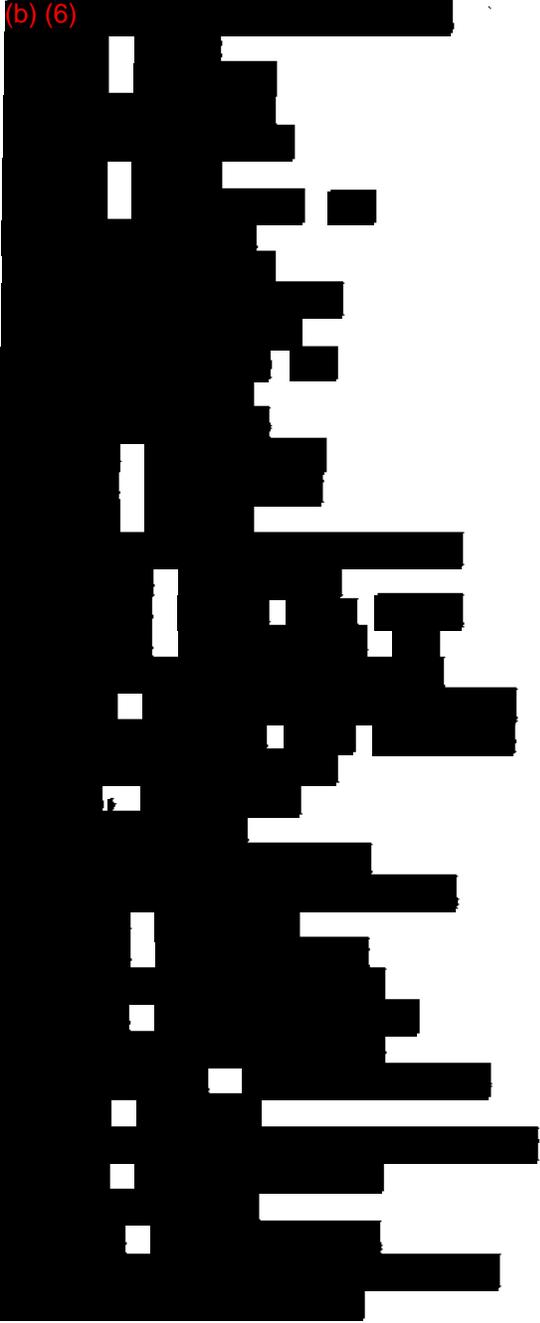
Madrid (Deeds & Wills, Dona Ana County Courthouse).

The Jojola family also owned land in the northern Mesilla Valley, near present day Hatch; and the Trujillo, Jemente, and Padilla families also owned land in Mesilla, where they first settled before moving to Las Cruces.

Below is a list of ancestors of present members of the PMT Tribe who resided in the Las Cruces area and owned land or were related to (and generally, were living with) a PMT tribal member who owned land. The list includes their descendants and their descendants' spouses:

CURRENT PMT MEMBERS WHOSE ANCESTORS WERE PMT MEMBERS WHO RESIDED AT LAS CRUCES BETWEEN 1850 AND 1900, AND FOR WHOM RECORDS OF LAND OWNERSHIP SURVIVE

(b) (6)

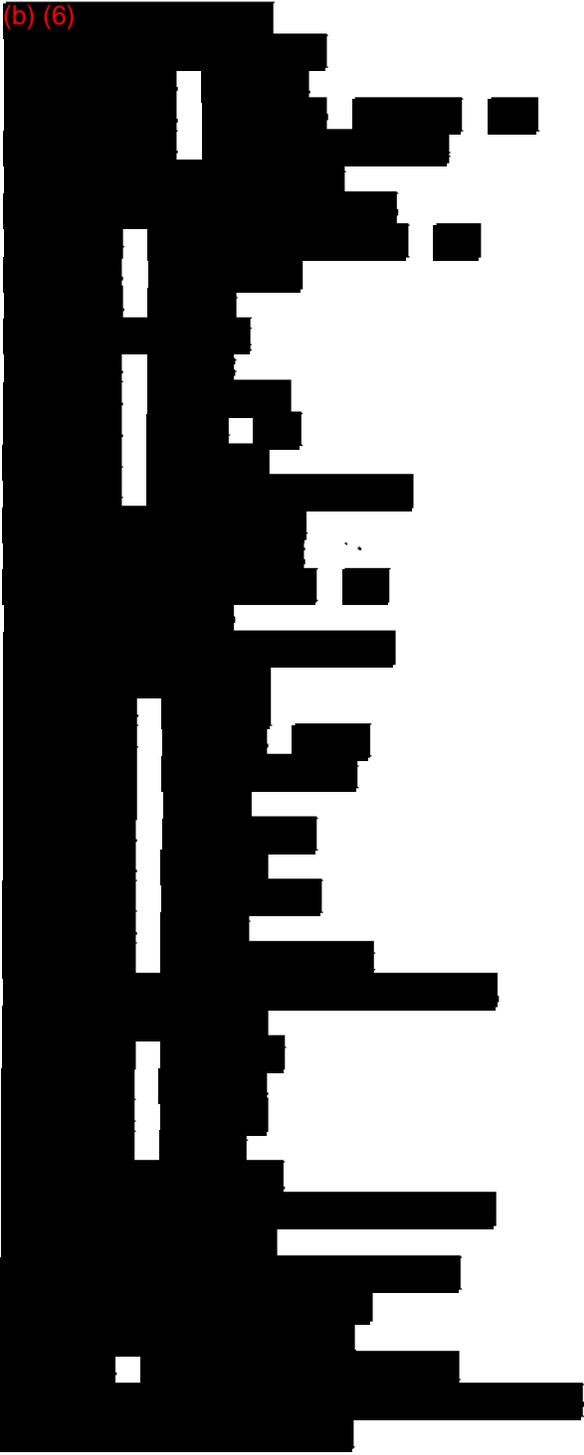


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Exemption 6

(b) (6)



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SUMMARY OF GENEALOGICAL STUDIES OF THE PIRO/MANSO/TIWA TRIBE

Terry Reynolds and Mary Taylor (1981) did extensive research in available census and parish records to document the approximate dates of emigration or immigration to the Mesilla Valley of Tribal Base Population members. Batcho and Kaufmann and Staff (1989-1991) conducted further intensive field work and research regarding this Tribe's genealogical history. It is clear that most of the families who can trace Piro/Manso ancestry from the Mission communities of Guadalupe and Senecu, and the Chamisal section of Paso del Norte settled in Las Cruces. They were also the earliest Indian immigrants to the Valley. Later, Piro families from Ysleta del Sur began arriving, along with a handful of Tiguas, and settled in either Las Cruces, Mesilla, or Guadalupe (Tortugas).

For instance, Jose Abuncio Trujillo and Locario Trujillo accompanied their mother to Mesilla in 1853 where they lived for a year before moving to Las Cruces (Testimony 1895: 190-192, 448-451). The names of these men, however, appear on the list of Indians to be drafted into the Mexican Army at Paso del Norte in 1862 (JA 1862a: Reel 24), and someone recalled that they lived there until 1865 when they returned to Las Cruces (Testimony 1895: 328-329). Nicomedes Lara, Bandelier's 1883 El Paso (Manso and Piro) informant, came to the Mesilla Valley in the late 1880s (Lange and Riley 1975: 255; CGP 1890). Ygnacio Grijalva, Jesus Domingues, and Felix Gomez may have been Piro, though these family names are not on lists of Indians at Paso del Norte. Their wives and/or mothers may have been Piro, as well.

El Paso Piro immigration to the Mesilla Valley area is not thoroughly documented, and certainly the comings and goings of individuals and families are not, partly because some of these individuals were evading Mexican military service or were following job and resettlement options on their own, and a permanent mass relocation was not an option. Based on immigration data culled from various sources which show or suggest approximately the date of entry to the U. S., or first mention of residency of various individuals in the Las Cruces area, one can see that the process of actual permanent resettlement of some individuals indeed took more than 40 years (Terry Reynolds, Parish Records Notes 1980-1981; Testimony 1895; U.S. Census - Las Cruces, 1900):

<u>Known Piro Indians, El Paso</u>	<u>Approx. Immig. Da.</u>	<u>1st Resettlement Site</u>
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Jose Abuncio Trujillo's Mother	1853	Mesilla
Ysabel Jemente	1854	Mesilla
Perfilio Jemente	1856	Mesilla
Miguel Lara	1856	Mesilla
Ylanio Avalos [Perfecto's uncle]	1859	Las Cruces
Ursula Avalos Lopes	1859	Las Cruces
Perfecto Avalos [Curandero]	1860	Las Cruces
Pedro Padilla	1862	Mesilla
Jose Roybal [son of a Cacique]	1866	Las Cruces
Benita Madrid Van Patten	1873	Las Cruces
Nicomedes Lara	1890	Guadalupe

The emigration date is based on the 1890 List of Guadalupe inhabitants, the 1914 Articles of Incorporation List, J. P. Harrington's 1909 comments, parish records, and U. S. Census data, and may be several years in error.

It appears now that many other ancestors of the present tribal members migrated from Juarez, Chihuahua by way of El Paso del Norte between 1853 and 1873, and were Piro. Non-Indians who were to have a great impact on the Tribe arrived during these years, as well. Eugene Van Patten was a native of Rome, New York and came to the El Paso area in 1857. He worked on the Butterfield overland mail route, served in the Confederate Army, and was in business in the El Paso-Juarez area before coming to Las Cruces in 1873 with his El Paso Piro wife, Benita Madrid (Las Cruces Citizen, March 6, 1926, obituary). Eugene Van Patten was involved with the Tribe and with Los Indigenes de Nuestra Senora de Guadalupe until his death in 1926. His association with the Indians in Las Cruces took many forms. In 1879, he founded Company A, 1st Regiment of the New Mexico Volunteer Militia, and during the following 20 years he recruited many ancestors of the present Tribe:

- Margarito Padilla
- Felipe Roybal
- Gabriel Villegas
- Diego Paz
- Damacio Avalos
- Estanislano Abalos

{See National Guard Enlistment Certificates; Company A Muster Roll}. This Regiment took part in Guadalupe festivities in Las Cruces (Mesilla Valley Democrat, December 17, 1889). Van Patten also employed others in Las Cruces. In the mid-1880s he was Sheriff of Dona Ana County, and Margarito Padilla and Gabriel

who care to participate. A solution or resolution is reached through a process of discussion in which each person's right to speak is respected. A consensus is reached and the problem resolved.

Those that do not take part in the process do not have much input and their opinions are not usually held in high regard. A person must speak independently and must respond to questions and concerns raised by whomever raises them. All must agree to any action taken by the group and when the participants feel an issue is resolved the matter ends. Those who participate most in the tribal activities and meetings and have the best knowledge of the subjects discussed have the greatest influence on the outcome or decision. Bad feelings or conflicts are usually reconciled in tribal meetings in the open on a face-to-face basis. The tribe as a whole will either agree, praise, or scold the person involved and the person generally accepts the decision or outcome. It is undesirable, then, to bring up the same topic again at a future meeting.

- C. ENFORCEMENT OF RULES OF BEHAVIOR [-- TRIBE MANAGED MINOR CRIMINAL MATTERS LOCALLY THROUGH SYSTEM OF CROSS-DEPUTIZATION OF CAPTAINS AND THEIR ASSISTANTS WITH LOCAL MUNICIPAL POLICE FORCE ON REGULAR BASIS, PARTICULARLY DURING LARGE GATHERINGS THAT REQUIRED CROWD CONTROL OR INTERVENTION INTO DRUNKEN OR DISORDERLY DEPARTMENT; CAPTAINS CARRY ENFORCEMENT DUTIES.]

Piro-Manso-Tiwa Indian Tribe -- Ethnographic Data
(prepared by Howard Campbell, Phd., & Submitted the Piro Manso
Tiwa Tribe, May 1, 1996)

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- B. Major Decisions confronted by the tribe since 1970:
(per an interview with Louis Roybal, April 26, 1995):

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2. ceremonies -- Since the 1960s the tribe has established a uniform set of standards for men's and women's costumes in ceremonies. Tribal council members have conducted a campaign to teach members about the role of ceremonial leaders, such as the Cacique, and their functions.

3. education -- Tribal leaders have emphasized the need for tribal members to think about how their grandfathers did things. Tribal council members teach the other members about this. . . .

8. In 1991 the decision was made to change the dress styles of men and women for PMT ceremonies. . . .

9. [Members of the] Lefebre group [were] removed from office --

The 1994-1995 Joaquin Lefebre dispute:

This dispute began when Memo Portillo died about 2 weeks before tribal elections in December 1994. At the time of his death Portillo was head war Capitan. The children of Memo Portillo, Sr. wanted Memo Portillo,

Jr. to become head war Capitan, but he had no experience and the war Capitan position is not hereditary. It is an important job involving organizing dancers and other ceremonial activities. Memo Portillo, Jr. had no experience in these areas. Tito Rivera was 2nd war Capitan and had experience with the ceremonies and knew the tribe's customs and traditions.

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Traditionally, the Cacique appoints the war Capitans. The war Capitans are supposed to present themselves in front of the Cacique and the Cacique essentially appoints them with a vote of the tribe ratifying this. The issue of how to replace tribal officers has been discussed by the tribe and voted on. The tribal constitution has also been amended to indicate the procedure for selection of the war Capitans. Tribal members agreed to these rules at a tribal meeting. It was determined that the Cacique should decide who the war Capitans are.

At PMT meetings in December 1994 Cacique Ed Roybal announced that he was seeking a head war Capitan. Tito Rivera requested to be the head war Capitan. Leroy Portillo (son of Memo) asked to be 2nd war Capitan. Andy Roybal requested to be 3rd war Capitan. Anthony Jojola's mother, in lieu of him, requested that he be named the 4th war Capitan. Ed Roybal, Sr. suggested that Memo Portillo, Jr. be 5th war Capitan. This was voted on and passed at the meeting.

The next day at the swearing-in ceremony, the Portillo family was not happy. Memo Portillo, Jr. did not show up and about half of the family did not come to dance at the ceremonies as a sort of protest. They claimed that they were the biggest family and that if they did not dance then the PMT dances would fall apart. This was a sort of pressure tactic. (They [the Portillos] are not in fact the biggest family).

According to tribal norms Memo Portillo's death should have led to cancellation of the Winter Solstice dances, because dances are festive events that should not take place when someone is in mourning. So Ed Roybal suggested cancelling the dance. But Memo Portillo's family said they wanted to dance anyway and have the ceremony. But then after the elections--which they disagreed with-- the Portillos decided not to

participate after all.

The tribe was assembled for swearing in of war Capitans. The Cacique said that it was hurtful for the tribe that the Portillos did not show up for the swearing-in. He said that because the Portillos missed the time for the swearing-in, they will not be sworn in ever. The Cacique said that those positions not filled would remain vacant. There would be only two war Capitans. Tito Rivera reaffirmed this.

Thereafter, Joaquin Lefebre started to pressure Andy Roybal to swear in the Portillos. Lefebre took advantage of the dissident Portillo family to advance his own agenda. Andy did not agree to this.

Lefebre said he would swear in the Portillos because he was the Secretary. But Andy said Lefebre had no authority to swear in people. Lefebre pressured other members of the tribal council to swear in the Portillos. Andy said it was necessary to wait until the next meeting to deal with the matter.

Lefebre said he was calling a tribal meeting since he had a majority (including members of the Portillo family who were not sworn in). Lefebre got the tribal logo and sent out a note indicating there would be a tribal meeting- -he was going beyond the boundaries of his office. In collusion with the other members of the Portillo family, Lefebre tried to usurp the powers of the

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tribal council and government. Lefebre is now trying to claim he is actually the governor.

The PMT tribal council gave Lefebre a cease and desist order to prevent him from meddling in ceremonial affairs and in other tribal council business beyond those of the secretary. Lefebre continued to send notices of tribal agendas and meetings using the tribal logo without the authorization of the governor and lieutenant governor. He did not sign these notices which confused tribal members. Lefebre began accusing Roybal family members of stealing money

This conflict escalated until on February 11, 1995 a tribal meeting was called by the tribal council to discuss the matter. The tribal council ordered the Treasurer to show up for an audit. She did not. So a resolution was passed to remove the Secretary and

Treasurer from office. This was passed by tribal council and the dissenting group was removed from office. At a tribal meeting it was ratified that they were removed from office. The protestors (Lefebre, Melon, Leroy Portillo, Antonio Jojola, and Guillermo Portillo, Jr.) were removed from office and were not allowed to participate in any tribal activities for four years. There were some who were opposed to this action (including Andy Roybal's sister), but it was agreed on anyway.

The tribal council learned that Lefebre had a serious criminal record that he had failed to disclose. It was apparent that Lefebre was trying to overthrow the tribal council and that he was dangerous and harassing people. He intercepted a fax that was to be delivered to Andy Roybal. He was committing wrong acts.

Lefebre claimed that he held a meeting and was elected governor of the tribe. He [created] a schism and splinter faction with its own tribal government. So this [has caused] these people to be removed from the tribal roll and they may have attempted to seek tribal recognition on their own.

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. . . The tribal council or tribal elders cannot demand that a person participate in tribal activities. It is up to the individual to, in the words of a tribal elder, "grace the tribe with their participation." They can choose to take an active role in the tribe or not. If they do they are treated equally and given all rights to vote, dance or participate in ceremonies. If a tribal member is not consistent in their dedication to the tribe, their influence in the tribe and appreciation by other members is diminished. If a parent is usually very involved in tribal matters, usually the children are accepted more easily than if the parents or family are not involved.

Once the child becomes an adult, it is the responsibility of that individual to take a role in the affairs of the tribe. At a certain point in adulthood, the person is made to stand on their own. This may come sooner or later. Those that are not involved regularly or live out of town or state but do assist the tribe in its endeavors are usually readily accepted but sometimes cautiously by those who make up the core of

the tribe.

In terms of social status in the tribe, those who are rarely seen at tribal functions or ceremonies and do little or nothing to assist the tribe are usually least accepted and in turn have the least amount of influence in tribal affairs. Those who can provide

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some type of expertise are usually readily accepted; however, results are expected and when they are not achieved the person is sometimes scorned publicly or privately. The key is participation and knowledge which serves the tribe's interests and assists in the betterment of the tribal members. The elders are genuinely respected for their knowledge of traditional tribal culture. They are also revered for their knowledge of family history and the lives of individuals.

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V. Indian Ethnic Identity

The PMT is considered an Indian tribe by its members and by the predominantly Hispanic and Anglo non-Indian population of Las Cruces. In 1983 anthropologist Terry Reynolds observed that "[The PMT] definitely are the descendants of a mixed Indian group--Manso, Piro, & Tigua--from El Paso del Norte, now Juarez. What is missing from this assessment is the point that in this blending, certain primarily Piro and Manso cultural attributes came to predominate, because the group that formed the original core of the tribe were Piro or Manso. Certainly, the family from which the Caciques descend is primarily Piro and Manso. The Roybal family are definitely the descendants of Manso Indians--aboriginal inhabitants of the Mesilla Valley--they do come by the caciqueship through inheritance, etc." [Letter to Anita Romerowski, Director, Indian Law Support Center, NARF--in PMT files]. Moreover, Reynolds noted that "The Piro Indians have been identified for four-hundred years on a substantially continuous basis as American Indians. Today, the only extant organized group of them

remaining in North America are the San Juan de Guadalupe Tiwa [i.e., the PMT]. [Reynolds report, p. 1101. The PMT are the only extant organized group of [predominantly] Piro Indians in North America.

Although members of the PMT tribe maintain a distinct Indian ethnic identity which distinguishes them from other surrounding ethnic groups this does not preclude their participation in the activities of the other groups (i.e., Anglos, Hispanics, and Mexicans). PMT leaders and members have a strong general recollection of their ties with the lands and landmarks in and around the Mesilla Valley extending back beyond 1680. They are aware in general terms of their direct association with predominantly Piro and Manso Indian families that moved from Senecu and Socorro del Sur and El Paso del Norte. They recall their continuing social relations with Tigua families at Ysleta del Sur, due to intermarriage with a few Tiwa individuals from that Pueblo tribe around 1900. PMT members proudly recall their descent from and political continuity with the old Piro-Manso Pueblo and families whose homes were situated at the site of the present heart of Las Cruces, their participation in development of the Dona Ana Colony Grant lands, decades before the establishment of Guadalupe and San Juan as annex or overflow communities, and the building of the new church their as an additional focal point for part of their ceremonial calendar. The PMT's ties in the Mesilla Valley primarily both relate to--and remain in--the geographic heart of Las Cruces. The tendency to continue to associate with persons and activities at Tortugas declined sharply after the takeover of the corporation by non-Indians in the mid-1940s, particularly after hope was lost that the PMT Tribe had any prospect for resuming control. Tribal members' involvement in pilgrimages and public ceremonies of Tortugas Pueblo, largely out of curiosity or nostalgia, does not negate their central identity as PMT Indians, because they are understood to be participating as PMT Indians. Indeed, the leaders of the Los Indigenes corporation habitually continue to seek or claim the participation of PMT Indians, particularly of PMT cultural authorities, in a thinly veiled effort to lend credibility or an air of authenticity to the corporation's cultural activities. These attempts have had mixed success over the past 50 years, because while they may impress the tourists, the local PMT population never has accepted these surrogates as having any traditional authority as PMT Indian tribal leaders. Lacking cooperation from the Roybal family after the non-Indian takeover of the

corporation's property, the corporation has claimed the power to create its own cultural authorities from among Rafaela Montoya's descendants, including Caciques, as surrogates for Vicente and Isidra Roybal, who were the last Caciques who attempted to maintain contacts with the corporation with the hope of eventually restoring tribal control of the daughter corporation.

Arguments within the tribe about policy and ceremonial matters as well as factional disputes with the Tortugas group are a clear indication that Indian identity has great significance for PMT and non-PMT individuals. Schisms have been a permanent part of tribal history. These disagreements about what the tribe is, how it should be governed, who should govern, etc. rather than indicating weakness are a sign of the tribe's resiliency and the fact that Indian ethnic identity in Las Cruces must be taken very seriously. In times of crisis tribal members who may not take an active role in everyday affairs "come out of the woodwork" in defense of what they view as the appropriate direction of tribal policy.

The tribe's attempts to strengthen its ethnic unity and cultural integrity in the face of conflict with the primarily non-Indian Tortugas Corporation was summarized as follows by Kaufman et al (Petition for Federal Recognition, 1992, p. 209):

"The Tribe's recovery from the loss of its control over Guadalupe and Corporation, its ceremonies and customs has taken years of tireless efforts at ironing out internal frictions and finding ways to continue their traditions within the Mesilla Valley; hence, the adoption of a new dance area, at Picacho, in the early 1980s (Conn, Slagle, and Alvarez, PMT Field Notes, 1990). The Piro/Manso/Tiwa tribal dance group has gathered the remaining elders and other members who have participated in the dances since the schism with Tortugas. They have danced at tribal gatherings and in regular practical, and whereas during the seventies and eighties, the Tribe continued with only the separate Captains' pilgrimage on (b) (3) (A) in order to avoid interference with (or by) the Tortugas observance, it has revised its ceremonial calendar on a much older basis, with a December pilgrimage and vigil on (b) around December 21, and conducts its (b) pilgrimages literally in conjunction with the Winter solstice consistent with their aboriginal tradition alone (Slagle, PMT. Field Notes, 1991)."

PMT identity is linked to the original 22 families that comprised the tribe historically and their descendants. Particular names such as Roybal, Avalos, Madrid, Jemente, Trujillo, etc. are strongly associated with tribal membership today. In addition, residence in what PMT individuals call "the old neighborhood," the center of tribal life in Las Cruces, is considered an important element of tribal identity.

The U.S. government's efforts to send tribal members to Indian boarding schools, historically, is strong evidence that outsiders have viewed the PMT people as a distinct Indian culture. The boarding school experience has played an important role in tribal oral histories and the memories of tribal elders. Las Cruces schools have also allowed young tribal members to be absent from school in order to participate in tribal events. Additionally, the tribe has extensive files of correspondence between tribal members and governmental authorities historically which illustrate that government agencies (outsiders) have treated the PMT as a tribe for decades. The PMT have been mentioned or described--as a Native American group--in numerous newspapers, magazines, and scholarly articles and books over the last 100 years. Copies of this information are available in the PMT tribal archives.

Marriage plays an important role as an ethnic marker.

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Generally it is not possible to marry into the tribe [and thereby acquire the right to membership], although tribal members who marry non-Indians may continue to participate in all aspects of PMT affairs. Evidence of racial discrimination against PMT people has been another sign that Hispanic and Anglo residents of Las Cruces consider the PMT a tribe. For example, Ed Roybal, tribal Cacique, said Mexican pachucos would say to him "no seas tan Pirujo, no seas tan menso" ["don't be such a Piro, don't be such a Manso"]; "Pirujo" and "Menso" are derogatory pronunciations of Piro and Manso in the 1940s and 1950s in order to criticize the Indians. Ed Roybal notes that PMT individuals mistrust Anglo-Americans and to a lesser extent Mexicans and Mexican-Americans.

According to Roybal, ethnic distinctions between PMT members and local Hispanic residents of Las Cruces are subtle but significant. For example, Roybal notes that the body language of PMT Indians is different from that of non-

Indians; this includes such things as rounding the shoulders and certain facial gestures. Quietness and politeness are also distinctive traits of tribal people. In response to questions about how PMT people are different from members of other local ethnic groups Ed Roybal said "they don't have the chants we do, they don't have the dances, the drum speaks through us. We look on dreams as being visions." In other words, there is a spiritual, mystical component to PMT ethnic identity. For example, at PMT rites tribal members frequently see eagles. The eagles are a very important symbol, almost a totem for the tribe. Zuni people and visitors to the tribe from Alamogordo have observed this also and feel that something is happening spiritually in Las Cruces. This causes them to visit the tribe, according to Ed Roybal.

Another (female) tribal member felt that "The adobe construction of her home, her mother's cooking, and her mother's knowledge of herbal medicines are things she recognizes that distinguished her home as "being Indian." (Kaufman et al 1992, p. 211) . . .

The tribe's spiritual life has had to be subterranean because of the threat of outsiders taking advantage of the Indians when information about the tribe gets out. This feeling was reinforced by the dispute with the Tortugas in the 1940s and 50s and recently with the Lefebvre group. PMT members feel that these conflicts illustrate the danger of coming out in the open and identifying as Indians. Hence they have been forced to internalize ethnic identity and not express it outwardly and openly.

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The "personality" of the tribe, according to Andy Roybal consists of the following: adaptability, resourcefulness, and an artistic sensibility. Making and painting gourds, making arrows, sewing dresses, drumming and drummaking, and dancing are key artistic and spiritual activities that are linked to tribal ethnic identity. "The drum is the pueblo," says Andy Roybal, i.e. it symbolizes the PMT culture. There are ceremonies in which the drum is blessed to pray for the strength of all the tribe. There is a strong identity among tribal members with the drum ("tombe" in the Tewa Indian language). As Reynolds observed in the early 1980s "pueblo-style dancing," "lighting bonfires on nearby mountains," and miscellaneous religious holy days are key symbols and foci of contemporary PMT

identity [Reynolds report, p. 104].

- D. ORGANIZATION OF SUBSISTENCE ACTIVITIES AMONG MEMBERS [-- HUNTS AND CEREMONIAL ACTIVITIES FORMERLY AND RITUALISTICALLY MOBILIZED SUBSTANTIAL PORTION OF MEMBERS AS PRIMARY PARTICIPANTS IN SUBSISTENCE GATHERING, WHICH TO SOME EXTENT CONTINUES IN DISTRIBUTION OF SUCH THINGS AS FOOD, MEDICINES, AND THE LIKE TO OTHER TRIBAL MEMBERS OUTSIDE IMMEDIATE FAMILY; LOSS OF CORPORATION AND PROPERTY, AND SUBSEQUENT SOCIAL, ECONOMIC AND ENVIRONMENTAL CHANGES, INCLUDING DEGRADATION OF HUNTING HABITAT, PROPERTY LAWS AND TRESPASS RESTRICTIONS, HOSTILITY OF NON-INDIANS WHO USURPED THE CORPORATION TOWARD PARTICIPATION OF MEMBERS IN CEREMONIES AT TORTUGAS, ETC., HAVE ALTERED THE MEANS AND PURPOSES FOR ORGANIZING MEMBERS' SUBSISTENCE ACTIVITIES, NOW VASTLY MORE COMPLEX. PAST HOUSING PROGRAM AT LAS CRUCES AND SAN JUAN DE GUADALUPE IS CONTINUING IN PLANNED COMMUNITY.]

The Piro, Manso, and other Indians who affiliated with them formed a political entity autonomous from other Tribes. They had their own leaders and Cacique who appointed civil authorities annually and who presided over the ceremonial life of the Tribe. When the group which forms the present body migrated to Las Cruces between 1840 and the 1880s, they continued to have civil leaders and ceremonial ones under the leadership of the Pueblo Chief, or Cacique, under whose leadership they conducted Piro ceremonies and activities, founding a church and Pueblo between the late 1840s and 1880s.

In 1914, the group formed a daughter corporation, Los Indigenes de Nuestra Senora de Guadalupe, still under the leadership of a Cacique, but also having a western-style governing Board, with a President, Vice President, Secretary and Treasurer to conduct affairs of a business council or committee, while the Tribe itself carried on exclusively tribal business at home in Las Cruces. Until the late 1940s, they conducted business activities of the kind set out in the Corporate Articles and Bylaws through this daughter Corporation. Only those tribal members with Las Cruces residency and domiciliary status, who qualified to be auxiliary police officers in Las Cruces, could acquire and exert jurisdiction to keep the peace during organized tribal gatherings such as the Guadalupe Day festivities. In the late 1940s and early 1950s, a faction of non-Indian members of the Corporation managed to wrest away from the Tribe and its leaders control over the Corporation and its holdings.

Most Piro families dissociated themselves from the Corporation when the Ferro (Mexican-American, Black and Chicano) faction managed to wrest away control. Rather than pretend to the authority to appoint a new Cacique of their own after taking over the Tortugas corporation, the Fierro faction pressured the Cacique and Caciqua to continue in their capacity as supervisors of certain ceremonial activities which persisted in the Pueblo. Today, the Tortugas corporation have come to the point of appointing their own "Cacique," as well as their own "War Captains". Attesting to their disassociation with the Las Cruces-based Tribe and the traditional leadership, the Corporation must now hire police from the City of Las Cruces to supervise their events, since they still remain outside city limits, and their membership is restricted to Tortugas. Tribal leaders maintain the respect of their members.

The Tribe retains copies of its tribal minutes distinct from Los Indigenes de Nuestra Senora de Guadalupe Nuestra Senora de Guadalupe Corporation minutes showing tribal activity contemporary and separate from Piro/Manso/Tiwa official involvement with the Corporation. The Tribe today operates through a Tribal Council form of government under a Constitution they adopted, retaining certain aspects of the business council government form they had learned to use during the days of colonial rule and their control of the Tortugas colony. The Cacique and War Captains have continued to maintain secular control and religious influence, and in each Cacique's case, even until his death.

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C. Recent Political History: Political History in the 1970s
(per an interview with Victor Roybal, Jr. April 28, 1995)

1. Efforts to Relearn the Tiwa Language:

The Tiwa language issue has been an important one for the tribe. The PMT began seeking a language teacher in 1975. In 1974 the tribe filed the lawsuit "Avalos vs. Morton" to show Indians that have been deprived of the right to study in their own Indian languages. The language schools, deprived them of their right to cultural life as Indians. BIA schools forced the Anglicization or Hispanicization of Indians. At this time Antonio Perea was tribal vice president; Charlie Madrid, President; Victor Roybal, secretary; Vicente Roybal, Cacique; Treasurer, Concha Duran Ramirez; Adolfo Avalos, War Capitan; Roberto Avalos, 2nd

Capitan; 3rd Capitan, Arturo Avalos; Guillermo Portillo, 4th Capitan; and 5th Capitan was Richard Portillo.

Eventually, a Tiwa language teacher named Barbara Lucero Giron from Ysleta was secured. Giron taught Tiwa language for \$5 per

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lesson, twice weekly for a year in 1975. There were four main students from the tribe, although others participated sporadically. Lessons were kept, and classes were held at Carmen Baca Gaydos' house. Cassette tapes of these classes have been maintained and tribal members occasionally borrow them to study the language. The language classes ended because of fear of violating the tribal law of the Ysleta del Sur Tribe re prohibition of teaching the Tiwa language to people that are not part of the Isleta tribe.

In 1993 and 1994 PMT tribe applications for money to learn the language were turned down.

2. Changes in Ceremonies in Order to Promote Indigenous Ways

Around 1968, the Tortugas Corporation engaged in ceremonies promoted by the Knights of Columbus and based on the Catholic ceremonial calendar. But the PMT only wanted to participate in rituals that focussed around the indigenous calendar. The Tortugas people prohibited PMT people from participating in "Indian" rituals and promoted commercialized events. Tribal members complained "What happened to the old tribal customs?" "Everything is being taken over by commercial interests." So the tribal council made an effort to break away from Tortugas to form their own ceremonies.

Members of the tribal council went to each individual tribal family and arranged to separate from Tortugas and have their own ceremonies. Making of blankets, pottery, and baskets were encouraged by the council. Tribal leaders gave instructions in Indian dancing. The members of the tribe wanted "Pueblo rule" in everyday life. The tribal members responded favorably to initiatives by the tribal council. PMT members felt that the Knights of Columbus only were interested in Indian ceremonies for a brief three day period each year. These displays also involved the use of Matachines and Danzantes from Mexico who dance in ways that are not native to the PMT area. The staging and sponsorship of these festively "Indian" activities for public consumption, while nominally associated with what purported to be PMT traditions, represented a commercial degradation

and secularization of those traditions.

3. Additional Conflicts Between PMT Tribe and Tortugas Corporation:

In 1974 in the hearing of Avalos vs. Morton Judge Payne said that the Cacique is the sole authority in tribal matters and therefore the decisions made by the tribal council--heavily influenced by the Corporation--were not valid because they did not have the backing of the Cacique. The Corporation took actions in the name of the Cacique in order to do their bidding.

It was becoming impossible for Indians to continue their tribal life in Tortugas so they sought land and benefits as Indians through Avalos vs. Morton (which was a suit against the U.S. government to force them to meet the needs of Indians). The lack of resolution of Avalos vs. Morton caused the PMT to seek Federal recognition.

Legal action was taken in response to the community's desire to separate from the Corporation. PMT tribal members insisted on legal action. House-to-house contact between the council and tribal

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members was carried out in order to discuss the legal actions. "We want Indian rule" the people said to the council.

4. Political Struggles Over Tortugas Mt.:

Another political issue that affected the tribe was the effort by New Mexico State University to control (b) (3). The PMT tribe-- through the tribal council--took action against that. In this and similar cases, the tribal council took the initiative in legal suits against the government, based on the full agreement of tribal members.

Change in ceremonial practices spurred the tribe's efforts to maintain access to A Mt. In the late 1970s PMT people began to make pilgrimages to (b) (3), one day before the Tortugas people did. After the death of Cacique Vicente Roybal, Ed Roybal, Victor Roybal, Phillip Madrid, and Adolfo Avalos (a chanter) began to take over the main ceremonial roles in the tribe. At night PMT members would go to (b) (3). During the day members of the tribe would be asked to participate by collecting wood and delivering it, arranging

ceremonial fires, and joining the group at night. There was emphasis on prayer at this time in order to gain spiritual strength due to the death of the Cacique. (b) (6) was also involved. These activities were done for and as a tribe--not as an individual spiritual activity.

Control of (b) (3) (A) was transferred to the University (NMSU) from the military. Around 1976 or 1978, Phillip Madrid and the tribal council took actions to try to get the government and university to recognize the tribe's interest in the mountain. Letters were written to the government to complain about this and to maintain tribal access to the mountain.

(b) (6) engaged in acts of civil disobedience to protect the denial of access to the mountain. He was arrested for going to A Mt. in violation of the government law. He claimed the tribe has always used the mountain for spiritual purposes and has a right to do so. The rest of the tribe was in agreement. (b) (6) case was thrown out of court and A mountain was maintained as a holy place for the tribe.

4. Efforts to Promote Education of Tribal Members:

Tribal families with college-age children requested scholarship money from the tribe in the early 1980s. The tribal council issued certifications that these people were on the tribal rolls and recognized by tribal officials. These documents were notarized, they indicated blood quantum of the people concerned. These documents were used by students successfully to get financial aid from universities. This occurred primarily at state universities. This demonstrates that government institutions have treated PMT tribal members as members of an Indian tribe.

5. Tribal Unity Statement:

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In a 1985 tribal gathering at Radium Springs, New Mexico a unity statement was produced by the tribe with about 40 signatures. PMT members were notified through the mail and word of mouth of the meeting.

6. Fundraising:

Fund-raising has been an ongoing activity of the tribe.

Examples include efforts to send Victor Roybal, Jr. to Gettysburg to learn about the Federal recognition process in 1978. On other occasions money has been raised to support travel to other Indian pueblos for feast days. For example, in the late 1970s Gallup, New Mexico Intertribal event organizers asked the tribe to participate and send dancers.

Enchilada dinners, car washes, soliciting donations via notices to tribal members, and other activities have been used to solicit funds.

The tribe has also requested help from various government officials and bureaucracies re health care, transportation, housing, etc. The tribe has a lengthy correspondence on file re: these efforts.

Piro-Manso-Tiwa Indian Tribe -- Ethnographic Data
(prepared by Howard Campbell, Phd., & Submitted the Piro Manso
Tiwa Tribe, May 1, 1996)

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B. Major Decisions confronted by the tribe since 1970:
(per an interview with Louis Roybal, April 26, 1995):

1. The search for land for the tribe -- Which land and where are the main issues involved. (b) (3) (A) [REDACTED]. The land would be used as a new settlement of tribal members in order to carry on tribal life. Tribal members sought to survey several sites for burial lands. PMT leaders have contacted the offices of the New Mexico state and Federal delegations, including Senator Domenici, Senator Bingham, and Rep. Richardson. The tribe held a meeting in Las Cruces in June 1993 with government officials. The PMT asked U.S. politicians to support them in getting land. Most tribal members support this effort and attempts to get HUD resources for housing and land.

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2. ceremonies -- Since the 1960s the tribe has established a uniform set of standards for men's and women's costumes in ceremonies. Tribal council members have conducted a campaign to teach members about the role of ceremonial leaders, such as the Cacique, and their functions.

3. education -- Tribal leaders have emphasized the need for tribal members to think about how their grandfathers did things. Tribal council members teach the other members about this. . . .

5. Numerous contacts with political officials -- U.S. government representatives, state representatives, and Las Cruces officials have all been contacted. A large number of meetings, conversations and correspondence between the tribe and these officials has occurred.

6. In 1973 and 1974 an attempt was made by the tribe to lease land from the Federal government.

7. In the 1980s and 1990s many grant applications have been made to funding agencies.

8. In 1991 the decision was made to change the dress styles of men and women for PMT ceremonies.

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I. Sacred Sites:

The following places are considered sacred sites by the contemporary PMT.:

(b) (3) (A) [Redacted]

[Redacted]

[Redacted]

[Redacted]

[Redacted]

[Redacted]

(b)
(3)
(A)

J. Sacred Directions:

The following directions are also associated with colors and seasons (for ritual purposes)

North = associated with yellow and the spring ceremony, corn planting

East = white, winter, beginning of the year

West = red, summer

South = blue, fall

Traditionally, PMT clans were associated with these colors and directions. Each clan maintained particular customs, e.g., water drums were used by the water clans. Locations of PMT ceremonies are arranged to correspond with sacred directions, and colors correspond in terms of the clothing worn at the ceremonies.

Additionally, rabbit hunts with sacred significance were held south of Las Cruces, on the north side of the city from three Crosses and North Main St. up to the town of Dona Ana, on the east side from east of Solano St. to Telshor St., and on the west side around the Picacho Mts.

The importance of sacred directions and their place in PMT spiritual beliefs have been nicely summarized by Slagle (in Kaufman et al, p. 235):

"Their ancient belief in the power of the sun, and the powers in each of the cardinal directions; their need to observe, mark, and honor the changes of the seasons; these have always been at the

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heart of the religious ways of the Piro/Manso/Tiwa tribe, Pueblo of San Juan de Guadalupe, and remain so today, in practice and in instruction of tribal members. Ceremonial

regalia and bags of medicines and corn still pass through inheritance in the tribe, and the young rely on the counsel of tribal elders."

K. Sacred Plants & Resources:

jara = a brush that grows along the Rio Grande, used for building & drum sticks

mezquite beans = all over the Las Cruces area

yucca = for soap

cottonwood = used for drums

carrizo = along river beds, used for building

vigas = from the Organ Mts., particular vigas used in houses are

inherited and passed on from one generation to the next

guajes = used for gourds

salt cedar wood = the red-color of this wood is associated with

Piro identity

salt = Salinas located north of Socorro, N.M. are associated with the Piro Indians, salt has also been collected along the river near El Paso.

THE FOLLOWING SUPPLEMENTAL NARRATIVE SECTION IS INCORPORATED FROM THE DRAFT BY PROJECT DIRECTOR ANDREW ROYBAL:

The tribe is governed by the Cacique and a Tribal Council which is made up of ceremonial and administrative officers. Interactions with the Cacique as tribal leader is recorded by non-tribal members as early as 1872 in the Las Cruces area. Tribal members acknowledge this person as the primary leader of the tribe. The Tribal Council has been a continuous facet of Piro/Manso/Tiwa society for hundreds of years and clearly from 1950 to the present. The Tribal Council are the elected leaders of the tribe and are elected solely by tribal members who are eligible to vote at the duly authorized annual elections. A list of Tribal Council officials dating from 1888 to 1995 is available. These are and have been the leaders of the tribe.

The Tribe has cultivated its own decision-making processes throughout its existence. The culture and social organization of the tribe is dictated by its titular leader, other internal traditional mechanisms, and later a tribal council which the Tribe utilized to regulate tribal life. The tribal members that remained in the area, complemented with the other tribal members that regularly returned for tribal, family and cultural business, have maintained a cultural proximity which allows for group interaction and maintenance of tribal relations.

The Piro/Manso/Tiwa tribal forms and processes of governance have been different from their non-native neighbors. The Tribe's governance system was not as institutionalized as non-native systems. Historically, the Tribe relied on traditional informal means of governance. Traditional leaders and community elders delineated the mores of the Tribe. Therefore, free from many of the rigid parameters of non-native systems, the Tribe governed itself through consensus building within the community. The decision-making was directly influenced by the people. Resolutions of intra-tribal disputes were not processed by formalistic administrative procedures, but through the traditional tribal government and the community.

Modern socioeconomic forces altered the traditional operation of the Tribe. The Tribe adapted to the modern realities of the twentieth century, by adopting a formal Tribal Council to administer community affairs. The change to a more institutionalized governance system, however, modified the community's role in tribal governance. The Tribe adopted a constitution, tribal members voted for their secular leaders in elections and the government relationship became more formal.

The present community has reincorporated the traditional forms of tribal governance with their modern Tribal Council. This

has infused a new sense of native empowerment into the community. The present community's participation has increased steadily as more people have returned to actively participate in tribal life. The government focus has returned to democratic consensus building and community input. While every issue affecting the Tribe is not resolved to perfection, the present Tribal Council employs the more traditional approach of community discussion of the issues while attempting to reach a common range that is acceptable to the community. Issues are discussed, feelings are vented, elders are consulted, and the Council narrows the issue(s) to one(s) acceptable to the people. In the end the people decide the fate of their elected leaders and the issues.

The leaders, the Tribal Council, are elected by tribal members. The Tribal Council has influenced the tribal members continuously since 1950 to the present as manifested at tribal meetings, tribal activities and primarily through the ceremonial life of the tribe. The traditional tribal council are religious leaders as well as administrative decision makers. The maintenance of the Tribe as a sovereign has been accomplished with great effectiveness primarily through the traditional channels which were taught to the tribe's elders through the oral tradition. Resolution of issues affecting the Tribe and intra-tribal disputes are carried out by four agents. The Tribal Council; the War Captains; the Cacique; and the consensually recognized elders and respected members of the Tribe. The primary one is the Tribal Council which is elected by the tribal members. The other three are the informal, traditional forms of governance. Together these four complementary groups govern the activities of the community.

The traditional groups employ tribal customs to address cultural and religious issues. They also give advice, offer prayers and try to have the party(s) resolve the problems themselves. The Cacique's roles in the governance of the Tribe are to blend traditional tribal customs into the secular functions of the Tribal Council, and to remind the people of the traditions which were used to resolve various problems. His other duties remain in the traditional and spiritual realm of cultural affairs.

The War Captains are another group involved in the traditional activities of the Tribe. Five persons are nominated according to tribal tradition, and approved by the people to serve as guardians of the spiritual life of the tribe. At cultural and traditional functions they serve as tribal police, having been deputized by a Justice of the Peace, for the activity. They are responsible for the maintenance of cultural activities and sacred places.

The present community has rediscovered the other traditional group - the elders. These people are consensually recognized respected members of the community. They are the older people, the wiser ones. The elders are the keepers of the past who remember the traditional mores and forms of resolution. Their importance and reverence to the community has been gaining recognition. These activities are informal and usually private. For a community bombarded by modern American society, the elders are appreciated as a traditional foundation of tribal life.

While some tribal members may reside outside the southern New Mexico area, many of the traditional forms of tribal regulation are still used to resolve community strife. If the condition becomes egregious, the community may employ informal sanctions such as shunning. More serious violations may be referred to the local authorities if warranted.

In addition to the traditional forms of governance, the Piro/Manso/Tiwa Indian Tribe utilizes a formal constitutional form of tribal government much like the other Pueblos in New Mexico. The formal tribal government, pursuant to the tribal constitution Article IV, Section 1 states:

The power of government in this Tribe shall be vested in a Tribal Council. The tribal Council shall be comprised of ten (10) elected officers, elected for one (1) year terms, except for the Cacique, who is elected for a life tenure.

Section 2 states Tribal Council Powers:

The Tribal Council shall have power to make all laws and regulations which they deem necessary and proper for the Tribe, which shall not be contrary to the Constitution, and tribal traditions.

The Constitution (Article V(1); VII(1)) requires that administrative officers of the Tribe, each of whom shall be annually elected by the tribe are the governor, lieutenant governor, secretary and treasurer. In addition to the administrative officers of the Tribe, the tribe approves its Native Ceremonial Officers. (Article VI). The Five War Captains, as mentioned above, are responsible for the traditional activities of the Tribe.

The Tribe utilizes its own democratic system to elect its governmental leaders. At the annual tribal meeting [Article VIII(1)], which incorporated the traditional ceremonial meeting time, either the Tribal Council or the tribal members nominate officers. Those persons present themselves to the tribe for discussion and questions, and then the nominated persons are elected by the tribal members.

Because no central land base remains and some of the tribal members reside outside the southern New Mexico area, the Tribe's

political processes and activities are flexible and not as institutionalized as other tribes. Despite some geographic and social dislocation of the tribe in the last fifty years, the Tribe has maintained its tribal government structure. Although the socioeconomic pressures of the last fifty years required some of the tribal members to maintain a livelihood elsewhere the members who could, returned for tribal elections.

While some shifts have occurred in the responsibilities of the Cacique, it is still his primary duties to lead the ceremonial life of the tribe and to guide the tribe in all of its affairs. The Cacique has always been the leader of the Tribal council so it is incorrect to assume that a shift has occurred for the cacique from ceremonial to tribal council affairs. The Cacique is the soul of the tribe, his word is final in all matters. This is how the leadership has influenced the tribe before and since 1950 to the present.

Essentially, the tribe meets and holds ceremonies as a whole only at the request of the Cacique. This is a dramatic example of influence over the behavior of members. This is influence and the response of tribal members is widespread since it does affect all of the tribal members.

One recent example of how these leaders have influenced the tribal members when the present Cacique changed the time of the annual elections and established the tribal feast days and community meetings to correspond to the natural cycles of the earth and sun. The Cacique stated that these changes should occur. He established the times and locations of these ceremonies and tribal meetings and the rest of the Tribal Council and tribal members complied. This is highly significant since this is now the major component of community life, ceremonial life, and schedule of the Tribal Council for the past four years. It is not expected that this will change unless the Cacique changes it. This is how the Cacique influences the tribal members.

Another recent example of how the Council as a whole influences the lives of tribal members is found with the incident with some members of the Portillo family were removed from tribal offices and banned from tribal activities for four years. (See various tribal documents relating to this issue).

In general terms, the Piro/Manso/Tiwa Indian families of the tribe, which are themselves related and connected through blood and culture, get together to discuss problems which the tribe faces and discuss how these problems might be overcome. For the past 35 years, the problem which the tribe faces and which the tribal members are attempting to solve as a tribe is Federal recognition. Therefore, this issue has dominated tribal

activities, policies, discussions, and resources. The need to make Federal recognition the primary concern of the tribe is a natural one. The tribe could no longer maintain its tribal form of government at a time and place at purpose namely Tortugas.

Since the 1950's the tribe has been under increasing pressure to secure land, resources, and the expertise to protect its life and culture. Why spend all this time seeking Federal recognition if it is not a direct response to the pressures and problems facing the tribe? Tribal community life since 1950 is a reflection of the needs, desires, and search for solutions which the tribal members have been and are faced with every day.

In general terms, the Piro/Manso/Tiwa Indian families of the tribe, which are themselves related and connected through blood and culture, get together to discuss problems which the tribe faces and discuss how these problems might be overcome. For the past 25 years, the problem which the tribe faces and which the tribal members are attempting to solve as a tribe is Federal recognition. Therefore, this issue has dominated tribal activities, policies, discussions, and resources. The need to make Federal recognition the primary concern of the tribe is a natural one. The tribe could no longer maintain its distinct community, cultural life, and tribal form of government at a time and place which it had in the past and which had served that purpose namely Tortugas.

Since the 1950's the tribe has been under increasing pressure to secure land, resources, and the expertise to protect its life and culture. Why spend all this time seeking Federal recognition if it is not a direct response to the pressures and problems facing the tribe? Tribal community life since 1950 is a reflection of the needs, desires, and search for solutions which the tribal members have been and are faced with every day.

Land and resources must be secured to maintain the tribe, the tribal government, and the tribal life, property, traditions, and spiritual life. The 25 years of attempting to gain Federal recognition, secure a trust land base, and provide benefits and services to the members of the tribe is the manifestation of the community needs, influences of the members, and actions taken by the tribal government, to live as any other Indian Tribe within the boundaries of the United States.

The burden of this task has fallen on the shoulders of the Tribal Council, and the traditional leadership of the Tribe. The people of the Tribe expect that the Tribal Council will in fact solve these problems (recognition) and produce the things that other Indians are afforded. This expectation occurs as a direct result of the tribe's traditions and is based on the tribe's own system of responsibility of certain members and in particular the

Tribal government. The tribal members have expressed that it is the responsibility of the Council to achieve Federal recognition and secure tribal life, property, and traditions for the members. This is the natural function of any government to fend for the welfare of its people. In fact, the tribal members demand that this be resolved. The Tribal Council and the traditional leadership find themselves in an extraordinary situation. To achieve Federal recognition, the traditional leaders and the Tribal Council officials at various times in the past 50 years have, out of necessity and as a direct result of being in the positions of leadership, have had to become experts at Federal Indian law, anthropology, history, and genealogy, as well as proficient in public speaking, acting as representatives to civil, state, county, and Federal agencies and officials, as well as provide money out of their own pocket to finance these endeavors. This is a significant change in the duties and knowledge which tribal leaders are expected to acquire in contemporary times. The Tribal Council and traditional leaders of the tribe feel a tremendous responsibility to in fact resolve the current crisis which the tribe is faced with namely to secure Federal recognition.

Piro-Manso-Tiwa Indian Tribe -- Ethnographic Data
 (prepared by Howard Campbell, Phd., & Submitted the Piro Manso
 Tiwa Tribe, May 1, 1996)

E. Selected Chronology of Correspondence Regarding Important
 Political Issues Affecting the Tribe (per files in PMT
 office):

The PMT tribe maintains an archive of extensive
 correspondence engaged in by tribal members, especially the
 tribal council. This archive contains a wide range of
 documents related to tribal issues including the following:
 donations to the tribe, requests for funding, contacts with
 politicians regarding legislation, swearing in of tribal
 members, tribal council resolutions, notices of tribal
 meetings, legal matters, financial records, petitions, lists
 of

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tribal officers, the tribal constitution, requests for
 educational assistance, and announcements of PMT events. Key
 or exemplary pieces of this correspondence are listed below:

1944 Jan. 1 Certification of Tribal election and swearing-in
 of Louis Roybal as 5th War Capitan, signed by Vicente
 Roybal, Cacique. (This is significant because Louis Roybal
 is today the tribal governor and also because it
 demonstrates continuity in the tribal governing system--both
 in terms of the electoral process and membership in the
 tribal council.)

1949 Feb. 21 Letter from Simon Gonzalez to Victor Roybal,
 Sr. President, discusses property at Tortugas.

1950 May 11 Letter from Jess Weir to Victor Roybal, Sr.
 Discusses political disputes, suggests that Miguel Fierro is
 being disruptive.

1951 Jan. 1 Minutes of tribal meeting, election of war
 Capitans.

1978 April 3 statement of interim appointment of Cacique
 ratified by signatures of 103 tribal members.

1979 June 10 Tribal meeting at Aguirre Springs attended by 40 members (who signed a sheet indicating attendance)

There are leaders of the Piro/Manso/Tiwa Indian Tribe today as there has been since time immemorial. The tribe is governed by the Cacique and a Tribal Council which is made up of ceremonial and administrative officers. The existence of the Cacique was recorded by non-tribal members as early as 1872 in the Las Cruces area. Tribal members acknowledge this person as the primary leader of the tribe. The Tribal Council has been a continuous facet of Piro/Manso/Tiwa society for hundreds of years and clearly from 1950 to the present. The Tribal Council are the elected leaders of the tribe and are elected solely by tribal members who are eligible to vote at the duly authorized annual elections. A list of Tribal Council officials dating from 1888 to 1995 is available. These are and have been the leaders of the tribe.

In general terms, the Piro/Manso/Tiwa Indian families of the tribe, which are themselves related and connected through blood and culture, get together to discuss problems which the tribe faces and discuss how these problems might be overcome. For the past 25 years, the main problems which the tribe faces and which the tribal members are attempting to solve as a tribe is Federal recognition. Therefore, this issue has dominated tribal activities, policies, discussions, and resources. The need to make Federal recognition the primary concern of the tribe is a natural one. The tribe could no longer maintain its distinct community, cultural life, and tribal form of government at a place which it had in the past, namely Tortugas.

Since the 1950's the tribe has been under increasing pressure

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to secure land, resources, and the expertise to protect its life and culture. Why spend all this time seeking Federal recognition if it is not a direct response to the pressures and problems facing the tribe? Tribal community life since 1950 is a reflection of the needs, desires, and search for solutions which the tribal members have been and are faced with every day.

Land and resources must be secured to maintain the tribe, the tribal government, and the tribal life, property, traditions, and spiritual life. What are the specific examples of this community response in action? The 25 years

of attempting to gain Federal recognition, secure a trust land base, and provide benefits and services to the members of the tribe is the manifestation of the community needs, influences of the members, and actions taken by the tribal government. In other words, to live as an Indian Tribe within the boundaries of the United States.

The burden of this task has fallen on the shoulders of the Tribal Council, and the traditional leadership of the Tribe. The people of the Tribe expect that the Tribal Council will in fact solve these problems (i.e., recognition) and produce the things that other Indians are afforded. This expectation occurs as a direct result of the tribe's traditions and is based on the tribe's own system of responsibility of certain members and, in particular, the Tribal government. The tribal members have expressed that it is the responsibility of the Council to achieve Federal recognition and secure tribal life, property, and traditions for the members. This is the natural function of any government to fend for the welfare of its people. In fact, the tribal members demand that this be resolved.

The Tribal Council and the traditional leadership find themselves in an extraordinary situation. To achieve Federal recognition, the traditional leaders and the Tribal Council officials at various times in the past 50 years, out of necessity and as a direct result of being in the positions of leadership, have had to become experts at Federal Indian law, anthropology, history, and genealogy, as well as become proficient in public speaking, acting as representatives to civil, state, county, and Federal agencies and officials, as well as provide money out of their own pockets to finance these endeavors. This is a significant change in the duties and knowledge which tribal leaders are expected to acquire in contemporary times. The Tribal Council and traditional leaders of the tribe feel a tremendous responsibility to, in fact, resolve the current crisis which the tribe is faced with, namely to secure Federal recognition. The Tribal Council is under constant pressure from the members to produce results. It is the tribal government's responsibility by the tribe's tradition to find solutions to the tribe's problems.

The community life, major decisions of the tribe, tribal resources, and discussions since 1950 have been oriented toward achieving protection for tribal life, property, and culture. Evidence that this has in fact been the primary focus of the tribe and its discussions among its members and Tribal Council can be found in the thousands of

pages of the tribe's own correspondence,

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Tribal Council minutes, and various documents prepared on behalf of the Tribe since 1950.

The 1960's and 1970's were characterized by the Cacique exerting his authority and assuming control of the traditional Tribal Council. The Tribal form of government once again began to exert its sovereignty apart from any outside methods or systems of government. Tribal participation focuses mainly on the compound and activities of the Cacique in the traditional core neighborhood around San Pedro and Amador Streets in Las Cruces.

When it became apparent that Tortugas would no longer serve the interests of the Tribe, the traditional leadership began to reorganize itself. Luciano Avalos, son of Senovio Avalos, was elected Tribal Council President in the late 1960's. Victor Roybal Jr. served as Secretary. The tribal members initiated the quest for recognition because of the involvement of the corporation in Tortugas and the lack of access to tribal lands and traditional tribal activities. The tribal leadership, under the Cacique Vicente Roybal, sought relief of these matters and carried out the tribal way of life by meeting at the home of the Cacique as well as the homes of tribal members in Las Cruces and carrying on tribal meetings, chants, and ceremonies out of the public eye. The tribal leadership's response during the 1950-1970 was above and beyond what their traditional duties as tribal officers were normally. Yet they did in fact respond and created the opportunities and gains of the last twenty years.

Since the events of the 1950-1970's were unforeseen, no one was exactly sure what steps to take to overcome this crisis, i.e., there were no experts in how to undue legal maneuvers, threats, and violence which the corporation in Tortugas perpetrated against the tribe and its members during this time. So people did what came naturally, that is, they simply carried on the tribal community, tribal government, and tribal culture.

Tribal officials during this time were elected in the traditional fashion, i.e., they were primarily nominated by the Cacique Vicente Roybal at the January 1 midnight elections. Those who wished to serve as War Captains or other officials were required to present themselves to the Cacique the week prior to the election. At the election the

people were nominated and a vote was taken by the members present to approve the nominations. Larry Sanchez recalls attending these meetings at the home of the Cacique as a boy. He stated that Cacique Vicente Roybal would open the meeting by asking all tribal members to stand. These members would be the only ones who were allowed to vote. Most non-Indian spouses or relatives were not allowed to attend the meeting. The elected council would then present itself to the people and ask for their blessings to serve the Tribe in the up-coming year. Ms. Emilia Rocha recalls how attendance at these meetings was very widespread among tribal members.

Victor Roybal Jr. would usually take the minutes. All those attending the meeting would vote on those nominated for office, actions of the council, and minutes of the meeting. Approval was sought after the meeting by other tribal members who were not in

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attendance. In this way, everyone would be informed as to what had transpired at the meeting. Information would be provided to the tribal families and they would in turn disseminate the information to other tribal members who lived out of state or who were unable to attend the meeting.

In the 1960s-70's, Victor Roybal Jr., Vicente Roybal, Luciano Avalos, Adolpho Avalos, Charlie Madrid, Narciso Eres, Ed Roybal, and Louis Roybal were leaders entrusted with the responsibility to not only manage tribal affairs, but also to resolve the immense legal issue of the tribe's status. It is not entirely surprising that the leadership would come from the traditional families. They were the sons and grandsons of former Caciques, tribal presidents, war captains and others who were primarily responsible for the reestablishment of the tribe in the Mesilla Valley. The traditional support system and structure of the tribe worked once again to carry the tribe through another attack on its existence.

In the 1980's, new leadership emerged that would once again proactively pursue the preservation of the tribe, its traditional property, and ceremonies. The primary leader of the tribe during this time was Charles Madrid, Jr. His fierce commitment and leadership led the tribe through the 1980's and into the Federal acknowledgment process. Charles Madrid, Sr. is a descendant of the Duran family from Ysleta del Sur. Charles Madrid, Sr. attended Carlisle Indian School, Sherman Indian School and was a delegate at

Washington, D.C. with Federal officials during the 1920's. Charles Madrid, Jr.'s uncle was Cornelio Duran, a Tiwa, who served the Tribe as War Captain during the 1930's.

Most community action today is controlled and determined by the tribal members. Social, economic and cultural issues percolate up from the community, and resolution is usually attempted without the Tribal Council's involvement. Those informal tribal issues are resolved by the social interactions amongst the tribal members. When issues become too complicated, then the Tribal Council may get involved.

The Tribal Council is the representative of the Tribe. The Council is the conduit and liaison for the Tribe. It is the Tribal Council which deals with inter-tribal or non-Indian affairs. The Council represents the people in discussions with other Indian tribes and Federal and state agencies. It is the Council which maintains the Tribe's relationships with various professionals: attorneys, anthropologists, historians, business planners and others working for the tribe's benefit. Since the Tribe's petition for Federal recognition, the Council members have dealt extensively with federal, state, and other officials in furtherance of the Tribe's quest for Federal recognition. Over the past several years the Tribal Council has been involved in more endeavors as the Tribe fights for Federal recognition and self-sufficiency.

People influence the decision making of the tribe and tribal leaders through direct interaction and discussion at the regularly scheduled meetings and ceremonies which have been held four times a year for the past few years. They influence policy and express their concerns, comments, and criticisms during these meetings. The

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Tribe is almost a pure participatory democracy. Basically, those who attend the meetings, ceremonies, elections, and formal tribal events are the ones who have direct influence and the ability to affect the decision making processes of the Tribal Council. If one does not attend the meetings, their opinions are regarded as superfluous and do not carry much weight. Those who take any active role in tribal affairs are the ones whose opinions and comments are valued.

The opinion of elders is held in very high regard and no major decision in the tribe will be made unless most of the elders are consulted. This is especially true in times

of crisis. The Tribe has cultivated its own decision-making processes throughout its existence. The culture and social organization of the tribe is dictated by its titular leader, other internal traditional mechanisms, and a tribal council which the Tribe utilizes to regulate tribal life. The tribal members that remained in the area and the other tribal members that regularly returned for tribal, family and cultural business, have maintained a cultural proximity which allows for group interaction and maintenance of tribal relations.

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people. In the end the people decide the fate of their elected leaders and the issues that affect the tribe.

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The maintenance of the Tribe as a sovereign has been accomplished with great effectiveness primarily through the traditional channels which were taught to the tribe's elders through the oral tradition. Resolution of issues affecting the Tribe and intra-tribal disputes are carried out by four agents: the Tribal Council; the War Captains; the Cacique; and the consensually recognized elders and respected members of the Tribe. The primary agent is the Tribal Council which is elected by the tribal members. The other three entail informal, traditional forms of governance. Together these four complementary groups govern the activities of the community.

The traditional groups employ tribal customs to address cultural and religious issues. They also give advice, offer prayers and attempt to have tribal members resolve the problems themselves. The Cacique's role in the governance of the Tribe is to blend traditional tribal customs into the secular functions of the Tribal Council, and to remind the people of the traditions which have been used to resolve various problems. His other duties remain in the traditional and spiritual realm of cultural affairs.

The War Captains are another group involved in the traditional activities of the Tribe. Five persons are nominated according to tribal tradition, and approved by the people to serve as guardians of the spiritual life of the tribe. At cultural and traditional functions they serve as tribal police, because they have been deputized by a Justice of the Peace for that activity. They are responsible for the maintenance of cultural activities and sacred places.

The present community has rediscovered the other traditional group, the elders. These people are consensually recognized, respected members of the community. They are the older people, the wiser ones. The elders are the keepers of the past who remember the traditional mores and forms of resolution. Their importance and reverence to the community

has been gaining recognition. These activities are informal and usually private. For a community bombarded by modern American society, the elders are appreciated as a traditional foundation of tribal life.

While some tribal members may reside outside the southern New Mexico area, many of the traditional forms of tribal regulation are still used to resolve community strife. If a condition becomes egregious the community may employ informal sanctions such as shunning. More serious violations may be referred to the local authorities if warranted.

In addition to the traditional forms of governance, the Piro/Manso/Tiwa Indian Tribe utilizes a formal constitutional form

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of tribal government much like the other Pueblos in New Mexico. The formal tribal government, pursuant to the tribal constitution Article IV, Section 1 states:

The power of government in this Tribe shall be vested in a Tribal Council. The tribal Council shall be comprised of ten (10) elected officers, elected for one (1) year terms, except for the Cacique, who is elected for a life tenure.

Section 2 states Tribal Council Powers:

The Tribal Council shall have power to make all laws and regulations which they deem necessary and proper for the Tribe, which shall not be contrary to the Constitution, and tribal traditions.

The Constitution (Article V(1); VII(1)) requires that administrative officers of the Tribe, each of whom shall be annually elected by the tribe are the governor, lieutenant governor, secretary and treasurer. In addition to the administrative officers of the Tribe, the tribe approves its native ceremonial officers (Article VI). The Five War Captains, as mentioned above, are responsible for the traditional activities of the Tribe.

The Tribe utilizes its own democratic system to elect its governmental leaders. At the annual tribal meeting [Article VIII(1)], which incorporated the traditional ceremonial meeting time, either the Tribal Council or the

tribal members nominate officers. Those persons present themselves to the tribe for discussion and questions, and then the nominated persons are elected by the tribal members.

Because no central land base remains and some of the tribal members reside outside the southern New Mexico area, the Tribe's political processes and activities are flexible and not as institutionalized as other tribes. Despite some geographic and social dislocation of the tribe in the last fifty years, the Tribe has maintained its tribal government structure. Although the socioeconomic pressures of the last fifty years required some of the tribal members to maintain a livelihood elsewhere the members who could, returned for tribal elections.

While some shifts have occurred in the responsibilities of the Cacique it is still his primary duty to lead the ceremonial life of the tribe and to guide the tribe in all of its affairs. The Cacique has always been the leader of the Tribal council so it is incorrect to assume that a shift has occurred for the Cacique from ceremonial to tribal council affairs. The Cacique is the soul of the tribe, his word is final in all matters. This is how the leadership has influenced the tribe historically.

Essentially, the tribe meets and holds ceremonies as a whole only at the request of the Cacique. This is a dramatic example of

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his influence over the behavior of members. The response of tribal members is widespread. One recent example of how these leaders have influenced the tribal members occurred when the present Cacique changed the time of the annual elections and established the tribal feast days and community meetings to correspond with the natural cycles of the earth and sun. The Cacique stated that these changes should occur. He established the times and locations of these ceremonies and tribal meetings and the rest of the Tribal Council and tribal members complied. This is highly significant since this is now the major component of community life. This change has also affected the schedule of the Tribal Council for the past four years. It is not expected that this will change unless the Cacique changes it. This is how the Cacique influences the tribal members.

Another recent example of how the Council as a whole influences the lives of tribal members involved the incident

in which some members of the Portillo family were removed from tribal offices and banned from tribal activities for four years. Tribal elders such as Victor Roybal, Jr., Binky Trujillo, Louis Roybal, and others were asked to guide the situation and provide information about how such matters not only should be dealt with but also how similar situations were dealt with in the past. Questions were asked as to how the tribe traditionally sanctioned its members and officials who were acting contrary to tribal norms. Many tribal members were also informally asked for input on the matter. When it became clear that a formal solution was necessary, the Tribal Council took action. This action has had a major impact on the current structure of the tribal government as well as affected people who are widely known in the Tribe. The matter merited approval and discussion with the general membership.

A special meeting was called by the Governor and all the tribal members were invited. At that time, the Tribal Council's decision to remove the others from office was conveyed to the tribal people. Regarding the suggestions of imposing sanctions, the members themselves provided guidance to the council and input on what types of sanctions would be appropriate. Much discussion followed; again the opinions of the elders were greatly sought.

A young woman of the Tribe expressed her dislike of the discussion and believed the proposed sanctions to be too harsh stating that "we are all tribal members. . . . we are all family." An elder woman of the Tribe responded that although she did sympathize with that point of view, a stern punishment needed to be imposed because of the potential harm the situation could cause and because of the trouble which in fact it had already caused several tribal members. Thus, the majority of the tribe reached a consensus that the people must be isolated as punishment and for the protection of the other tribal members due to threats and innuendos that had been made by the people involved. Discussion of this situation continued for nearly three hours.

Once approval to remove the individuals from office occurred others suggested that the positions should be filled so that the work of the Tribal Council could continue. Discussion followed concerning this matter also. Some members of the Tribal Council

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believed that it was better simply to continue with the

remaining officers so as to avoid the potential for another crisis. However, the membership expressed its desire to elect new officials so new officials were nominated by those present and a new secretary and treasurer were voted in by the members to replace those that had been removed. Replacement officials were elected primarily at the request and urging of the Tribal members and not the Tribal Council. This is a clear example of how and under what circumstances the membership directs policy, makes decisions, and is able to influence the Tribal Council and the Tribe.

As the Tribe enters the twenty-first century, its evolving community participation requires a more active Tribal Council to address the demands of the tribal members. Life has become more complicated for the community requiring the Council to obtain additional expertise to shoulder the demands. The Tribe's evolving relationship with the Federal, state, and local governments has required greater Tribal Council interaction with the various governmental agencies and other organizations.

To meet the needs of the tribal members and the Tribe's quest for Federal recognition, the Council has established a Tribal project office. While the Federal recognition process requires most of the Tribe's funds and the Council's attention, the Tribal Council continues to search for alternative avenues for self-sufficiency. The Council is in contact with various sources for economic development, social services and cultural enhancement. The Tribe's goal is economic self-sufficiency and cultural survival.

When it became apparent that Tortugas would no longer serve the interests of the Tribe for which it was created, the traditional leadership of the Tribe began to reorganize itself in response to the situation at Tortugas. The 1960's and 1970's were characterized by the Cacique exerting his authority and assume control of the traditional Tribal Council. The Tribal form of government once again began to exert its sovereignty apart from any outside methods or systems of government. Tribal participation focuses mainly around the compound and activities of the Cacique in the traditional core neighborhood around San Pedro and Amador Streets in Las Cruces. Luciano Avalos, son of Senovio Avalos, was elected Tribal Council President in the late 1960's. Victor Roybal Jr. served as Secretary. The tribal members initiated the quest for recognition because of the involvement of the corporation in Tortugas and the lack of access to tribal lands and traditional tribal activities. The tribal leadership, under the Cacique Vicente Roybal, sought relief of

these matters and carried on the tribal way of life by meeting at the home of the Cacique as well as the homes of tribal members in Las Cruces and carrying on tribal meetings, chants, and ceremonies out of the public eye. The tribal leadership response to the threat to the tribe during the 1950-1970 was above and beyond what their traditional duties as tribal officers normal is but yet they did in fact respond and create the opportunities and gains of the last twenty years to finally secure land and reestablish the trust relationship with the Federal government of the United States.

Since the events of the 1950-1970's were unforeseen, no one was exactly sure what steps to take to overcome this crisis, i.e., there were no experts in how to undo legal maneuvers, threats, and violence which the corporation in Tortugas perpetrated against the tribe and its members during this time. So people did what came naturally, that is to simply carry on the tribal community, tribal government, and tribal culture based on tribal tradition this is what did in fact occur. Tribal Officials during this time were elected in the traditional fashion; i.e., they were primarily nominated by the Cacique Vicente Roybal at the January 1 midnight elections. Those who wished to serve as War Captains or other officials were required to present themselves to the Cacique the week prior to the election. At the election the people were nominated and a vote was taken by the members present to approve the nominations. Larry Sanchez recalls attending these meetings at the home of the Cacique as a boy. He stated that Cacique Vicente Roybal would open the meeting by asking all tribal members to stand. These members would be the only ones who were allowed to vote. Most non-Indian spouses or relatives were not allowed to attend the meeting. The elected council would then present itself to the people and ask for their blessings to serve the Tribe in the up coming year. Ms. Emilia Rocha recalls how attendance at these meetings was very widespread among tribal members.

Victor Roybal Jr. would usually take the minutes. All those attending the meeting would approve the elections, actions of the council, and the minutes. Approval was sought after the meeting by other tribal members who were not in attendance. In this way, everyone would be informed as to what had transpired at the meeting. Information would be provided to the tribal families and they would in turn disseminate the information to other tribal members who lived out of state or who were unable to attend the meeting.

In the 1960s-70's, Victor Roybal Jr., Vicente Roybal, Luciano Avalos, Adolpho Avalos, Charlie Madrid, Narciso Eres, Ed Roybal, and Louis Roybal were leaders entrusted with the

responsibility to not only manage tribal affairs, but also to resolve the immense legal issue of the tribe's status. It is not entirely surprising that the leadership would come from the traditional families. Sons, grandsons of former Caciques, tribal presidents, war captains and others who were primarily responsible for the reestablishment of the tribe in the Mesilla Valley. The traditional support system and structure of the tribe worked once again to carry the tribe through another attack on its existence.

In the 1980's, new leadership would emerge that would once again challenge the proactively pursue the preservation of the tribe, its traditional property, and ceremonies. The primary leader of the tribe during this time was Charles Madrid Jr. His fierce commitment and leadership led the tribe through the 1980's and into the Federal acknowledgment process. Charles Madrid Sr., was the son of Duran, a Tiwa from Ysleta del Sur. Charles Madrid Sr. attended Carlisle Indian School, Sherman Indian School and was a delegate at Washington, D.C. with Federal officials during the 1920's. Charles Madrid Jr.'s uncle was Cornelio Duran, Tiwa, who served the Tribe as War Captain during the 1930's.

Most community action today is controlled and determined by the tribal members. Social, economic and cultural issues percolate up from the community, and resolution is usually attempted without the Tribal Council's involvement. Those informal tribal issues are resolved by the social interactions amongst the tribal members. When issues become too complicated, then the Tribal Council may get involved.

The Tribal Council represents the Tribe. The Council is the conduit and liaison for the Tribe. It is the Tribal Council which deals with inter-tribal or non-Indian affairs. The Council represents the people in discussions with other Indian tribes and Federal and state agencies. It is the Council which maintains the Tribe's relationships with various professionals: attorneys, anthropologists, historians, business planners and others working for the tribe's benefit. Since the Tribe's petition for Federal recognition, the Council members have dealt extensively with federal, state, and other officials in furtherance of the Tribe's quest for Federal recognition. Over the past several years the Tribal Council has been involved in more endeavors as the Tribe fights for Federal recognition and self-sufficiency.

People influence the decision making of the tribe and tribal leaders through direct interaction and discussion at the regularly scheduled meetings and ceremonies which now and have for the past few years been held four times a year. They influence policy and express their concerns, comments, and criticisms during these meetings. The Tribe is almost a pure

participatory democracy. Basically, those who attend the meetings, ceremonies, elections, and formal tribal events are the ones who have direct influence and the ability to affect the decision making processes of the Tribal Council. If one does not attend the meetings, their opinions are regarded as superfluous and do not carry much weight. Those who take any active role in tribal affairs are the ones whose opinions and comments are valued. The opinion of elders is held in very high regard and no major decision in the tribe will be made unless most of the elders are consulted. This is especially true in times of crisis.

An example of this is the Portillo incident where subordinate officers attempted to seize control of the tribal council. Tribal elders such as Victor Roybal, Jr., Lamberto Trujillo, Jr., Louis Roybal, and others were asked to guide the situation and provide information about how such matters not only should be dealt with but also how similar situations were dealt with in the past or traditionally how did the tribe sanction its members and officials who were acting contrary to the norm. Many tribal members were also informally asked for input on the matter. When it became clear that a formal solution was necessary, the Tribal Council took action. This action which was to have a major impact on the current structure of the Tribal govt. and well as affect people who were widely known in the Tribe by other tribal members as having served as Tribal Officials, the matter merited approval and discussion with the general membership.

A special meeting was called by the Governor and all the tribal members were invited (See sign-in sheet for those in attendance). At that time, the Tribal Council's decision to remove the others from offices was conveyed to the tribal people. At the suggestions of imposing sanctions, the members themselves provided guidance to the council and input on what types of sanctions would be appropriate. Much discussion followed; again the opinions of the elders were greatly sought. A young woman of the Tribe expressed her dislike of the discussion and believed the proposed sanctions to be too harsh stating that "we are all tribal members...we are all family". An elder woman of the Tribe responded that although she did sympathize with that point of view, a stern punishment needed to be imposed because of the potential harm the situation could cause and because of the trouble which in fact it had already caused several tribal members. Thus, the majority of the tribe reached a consensus that the people must be isolated as punishment to them and for the protection of the other tribal members because of threats and innuendos that had been made by the people involved. Discussion

of this situation continued for nearly three hours.

Once it was approved to remove the individuals from offices, others suggested that the positions should be filled so that the work of the Tribal Council can continue and provide support. Discussion followed concerning this matter also as some on the Tribal Council believed that it may be better simply to continue with the remaining officers so as to avoid the potential for another crisis. However, the membership expressed its desire to elect new officials so such officials were nominated by those present and a new secretary and treasurer were voted by the members to replace those that had been removed. Replacement officials were elected primarily at the request and urging of the Tribal members and not the Tribal Council. This is a clear example of how and under what circumstances the membership directs policy, makes decisions, and is able to influence the Tribal Council and the Tribe.

The Joaquin Lefebre v Portillo controversy is of particular significance in the recent political developments. The issues it raised go to the very heart of membership and leadership determinations, and supplies important examples of formal (constitutional and code-bound) and traditional sanctions. The memorial of this process appears below:

TRIBAL RESOLUTION
FINDING AND RESOLUTION

IN THE NAME OF THE PIRO/MANSO/TIWA INDIAN TRIBE [ARTICLE XII,
SECTION 11:

WHEREAS, The PIRO/MANSO/TIWA INDIAN TRIBE PUEBLO OF SAN JUAN DE GUADALUPE [hereafter, Tribe], has vested authority in the Tribe's Council [Tribal Council] in Article IV, Sections 1 and two of the CONSTITUTION OF THE PIRO/MANSO/TIWA INDIAN TRIBE PUEBLO OF SAN JUAN DE GUADALUPE, SEPTEMBER 12, 1994 [hereafter cited as CONSTITUTION]; and,

WHEREAS, as the duly constituted traditional governing body of the Tribe, the Tribal Council is empowered to exercise all inherent governmental power, authority and sovereignty as an aboriginal Native American Nation in the United States of America [CONSTITUTION, ARTICLES IV-XII], the Tribal Council has taken the following actions pursuant to the authorities and duties provided in said CONSTITUTION:

1. In January 1995, under authority vested in the CONSTITUTION, the Tribal Council responded to certain offensive acts alleged to have been committed by individuals who had been elected to offices of the Tribal Council in December, 1994 [namely: Natalia Melon, Treasurer; Leroy Portillo, 2nd Captain; Joaquin Lefebre, Secretary; Antonio Jojola, 4th Captain; Guillermo Portillo, Jr., 5th Captain, hereafter "defendants," or "Joaquin Lefebre, et al."] The Tribal Council served "Cease and Desist Orders" upon the above-named individuals by registered mail with returned receipts and by regular mail, expressly and unambiguously ordering them to terminate and/or to refrain from certain specified unlawful activities, including the publication of certain knowingly false and reckless misrepresentations concerning the Tribe as a body, members of the Tribal Council, and members of the Tribe, and efforts to take over the tribal government and any assets.
2. The Tribal Council had a sense of urgency in addressing the threat that the grievous misconduct of Joaquin Lefebre, et al. The Tribe was outraged upon the discovery in late January that Lefebre was a convicted criminal capable of extraordinary deceit and violence. Early in the autumn of 1994, Joaquin Lefebre moved to Las Cruces, eventually obtained temporary employment,

and expressed a strong desire to assume a wide range of responsibilities and authorities as a tribal leader, claiming a long and sterling record of public service and success as a grassroots organizer and advocate in Colorado, Kansas, and northern New Mexico. Soon after winning the office of Tribal Secretary in December 1995 on the strength of his promises and claims of a clean record, and despite his shadowy past and lack of any record of service to the Tribe during his adult life, Joaquin Lefebvre published numerous libelous accusations and claims of misconduct against other members of the Tribal Council and consultants in order to advance his own personal ambitions to obtain the position of Tribal Governor. Upon [page 2] investigation, the Tribal Council quickly learned that during his long period of absence from the Tribe in the 1970s, Joaquin Lefebvre was serving time for criminal conspiracy and arson while incarcerated, in People of Colorado v. Joaquin Lefebvre Colorado District Court, Criminal Division, Case # 70859 (Colorado, Joaquin Lefebvre v. State of Colorado 546 P.2d 952, 1973). [This record is attached and incorporated in full by reference.] According to his sentencing record [which cites his past admitted dependency problems, including alcohol and substance abuse], and the facts in his cases, Joaquin Lefebvre was in a Colorado jail awaiting trial at the time he conspired to start a prison riot and set the jail on fire, having plea bargained his way out of charges of criminal assault and kidnapping earlier.

Unable to convince higher courts that others were responsible for the riot and fire, Lefebvre failed in an appeal of his conviction for conspiracy and arson.

Unable to convince higher courts that others were responsible
for the riot and fire, Le

3. On February 11, 1995, upon finding that the above-named individuals had continued to act in open defiance of the Tribal Council by creating their own rump tribe, the Tribal Council issued a formal "Contempt of Tribe" citation to each of the named defendants, for committing specific acts with the intent to demonstrate injurious contempt for the Tribe, and for persisting with their unlawful activities in open and notorious defiance of orders to cease and desist.

4. The Tribal Council issued a notice by registered mail and regular mail more than two days in advance of the hearings to the defendants regarding the hearings to be held on February 11, 1995, in the action of Piro/Manso/Tiwa Indian Tribe Pueblo of San Juan De Guadalupe v. Joaquin Lefebvre, et al., which were to proceed at a duly-noticed general meeting of the Tribe [called under Article VIII, Section 1, CONSTITUTION]. When the said meeting was called to order, the Tribal Council had to consider how to proceed, in view of the defendants' absence from the meeting (and consequently, their default in the action of Piro/Manso/Tiwa Indian Tribe Pueblo of San Juan De Guadalupe V. Joaquin Lefebvre, et al.), and in view of the matters in controversy in the case (e.g., alleged misconduct of elected officials, including the misrepresentations by Joaquin Lefebvre, and the insubordinate nonfeasance of the two War Captains-elect who had deliberately refused to be sworn and vested in their positions as War Captains, according to requirements for holding and exercising the powers of office in this Tribe). In other words, the Tribal Council had to determine whether to convene an Arbitration Panel as provided in ARTICLE IV, Section 4, governing DISPUTES AND ARBITRATION, whereas Section 4 requires such a panel to be composed of at least three (3) members, while the matter at hand involved misconduct gravely affecting the welfare of the entire tribe. ["It shall be the duty of the Tribal Council to set [page 3] up an Arbitration Panel to decide differences by arbitration and to appoint a three (3) member panel to resolve differences as they arise."]

5. In view of the defendants' default, the Tribal Council proceeded to offer the General Membership attending the February 11, 1995 hearing the opportunity to accept and review evidence before the Tribal Council, and invited the entire body duly assembled to aid the Council in rendering a final determination, recalling that ARTICLE IV, Section 4 of the CONSTITUTION also provides, "A majority vote and

decision of the Tribal Council shall be binding upon both parties," while the Tribal Council itself retains the power of impeachment under the CONSTITUTION at ARTICLE IV, SECTION 3. IMPEACHMENT. "The Tribal Council shall have the sole power of impeachment. All impeachments for cause will be tried by the Tribal Council. When sitting for that purpose, the Officer or member shall be upon oath or affirmation, and no person shall be impeached without the concurrence of the two-thirds (2/3) of the Council." In addition to the other matters already at hand, a new concern arose in view of the failure of the Treasurer to appear on notice as scheduled at the audit, in derogation of her constitutional duties as Secretary (Article X, Section 6, CONSTITUTION.) Her unexcused and unexplained failure to appear was understood in itself to constitute a serious breach, since it went to the heart of her duties as an officer of the tribe.

6. In prosecuting and deliberating on this matter, the Tribe proceeded according to customary law [as embodied in the CONSTITUTION, and consistent with the Indian Civil Rights Act (1968, as amended)]. Accordingly, the Tribe assured of the defendants' right to due process, equal protection, and right of appeal.

7. The Tribe viewed with particular alarm the record of misrepresentation and malfeasance of the apparent masterminded of the insurrection, Joaquin Lefebre, who had run for and gained the key office of Secretary that could give him authority over tribal policies as well as assets, an office that requires the highest integrity and a clean record. ARTICLE V, SECTION 4. SECRETARY of the CONSTITUTION provides that "The secretary shall: (a) keep the minutes of the proceedings of the meetings and of the tribe in one or more books provided for that purpose; (b) see that all notices are duly given in accordance with the provisions of these bylaws or as required by law; (c) be custodian of the tribal records and documents on behalf of the tribe and is duly authorized; (d) keep a register of each tribal member; (e) sign with the governor documents of the tribe, the issuance of which shall have been authorized by resolution of the tribe or tribal [page 4] council; (f) have general charge of the books of the tribe; and g) in general, perform all duties incident to the office of secretary and such other duties as from time to time may be assigned to him by the governor or by the tribe." So, while ARTICLE XI, SECTION 1. ELECTIONS. of the CONSTITUTION

provides that "All duly enrolled active adult members whose names appear on the Tribal Roll are equally entitled to run for office or vote at all Tribal Elections," and the present clause does not expressly prevent ex-convicts from holding tribal offices, Joaquin Lefebre's course of conduct, including his failure to disclose his conviction record, constituted a serious offense. Joaquin Lefebre's libels against all of the other members of the Tribal Council who did not belong to his following demonstrated beyond any doubt that Lefebre understood before he ran for the office of Secretary that a record of impropriety, particularly involving convictions for criminal activity, or failure to disclose such in the course of seeking any office or station in the Tribe, could be grounds for impeachment or dismissal.

8. At the close of deliberations concerning the case against Joaquin Lefebre, et al., the defendants, jointly and severally, were found guilty by a vote of 34 for and 0 against of having conducted clandestine and entirely ultra vires meetings in an organized conspiracy to overthrow the duly-elected Tribal Council in order to impose a rump government, of having made numerous and serious misrepresentations, and of having fomented an insurrection against the lawfully constituted Tribal Council, resulting in the creation of a competing splinter group. Treasurer Natalie Melon was cited for failure to carry out official duties, in view of her unexcused failure to appear as scheduled at the audit. In the view of these factors, the assembled tribal members recommended removal of the defendants from office, because in adopting a rump tribal government with an unknown constituency, the defendants had created a new and separate tribal government; and they had then attempted to substitute their rump government (and unidentified constituency) for the present duly constituted government and membership of the Tribe, all for the express purpose of usurping this Tribe's property and the authorities of this Tribe and its duly elected and vested Tribal Council, and for violating the "Cease and Desist Order".

9. On February 11, 1995, following the final decision of the Tribe, the Tribal Council proceeded with the penalty phase of the action, and decided that the offenses involved justified the removal of defendants from offices to which they had been elected in December, 1994.

ARTICLE VII, SECTION 1. ELECTIONS AND TERMS OF OFFICE

[CONSTITUTION], provides, inter alia that: "Each officer shall hold [page 5] office until . . . he shall resign or shall have been removed in the manner hereinafter provided." SECTION 2. REMOVAL. provides further that: "Any officer may be removed for cause by the tribe whenever in its judgment, the best interests of the tribe will be served thereby; but such removal shall without prejudice of the person so removed."

Under its authority in the CONSTITUTION at ARTICLE IV, SECTION 3. IMPEACHMENT, the Tribal Council considered the case for impeaching the defendants. The common or customary law of the Tribe provided the means for interpreting the CONSTITUTION and finding that Lefebre's non-disclosure of past criminal convictions including conspiracy was consistent with a dishonest and disreputable character, and even alone constituted an impeachable offense in his case. Given the gravity and extent of the other specified offenses, the defendants' default in participating in the proceedings against them, and the present danger which delay or leniency might pose in such a matter, the Tribal Council ratified the general membership's recommendation to remove the following from office: Natalia Melon, Treasurer; Leroy Portillo, 2nd Captain [elected, never completed prescribed process of investiture]; Joaquin Lefebre, Secretary; Antonio Jojola, 4th Captain; Guillermo Portillo, Jr., 5th Captain [elected, never completed prescribed process of investiture]; while verifying that two of the defendants, while elected, never were properly vested with the authority of office, namely: Leroy Portillo and Guillermo Portillo.

10. The Tribe declined to exercise the option of immediate banishment for all the defendants, though they viewed defendants' conduct as constituting the creation of a rump tribal government and tribal entity. Furthermore, the Tribe did not precipitously view the defendants Joaquin Lefebre, etal. as having voluntarily relinquished their membership in this Tribe, individually or collectively, and did not move immediately to accept those relinquishments and strike the names of the defendants from the Tribal Roll. Acting instead in the spirit of conciliation, the assembled tribal members further resolved by a vote of 34 for and 0 against to place the individual defendants on probation, and to bar said individual probationers' participation in any tribal activities for four (4) years from that date. [The Tribe hoped and intended that upon mature reflection, the probationers would abandon their efforts to create a

separate and competing tribal entity under the aegis of an earlier and superceded version of this Tribe's governing documents, in their efforts to expropriate the name and property of this Tribe.] In conclusion, Joaquin Lefebre, et al. failed to abide by the laws of this Tribe and the orders of this Tribal Council, failed to appear at noticed hearings, and failed to pursue any of their remedies under the laws of this Tribe [page 6] that could have avoided the penalties they incurred as the result of the Tribe's findings.

11. In order to set down the Common Law of the Tribe regarding impeachable offenses as set out in ARTICLE XI of the CONSTITUTION and codify unambiguously the Tribe's abhorrence of violent criminal activity, to promote and safeguard the integrity of Tribal government from individuals who knowingly and intentionally fail to disclose adverse personal information to the Tribe before running for public office, and to avoid a case-wise approach to such matters in future, the Tribe proceeded to amend the CONSTITUTION, pursuant to ARTICLE XIII of the CONSTITUTION, AMENDMENTS, SECTIONS 1-3. [SECTION 1. provides that "Articles to the Constitution may be Amended, repealed, altered and/or added and shall be adopted by the Tribe at a duly authorized meeting called for the purpose of amending the Constitution." SECTION 2. provides that "Amendments to the Constitution shall require a majority vote for passage. Eligible voters shall be those on the active Tribal Roll." SECTION 3. provides that "Notice of the amended Articles shall be recorded by the Tribal Resolution."] In the terms of this Amendment, said "adverse personal information" includes, but is not limited to, data regarding past improprieties such as misdemeanors or criminal convictions and punitive employment terminations, particularly any involving conspiracy or dishonesty.

12. Following the Tribe's determinations in the case of Joaquin Lefebre, et al., on February 21, 1995, the Tribe announced its decision pursuant to its sovereign governmental authority in an official public notice, in the Las Cruces Sun-News, thereby notifying members of the Tribe and the general public of the removal of the probationers from office, and repudiating spurious claims by the probationers regarding the Tribe, its Council and its members. Further, the Public Notice advised that Joaquin Lefebre is ineligible to serve on the Tribal Council due to

at least one documented felony conviction.

13. The present Findings and Resolution are a response to the probationers' joint and several failure to abide by the terms of their probation, and to their evidently successful efforts to recruit others individual members of this Tribe, including Yolanda Padilla, et al., to their splinter group. Defendants' contempt for or ignorance of the Tribe's customs and traditions became apparent after February 11, when probationers Joaquin Lefebvre, et al. issued publications to various persons and by various media in and by which they falsely claimed, among other things, that under their newly-formed rump organization, Joaquin Lefebvre, et al. now were the true protectors of this Tribe's traditions and constituted its legal successor. At the very outset, the probationers parted [page 7] significantly from tradition and protocol when they appointed Yolanda Padilla to their office of "Cacique". Such actions have no precedent or legal force or effect under the laws of this tribe, this state, or the United States. [While this Tribe has had several women leaders who have held various tribal offices, including the title of Caciqua-Regenta, at no time in the recorded history of the Tribe has a woman assumed the ceremonial position of Caciqua except as the surviving widow of the most recent Cacique, pending the assumption of that title by the late Cacique's son and Heir, upon affirmation by the Tribe, and then generally with the assistance of an appointed Cacique Regent (usually the Caciqua's brother). The conditions supporting the appointment according to tradition of a Caciqua-Regenta in the event of the death of a Cacique with no competent adult apparent heir do not exist here, and Yolanda Padilla never has obtained any form of tribal affirmation for her appointment. During the lifetime of Cacique Felipe Roybal, the Lt. Cacique, or Acting Cacique, Edward Roybal, Sr., administers the Tribe's ceremonial activities.]

14. The many widely-publicized misrepresentations and other instances of gross misconduct by the above-named probationers have raised the question (a) whether Joaquin Lefebvre, et al. have violated their probation. Regardless of their other conduct during their probation, the question also arises (b) whether, in creating a rump tribe and tribal council, the probationers have voluntarily abandoned their relations with this Tribe. Alternatively, the probationers' actions raises the question (c) whether, in view of said

continuing course of conduct, the Tribe should disenroll said individual probationers under the terms of the CONSTITUTION and current Enrollment Ordinance for violation of the terms of their probation.

As to these points, the Tribe finds: (a) that probationers have, and each of them individually has, violated the terms of their probation by affirmative acts as well as by omissions, as in failing to recant or to repudiate the behavior of their cohort probationers; (b) that in creating a rump tribe and tribal council, the probationers have voluntarily abandoned their relations with this Tribe, as they have the right to do; and, (c) that this Tribe therefore does not need to disenroll said individual probationers under the terms of the CONSTITUTION and current Enrollment Ordinance for violation of the terms of their probation.

15. As a procedural matter, notwithstanding the latter findings, the question arises whether a noticed hearing is required to allow the probationers to challenge these said findings, and any determination by the Tribe either to disenroll each of these named probationers individually, or to accept their creation of a rump tribe and tribal council as prima facie documentation of their [page 8] voluntary disenrollment from the Tribe. Under the terms of this Tribe's Enrollment Ordinance, the Tribe does not need to undertake a special proceeding to determine whether evidence of dual tribal affiliation exists, but indeed is required to bar persons from enrollment who have an existing affiliation with another tribe, or to strike from the roll the names of persons who are discovered to have simultaneous affiliation in another tribe, regardless whether said other tribe is acknowledged or unacknowledged.

16. As another procedural matter, notwithstanding the latter findings, the question arises whether a noticed hearing is required to allow the probationers to challenge the denial of future reinstatement of status after voluntary relinquishment of other tribal affiliation through reenrollment in this Tribe. The existing Enrollment Ordinance bars such reinstatement based on the policy determination that affiliation in this Tribe, once relinquished, cannot be regained, no such noticed hearing is necessary. Final authority regarding enrollment policies and individual determinations is a matter of the inherent sovereignty of this Tribe. This action does not per se deny

eventual reconsideration in the event that the Tribe elects to alter the Enrollment Ordinance to accept applications for readmittance from those who have voluntarily or involuntarily relinquished affiliation in the Tribe.

NOW, THEREFORE, BE IT RESOLVED THAT:

THE PIRO/MANSO/TIWA TRIBE, PUEBLO OF SAN JUAN DE GUADALUPE hereby formally accepts the actions and communications to the Tribe since February 11, 1995 by Natalia Melon, Leroy Portillo, Joaquin Lefebre, Antonio Jojola, and Guillermo Portillo, Jr. [or "Joaquin Lefebre, et al."], and by Yolanda Padilla, as constituting prima facie and conclusive evidence of the decision of these named individuals to relinquish their membership in this Tribe knowingly, voluntarily, and intentionally; and,

BE IT FURTHER RESOLVED THAT:

The named individuals Natalia Melon, Leroy Portillo, Joaquin Lefebre, Antonio Jojola, Guillermo Portillo, Jr., and Yolanda Padilla, are hereby found to have abandoned their rights to membership and participation of any kind in the Tribe unilaterally and permanently, and retain no ties or claims to membership with this Tribe jointly or individually, and consequently the Tribe hereby orders that their names be stricken from the rolls of THE PIRO/MANSO/TIWA TRIBE, PUEBLO OF SAN JUAN DE GUADALUPE, with no prejudice to any others of their lineages or households who are not found to have affiliated themselves formally with any rump government constituted by "Joaquin Lefebre, et al." and Yolanda [page 9] Padilla, et al.; and,

BE IT FINALLY RESOLVED THAT:

Hereafter, the Piro/Manso/Tiwa Indian Tribe, Pueblo of San Juan de Guadalupe, Las Cruces, New Mexico will advise any individual who objects to these findings and proceedings that they will be given an opportunity to appear within the time limitations set by ordinance and consistent with the CONSTITUTION to appear before the Tribe and the duly authorized Tribal Council for a noticed hearing on their objections, and will be afforded the opportunity to show cause why this Tribe should alter their findings or the result of these proceedings.

CERTIFICATION

I, the undersigned Governor as attested by the duly elected and authorized governing Tribal Council of the Piro/Manso/Tiwa Indian Tribe, Pueblo of San Juan de Guadalupe, Las Cruces, New Mexico on _____, 1995, approved the foregoing Resolution, by a vote of _____ for, and of _____ opposed, and _____ abstaining.

Approved: _____
Louis Roybal, Governor

Frank R. Sanchez, Lt. Governor

Edward R. Roybal, Casique

Clara P. Flores, Treasurer

Jose Rivera Jr., 1st War
Captain

Andrew J. Roybal, 3rd Captain

This resolution was adopted in 1995, and helped conclude the problem of providing modern sanctions and leadership decisions combining traditional common law with tribal constitutional law. The following questions regarding leadership require our meeting and deliberating further with the Cacique and elders like Charlie Madrid and Victor Roybal, Jr.

As the Tribe enters the twenty-first century, its evolving community participation requires a more active Tribal Council to address the demands of the tribal members. Life has become more complicated for the community requiring the Council to obtain additional expertise to shoulder the demands. The Tribe's evolving relationship with the federal, state and local governments has required greater Tribal Council interaction with the various governmental agencies and other organizations.

To meet the needs of the tribal members and the Tribe's quest for Federal recognition, the Council has established a Tribal Project Office. While the Federal recognition process requires most of the Tribe's funds and the Council's attention, the Tribal Council continues to search for alternative avenues of self-sufficiency. The Council is in contact with various sources for economic development, social services and cultural enhancement. The Tribe's goal being economic self-sufficiency and cultural survival.

All documents listed under the heading of Tribal Council-Resolutions, Minutes, etc., support the case for satisfying criterion 83.7 (b). The catalogue of these documents includes all known Tribal Council resolutions, minutes, and recorded actions from 1950 to 1995.

- XV. HOW DO CACIQUE AND COUNCIL INFLUENCE THE TRIBE?
B. Historic : description of Cacique's role and continuity through time (database). [See narrative sections above].

XVI. WHAT ARE SOME RECENT SHIFTS IN DUTIES OF THE CACIQUE? [The earlier narrative sections deal extensively with descriptions of the Caciques' traditional functions, as well as comparative accounts of the functions of various officers through history, and descriptions of recent and current activities, duties, functions, and privileges of the Caciques, including the authority to participate in the training and selection of a son as his successor. See above.]

XVII. DESCRIBE SOME INFORMAL MEANS OF INFLUENCE/WHAT MAKES GOOD CACIQUE?

B. Historic: Database, newspaper accounts, oral history
[The earlier narrative sections deal extensively with descriptions of the Caciques' traditional functions, characterizations of Caciques, and indications of how the Tribe responds when confronted by illness, lack of attention to duties, minority (age), or other incapacity, whether temporary or permanent, of any Cacique. The Cacique See above.]

XVIII. HOW DO THESE INFORMAL INDICATORS OF AUTHORITY ACTUALLY INFLUENCE MEMBERS BEHAVIOR AND ARE THEY WIDESPREAD?

A. Cacique participates *ex officio* at will in any organized community activity or upon invitation, or as the opportunity or need arises.

B. Historic documentation provides some data; see Dr. Howard Campbell's analysis and interviews with Eddie Roybal, Sr.

C. By-Laws declare formal authority. Informal indicators include requests for assistance, performing ceremonial activities, including funerals, and blessings, as well as other ritual activities; helping with family and individual problems or referring members for assistance; see Dr. Howard Campbell's analysis and interviews with Eddie Roybal, Sr.

D. Enrollment ordinance, as amended, answer questions directly. These are enclosed as attached exhibits with this Response to the O.D. Letter.

E. Documents used to make Tribal Roll show involvement of Caciques and Caciquas in education decisions affecting minor children of members, assignment of lots in Las Cruces and Guadalupe, setting times for various business and religious activities; see Dr. Howard Campbell's analysis and interviews with Eddie Roybal, Sr.

IX. WHY DO LEADERS OF THE TRIBE PARTICIPATE IN CORPORATION AFFAIRS?

- A. They do not, and as a rule, have not since the separation of the Tribe from the Los Indigenes Corporation in the 1940s. [Reference in OD letter is taken out of context from the Petition and is a second hand account from Oppenheimer Report. It is not an assertion of the Tribe; it is a misinterpretation of the Petition by the BIA, or a reflection of correspondence from "interested parties". Our requests to clarify these matters definitively using materials we can only acquire from the Federal government by FOIA have had little success since the O.D. response due to claims that the Privacy Act protects the identities of certain correspondents and their subjects.] [Also, see discussion of the separation from Tortugas, above.]

II. HAS THE TRIBE EXISTED SINCE FIRST HISTORIC CONTACT?

SUMMARY: While the Piro, Mansos, and Tiwa Indian groups that composed the ancestral sources of the present tribe did not constitute a single entity originally, they all existed at the time of first contact. In time, they merged to form a single unified social entity that acts with common political purpose. We have supplemented this narrative response with certain pertinent translations and file copies of support documents that we have cited these in the body of this section.

Chronology of Significant Events - Piro Manso Tigua Tribe
(prepared by Nicholas P. Houser, Phd., & Submitted the Piro Manso Tiwa Tribe, January 23, 1996)

Date	Event	Effect
1541	Coronado arrives at Tiguex among the Tiwa Indians	Spanish claim New Mexico for Crown
1598	Oñate expedition to colonize	El Paso Claimed New Mexico for Crown
1680	Pueblo Rebellion	Spanish & Pueblo Indians (Tigua & Piro) flee to El Paso del Norte [Chamizal area.]

Piro-Manso-Tiwa Indian Tribe -- Ethnographic Data
(prepared by Howard Campbell, Phd., & Submitted the Piro Manso Tiwa Tribe, May 1, 1996)

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The oral history of the tribe indicates that the people lived in the caves of the surrounding mountains before moving to the Rio Grande Valley to farm. The aboriginal tribe of the Mesilla Valley, what was later known as Manso, originally occupied areas in the Organs, San Andres, Hueco, and Franklin Mountains.

The archeology in the Mesilla Valley, El Paso area, and surrounding mountain ranges clearly evidences aboriginal Puebloan occupation. Rock art and petroglyphs are found in the Dona Ana Mountains, Tunuco Peak, and the Franklin and

Hueco mountains. In the years prior to Spanish contact, the ancestors of the Piro/Manso/Tiwa Indian Tribe were economically self-sufficient engaging in agriculture, hunting and gathering, and were involved in a organized trading network with tribes from Mexico, Arizona, Texas, and Kansas as well as with the roaming Apaches and Navajos. The Mansos made pottery, blankets, and jewelry and traded these items with many tribes. Many permanent settlements were established using traditional building methods that survive in the tribe today.

The Piros were known to occupy villages along the Rio Grande from the Mesilla Valley north to present day Albuquerque and in particular the Salinas area east of Socorro, New Mexico. The Piros shared the region with the Tiwa and Tompiros/Jumanos of Gran Quivira. The oral history of the Tribe indicates that some of the present day tribal members of the Piro/Manso/Tiwa Indian Tribe migrated from the Pueblos of Abo, Chilili, Gran Quivira, Senecu and

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Socorro. The National Park Service has identified the tribe as being culturally affiliated to the people of the Salinas Pueblo area.

Based on other archeological evidence, severe droughts occurred in the late 1400s and early 1500s just prior to the arrival of the Spanish. Archaeologists have indicated that many local tribes who occupied the area around EL Paso probably migrated to the larger Pueblo settlements near Gran Quivira. This pattern of movement and migration in times of hardship meant that the sharing of culture, resources, and land was an established practice among the Mansos, Piros, and Tiwas by the time of Spanish contact.

The first account of Spanish contact with indigenous tribes in this area is recorded in 1539. Spanish authorities later noted that in the area "north of El Paso Del Norte" lived the Mansos. Other references stated that "near present day Las Cruces" lived the Mansos. Villages were populated throughout the Mesilla Valley when the Spanish first arrived.

Guadalupe Mission in El Paso was established and built by Manso Indians from the Mesilla Valley. This is a part of the Tribe's oral tradition and is also well documented in the Spanish archives. The idea of the Spanish was to force the Mansos and other tribes into the Missions so as to gain control of the land of the surrounding area. This was a common practice of colonial Spain at the time. A similar

system was established in California. The main conduit for this colonizing system was the Catholic Church. The Church became the administrative representative of the Spanish crown in the El Paso del Norte area. The Catholic Church issued edicts from Spain or Mexico City on behalf of the Spanish government. Spanish laws concerning land ownership and laws restricting the movement, occupation, and religion of the local Indian Tribes were carried out via the Catholic Church.

Manso Indians, and later Piro, Tiwas, Sumas and any other tribes in the area became subject to Spanish laws as administered by the Church as enforced within the various Mission areas. Indians of the El Paso missions were forced to "carry papers" if they wished to travel in the El Paso region. Spanish records indicate that those found outside of the mission compounds without authorization of the colonial authorities were hung or otherwise punished. Permits needed to be secured by Indians in El Paso in order to hunt antelope and deer or to venture to the mountains for game or ceremonies, or hold public gatherings.

Another common practice was slavery. Many Piro, Manso, and Tiwa Indians living in the El Paso area and mission settlements during the Spanish colonial period found themselves in servitude to the Spanish hacienda owner. The Spanish were very concerned about getting the Manso and other tribes out of the mountains and into the mission compounds well through the 1700's. Although Guadalupe Mission was built by Manso Indians of the El Paso area and the Mesilla Valley, several attempts to throw off the Spanish yoke took place between 1630 and 1800. Contrary to the belief of many people today, the Manso Indians and other tribes who occupied the El Paso

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area after the Pueblo Revolt of 1680, did in fact rebel against the Spanish government and the Catholic missions for about 100 years from roughly 1660 to 1760. Usually, Spanish authorities would discover such plots from informants. Twelve Manso Indians, including a Cacique, were hung for plotting to overrun the Spanish settlers and destroy Guadalupe Mission. This was of great consequence to the Spanish authorities. On more than one occasion, Indians from the northern Pueblos traveled to the mission settlements to plan rebellions. Many Indians from Taos, Sandia, and other Pueblos were discovered by Spanish authorities and murdered

because of their plan to continue the 1680 revolt and push the Spanish into the interior of Mexico. In the 1670's, residents of Guadalupe Mission officially petitioned to abandon the Mission and return to their traditional occupancy area. Their request was denied. The Sumas were also opposed to Spanish tyranny and were involved in several plots to kill missionaries and local colonists. Spanish records indicate that it was a constant struggle to bring the local Indians into the missions and many did in fact remain in the mountains and low-lying areas refusing to join their relatives at the settlements. Evidence of this is found in documents from the 1790s. A map was made by a Spanish military official indicating that the Mansos lived in a village known as La Bandería near Mesilla. These bands were systematically pursued by Spanish authorities in an attempt to consolidate the local population into the various missions.

Prior to the Pueblo Revolt of 1680, some Piro had migrated to the El Paso del Norte area. They were identified by Spanish documents as living within the mission area. After the Pueblo Revolt, Senecu del Sur and Socorro del Sur were populated primarily by Piro Indians from the Salinas Pueblos area. Socorro del Sur is considered by some historians to be the descendants of Abo Pueblo of the north. Some of these Piro moved to Ysleta del Sur by the mid-1800s.

EARLIEST HISTORICAL CONTACTS BETWEEN THE PRECURSORS OF THE
PRESENT PIRO/MANSO/TIWA TRIBE

In May, 1692, de Vargas transferred the missions and lands of Isleta del Sur, Senecu, and Socorro to the Franciscans (Espinosa, Crusaders, p. 20). From 12.28.1691 of 1.2.1693, de Vargas performed a census of the El Paso district, finding 63 at Senecu, 118 at Isleta, 130 at Socorro (Oppenheimer, Thesis, p. 16; Espinosa, Crusaders, p. 20). Padre Rosas y Figueroa's census of 1749-1750 found:

	Whites	Indians
El Paso	1090	200
San Lorenzo	150	150
Senecu	102	384
Isleta	54	500
Socorro	250	250.

Parral is only one of many frontier communities where by the eighteenth century racial leveling and the process of mestizacion, a vehicle of acculturation, were both in evidence. Conditions on the frontier tended to erase differences between whites and mixed bloods. Although separate counts were taken in statistical data, it became common to classify people according to two generic categories: "Indios" and "No Indios," Indians and non-Indians. Other classifications were "espanoles," "espanols y mixtos," and more frequently, the single heading "gente de razon," civilized people whether they might be Spaniard, Indian, Negro, or any mixture thereof. Actual Spaniards were often described by the term "europeo," and all-inclusive word which might be applied not only to Spaniards but to anyone who originated overseas (Jones Pueblo Warriors:95). There certainly was mixing at least as early as the first contacts with the Spaniards among the members of the identified historical Indian pueblos of the region that is the subject of this investigation.

Even after other Piro communities appeared in the El Paso area, the Piro settlement at Paso del Norte continued. Baptismal, marriage and burial records at Paso del Norte continued to show Piro entries at Guadalupe parrish for a century after 1680 and forward (Bandelier 1883:189-193; ACCJ 1729-1776: Reel 4). In 1706, Fray Juan Alvarez found many Mansos, Piros and Janos living together, carrying on their social and religious functions under the El Paso Mission (Hackett 1937:377), and in 1726, Don Pedro de Rivera reported that a part of Paso del Norte was divided into two different sections cared for by the Franciscans: one section was occupied by the Mansos and the other by Piro Indians (1945:67). Bishop Benito Crespo commented that in 1730, 51 Tiguas, Piros and Mansos were at Paso del Norte (Crespo:1729-

1732) (See in John, Storms Brewed, p. 114, pueblo and Spanish men subject to draft for defense of the villas; and, re: depredations in the 1730s in northern provinces, in John, Storms Brewed, p. 273). The Piro population fell rapidly in the 1600s from about 9000 (Hodge 1910:262) as Apache raids, droughts, and epidemics forced them to abandon their villages (Bandelier 1890:130-132; Schroeder 1979). It is very probable that the surviving Piros and Mansos relied on each other under these travails to survive by the early 1700s, and the result was a gradual fusion of community interest, identity and character.

III. DID THE CONTEMPORARY TRIBE EVOLVE FROM THE HISTORIC COMMUNITY(/IES)?

THE PMT TRIBE HAS FORMED A COMMUNITY, REGARDLESS WHETHER DESCENDED FROM A HISTORIC TRIBE, FROM THE POINT OF SUSTAINED CONTACT WITH NON-INDIANS (SINCE CONTACT WITH THE SPANISH AND THEIR MISSIONS AT SENECU, BARRIAL, EL PASO, LAS CRUCES, AND SAN JUAN DE GUADALUPE); AND COMMUNITY INTEGRITY MAY BE SHOWN THROUGH THE PRESENT TESTS BECAUSE THE PMT POSSESS ONE OR MORE OF THE REQUIRED CHARACTERISTICS.

SUMMARY: There were long-standing ties between the historic Piro, Manso and Tiwa groups in the El Paso area no later than the late 1600s. Both on the basis of community activity and mobilization during the period of permanent settlement/resettlement in the Mesilla Valley, and on the basis of genealogical studies linking the present tribal members with members of the original tribal community, the contemporary community evolved from the historic communities. The Senecu Piro and Barrial Mansos, who probably originated in the Mesilla Valley in what is now south central New Mexico, became the true core of the ancestral population, and probably altogether consisted of no more than a dozen extended families, each of which in turn contained about 100 small households, including nuclear families and individuals. [See Campbell's Ethnographic Data, *supra*, excerpts, pp. 1-3.]

1823, Jan 3	National Colonization Law Created	Ponce de Leon petitioned & received (article 4) the Ponce Grant in El Paso del Norte (Chamizal area).
1835, Aug 23	Strong central government	States lose sovereignty & provided for division of the nation into departments, districts & partidos. Ayuntamientos exist in capital of the departments & are popularly elected (Cardenas 1963:10).
1837, Mar 20	Internal Organization Created	The department. Governor to name the prefects to districts & confirm appointments of sub-prefects to <u>partidos</u> & <u>jueces de paz</u> (Cardenas 1963:10).
1846, May 13	US Declares War on Mexico	(Keleher 1929:14; Timmons 1990:90)
1846, Aug 18	Kearny occupied Santa Fe	(Bowden 1971:21).
1846, Dec 25	Battle of Bracito	Doniphan's victory marked end of Mexican rule over the El Paso District (Bowden 1952:27).
1846, Dec 28	Americans enter El Paso del Norte	(Bowden 1952:27)
1848, Feb 2	Treaty of Guadalupe Hidalgo	El Paso & Las Cruces transferred from Mexico to U.S. (McMaster 1958:III:120). Section 6 recognizes Mexican citizens with full property rights (Indians were Mexican citizens. US agreed to protect all Mexican nationals whose rights are inviolate (Kelcher 1929:14).
1850	Calhoun Recognizes New Mexico's Pueblo Indians of Las Cruces are under Federal jurisdiction.	
1849, Oct	Colonel Monroe, Governor of N.M.	Colonel Monroe assumes position as new governor of New Mexico Territory [US Gov.

1850, Mar 13	New Mexico Claims Las Cruces Area	1850:(:222, letter from James S. Calhoun, Indian agent at Santa Fe to Col. Medill]. Governor William Carr Lane claims for New Mexico "west bank of the Mesilla Valley to the Gila River" (Mexico disputes claim until Gadsden Treaty formalized (Broadus 1963:58).
1853, Dec 30	Gadsden Treaty Concluded	US acquired certain lands south of the Gila River which included southern New Mexico (Las Cruces & Mesilla). (Kelcher 1929:4).
1854	General Pope Survey	General John Pope commanded the 32nd parallel railroad survey from the Red River to the Rio Grande.
1861, Aug 1	Confederate Control Mesilla	Colonel Baylor arrived at Mesilla & issued proclamation organizing the Territory of Arizona as a military government under jurisdiction of the Confederacy. He appointed himself governor of the area. Mesilla became seat of government (Broadus 1963: 70-71).
1862, June 8	US Martial Law Proclaimed	General Carleton entered Arizona & proclaimed all of New Mexico Territory under Martial Law of the Union Forces of the United States. This proclamation was later confirmed by General Canby on June 27, 1862, as Commander of all Union forces in New Mexico (Broadus 1963:73).
1862, July 4	California Column at Rio Grande	Union force arrives at Fort Thorn to take control of the region (Finch 1969:198).
1862, Aug	Union Troops in Dona Ana	By August, 1862, General James H. Carleton, Commander of the California Column, arrived in Dona Ana County (Broadus 1963:72). Union forces occupy Fort Fillmore on August 11, 1862 (Finch 1969:199). The California Column occupies Fort Bliss on August 20, 1862 without opposition (Broadus 1963:73).

Piro-Manso-Tiwa Indian Tribe -- Ethnographic Data
(prepared by Howard Campbell, Phd., & Submitted the Piro Manso
Tiwa Tribe, May 1, 1996)

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The Piro/Manso/Tiwa Indian Tribe reestablished a pueblo in the Las Cruces area by the 1870s. Local newspapers record tribal ceremonies in 1872. The tribe, however, is not comprised of three separate tribes which combined, but rather the tribal families themselves were intermarried over the course of two hundred years. Culture, ceremonies, traditions, chants, language, and dances were

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shared and the Las Cruces pueblo became bound by blood, common culture and shared history.

The earliest clearly identifiable Piro and Manso, who were ancestors to the present population, lived in 18th century Mexico, ranging from what is now northern Mexico to northern New

Mexico. Those whose descendants compose the modern-day tribe were relatively few in number, probably some 30 individuals, who eventually moved their families together in an area of aboriginal Manso settlement, concentrated in the Mesilla Valley.

Predominantly representative of surviving Piro and Manso bands, from the outset, they came and stayed together due to a set of shared political, economic, social and spiritual needs. Their common circumstances led them to maintain their Piro/Manso/Tiwa affiliations since at least the mid-1700s in the Barrial and Senecu and Mesilla Valley areas, and to include a few intermarried Tiwas.

Thus, it is recorded that Tiwas and Piros together apparently acted with common purpose to inform the Spanish Governor of the coming Manso Rebellion in 1684 (Walz 1951: 136). Bandelier (1881: 192-193) and Gerald (1974c: 29) reported records of intermarriage between these tribes in the 1700s, and Gerald reported that "many living Tigua, including the Governor, Miguel Pedraza, can trace their ancestry to Piros from the adjoining communities of Socorro and Senecu" (1974c: 30). Indian military auxiliaries from Ysleta and El Paso, Socorro and Senecu served in campaigns from the 1600s to the 1800s (Walz 1951: 65; JA 1814b: Reel 2). Piros and Tiwas hunted together in the 1800s (JA 1849c: Reel 15), and Piros attended Tiwa fiestas at Ysleta (Houser 1979: 338). Each Indian settlement held land in common which they used for subsistence purposes (Walz 1951: 289-290; Gerald 1974c: 34-36), while they worked on church land to support their missions (Walz 1951: 289-290). Nonetheless, there were so many interactions among these Piro and Tiwa settlements that mutual adoption of traditions, and assimilation to one another, was unimpeded, though the Indian settlements were autonomous politically, economically, and otherwise largely independent of other Indians in the El Paso area.

The populations of the El Paso communities in 1740 (p. 120, Table 6) were as follows:

1744	Spanish families	Indian Families
Mission Guadalupe del Paso (40 presidio soldiers)	180+	40
San Lorenzo	12	50 (Sumas)
Senecu	5	70
Ysleta		90
Socorro	6	60
Las Calvas & Hacienda El Capitan		60
Ojo Caliente 20 mixed w/Indians & Hacienda de Rancheria	20	"some"

(John Storms Brewed: 106-107).

Fray Miguel de Menchero wrote that there were 40 Indians at the

mission Guadalupe at El Paso (Hackett 1937:406). Fray Jose Tigo's letter of 1754 mentioned Indians living at El Paso (Hackett 1937:460). Bishop Pedro Tamaron y Romeral's 1760 report mentions the continuing Indian presence in the town of El Paso (Tamaron y Romeral 1759-1761). Nicolas de Lafora recorded that the 1767 Paso del Norte settlement had "Indians of the Tiwa and Piro nations" (Jones 1979:212). In 1773 a citizen of El Paso reported that Mansos, Piros and Pimas lived at the Mission at Paso del Norte (Hackett 1937:507). In 1790, there were small Spanish towns-- Belem, Tome, and Socorro--that had significant Indian populations (Spicer, Cycles of Conquest: 166). [See Document I Indios Piros 1790 Paso del Norte, Juarez Archives Reel 37, Nos. 0255, 0256, 0257.] Whether Mansos continued as a separate identifiable Indian group at El Paso into the 1800s remains clouded, because Bandelier reported an 1883 meeting of a small number of them living in the Barrial section (Lange and Riley 1970:160-166). However, a few self-identified related Piro descendants possibly related to some of the present Piro/Manso/Tiwa families remain in the vicinity of Senecu and Barrial to the present day [Andy and Louis Roybal, 1995].

The Senecu Piros and Barrial Mansos, who probably originated in the Mesilla Valley in what is now south central New Mexico, became the true core of the ancestral population, and probably altogether consisted of no more than a dozen extended families, each of which in turn contained about 100 small households, including nuclear families and individuals. Support for this contention arises from contemporary census records. In 1790, members of the Piro/Manso/Tiwa Tribe, still located in the region and listed in the Paso Del Norte Census as Yndios Piros, and bearing names in the genealogies of historical tribal officers, included:

- 784. Juan Jose Abalos, 63 & Juana Nepomucena, 37, & son 10
- 786. Juan Candelaria, 41 & Maria Dorotea, 23, & children 2 & 5
- 825. Sirilio Abalos 22 & Maria Cipriana ? & child 12

Yndias

- 832. Juana Lujan 52
- 835. Maria Antonia Abalos 50 & children 19, 12 & 10

[See Document I Indios Piros 1790 Paso del Norte, Juarez Archives Reel 37, Nos. 0255, 0256, 0257.]

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The tribe has continued its cultural practices in the Las Cruces, New Mexico area since 1850. The PMT secured a grant in 1888 for the lands of Tortugas Pueblo under the

authority of the Cacique Felipe Roybal and two other tribal members who were named commissioners of the Pueblo. Traditional Pueblo rabbit hunts and ceremonial activities were conducted by the tribe throughout the Mesilla Valley and the Las Cruces area. The Tanoan language was spoken by many members up to the 1950's. Tiwa language classes were again revived in the 1970s. In 1992, the tribe submitted a proposal to the Administration for Native Americans for a Tiwa language project.

In the 1890s and until the early 1900's the Federal government assumed responsibility for the education of as many as 100 Indian children of the tribe. After the turn of the century, a man named Eugene Van Patten became involved in tribal affairs. Adolph Bandelier recorded interviews with Mr. Van Patten in 1889 concerning Indians of the Las Cruces area. He was a major in the Confederate army during the Civil War and was noted by early writers to be a friend of the Indians, in particular the Piro/Manso/Tiwa Indian Tribe, i.e., the Indians of Tortugas Pueblo. However, this is not entirely accurate. Mr. Van Patten was known by many as a soldier of fortune, Indian fighter, and even, in contemporary times, as a wheeler and dealer. The latter is probably most accurate.

Eugene Van Patten was a student and subordinate officer in the local armies to a man named A.J. Fountain. Fountain was a known wheeler and dealer as well and was primarily responsible for the incorporation of the lands of Ysleta del Sur Pueblo. Not only was he responsible for the incorporation, but ultimately responsible for the encroachment of non-Indians on those lands. Eugene Van Patten was also implicated in this action, although he was cleared of any wrongdoing (See article in NARF files).

Van Patten was a jack of all trades in the Las Cruces area at the turn of the century. He was head of the local militia, whose primary function was to wage war on the Apaches. Van Patten employed the services of Felipe Roybal and other tribal members in the late 1800s. He was the census officer for the 1900 and 1910 Federal census; Federal Land Commissioner; owner of (b) (3) (A) and local Sheriff. His uncle was one of the heads of the Overland Express Railroad Company.

By 1914 his luck appears to have changed. At that time Van Patten was fired as land commissioner, an action which he strongly protested according to state records. It appears he was also being sued for disputed lands and had lost

Dripping Springs Ranch. He was nearly 65 years old in 1914 and became involved with the lands of Tortugas Pueblo. Van Patten developed and established Los Indigenas de Nuestra Senora de Guadalupe, a New Mexico non-profit corporation.

He arranged for the conveyance of the lands of the Tortugas Grant to the corporation of which he named himself the first

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President. Another Anglo-American, Harvey Jackson became Secretary who was responsible for maintaining documents and records of the Corporation. Essentially, Van Patten became the primary corporation official overseeing the lands of the Pueblo. He arranged for tribal members who did not know how to read or write English to sign various documents. These documents handed over control of tribal lands and property to the corporation.

The Articles of Incorporation and By-laws of the Corporation, which he wrote, mentioned the tribe and alluded to Indian culture and traditions, but did not protect the land specifically as tribal land. He did coopt the traditional leadership of the tribe, but also did not restrict membership in the corporation to Indians of the tribe. This would prove to be problematic in the 1950's and essentially did not protect or guarantee the lands, ceremonies, or property of Tortugas for the Tribe which had in fact established and secured the land patent. The land originally had been controlled by Indians of the tribe as Commissioners of the land of Tortugas in 1888. This land grant was confirmed by Federal courts in 1904 and was conveyed to an instrumentality of the State of New Mexico in 1914, i. e., "the corporation." This system of defrauding Indian Tribes of clear title and claim to tribal lands was used throughout the United States during the late 1880's and early 1800's.

Once again in the late 1880's, Adolph Bandelier visited the Las Cruces area and spoke to Eugene Van Patten. Van Patten spoke of the Piros and of their Cacique and also of the Mansos and Tiwas who lived in Las Cruces. Bandelier returned one other time. Shortly thereafter, the United State government assumed trust responsibility for the children of the tribe and enrolled at least 100 tribal children in Indian Boarding Schools at Albuquerque, Santa Fe, Oklahoma, and California. Two world wars, urban renewal, and relocation programs strained the tribe as a community in

the first half of the twentieth century. Legal maneuvers wrested control of the tribe's land from tribal members and the traditional tribal government for which the land had been secured.

From the 1950-1980's, the ceremonial, community and cultural life of the tribe continued in Las Cruces. The annual fiesta was held in the old neighborhood (see discussion of geography below). When Los Indigenas de Nuestra Senora de Guadalupe began to alienate tribal members, the tribe reorganized in Las Cruces which was in fact the original location of the tribe.

Even in the early 1950's the Cacique Vicente Roybal did not participate in corporation activities because of his belief that these activities no longer represented the tribe. The emphasis and activities of the corporation had shifted from being primarily Piro, Manso, or Tiwa, i. e., Pueblo, to primarily Hispanic or Mexican-influenced activities. A shift was made to commercialize the fiesta and make changes to the Tribal kiva and traditional meeting places known as the Casa del Pueblo and Casa de Comida.

The corporation under the influence of Mexican descendants changed the focus of activities and purpose of Tortugas to suit their own culture and beliefs. Therefore, the influence of the

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Catholic Church and Christian activities [primarily at Las Cruces, and secondarily at Tortugas] also gained prominence once the Hispanic culture became the primary focus of Tortugas and its activities by the 1960's and 70's.

Many tribal elders recall how the Catholic Church in Las Cruces and Tortugas was "always interfering in the affairs and ceremonies of the Tribe". This was true even at the turn of the century as a French Catholic priest told the Tribe while holding ceremonies at St. Genevieve's to "Take those devil dances somewhere else." Once the Hispanic and Mexican forces seized offices in the corporation during the 1950's, corporation activities shifted to reflect this change of ethnic groups. The corporation then proceeded to cloud title to what was once tribal property. The corporation, through legal maneuvers, was able to gain title to land which individual tribal members held, claiming that transfers of land to these individuals had not been properly approved by the corporation. However, corporation approval of land allotments in Tortugas was for most tribal members

not the method of securing land in the Pueblo prior to the 1940's.

The 1888 land grant of Tortugas Pueblo clearly states that the lands of Tortugas should be granted to three commissioners for the purpose of building homes and making improvements on the land. These commissioners were in effect the housing authority of the Piro/Manso/Tiwa Indian Tribe. They were named commissioners of the property on behalf of twenty families, namely the Piro/Manso/Tiwa Indian families of Tortugas and Las Cruces, under the authority of the Cacique and commissioner of the lands of Tortugas, Felipe Roybal. Historically, tribal members would request a plot of land in Tortugas from the Cacique which would be verified as an oral contract. Land was allotted to people in the Tribe in this traditional fashion through the 1940's.

IV. DOES COMMUNITY LIFE ACTUALLY EXIST?
B. Historic 1880-1980

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In spite of these disputes with Tortugas over land and the proper conduct of ceremonies, the PMT tribe survives to the present day. It is still governed by its traditional Cacique, still maintains its tribal form of government, and still continues with its ancient ceremonial and spiritual life.

The tribe's aboriginal form of government and rituals have been revived in the traditional ceremonial cycle under the leadership of the Cacique Edward Roybal. Traditional celebrations of the tribe's dances, chants, and spiritual practices are once again conducted exclusively by and for tribal members.

Tribal activities and ceremonies were held in the past at Tortugas (1850-1950) primarily for tribal members. However, tribal leaders including the Cacique note that the continued encroachment and influence of non-Indians, primarily Hispanic people, as well as the influence of the Catholic Church and Christian beliefs have made it impossible to hold ceremonies, dances, and gatherings at Tortugas and in the fashion which the Tribe had grown accustomed to since the 1850's in this area. The tribe responded to this by complying with the decisions of the traditional leaders and presently participates in tribal activities away from Tortugas. The new ceremonies are restricted to tribal members only in terms of the dances and actual participation.

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This is now the ceremonial life of the tribe, which reflects the authority of the Cacique as well as the adaptations that have occurred with the ceremonies, has evolved. For the entire community to respond to such changes as the time and location of ceremonies as well as the content must mean that a tribe does in fact exist.

The primary cultural change in general from the 1930s-60s period is that tribal ceremonies are no longer conducted in concert with the Catholic Church and its various Organizations, nor are they influenced by Hispanic culture which by the 1970's was beginning to dominate the once tribal activities of Tortugas Pueblo.

The tribe has never voluntarily relinquished its relationship with the Federal government as a sovereign Indian nation. Tribal members have not abandoned their identities as Indians or tribal members. To the contrary, many have exerted this status and been acknowledged by local, county, and state schools and universities, and Indian Health Service facilities on reservations and in urban areas. Many tribal members have received Federal assistance for social services and economic development based on their affiliation with the Piro/Manso/Tiwa Indian Tribe. The tribe and its members have continuously maintained their identity, internal status, tribal form of government, and ceremonial life to the present.

The people of the tribe have survived many problems due to a willingness and determination to remain a separate, sovereign community. All aspects of the tribe's culture, the distinct traditions, and the traditional form of government are not confined to one particular location. The tribal life and culture have remained intact to the present day. The precedent and ability to survive in the face of extreme hardship has become ingrained in the tribe over the past 400 years.

) Piro-Manso-Tiwa Indian Tribe -- Ethnographic Data
(prepared by Howard Campbell, Phd., & Submitted the Piro Manso
Tiwa Tribe, May 1, 1996)

COMMUNITY LIFE AND INTEGRITY MAY BE SHOWN BECAUSE THE PMT TRIBE POSSESSES THE FOLLOWING CHARACTERISTICS:

1. INTERMARRIAGE: A HIGH RATE OF INTERMARRIAGE AT A CERTAIN HISTORICAL PERIOD [THE TEST OF 50% INTRAMARRIAGE NEED ONLY BE MET AT ANY ONE TIME AMONG MEMBERS IN ORDER TO ESTABLISH A CASE OF HISTORICAL COMMUNITY. THIS DEGREE OF INTERMARRIAGE AMONG THE ANCESTORS OF THE CURRENT COMMUNITY WOULD ONLY ESTABLISH A THRESHOLD DATE FROM WHICH THE TRIBE MUST PROVE CONTINUOUS EXISTENCE OF COMMUNITY AND POLITICAL LEADERSHIP. THE TRIBE PROBABLY MET THE CRITERION FROM AT LEAST THE EARLY 1800S TO THE LATE 1800S, IN THE EARLY SETTLEMENT OF LAS CRUCES AND THE MESILLA VALLEY; DETAILS FOLLOW BELOW.]

(b) (6)

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(b) (6) [Redacted text block]

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(b) (6)

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(b) (6) [Redacted text block]

PRELIMINARY FINDINGS REGARDING INTERMARRIAGE AMONG THE CURRENT TRIBAL MEMBERSHIP

According to the current regulations, a petitioner only needs to prove political activity and community from the point that it can be proven by certain high-evidence tests, including proximity of past and former constituencies to the core community and degree of intermarriage among members (provided that evidence to prove either can be interchangeable and is mutually supportive or destructive by definition). Every member of the present membership is the product of one of the following twelve individual Indian family lines and/or pairings and/or combinations of pairings of original ancestral tribal family lines. We have referred to the most remote Piro/Manso/Tiwa ancestors to demonstrate intermarriage among Indian lines. In the case of the Roybal extended family, there are records of numerous Indian ancestors shared by most current descendants, and with some of the Avalos line. In some cases, such as the modern Madrid extended family, there may be fewer identified core ancestors, but the dates of emergence of those particular ancestors in the genealogical records of the PMT also are more recent:

1. FELIX GOMEZ, SOSTENA TELLES GOMEZ PARRA
2. PERFECTO AVALOS
3. CAYETANO DOMINGUEZ
4. PEDRO PADILLA, PP; ALVINA THOMASA LARA & NICOLAS TRUJILLO, ATLT/NT
5. JOSE MANUEL AVALOS, MA; JULIA ISBIAL, JI & JESUS LARA, RL
6. ALVINA O. AVALOS, AOA; JUAN FRANCISCO & JUANA AVALOS, JF/JA; FRANCISCO H. PORTILLO, FHP
7. ANGELITA ERES; PEDRO ERES, PE; VICTORIA CORDERO ERES, VCE; PABLO SANCHEZ, PS
8. VIDAL MINJARES, VM; FELIX GOMEZ, FG; SOSTENA TELLES PARRA, STP
9. JULIO RIVERA, JR; ATILANA RODELA RIVERA, ARR
10. ALVINA O. AVALOS, AOA; JUAN FRANCISCO & JUANA AVALOS, JF/JA; MARIA ELENA CEDILLO AVALOS, MECDA; LUIS CORDERO, LC; PEDRO ERES, PE; FELIPE SANTIAGO JEMENTE, FSJ; JUANA DOMINGA JEMENTE, JDJ; ATAGRACIA LIRA LOPEZ; JOSE LUIS LOPEZ, JLL; ANASTACIA ROYBAL, AR; CAYETANO & LEOGARDA ANAYA ROYBAL, CLAR, CLAR
11. SIMONA AVALOS, SA; SAVANNAH MADRID
12. PEDRO PADILLA, PP; ALVINA THOMASA LARA & NICOLAS TRUJILLO, ATLT/NT

Clearly, the degree of intermarriage in the Tribe among past generations cannot be calculated from this short but

representative list, but only on a conclusive and comprehensive current membership list upon which reliable studies can be based. We do not appear to have accounted for all the living relations. We also need to account for all the deceased, as the BIA has requested, in order to track if possible the community activity around their births, marriages, and deaths, as well as their own lifetime participation in the tribal community, in order to meet criteria 25 CFR 83.7(b) and (c). In the case of the deceased and those missing from the current roll whose names appeared on earlier lists, we need to account for the absence of their names and those of their descendants from the current membership roll. If intermarriage is counted from the standpoint not only of contemporary marriage of tribal members to one another, but from the standpoint of proven kinship through ancestral Indian tribal members' intermarriage, intermarriage is present in all cases. As indicated below, Barbara Kaufmann's documentary research and genealogical research identified family relationships with known ancestors. Intermarriage between known El Paso Piro and Ysleta Tigua emigrants or their descendants cannot be traced at present except in the case of Ignacio Duran through the Madrid line, but there were marriages between Piro men and women and persons from other tribes. Jose Abuncio Trujillo's wife came from Ysleta, and Victor Roybal, a Piro descendant, married Jennie Eres, whose parents emigrated from Ysleta (Testimony 1895, Genealogical data, U. S. C. - Ysleta 1880) and who may have been Indian. They left few, if any, descendants among the present Piro/Manso/Tiwa tribal population, and it is speculative to say whether they did at all. The Avalos family married into the Trujillo and Roybal families. Genealogical data show Nasario Avalos and Jose Abuncio Trujillo's mother married, and Felipe Roybal married Francisca Avalos. The Trujillo and Roybal family were united by marriage when Vicente Roybal and Isidra Trujillo married. The Padilla family married into the Trujillo and Van Patten families. Asiana Padilla married Juan Trujillo, and Antonio Banegas, Eugene Van Patten's adopted Piro son, married Concha Padilla; however, they leave no known descendants among the present Piro/Manso/Tiwa population. The son of Faustino Pedraza, a Senecu Piro descendant, and Maria Luz Duran, married a daughter of Tilana Rodela Rivera, but they too left no known descendants among the present Piro/Manso/Tiwa population. Cirildo Avalos, an El Paso Piro descendant, married Guadalupe Cuevas, daughter of an Apache and a woman whose father probably was a Paso del Norte area Pueblo Indian, but their marriage produced no known descendants among the present Piro/Manso/Tiwa population.

Thus, the original settlers and their descendants intermarried extensively, though not exclusively, among

themselves thereafter, as demonstrated by the kinship characteristics of their recorded descendants. However, in recent times, particularly since WWII, there has been extensive outmarriage with non-members, predominantly among Mexican-American, individuals. Remarriage has been common in this tribe. By the late 1940s, marriages were predominantly outside the tribe, sequential marriages were more likely to be to members of other races, and indeed marriage to non-Las Crucens was common [Get exact figure.] Below is a listing of the earliest known fullblood PMT ancestors and their mates.

1. ALVINA ORTEGA AVALOS--BORN ABT 1800, DIED AFT 1850
PEDRO NASARIO AVALOS--BORN AFT 1765
2. JUAN FRANCISCO AVALOS--BORN BEF 1747, DIED 14 APR 1882
{-----
3. JUANA ARMIJO SOTELA AVALOS--DIED LC, NM 8 FEB 1870
4. JOSE MANUEL AVALOS--BORN CHAMISAL/BARRIAL BEF 1860, DIED LC,
DAC, NM
? [PROBABLY PIRO OR MANSO; UNKNOWN]
5. MARIA ELENA CEDILLO AVALOS--BORN LC, DAC, NM 3 JAN 1881
{-----
6. PERFECTO AVALOS--BORN SENECU DEL SUR, MX BET 1800 AND
1830
8. LUIS CORDERO--BORN AT YSLETA DEL SUR, MX
?
7. MARIA SIMONA AVALOS
{-----
9. IGNACIO DURAN
10. CAYETANO DOMINGUEZ--BORN SAN ILDEFONSO, NM 16 AUG 1833
JUANITA TRUJILLO OF LA JOLLA, N.M.?
11. PEDRO ERES--BORN YDS, EL PASO, TX 1848
{-----
12. VICTORIA CORDERO ERES--BORN YDS, EL PASO, TX BET 1851
AND 1861
13. FELIX GOMEZ--BORN LC, NM 3 JAN 1895 [1/2 blood]
?

14. JULIA ISBIAL ALDERETE--BORN AT YDS
GERMENIO ALDERETE? PROBABLY PIRO, WHO APPARENTLY WAS NOT
INVOLVED IN HER ACQUISITION OF PROPERTY AT TORTUGAS IN 1888.
15. FELIPE SANTIAGO YSILIO JEMENTE--BORN EL PASO, BEF 1750,
DIED BARRIAL, MX AFT 1820
{-----
16. JUANA DOMINGA DE LA CRUZ JEMENTE--BORN EL PASO, MX BEF
1790 DIED EL PASO, MX AFT 1800
17. JESUS LARA--BORN EL PASO /BARRIAL, MX AFT 1800, DIED LC, NM
AFT 1853
? PROBABLY PIRO, BUT NO RECORD OF HER ARRIVAL IN LAS CRUCES.
18. ATAGRACIA LIRA LOPEZ--PIRO
(-----
19. JOSE LUIS LOPEZ--BORN SENEUC DEL SUR, MX
20. SABIANO [SAVANNAH]\ ESTABIANO\MADRID--BORN YDS, TX BEF 1870
JOSEPHA GRIJALVA DE MADRID. Perhaps Piro; and Ygnacio
Grijalva, Jesus Domingues, and Felix Gomez may have been
Piro, though these family names are not on lists of Indians
at Paso del Norte. Their wives and/or mothers may have been
Piro, as well. Carlos Grijalva, of the 1914 Los Indigenes .
. . Corporation List, probably was Mexican.
21. VIDAL MINJARES\ BIDAL MINDARES \ BIDAL MINJARES--LC, NM BORN
BEF 1870 DIED LC, NM AFT 1925
? PIRO?
22. PEDRO PADILLA--BORN SENEUC DEL SUR, BEF 1840, DIED LC, NM;
POSS. FATHER OF DOLORES P. AVALOS
? PROBABLY PIRO.
23. SOSTENA TELLES GOMEZ PARRA--BORN MESILLA, NM 1875, DIED LC,
NM3 FEB 1956
SEVERIANO PARRA--BORN 10 JAN 1859 IN YSLETA, TX, DIED 31 OCT
1933 IN LAS CRUCES, N. M. SEVERIANO PARRA. PROBABLY MEXICAN.
24. FRANCISCO H. PORTILLO--BORN PINTO ALTOS 4 OCT 1899, DIED LC,
DAC, NM 1975
{-----CLARA AVALOS--BORN TORTUGAS, NM, 27 JULY 1897, DIED 1931
25. JULIO RIVERA--BORN 1842, YDS, TX, DIED AFT 1880
{-----
26. ATILANA RODELA RIVERA--BORN YDS, 1849

27. ANASTACIA BENAVIDES ROYBAL--BORN EL PASO, TX BEF 1800
 {-----
 28. CAYETANO ROYBAL--BORN BARRIAL, MX ABT 1765
29. PABLO SANCHEZ--BARRIAL, MX BEF 1844
 REFUGIA LOPEZ SANCHEZ--BORN YDS, TX; PROBABLY MEXICAN
30. ALVINA THOMASA LARA TRUJILLO--BORN BARRIAL, MX, BEF
 1835
 {----- JACINTO [JUAN] TRUJILLO
31. NICOLAS TRUJILLO--BORN EL PASO, MX BET 1770 AND 1780
 {----- JOSEFA GARCIA TRUJILLO--PIRO, MIGRATED TO MESILLA, NM
 IN 1853

Some of the 31 known / presumed fullblood Piro, Manso and Tiwa ancestors of the present PMT population married other tribal members whose parentage traced back to an earlier identified PMT ancestor. Ten of them married persons whose Indian ancestry is entirely unknown or is perhaps Piro or Tiwa. However, in the cases of the ten core Indian individual ancestors born before 1800 of whom there is record or recollection, it appears pairings were exclusively between some combination of Piro/Manso/Tiwa before 1800.

Pre-1800 to 1800

1. ALVINA ORTEGA AVALOS--BORN ABT 1800, DIED AFT 1850
 {-----PEDRO NASARIO AVALOS--BORN AFT 1765
2. JUAN FRANCISCO AVALOS--BORN BEF 1747, DIED 14 APR 1882
 {-----
3. JUANA ARMIJO SOTELA AVALOS--DIED LC, NM 8 FEB 1870
15. FELIPE SANTIAGO YSILIO JEMENTE--BORN EL PASO, BEF 1750,
 DIED BARRIAL, MX AFT 1820
 {-----
16. JUANA DOMINGA DE LA CRUZ JEMENTE--BORN EL PASO, MX BEF
 1790 DIED EL PASO, MX AFT 1800
31. NICOLAS TRUJILLO--BORN EL PASO, MX BET 1770 AND 1780
 {----- JOSEFA GARCIA TRUJILLO--PIRO, MIGRATED TO MESILLA, NM
 IN 1853
27. ANASTACIA BENAVIDES ROYBAL--BORN EL PASO, TX BEF 1800
 {-----

28. CAYETANO ROYBAL--BORN BARRIAL, MX ABT 1765

Moreover, in the cases of the 23 Indian individual ancestors of whom there is record or recollection, it appears at least 12 pairings were between some combination of persons known or believed to have been Piro/Manso/Tiwa before 1880, and that is a conservative figure, because circumstantial evidence or additional research may lead to a finding that as many as seven more pairings were with PMT Indians.

1800 to 1840

4. JOSE MANUEL AVALOS--BORN CHAMISAL/BARRIAL BEF 1860, DIED LC, DAC, NM
[PROBABLY PIRO OR MANSO; UNKNOWN]

8. LUIS CORDERO--BORN AT YSLETA DEL SUR, MX
?

7. MARIA SIMONA AVALOS
{-----
9.

17. JESUS LARA--BORN EL PASO /BARRIAL, MX AFT 1800, DIED LC, NM AFT 1853
PROBABLY PIRO, BUT NO RECORD OF HER ARRIVAL IN LAS CRUCES.

18. ATAGRACIA LIRA LOPEZ--PIRO
{-----

19. JOSE LUIS LOPEZ--BORN SENECU DEL SUR, MX

1830 to 1880

22. PEDRO PADILLA--BORN SENECU DEL SUR, BEF 1840, DIED LC, NM; POSS. FATHER OF DOLORES P. AVALOS
PROBABLY PIRO.

29. PABLO SANCHEZ--BARRIAL, MX BEF 1844
REFUGIA LOPEZ SANCHEZ--BORN YDS, TX; PROBABLY MEXICAN

30. ALVINA THOMASA LARA TRUJILLO--BORN BARRIAL, MX, BEF 1835
{----- JACINTO [JUAN] TRUJILLO

5. MARIA ELENA CEDILLO AVALOS--BORN LC, DAC, NM 3 JAN 1881
{-----

6. PERFECTO AVALOS--BORN SENEUCU DEL SUR, MX BET 1800 AND 1830
10. CAYETANO DOMINGUEZ--BORN SAN ILDEFONSO, NM 16 AUG 1833
JUANITA TRUJILLO OF LA JOLLA, N.M. -- POSSIBLY PIRO
11. PEDRO ERES--BORN YDS, EL PASO, TX 1848
{-----
12. VICTORIA CORDERO ERES--BORN YDS, EL PASO, TX BET 1851
AND 1861
14. JULIA ISBIAL ALDERETE--BORN AT YDS
GERMENIO ALDERETE? PROBABLY PIRO, WHO APPARENTLY WAS NOT
INVOLVED IN HER ACQUISITION OF PROPERTY AT TORTUGAS IN 1888.
25. . . JULIO RIVERA--BORN 1842, YDS, TX, DIED AFT 1880
{-----
26. ATILANA RODELA RIVERA--BORN YDS, 1849
20. SABIANO [SAVANNAH]\ ESTABIANO\MADRID--BORN YDS, TX BEF 1870
JOSEPHA GRIJALVA DE MADRID. Perhaps Piro; and Ygnacio
Grijalva, Jesus Domingues, and Felix Gomez may have been
Piro, though these family names are not on lists of Indians
at Paso del Norte. Their wives and/or mothers may have been
Piro, as well. Carlos Grijalva, of the 1914 Los Indigenes .
. . . Corporation List, probably was Mexican.
21. VIDAL MINJARES\ BIDAL MINDARES \ BIDAL MINJARES--LC, NM BORN
BEF 1870 DIED LC, NM AFT 1925
POSSIBLY PIRO
13. FELIX GOMEZ--BORN LC, NM ABT 1870, DIED ABT 1896
23. SOSTENA TELLES GOMEZ PARRA--BORN MESILLA, NM 1875, DIED LC,
NM3 FEB 1956
SEVERIANO PARRA--BORN 10 JAN 1859 IN YSLETA, TX, DIED 31 OCT
1933 IN LAS CRUCES, N. M. SEVERIANO PARRA. PROBABLY MEXICAN.

Looking at individuals born in the 1860s - 1880s alone, we find that of the following ten pairings, possibly all were between PMT tribal marriages, but that intermarriage between PMT members probably only occurred in about 30% of cases:

C[S]IRILDO AVALOS, GUADALUPE BELTRAN [PROBABLY PIRO, NEED DOCUMENTATION]
SENOBIO AVALOS, ESQUIA CONTRERAS [PROBABLY PIRO, NEED DOCUMENTATION]
MANUEL DOMINGUEZ, DOLORES LOLA DURAN [POSSIBLY PIRO FROM YSLETA DEL SUR, NEED DOCUMENTATION]
JOSE VICTORIANO ERES, MARIA SANCHEZ ERES

PERFILIO JEMENTE, S. ORTEGA, M. MADRID [PROBABLY PIRO, NEED DOCUMENTATION]
 SAVANNAH MADRID, MARIA FRANCISCA DURAN [POSSIBLY PIRO FROM YSLETA DEL SUR,
 NEED DOCUMENTATION]
 JESUS MARIA RIVERA, MARIA MARQUEZ [POSSIBLY PIRO FROM YSLETA DEL SUR, NEED
 DOCUMENTATION]
 FELIPE ROYBAL, ISADORA LOPEZ ROYBAL
 JUAN M. TRUJILLO, DONACIANNA PADILLA TRUJILLO
 FELIX GOMEZ

Finally, in the cases of the three Indian individual ancestors of whom there is record or recollection, it appears at least one pairing was between some combination of persons known or believed to have been Piro/Manso/Tiwa before 1870, including Felix Gomez and Carolina Eres, the daughter of Victoriano Eres and Marie Sanchez Eres.

1880 to 1900

24. FRANCISCO H. PORTILLO--BORN PINTO ALTOS 4 OCT 1899, DIED LC,
 DAC, NM 1975
 {-----CLARA AVALOS--BORN TORTUGAS, NM, 27 JULY 1897, DIED 1931

Of course, there were other PMT members born in the same cohort and who married with issue, but we do not include them in the present compilation, because their descendants are not applicants or enrollees. We will, however, need to account for these others, and their contribution to the incidence of endogamous marriage, in the course of completing the compilation of final data.

We have reviewed in particular the data regarding the current membership only, and excluding information about deceased or former tribal members whose lines are not directly represented in today's membership class. In tracing the current PMT members' cascading family tree charts backwards to the original Indian ancestors at the source of each identifiable Indian family line, it appears that the incidence of endogamous marriage among Indian ancestors of the current PMT members was high in the late 19th century and later after the point when all, or nearly all of the Indian core ancestors and their families were permanently settled in the Mesilla Valley. It appears to have been as high as 60% around 1900. However, for a number of the wives in the pairings offered as examples below, little is known in some cases, and to claim 50% more intermarriage after 1900 would be speculative.

2. GEOGRAPHIC PROXIMITY OF MEMBERS TO THE CORE COMMUNITY: TODAY, THE PIRO/MANSO/TIWA TRIBE STILL HAS THE FOLLOWING CHARACTERISTIC: OVER 50% OF MEMBERS LIVE IN A CONCENTRATED AREA [PROOF OF THIS RESIDENCE PATTERNS CAN MEET THE REQUIREMENTS OF 83.7 (C), AND OF H.R. 2519 -- OVER 60% OF ENROLLED MEMBERS CONTINUE TO RESIDE IN LAS CRUCES AREA BETWEEN TWO MAIN HIGHWAYS, BETWEEN DONA ANA AND TORTUGAS, AS THEY HAVE DONE SINCE AT LEAST 1850; SEE MAPS OF THE MESILLA VALLEY/ LAS CRUCES/ TORTUGAS AREA IN VARIOUS PERIODS.]

On the basis of extensive review of data in the tribe's Family Origins Database, the recent map database, and individual surveys and updates from members regarding current addresses, we submit that of the PMT's total enrollment, our earlier estimates that AT LEAST 60 % STILL RESIDE IN LAS CRUCES, NM AND THE IMMEDIATE VICINITY (WITHIN A RADIUS OF ABOUT FOUR MILES FROM THE HUB OF THE NEW CIVIC CENTER, INCORPORATING THE SUBURBS OF THE CITY OF LAS CRUCES, NM, COUNTY OF DONA ANA), REMAIN REASONABLY ACCURATE.

The principal surviving lineages include a number of the original family names, reflecting the continuation of certain male lines: Avalos, Dominguez, Duran, Eres, Gomez, Jemente, Madrid, Portillo, Rivera, Roybal, Sanchez, Trujillo, etc. Not all the lineages that existed in the 1800s have surviving bloodline representatives in the current membership list. However note that, most of the surviving lineages have been traced back to both the male and female fullblood Indian ancestors or founders at the head of each line. The Tribe has accounted for all of the PMT households situated in the immediate Las Cruces, NM vicinity, representing each PMT family (household count, not actual headcount for each named family), with current street addresses and phone numbers in most cases. The individual household maps, and the wide-angle maps of neighborhoods and the entire Las Cruces area today, show the continuing relationship of individuals and young families with the areas of Las Cruces on which their immediate ancestors and remote ancestors have resided since the mid-1800s. Ancestral properties have passed down to contemporary family heads in some cases.

The homes of current members in the Las Cruces, NM area lie primarily between highways 25 and 28, from the junction of 28 and Interstate 10, and convergence of highways 25 and 28. Many households surveyed in the immediate Las Cruces area have been found to lie in that even narrower corridor associated with the "Old Neighborhood," the original population center of the Tribe in the 1850s settlement. About 50 households lie within four miles of this perimeter. Significantly, while some members have

emigrated for various periods beyond the core neighborhood, few have established permanent residences outside the narrow corridor within the greater Las Cruces, NM area that highways 25 and 28 represent. [This is an important finding, because the observed proximity of the majority of members to one another and the core community should allow the PMT Tribe to meet the prima facie test of community under the proposed H.R. 2519, and under the current 25 C.F.R. Sec. 83.] Individual PMT households outside the immediate vicinity of Las Cruces in New Mexico are in the minority, and migration primarily reflect members' more or less temporary attention to career opportunities and personal obligations that draw them to some other towns and cities, primarily defense-related and military careers. PMT members historically have attended school at Indian boarding schools, and later on, technical or trade schools and colleges in New Mexico, Arizona, Colorado, Oklahoma, or California. Some migrated to neighboring states for temporary or permanent employment, and/or have move to other states after marriage due to the preferences of spouses.

Incidentally, but significantly, there is no identified dual enrollment in this tribe in the case of any member in good standing. [This remains a core requirement of 25 C.F.R. Sec. 83, namely (7)(f), and of H.R. 2519.] The Tribal Council has clarified its position on this issue at various times. However, while members have migrated to Arizona or California for school, marriage, or to pursue careers in the defense industry or arts, most of these maintain contacts and attend important tribal meetings, functions and ceremonial events, weddings and funerals. Most emigrants return to the Las Cruces, NM area after changes in career or family circumstances, between careers or after loss of a spouse or divorce, or to retire. Very few members claim other than Piro and Manso ancestry. A small minority of enrolled PMT members have some Tiwa ancestry.

Most PMT tribal members (current population) have continuously resided within the boundaries of the original Las Cruces, NM "Old Neighborhood," namely, the original PMT, Pueblo of San Juan de Guadalupe since 1860, and most importantly, since 1934 [the threshold time-depth requirement for making a prima-facie case for previous existence in the proposed H.R. 2519]. They can prove continuity of government through records dating to the 1800s, well beyond the threshold continuity test of the proposed H.R. 2519. Based on these data, it still appears that more than a 60% majority of the Tribe continues permanent occupancy of the area that ancestors of the present PMT population permanently settled (or, properly speaking, resettled) in the 1850s or earlier

Furthermore, those PMT members who attended Federal-Indian boarding schools were born in, and lived in, that same barrio or core community in Las Cruces in the late 1880s when they were transported to Federal-Indian schools, consistent with Indian education policies at the time regarding Indian children who were members of federally-recognized tribes. An entire generation of PMT members received those education services as tribal members, often against their will. Furthermore, as indicated in the list of descendants of PMT members who attended Federal Indian schools incorporated into this report reflects, the majority of members of the present PMT tribal population descend from at least one ancestor who attended one or more Federal Indian schools or colleges based on their membership in the PMT Tribe. Therefore, the PMT Tribe submits that it meets a core requirement of 25 C.F.R. Sec. 83, relating to previous recognition, and of the related test of H.R. 2519.

Piro-Manso-Tiwa Indian Tribe -- Ethnographic Data
(prepared by Howard Campbell, Phd., & Submitted the Piro Manso
Tiwa Tribe, May 1, 1996)

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II. Geographical Contiguity

The core neighborhood of the contemporary Piro-Manso-Tiwa (PMT) tribe is located in Las Cruces, New Mexico in an area bounded by state highway 28 and interstate 25. This general area has been inhabited by PMT families in a permanent settlement since at least the 1850s and was the location of the traditional Indian kiva at the Caciques' house. The original central neighborhood of the tribe (approximately 4 square blocks) was found in this location in the vicinity of San Pedro and Amador streets but it has expanded over the last 50 years to the margins of the aforementioned highways. Today, more than 60% of tribal members reside in Las Cruces within a radius of about 4 miles of the new Las Cruces Civic Center. There are approximately 60 Piro-Manso-Tiwa households in the region (descendants of the original Indian families). Most of the founding families of the tribe continue to own property in the core area. These include the Avalos, Roybal, Trujillo, Eres, Gomez, and Jemente families and their kin.

Many PMT sacred sites lie in close proximity to the core neighborhood. These include (b) (3) (A)

pilgrimages to (b) (3) (A) predate current activities there by at least

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100 years. Newspaper accounts from an 1888 local paper demonstrate use of the mountain for sacred purposes. (b) (3) (A)

Tribal members have the sense that the core neighborhood is a separate area from the rest of the town of Las Cruces. Historically, the community was known as an Indian barrio ("el barrio de los Indios") by non-Indian residents of Las Cruces. The neighborhood has its own patron saint, Nuestra Senora de Guadalupe, for whom some PMT residents have built small shrines at their houses. They have a strong attachment to this place and the feeling that their families and tribe originated there. Many tribal activities such as funerals, weddings, and baptisms are held at St. Genevieve's Church in the heart of the neighborhood. Most tribal members are buried in this church and dances are held in the church plaza.

Many different tribal ceremonies are held in close proximity to the core neighborhood. (b) (3) (A)

Important natural resources (such as mezquite beans) exploited by the tribe are found in these areas and rabbit hunts and other types of hunting occur there also. The mountains are used for collecting medicinal plants such as herbs for tea, greasewood, sage and yucca bark.

The tribe's [periodic spiritual runs begin] in the core neighborhood as well. Prominent places where other tribal events occur include the East Las Cruces Neighborhood Association on N. Tornillo St., the Unitarian Universalist Church on S. Solano Drive, the VFW Post on N. Main St., and the National Guard building on West Interstate 10 -- all in

Las Cruces.

Historically, tribal members built their houses according to PMT spiritual beliefs regarding the use of 7 vigas that correspond to the 7 peaks in the Organ Mts., and the placement of doors facing eastward. Remnants of indigenous house types and multi-family housing compounds exist today. PMT people have also used land in the core area to grow corn, beans, squash, chile, guajes, and other plants of special significance to the tribe.

The close proximity of tribal members in the core neighborhood facilitates informal communications. Tribal news travels quickly through the grapevine of verbal interactions. Significant intratribal social relationships exist such as endogamous marriages, intergenerational compadrazgo, personal friendships, adoptions, and involvement in miscellaneous educational, ritual, and other social activities which will be discussed in greater detail below in the section on PMT community life.

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The remaining tribal members--who do not live in the core neighborhood--form part of an "extended Community," that is, they maintain close ties with the tribe and frequently return to the core neighborhood for tribal events. Tribal members not residing in Las Cruces live primarily in the following locations: San Diego County, Los Angeles, Pueblo, Colorado, and the Phoenix area. These migrations were initiated by male heads of households seeking employment and education (including work for the U.S. military during and after the 2nd World War and internment in government boarding schools). Currently, the families in these locations have expanded considerably and form clusters of tribal members who live close together and also frequently return to Las Cruces for tribal activities such as ceremonies, sporting events, meetings, weddings, baptisms, and funerals. The extended community of tribal members provide guidance and expertise on legal matters, administration, economic development, social services, and general planning. These individuals offer their services and knowledge at no cost to the tribe. Regular communication is maintained through letters (including regularly scheduled mailings announcing tribal events), phone calls, faxes, payments of tribal due remittances to family members, and word-of mouth.

The Piro-Manso-Tiwa extended community functions

similar to that of many Mexican migrants who leave specific towns in Mexico and settle in large groups of countrymen and kinsmen in particular sites in the United States. In this fashion, they maintain strong ties to their community of origin and carry on community activities with other migrants from the same place. This is particularly evident in the case of Zapotec and Mixtec Indian migrants from Oaxaca, Mexico to Southern California who live much of the year in the U.S. but make regular pilgrimages back to their hometowns and keep fully abreast of local affairs and take part in them, albeit from a distance. This same process occurs with the PMT who move from Las Cruces to other U.S. communities. As one PMT informant noted "If people are part of the tribe, they're always part of the tribe, in the sense of a community." Commonly, tribal members who have lived for long periods away from Las Cruces return to the area to retire.

In addition to evidence of 50% intermarriage among members as late as 1900, and the residency of over 50% of members within a 50 air mile radius (actually, over 60% within a 4 mile radius, here), the actual existence of community life can be demonstrated with an array of items of evidence in various categories to demonstrate significant intratribal social relations.

4. SIGNIFICANT INTRATRIBAL SOCIAL RELATIONSHIPS [PROOF OF THESE "ELECTIVE" SIGNS OF RELATIONSHIPS CAN MEET THE REQUIREMENTS OF 83.7 (B), AND OF H.R. 2519 -- INTERGENERATIONAL COMPADRAZGO, GODPARENTING AND ADOPTION, SOCIAL RELATIONSHIPS INVOLVE LONG-TIME PERSONAL FRIENDSHIPS, PARTICIPATION IN EDUCATIONAL AND RELIGIOUS ACTIVITIES, INVOLVING COMMUNICATIONS AND VISITING THROUGHOUT LAS CRUCES AREA, AMONG AND BETWEEN MEMBERS IN NEIGHBORING STATES AND THE CENTER OF THE COMMUNITY.]

Attached to this response are bibliographies of historical records and publications, and copies of records of historical meetings, as well as copies of photographs, logs of videotape and audiotape collections, guest lists, attendance lists, sign-in sheets and registers, correspondence and minutes, and where available, records of business or social calls and visits. Many of these materials already are assembled and are being submitted, but others are being processed for later submission.

Piro-Manso-Tiwa Indian Tribe -- Ethnographic Data
(prepared by Howard Campbell, Phd., & Submitted the Piro Manso
Tiwa Tribe, May 1, 1996)

IV. Modern Community Life:

Community life definitely exists among the Piro-Manso-Tiwa Indian tribe. The modern community life of the Piro-Manso-Tiwa tribe illustrates the fact that the PMT comprise a distinct society with their own customs and traditions separate from surrounding ethnic groups. There is evidence of a high level of social interaction among tribal members who form a distinct Indian culture in Las Cruces. The elements of this distinct society and culture are the following:

A. transmission of values & customs:

PMT culture is passed on through a variety of means including training and instructing dancers, educational activities, and oral tradition. The tribe's oral lore deals with many issues including sacred sites, historical events and people, relations with other ethnic groups, spiritual beliefs, and practical information about agriculture, plants, foods, recipes, weather, nature. Household visits and participation in ceremonies are also a key part of PMT social life.

B. communication & networking:

Mail, phone, fax, and verbal communication are constantly used

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to keep PMT members abreast of current affairs involving the tribe. An especially important networking role has been played by Victor Roybal, Jr. In their report, Kaufman et al noted "Victor Roybal. .has remained a central figure. In retirement, he still travels tirelessly throughout the Mesilla Valley, carrying the news of the tribe among members. He remains an important communication link among tribal members, bearing announcements of meetings, extending condolences, gathering herbs and plants, carrying food, making ceremonial items, teaching cultural traditions. Many elders as well as youth among the tribe look to Victor Roybal, Jr. as an authority, a living repository of Piro/Manso/Tiwa tradition. Living near the core neighborhood in Las Cruces, he continuously links key individuals and families throughout the Mesilla Valley. Every member of the tribal government relies upon his leadership and instruction to some degree." (Kaufman et al 1992, p. 211). Additionally Kaufman et al describe Roybal as the "communicative glue" of the tribe (p. 230).

C. economic interactions:

The tribe has created a comprehensive economic plan to organize and manage resources concerned with community development, social services, and cultural activities. The plan was created through close consultations (including meetings and ceremonies) between the project coordinator (a tribal member), the tribal council, and the rest of the tribe. A grant from the ANA has also helped the tribe identify its economic needs. The tribe intends to pursue economic development initiatives whether or not it obtains Federal recognition from the U.S. government.

On December 20, 1992 members of the tribe took part in an Indian housing need and income evaluation survey to gather statistics for a HUD grant. (The tribe is working with the HUD Indian program office in Phoenix re housing access and community development, and is developing a land acquisition project with support from the Eagle Staff Fund)

At this meeting tribal members voted unanimously to establish a non-profit corporation known as Turtle River, Inc. to promote economic development. Additional meetings and surveys were held at various times in 1994. These efforts led to the formulation of the economic plan outlined below:

(1). education: The PMT plan to create an office of education that will be in charge of developing an educational program. This will consist of a tribal school and curriculum for students from kindergarten through high school, and a tutoring program for PMT members of other age groups. The office will also assist tribal members in obtaining scholarships, financial aid, and admission to universities. Significantly, the U.S. Department of Education has invited the tribe to apply for a education grant under the Rehabilitation Services Administration.

(2). housing: The main focus of these efforts is the provision of low-cost housing to tribal members. This would provide shelter and help consolidate the community, as well as assist the tribe's

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campaign to establish a land base. Additionally, the PMT hope to build a tribal center and museum. The tribal center would house administrative offices and serve as a space for tribal gatherings. The museum would house exhibits concerned with indigenous culture in order to preserve the Indian heritage and disseminate information about it to the general public.

(3). Economic development: The PMT will create an office concerned with economic affairs in order to write and implement an economic plan. This office will focus on business planning, market analysis, organization, and management. The main purpose of the office will be to create jobs and sources of income for tribal members. The office's long-range goal is tribal economic self-sufficiency.

(4). Social Services: This segment of the plan entails projects concerned with mental health and general social well-being. One priority is the establishment of psychological services to attend to the mental health needs of the group. A second priority is the creation of classes

concerned with parenting and child-rearing. A third issue is child services to deal with the problems of orphans and foster children. A fourth area of the social service plan involves the care of the elderly including the construction of a tribal nursing home. A fifth priority is the implementation of programs to deal with alcohol and drug abuse.

(5). Youth Services: The tribe will establish programs to give opportunities and education to young people. These will include sports, arts and crafts, outings, the teaching of traditional tribal knowledge, and classes concerned with substance abuse, health, and sexuality.

(6). Newspaper: The PMT would like to develop a newspaper that would report tribal news and provide information about Indian life that is of interest to tribal members.

5. SIGNIFICANT RATES OF INFORMAL SOCIAL INTERACTION [PROOF OF THESE "ELECTIVE" SIGNS OF RELATIONSHIPS CAN MEET THE REQUIREMENTS OF 83.7 (B), AND OF H.R. 2519 -- LONG-TIME PERSONAL FRIENDSHIPS, VISITING THROUGHOUT LAS CRUCES AREA AND BETWEEN MEMBERS IN NEIGHBORING STATES AND THE CENTER OF THE COMMUNITY ARE WIDELY PREVALENT.] Many of these materials already are assembled, but should be referenced and copied for selective submission.

Attached to this response are records of historical meetings, photographs, videotape, audiotape, guestbooks, sign-in sheets and registers, correspondence and minutes, and where available, logs of calls and visits. Many of these materials already are assembled, but should be referenced and copied for selective submission.

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D. social groupings and social ties:

Kinship relations are a main source of the strength of the tribe. Marriages and other religious ceremonies are focal points for social interaction. Various social groupings within the tribe consist of dancers, elders, youth, and people of other age groups. Interaction between elders and youths are important in passing on tribal lore. Elderly people are venerated by the tribe.

6. SHARED LABOR OR OTHER ECONOMIC ACTIVITIES [PROOF OF SHARED "ECONOMIC ACTIVITIES" CAN MEET THE REQUIREMENTS OF 83.7 (B), AND OF H.R. 2519 -- FORMERLY, ASIDE FROM REGULAR MEETINGS, GATHERINGS SUCH AS HUNTS AND CEREMONIAL ACTIVITIES MOBILIZED SUBSTANTIAL PORTION OF MEMBERS AS PRIMARY PARTICIPANTS; LOSS OF CORPORATION AND PROPERTY, AND SUBSEQUENT SOCIAL, ECONOMIC AND ENVIRONMENTAL CHANGES, INCLUDING DEGRADATION OF HUNTING HABITAT, PROPERTY LAWS AND TRESPASS RESTRICTIONS, HOSTILITY OF NON-INDIANS WHO USURPED THE CORPORATION TOWARD PARTICIPATION OF PMT MEMBERS IN CEREMONIES AT TORTUGAS, ETC., HAVE ALTERED THE MEANS AND PURPOSES FOR MOBILIZING MEMBERS; HOWEVER, QUARTERLY, ANNUAL AND SPECIAL MEETINGS, PERIODIC AND SEASONAL CEREMONIAL OBSERVANCES, AND SIMILAR ACTIVITIES HAVE ATTRACTED AND INVOLVED SUBSTANTIAL PORTION OF LOCAL AS WELL AS EMIGRANT POPULATION OF PMT MEMBERS; SEE RESPONSE TO 25 CFR 83.7(C).]

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H. shared labor:

Communal labor by tribal members includes collecting wood, preparing food for ceremonies, and miscellaneous other activities.

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C. economic interactions:

The tribe has created a comprehensive economic plan to organize and manage resources concerned with community development, social services, and cultural activities. The plan was created through close consultations (including meetings and ceremonies) between the project coordinator (a tribal member), the tribal council, and the rest of the tribe. A grant from the ANA has also helped the tribe identify its economic needs. The tribe intends to pursue economic development initiatives whether or not it obtains Federal recognition from the U.S. government.

On December 20, 1992 members of the tribe took part in

a housing need and income evaluation survey to gather statistics for a HUD grant. (The tribe is working with the HUD office in Phoenix re housing access and community development.) At this meeting tribal members voted unanimously to establish a non-profit corporation known as Turtle River, Inc. to promote economic development. Additional meetings and surveys were held at various times in 1994. These efforts led to the formulation of the economic plan outlined below:

(1). education: The PMT plan to create an office of education that will be in charge of developing an educational program. This will consist of a tribal school and curriculum for students from kindergarten through high school, and a tutoring program for PMT members of other age groups. The office will also assist tribal members in obtaining scholarships, financial aid, and admission to universities. Significantly, the U.S. Department of Education has invited the tribe to apply for a education grant under the Rehabilitation Services Administration.

(2). housing: The main focus of these efforts is the provision of low-cost housing to tribal members. This would provide shelter and help consolidate the community, as well as assist the tribe's

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campaign to establish a land base. Additionally, the PMT hope to build a tribal center and museum. The tribal center would house administrative offices and serve as a space for tribal gatherings. The museum would house exhibits concerned with indigenous culture in order to preserve the Indian heritage and disseminate information about it to the general public.

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well-being. One priority is the establishment of psychological services to attend to the mental health needs of the group. A second priority is the creation of classes concerned with parenting and child-rearing. A third issue is child services to deal with the problems of orphans and foster children. A fourth area of the social service plan involves the care of the elderly including the construction of a tribal nursing home. A fifth priority is the implementation of programs to deal with alcohol and drug abuse.

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(6). Newspaper: The PMT would like to develop a newspaper that would report tribal news and provide information about Indian life that is of interest to tribal members.

Attached to this response will be records of historical meetings, photographs, videotape, audiotape, sign-in sheets and registers, correspondence and minutes of Tribal meetings and committee meetings, and where available, related exhibits, such as mail notices, mailing lists, and records of responses. Many of these materials already are assembled, but should be referenced and copied for selective submission.

Query VII asks whether ceremonial belief and practices were widespread. While actual records of participation may not be dispositive of such a subjective issue, they certainly reflect the tendency to hold beliefs and commitments in common. As to Query VIII, some PMT relations do continue to participate in pilgrimages and other public ceremonies of the Corporation, but nothing prevents them from attending productions of plays and pageants, such as the annual staging of Ramona, the Cherokee Nation of Oklahoma historical drama in Tahlequah, Oklahoma, or to attend church services in any parish in the vicinity.

The Tribe neither encourages nor discourages such activities as an official matter, though few choose to do so as a matter of preference and conscience. The question then remains whether the PMT ceremonial activities are actually separate, not only as they certainly are in that there are marked differences in substantive practice, but in that observances are held separately. In a preliminary response, the Project Director, Andrew Roybal, wrote:

The primary change [in the life of the community] is that

tribal community life, the tribe's aboriginal form of government, and ceremonies no longer function at the village of Tortugas. The Tribe has revived a traditional ceremonial cycle and under the leadership of the Cacique Edward Roybal, revived the dances, chants, and spiritual practices of the tribe.

Tribal activities and ceremonies were held in the past at Las Cruces and Tortugas (1850-1950) primarily for tribal members. However, tribal leaders including the Cacique assert that the continued encroachment of non-Indians, primarily Hispanic people and influences as well as the influence of the Catholic Church and Christen beliefs have made it impossible to hold ceremonies, dances, and gatherings at Tortugas and in the fashion which the Tribe had grown accustomed to since the 1850's in this area. The tribe, its members, ie the community responded to this by complying with the decisions of the traditional leaders and presently conducted and participate in tribal activities away from Tortugas itself which are restricted to tribal members only in terms of the dances and actual participation in ceremonies.

This is now the ceremonial life of the tribe which reflects the authority of the Cacique as well as the adaptations that have occurred with the ceremonies and ways in which the community has responded. For the entire community to respond to such changes as the time and location of ceremonies as well as the content (traditional) must mean that a community does in fact exist.

The primary change in general from the 1930s and 1950-60s is that tribal ceremonies no longer conducted in concert with the Catholic Church and its various organizations, or as influenced by Hispanic culture which by the 1970's was beginning to dominate the once tribal activities of Tortugas Pueblo.

7. EVIDENCE OF DISCRIMINATION [PROOF OF PATTERNED DISCRIMINATION CAN MEET THE REQUIREMENTS OF 83.7 (B), AND OF H.R. 2519 -- EXTENSIVE PAST RECORD OF DISCRIMINATION WITHIN LAS CRUCES AREA, AND ELSEWHERE, BASED UPON IDENTIFICATION AS "INDIAN" AND AS A COMMUNITY OF "INDIANS".]

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Generally it is not possible to marry into the tribe, although tribal members who marry non-Indians may continue to participate in all aspects of PMT affairs. Evidence of racial discrimination against PMT people is another sign that Hispanic and Anglo residents of Las Cruces consider the PMT a tribe. For example, Ed Roybal, tribal Cacique, said Mexican pachucos would say to him "no seas tan Pirujo, no seas tan menso" ["don't be such a Piro, don't be such a Manso"; "Pirujo" and "Menso" are derogatory pronunciations of Piro and Manso in the 1940s and 1950s in order to criticize the Indians. Ed Roybal notes that PMT individuals mistrust Anglo-Americans and to a lesser extent Mexicans and Mexican-Americans.

According to Roybal, ethnic distinctions between PMT members and local Hispanic residents of Las Cruces are subtle but significant. For example, Roybal notes that the body language of PMT Indians is different from that of non-Indians; this includes such things as rounding the shoulders and certain facial gestures. Quietness and politeness are also distinctive traits of tribal people. In response to questions about how PMT people are different from members of other local ethnic groups Ed Roybal said "they don't have the chants we do, they don't have the dances, the drum speaks through us. We look on dreams as being visions." In other words, there is a spiritual, mystical component to PMT ethnic identity. For example, at PMT rites tribal members frequently see eagles. The eagles are a very important symbol, almost [by definition] a totem for the tribe. Zuni people and visitors to the tribe from Alamogordo have observed this also and feel that something is happening spiritually in Las Cruces. This causes them to visit the tribe, according to Ed Roybal.

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Because of racial discrimination tribal members have had to go underground in order to survive as a people. Hence it has been necessary to maintain a low profile and be secretive. This may explain why tribal members tend to be very reserved and discreet about expressing themselves as Indians. They have had to keep things covert. PMT have only been able to discuss Indian things with other Indians. However, tribal members relate to each other as tribal members regardless of the location or context. Even in a public situation, PMT members identify who are other tribal members and treat them differently.

The records relating to attendance at Indian schools and the attitudes reflected in correspondence relating to the Indian education experiences of PMT tribal members, should prove most instructive on this point. The issue of tribal recognition as a factor in the government's continuing trust responsibility toward Piro/Manso/Tiwa Indians who had fulfilled their contracts to attend the Albuquerque Indian School for three years suddenly crystallized in 1897 around the issues of Indian identity and cultural as well as racial purity of two children of a Piro/Manso/Tiwa leading family. Superintendent McCowan wrote from Phoenix and stated that:

Juan and Cipriano Avalos, aged 17 and 16 respectively, are attending school at Albuquerque; that they entered school 3 years ago for a term of 3 years; that their mother is very anxious that the children should remain at school, but the father, a drunken, disreputable rascal, declares that they must come home, he intends to marry the girl to a drunken "Greaser," and that the children and the mother desire that they should go to Phoenix, but that you object. I can see no reason why they should not be transferred.

(Vol. 87, 8/28/1897-9/1/1897, Letter Books 278-279; P. 279. Letter, W. A. Jones, Commissioner, to Edgar A. Allen, Supt., U. S. Indian School, Albuquerque, N. M., Education 3410I-1897).

The development of the Las Cruces School System considered with the decision of the Indian School Service to attempt to exclude from non-reservation schools children who did not meet certain criteria. Among criteria was a 1913 rule that children of less than one-quarter blood "where there are adequate free-school facilities should not be enrolled" (Indian School Service Rules 1913: Regulation 13),

and in 1919, Indian children not under Federal supervision could not be enrolled in a Federal boarding school (Sells 1919). Santa Fe and Albuquerque Indian School officials also wanted to expel any students who were "Mexican" (Howard 1981: 42; McKinney 1945: 208-209), which meant that a child who spoke Spanish rather than an Indian language was removed or barred (McKinney 1945: 208-209). These attempts to rid these schools of "Mexican" students began in the early 1890s and continued until at least 1908 (Howard 1981; McKinney 1945). There is no evidence that any Piro/Manso/Tiwa child was expelled or turned away from any Indian school for being "Mexican." Most attended the Albuquerque Indian School during the years involved in this purge, and this suggests that the Piro/Manso/Tiwa children were considered Indian and could attend a non-reservation Indian school. The Piro/Manso/Tiwa children who attended school with the Sisters of Laredo and other church or mission schools may have recollections which would be helpful on this point.

8. SHARED SACRED OR SECULAR RITUAL ACTIVITY ENCOMPASSING MOST OF THE GROUP [PROOF OF THESE ACTIVITIES CAN MEET THE REQUIREMENTS OF 83.7 (C), AND OF H.R. 2519 -- SHARED CHURCH AFFILIATIONS, TRADITIONAL TRIBAL RELIGIOUS BELIEFS.]

Attached to this response will be records of historical assemblies, dances, hunts, funerals, parties and fiestas, as well as well as publications ranging from ethnographic reports to nonscholarly or journalistic accounts of the Pueblo activities before 1946 in Tortugas, and in Las Cruces from the 1860s to present, including photographs, videotape, audiotape, guestbooks, sign-in sheets and registers, correspondence and minutes, and where available, logs of calls and visits. Many of these materials already are assembled, but should be referenced and copied for selective submission.

9. SHARED CULTURAL PATTERNS [PROOF OF THESE PATTERNS CAN MEET THE REQUIREMENTS OF 83.7 (B), AND OF H.R. 2519 -- HABITS AND TRADITIONS, CUSTOMS AND BELIEFS PERSIST IN LAS CRUCES AREA, AND IN SOME FORMS AMONG EMIGRANT POPULATION; INCLUDING, IN ADDITION TO CHURCH AFFILIATIONS, TRADITIONAL TRIBAL RELIGIOUS BELIEFS, CULINARY HABITS AND PREFERENCES, OTHER TRAITS.]

Above, under points 3 through 9, the text refers to various types of documents and other exhibits, and in the following points, characterizes the particular character of these forms of evidence. The question of authentication may arise, and will require the custodian(s) of these documents to provide competent declarations or affidavits of authenticity and personal knowledge of the circumstances in which the documents or other evidence came into being, the events or facts which the documents are intended to demonstrate or prove, the manner and circumstances in which the custodian(s) acquired and have maintained these records, etc. These declarations may be done for a mass of documents, but clear copies should be attached (first generation xeroxes at least, if possible), with a descriptive bibliography.

a. Lists of attendees at meetings and conventions

The Tribe has maintained detailed rosters of meetings in the Las Cruces core community to conduct tribal business from before the turn of the century on a substantially continuous basis. These are attached to the O.D. Response as exhibits, and most that are in Spanish have been translated. The primary significance of these documents now is to demonstrate that activities such as roadbuilding and sidewalk or path maintenance, brickmaking and adobe construction, and similar issues were discussed details of preparations for ceremonial activities. Issues ranging from such things as the disposition of properties to acquisition of materials to make dance regalia involved almost the same individuals, though responsibilities for carrying out functions were delegated to elected officials or ad hoc officers, or simply delegated to worthy volunteers. Many offices and duties, however onerous or menial, were understood to be honorable.

Participation in fiestas, weddings, funerals, wakes, and certain secular activities was substantially universal for those in physical condition and on good behavior, and social sanctions were fully in place to deal with problems like drunken deportment. Women might be barred from certain ritual activities, at least at certain times, while their authority in other areas such as the preparation of food, including after ritual rabbit hunts, was paramount.

- . The Tribe relies on the attached lists as partial documentation of the extent of participation, noting in particular the detailed record of attendance, delegation of responsibilities, blaming and sanctions, rewards and honors. Of particular interest is the continuity of presentation and formal discourse in these records. There is a formulaic approach to making records of these meetings that is characteristic of the tribal secretaries, who passed their craft to succeeding generations of scribes. The coda introduction to fellow members (Hermanos), prayerful and deferential gravity in rhetoric mixed with comfortable colloquialisms or jargon carried over to English correspondence as late as the 1970s, the period that Victor E. Roybal, Jr. was Secretary.
- b. Contracts and assurances of commitment to one-time as well as to continuous community efforts
 - . These documents, including those involving land acquisitions of communally used properties such as the Dona Ana Land Grant selection at Tortugas, and list of those committed to donate to the construction of the Guadalupe Church, demonstrate widespread participation on a one-time basis, with the promise of continuous involvement. Individual transactions in which particular members transferred property and cooperated in construction and other projects and improvements in the course of time are also important, and various exhibits support this continuous involvement of listed members and their families.
- c. Church rosters and certificates reflect participation by tribal members of all ages and conditions in christian religious life, paralleling and complementing Indians ceremonial life that often coincided with nominally Catholic observances. In particular, sign-in books from funerals of deceased tribal members (to be attached) demonstrate widespread participation in the funerals of tribal leaders and venerated elders, despite family affiliation, at which tribal religious leaders and practitioners would be expected to play a prominent role. The funerals of Guillermo Portillo, Sr., Isidra Roybal, of Vicente Roybal, of Victor A. Roybal, of Francisca and Felipe Roybal are important examples.
 - . Tribal members, historically, consistently have participated in all the required and permissive religious activities available in their Catholic congregations, and regular records mark these activities.
 - . St. Genevieve's Catholic Church (even after 1888)
 - . Guadalupe Church (from 1888 to about 1948)

Records of the Dancers and Dance Leaders

From the preceding documentation, it is certain that the Piro/Manso/Tiwa group was under the supervision of the Franciscans while under the domination of the Spanish and Mexican governments. In New Mexico, they continued to participate in the Catholic Church, looking to her for support and refuge through the years, even as they maintained the veneration of their Holy Mother, Sra. de Guadalupe, Patron Saint of Mexico. The apparition of Our Lady appeared to Juan Diego, an Indian, in December, 1531, speaking to him on the hill of Tepeyac, four miles north of Mexico City. The Virgin asked Juan Diego to tell the Bishop of Mexico, Juan de Zumarraga (1486-1548) to build a shrine in her honor on the hill. Juan Diego asked the Virgin for a sign to prove to the Bishop that she had appeared to him. She cause a portrait of Herself to appear on Juan Diego's cloak, surrounded with roses. Juan Diego showed the cloak to the Bishop, who ordered the shrine to be built on the spot and the cloak placed in it. The present shrine, the fourth, has stood since 1600s, and every December 12, Mexicans hold their most important religious fiesta in and around the shrine.

Here, it is appropriate to incorporate an attempt to respond to Query XI.

XI. [ARE THERE] CULTURAL DIFFERENCES OF CEREMONIES BETWEEN [THOSE PRACTICED BY THE] TRIBE [AS A WHOLE] AND OUTSIDERS? SUCH DISTINCTIONS EVINCE PERSISTENCE OF HIGH LEVEL OF SOCIAL RELATIONS WITHIN TRIBE. DESCRIBE.

B. Historic: separation of tribe/ceremonies in Las Cruces, meetings at house of Cacique from 1880-1950's, to present.

The Piro's' association as a group with the Catholic Church was unabated throughout the 1800s, and from Baptism to Extreme Unction, they looked to the Church. However, in their own sense, looking to the Church meant that they were continuing with aspects of their own traditional Pueblo Indian cultural and religious life. These things have been known to the Church for hundreds of years, and tribal identity and the desire to retain it have been the matter of some conflict between the Tribe and the Church over the years.

The first French Bishop who had jurisdiction in New Mexico over Las Cruces area was Jean Baptists Lamy of Santa Fe in 1851, covering Colorado, New Mexico, and Arizona, formerly under Diocese of Durango in Mexico. Catholic-sponsored hospitals and schools began to be established in the area at this time. On September 25, 1868, J. B. Salpointe became Vicar Apostolic of Tucson. Henry Granjon became Bishop of Tucson in 1900 and died on November 9, 1922 (Michael Romero Taylor, in Granjon 1982: 8). In 1902, his diocese included Arizona Territory and Grant, Luna, Sierra and Dona Ana counties in New Mexico. Regardless which diocese had authority over them, the Piro/Manso/Tiwa Tribe had the same expectations of ministerial aid and tolerance from the Church. It was only in the 1880s that this faith began to be tested in fundamental ways, and the acculturative pressures of the Church itself began to endanger the structure of Piro/Manso/Tiwa culture, and the relationship between the Tribe and the Church.

Prior to the construction of St. Genevieve's, either the priest at San Albino's in Mesilla or at Our Lady of Purification in Dona Ana traveled to Las Cruces to perform marriages and baptisms. Some Piro families migrated first to Mesilla, but eventually they also joined St. Genevieve's parish (PRN 1980-1981). By 1859, the geographical center of the El Paso Piro relocation in Mesilla Valley was Las Cruces and its parish church of St. Genevieve's (Bloom 1903: 56). Most tribal members also belonged to St. Genevieve's Catholic Church, and their births, deaths, baptisms, and marriages are recorded in parish records as early as 1859. Buchanan (Thesis, "St. Genevieve's: The First Hundred Years," 1949: p. 11) confirms that the Catholic church's

records indicate that the church started in about 1859 (Michael Romero Taylor, in Granjon 1982: 127, n. 24). St. Genevieve's originally was at 200 N. Main, at the present site of 1st Western Bank, adjacent to the Las Cruces City Hall, and to the Plaza.

Although no record exists, El Paso Piro emigrants must have brought a santo, an image of their patroness, Nuestra Sra. de Guadalupe with them from El Paso del Norte. By 1872, the Piro/Manso/Tiwas were celebrating her Feast Day, December 12, in Las Cruces (The Borderer, December 14, 1872), and required an image of her to do this. St. Genevieve's did not acquire one until the 1900s (Buchanan 1961: 20).

The distinct matter in which they celebrated their devotion to this particular saint distinguished the Piro/Manso/Tiwas from their Hispanic neighbors from the beginning. A newspaper account of their Guadalupe Day celebration in 1872 proclaimed, "To a stranger the scene would have been novel in the extreme" (Las Cruces, The Borderer, December 14, 1872). This sort of interest suggests that this otherwise quiet, uneventful little Pueblo group was doing something extremely unusual and calling attention to itself, if inadvertently.

These reports and those of ethnographers who have studied their activities in El Paso del Norte and Las Cruces tell an interesting story. Their celebration of the Fiesta of Nuestra Sra. de Guadalupe lasted a week each December (Rio Grande Republican, December 11, 1904). Only two days of this week of rites received any particular notice. were critical to the event.

The critical tribal religious rites in connection with Guadalupe Day were performed the day and night before the feast by the Cacique and other officials of the Tribe in their capacities as religious leaders. On December 11, the Cacique, no longer Governor but Chief Priest, and the War Captains, who now were the abuelos, or maskless kachina-like clowns, left the Cacique's house in Las Cruces after he had instructed them. They marched to Tortugas Mountain and climbed it by difficult paths. They arranged piles of wood along three trails. They lit this brush after sundown to light the Virgin's way and to announce the fiesta of the following day (Reid 1935: 161; Bloom 1903: 56; Oppenheimer 1957: 104-106). Then they returned to the Cacique's house for a ceremony, or to the Assistant Cacique's house during the regency of Caciqua Francesca Avalos Roybal, and thence to the Cacique's house for a ceremony. Thereafter, they prayed at the church of St. Genevieve's, then returned to the Cacique's house for a feast (Oppenheimer 1957: 104-106).

On the following morning, the Tribe attended Mass, and afterwards, to the accompaniment of drumming and gunfire, they danced in front of the church (Reid 1935: 162; Rio Grande

Republican, December 19, 1885). Before the dancing, the Cacique instructed the dancers on their sacred purpose in their performance (Burrus 1981). Both matachin and Pueblo dances were performed in alternate sets (Reid 1935: 162; Rio Grande Republican, December 19, 1885; Rio Grande Republican, December 16, 1904). At the Cacique's house, everyone participated in a big feast, and none was turned away. Late in the afternoon, the Virgin was carried in a procession preceded by dancers and accompanied by shotgun blasts all the way from the home of the current year's majordomo to the home of the coming year's majordomo. The image stayed in the home of the new majordomo for a year (Mesilla Valley Democrat, December 17, 1889).

These activities were different from those of the Mesilla Mexican Catholics who celebrated Guadalupe Day in their traditional ways:

The Mexican portion of our citizens on Tuesday last celebrated the feast of Nuestra Senora de Guadalupe, the patroness of Mexico, with vespers and other services at church. It was decorated and illuminated on the houses fronting on the plaza and down the two principal streets were set off with Chinese lanterns. The procession with the saint at the head and accompanied by a band of music paraded the streets and proceeded to the church where an appropriate service was performed, and all went off nicely. (The Mesilla Valley Independent, December 15, 1877).

The veneration of Our Lady of Guadalupe continued to be a central basis and justification for the persistence of ceremonies that continued to express essentially tribal religious values, hearkening to a much older veneration to a Mother Goddess. Loomis and Leonard (1938: 19) wrote:

The following is taken from an article appearing in the El Paso Herald several years ago:

'Lighting of fires on the mountains throughout Mexico in the Virgin's honor is an annual custom that is picturesque.

'Natives in their simple faith labor up the sides of their rugged mountains surrounding or near their home with loads of wood and fagots and, as soon as darkness settles upon the country, they light their fuel and keep it burning throughout the night. Tradition is that the patron saint of the country returns once a year to give her blessings to the people. The fires are lights as a means of guiding her footsteps and as a signal of welcome from the faithful (Loomis and Leonard 1938: 19).

Piro immigrants also celebrated Christmas. The members lit

farolitos on their homes on Christmas Eve, and bonfires in the Organ Mountains east of Las Cruces (Bloom 1903: 56). Some Indians went in procession from house to house singing mananitas and asking for admission. At first they were denied, on the excuse that all the occupant's clan was dead, but then they were admitted, because some relatives were still alive (Lange and Riley 1970: 157-158). This ceremony was their Piro version of the Hispanic Christmas Posadas procession (cf. Decorme n.d.; Burrus 1981).

On San Juan's Day, on June 24, the women went bathing in an irrigation ditch or in the river and cut off two inches of their hair with a blunt instrument (Lange and Riley 1970: 158). The Cacique held dances at his house during the day, and some family or families would host a social dance or baile de olla at their home in the evening (Oppenheimer 1957: 91-98). Indians also entertained Eugene Van Patten's guests, probably until the 1920s, with social dances at his house (Lange and Riley 1970: 158; Gerald 1974b: 189).

Other Las Cruces area Catholics celebrated the day by having chicken pulls and horse races down Main Street (Feather: n.d.)

Piros also danced at St. Genevieve's on the Parish feast day in January (Rio Grande Republican, December 14, 1888). They danced as well on the feast days of San Ysidro and San Lorenzo (Castillo 1981). Like their descendants, they may have celebrated Las Palmas activities during Holy Week by preparing yucca and evergreens to be blessed by the parish priest and used on Palm Sunday in services. Families preserved their own to burn when they needed God's help and to ask for protection from things like violent storms (Oppenheimer 1957; Slagle, PMT Field Notes 1991).

Piro ceremonies unrelated to the Catholic church went without notice by outsiders, but Bandelier reports a girl's puberty ceremony and a sunrise ritual (Lange and Riley 1970: 158), and recent research suggests there is still a prayer or meditation still in use from precontact times in conjunction with veneration of the powers in each of the Four Directions (Alvarez, PMT Field Notes, 1991).

Another ritual activity was the rabbit hunt, or Cerco, which the Tribe ceased to conduct in the 1950s due to closing of range to hunting and poisoning (Beckett 1974; Oppenheimer 1957: 115-117; Slagle, PMT Field Notes, 1990-1991). One of the ceremonies that Chairman Louis Roybal remembers attending at Cacique Vicente Roybal's house regularly from the 30s to adulthood was associated with the Circo or Rabbit Hunt. The night before the hunt, the Cacique, five War Captains, and the keeper of the Hunt Fire met in this location to dance, chant, and prepare themselves for the hunt the next day. He also remembers that every quarter, the

pueblo drummer and all of the War Captains got together there to "feed the spirit of life into the pueblo" (Tribal Interviews 1989). The Tribal arrows, gourd rattles, drum, and "all materials with which we made the spiritual blessing" were all kept in the Cacique's house. Victor Roybal, Jr. described a ceremony which occurred the night before the rabbit hunts, in which the men wore traditional clothing consisting of a white cotton shirt and pants, as well as a belt, and the dances would take place with all the men barefoot. Victor stated: "Ladies didn't dance in those ceremonial dances, only the males. A lot of these dances that are in the kiva, only the males [participate]; females weren't allowed. In fact they couldn't even see, they couldn't even witness" (Conn, PMT Field Notes, Tribal Interviews, 1989). Women were, however, an integral part of the baile del olla, or Water Drum Dance, a social dance that was held several times a year at Tribal members' homes. The social dances or baile de olla were held in conjunction with religious events, and may have been part of birthdays or other occasions during the year" (Conn, PMT Field Notes, Tribal Interviews, 1989).

When Indians from other tribes came to visit (Ysleta del Sur Pueblo in Texas and Isleta Pueblo in New Mexico were specifically mentioned, as was Santo Domingo Pueblo), they met at the Cacique's (Vicente's) house to talk, eat together, and chant. Louis Roybal recalls:

when they would first get together, within the hour they'd break out the drum and they would chant their songs and our songs together by the hour. This would usually happen after eating dinner, or sometimes if they would only be there for a few hours during the day, they would break out the drum, because a drum and your chant from one tribe to another, is kind of like breaking the ice. It's a social gathering, where you trade information and songs. My uncle [Vicente], when he would go to Ysleta del Sur, Mr. Pedraza [Miguel Pedraza Sr., then Ysleta del Sur Tribal Chairman] would do the same thing. In fact, the first thing he would do, he'd go home and get the drum, and he and my uncle Vicente would chant and hour or two, trade conversation, and they'd also sing the Piro chants [Pedraza's family is Piro, from Senecu del Sur].

These events still were taking place at the Cacique's house between the 1920s and the 1960s or '70s. (Note herein, elsewhere, the discussion of continuing contacts between the Las Cruces tribe and the Ysleta del Sur Pueblo in El Paso.)

Tigua emigrants, few in number, had some influence over time on the ways rituals were performed in Las Cruces, but they did not have a major impact on the Piro ritual schedule of the group

or on its devotion to Nuestra Sra. de Guadalupe. The Tigua patron, San Antonio, was not honored in Las Cruces, nor did the Piro/Manso/Tiwas celebration Santos Reyes, which entails an elaborate ritual (Gerald 1974: 186-188). Other Ysleta feast days for San Pedro, Santiago, Santa Ana and San Andres (Fewkes 1901: October 29) were not shared with the Piro/Manso/Tiwas in Las Cruces.

Other Indian ceremonials taking place at the Cacique's compound on San Pedro and Amador Streets were linked with Catholic Saint's Day celebrations important to the tribe (such as those in honor of their patron Saint, Our Lady of Guadalupe) and Christian holidays such as Christmas and Palm Sunday (Tribal Interviews 1989). In each case, private Tribal ceremonies were held at the Cacique's or War Captains' homes in conjunction with the more public and intercultural celebrations held at or in front of the Catholic Church (St. Genevieve's in Las Cruces; or later, Our Lady of Guadalupe Church in Tortugas).

Pierre Lassaigue was a French Priest under Bishop Lamy with the Santa Fe Diocese as early as 1865. He was placed in Las Cruces as priest in 1881, after serving at Ysleta from 1877. He died July 18, 1909 at 72 years of age, according to C. LO. Sonnichsen, Tularosa: Last of the Frontier West (Albuquerque: University of New Mexico Press, Revised ed., 1980; Michael Taylor, in Granjon 1982, p. 128, n. 26).] Lassaigue was apparently the Priest who so strongly objected to the continuation of the "pagan" tribal Piro rites in connection with Catholic ceremonies and holidays. He objected to the noisy singing, drumming and gunfire which accompanied the procession in which the Virgin's statue was carried to the new year's lodging at the new majordomo's house. He objected to the dancing, the luminarios, and the like. It is said that he also objected to baptizing babies who had not been conceived in Catholic marriages (Slagle, PMT Field Notes, 1990, 1991). While the Indians could use the plaza in front of St. Genevieve's until the 1880s, this church did not honor their Patroness. Father Lassaigue did not have a reputation for respecting Pueblo Indian religious traditions even while he was in Ysleta, Texas-day Guadalupe Day observance instead of the week of festivities. It is not clear which days he wanted to truncate, but a good candidate for his purposes would have been the days set aside for the special tribal ceremonies themselves which lent the observances their essentially Pueblo Indian character, including the Cacique's pilgrimage, vigil, fire-lighting, blessings, Pueblo dances in the Plaza. A three day feast to celebrate a saint's day would not have been out of the ordinary for some Mexican villages in honoring their patron saint, but the Piro practices had to go.

The disputes (including the ones over ceremonial traditions) between the priest and the parish helped foment major changes for the Tribe and the community (Rio Grande Republican, December 16, 1904), though there was no complete break, and the ceremonies continued until 1909, when the French priest died. The Piro Indians were still dancing in front of St. Genevieve's on certain religious holidays (Buchanan 1961: 15), and continued to do so in later years, even after starting up a formal association with Tortugas.

In 1887, St. Genevieve's Church, by now the social and cultural center of Las Cruces, was replaced with a larger, brick, French Gothic revival church, financed by a fund drive by Father Pierre Lassaigue (Don Pedro) and Mother Praxedes Carty, Sister Superior of Loretto Academy (Rosemary Buchanan, The First Hundred Years/St. Genevieve's Parish/ 1859-1959 (Las Cruces, N. M.: Bronson Printing Co., 1961; see photo in Granjon 1982: 69).

In 1890, 34 men pledged to work on building the church of Our Lady of Guadalupe at Guadalupe, and to contribute funds toward its construction (CGP 1890), but for reasons which remain unclear, the construction was started (Las Cruces Citizen, May 10, 1902), but never done (see below, under Tortugas discussion). Cacique Felipe Roybal then applied for a tract of land east of the Las Cruces plaza, which is about where the old Fanny Dias house and community building once sat (Roybal 1896, translated from Spanish: Document: Felipe Roybal's Application for Land, 12 October 1896; Precinct 6, County of Dona Ana, "Said property I have taken for the purpose of building a chapel of Our Lady of Guadalupe where the entire body of native Indians can have their fiestas.") Note, moreover, that at the time of the Jan. 21, 1888 Petition to secure ownership to the land of the Tortugas Pueblo, a chapel already was standing in Tortugas [See Document: Town of Tortugas Petition; To the Honorable Justice of the Peace of Precinct No. 6 of the County of Dona Ana and the Territory of New Mexico, 21 January 1888]. This San Juan de Dios Church, called "the Chapel of Tortugas," was "on the other side of the road from Las Tortugas . . . it is bounded by the land of Andres Sandoval."

1891 is the last year for which the Tribe presently has available copies of documents showing Magdaleno Baca's affiliation with Tortugas. At some point, probably in 1896, Baca's role in soliciting construction funds for the church in Guadalupe from Las Cruces citizens had come into question, when the Tribe decided to build the Chapel in Las Cruces near the site of the core community and near or on the site of their old meeting house. Angry at the outcome, Baca threw the money he had gathered for the construction project on the ground and stomped off. His last official act in cooperation with the Tribe was

signing off on a transfer deed in 1902 (CGP 1902).

In 1902, the local Roman Catholic Bishop wrote down his personal reflections on his visit at St. Genevieve's Church in Las Cruces, and the ceremonial and spiritual life of the Piro/Manso/Tiwa Indian Tribe:

The Church is located a kilometer from the [Atchison and Topeka] train station. I am seated in a cart with benches, and the parade begins: the women and children on foot, through the dust, and the men on horseback. Just in front of my carriage, which advances majestically at a walk, an entire tribe of Indians and squaws executes, as in the time of David, a sacred dance. There they are heads bare, a row of men, a row of women, alternately, their faces decorated with red ochre, their bodies covered with furs of wild animals or cottons in bright colors, their feet covered with moccasins. A drum beats the rhythm. With their hollow voices, the "Redskins" roll out musical phrases to the Indian taste, which a composer of the Conservatory would have trouble recognizing. Two or three notes constitute the range of this bizarre chant of a primitive, prehistoric simplicity. The total effect produced is of a deafening buzz, hammered out and taken up, at equal intervals, by crescendos completely unexpected. The steps follow. The beat; and half dancing, half jumping, breaking ranks in cadence so as to change place by running back and forth, the corps de ballet advances slowly, raising a cloud of dust at its passage. The good bourgeoisie of the place come to their doors, curious and sympathetic. . . .

We arrive at the plaza of the church. The Indian chorus installs itself at the entrance of the temple and for another quarter of an hour drums, hums, jumps, and dances, celebrating the great day in its own manner. The leader [the Cacique Felipe Roybal], a large, sturdy fellow, who carries hanging from his arms the hats of all the participants, beats the rhythm tirelessly. These good Indians, grave, impassive, with long, angular, beardless faces in which not a muscle moves, their gazes fixed before them upon the great altar all blazing with lights at the end of the nave, continue their choreographic cycles. All at once, suddenly and without finales, song and dance stop in a final purr. Breathless, bathed with sweat, the dancers retire in good order. . . .

From where do these Indians come, from three or four miles down the river, where they possess several plots of land which furnish them subsistence. They are all Catholic. Sadly, their ranks are seeing the light from one day to the

next, and soon their cachinas, or religious dances, will be no more than a distant memory. The conditions of modern life in America are poorly adopted to these sons of the desert. They suffer, they languish, and too often, alas! at the contact of the whites, they drift into a way of life which is not at all made for them and which demoralizes them (Michael Romero Taylor, in Granjon 1982: 37; see illustration of St. Genevieve's Church and the Las Cruces area circa 1903 a p. 69, 70; Loretto Academy, Las Cruces, p. 70; San Albino Church, Mesilla, 1902; Calle Santiago near San Albino Church, Mesilla, 1900).

This is one of the few contemporary eye-witness accounts of these dances from a subjective but sympathetic non-Indian observer. The Bishop's assumption about the decline of the Pueblo culture may have been a mixture of sentimentality and wishful thinking, because in a few years, fearful of losing their right to carry on with their traditions, the Piro/Manso/Tiwa Tribe sought out political, economic and religious alliances that would insure the survival of their culture.

In 1907, Las Cruces was incorporated as a town, excluding the neighboring Mesilla, Dona Ana Village, and Tortugas from its boundaries (Staff, "Mesilla Valley's history: Rich, vibrant, and not that long ago," Las Cruces Bulletin, 13 Sept. 1989, C-2).

In 1902, Father Lassaigue died. Father Michael Vandermaesen arrived in November, 1909, from an Arizona parish to pastor at St. Genevieve's (Las Cruces Citizen, November 13, 1909). Although there had been an uneasy peace with Father Lassaigue, the new priest drew a line in the dirt and adamantly refused to allow dancing in front of the church (Slagle, PMT Field Notes, 1991). He brought a statue of Our Lady of Guadalupe to St. Genevieve's to bring the devotion to Our Lady under his careful supervision and control (Buchanan 1961: 20). That was the last straw. Now, the Piros constructed their own Chapel at Guadalupe, and danced there in their own plaza the following December (Las Cruces Citizen, December 17, 1910). The next year, the local newspaper reported:

The feast of Guadalupe, on the 12th of this month, was observed with unusual solemnity in the Catholic Church of St. Genevieve, in Las Cruces, and the Indians had their usual celebration, accompanied by religious dances, in the neighboring town of Tortugas (Las Cruces Citizen, December 16, 1911).

From 1914 to 1982, all southern New Mexico, from Grant County south was under the Diocese of El Paso, until the Diocese of Las Cruces arose in 1982, comprising the southern one-third of New Mexico, under its first bishop, Ricardo Espinoza Ramirez

(Michael Romero Taylor, in Granjon 1982: 6). In the 1860s, some Union soldiers who had marched from California to New Mexico decided to stay in the area (Michael Romero Taylor, in Granjon 1982: 4).

Discussion of the Tribe's role in the establishment and later history of the Church dedicated to Nuestra Sra. de Guadalupe, the other most-important of their churches of affiliation, at Tortugas, appears below in this report.

4. School records and certificates show the interest that tribal leaders and members took in their children's education, as well as a record of patterned discrimination, as reflected above.
 - . Tribal members acted as guardians of unrelated children of other tribal members in order to assure that their children could attend Indian schools. For example, Felix Gomez attended Albuquerque Indian School under sponsorship of Cacigua Francisca Roybal. In particular, the correspondence attached to the original petition shows that prejudice on the part of whites toward PMT children and their parents was commonplace and an element in the U.S. government's concern in providing education services to members of the Piro/Manso/Tiwa Tribe.
 - . The missionary Sisters of Laredo, Albuquerque Indian School, and Hastings, Phoenix, and Chillocco all had a role in the education of PMT tribal members until the 1920s, whereupon the local Las Cruces Public Schools took over the job, consistent with Federal Indian education policies at the time. PMT children have attended public schools since that time, with little Federal aid in most cases.
5. Photographs, pamphlets and maps.
 - . In particular, the 1888 and 1914 maps of Tortugas indicate the degree of participation of PMT tribal members in the development of the extension of the Las Cruces community. The Tribe's consultants have prepared copies of historical maps of the Dona Ana Bend Colony and Las Cruces, and have constructed and prepared detailed maps of contemporary settlement patterns of the Tribe within a 4 mile radius of the old core Las Cruces pueblo, all for submission with this report.

Before the Piro and Mansos decided to resettle in Mesilla Valley, it is unlikely that there were significant or substantial contacts between these Indians and the United States or its Territorial or State governments or their agents. The town of La Mesilla followed the establishment of Las Cruces, in 1850-1851, but was claimed and seized by Mexican authorities, leaving Las

Cruces as a separate entity. Mesilla began to draw settlers (some from Dona Ana, because they thought Mesilla was in Mexico), or from El Paso del Norte, or other places where they had lacked land to work. Mesilla was well-settled by 1850, with 600 residents, and the following year the Mexican government included this settlement in the Mesilla Colony Civil Grant, in the disputed area west of the Rio Grande. Mesilla was settled by families from Dona Ana who wished to remain in Mexican territory when Dona Ana became part of the New Mexico Territory, within the United States. The Mesilla Civil Colony Grant, however, officially became part of the United States after the Gadsden Purchase of 1854 (Bowden 1971: 51). Between 1850 and the 1870s, La Mesilla was the largest settlement, with good hotels and social activities, between San Antonio, Texas and San Diego, California. Mesilla was the Confederate capital of the Arizona Territory from July 1861 to July 1862. The routing of the railroad four miles north through Las Cruces ruined Mesilla, and the county seat moved to Las Cruces, too. Much of the town went on the National Historic Register in 1982 (Michael Taylor, Granjon 1982: p. 132, n. 36). During this period, the Piro/Manso/Tiwa Tribe remained primarily in a settlement northeast of this otherwise attractive site. The Tortugas community was perhaps a little closer to Mesilla, but the extension of the tribal community in that direction probably did not reflect the urge to seek any benefits of being close to Mesilla. Few members of the Piro/Manso/Tiwa Tribe ever resided in Mesilla, or as far away as Hatch or Anthony.

GUADALUPE/ SAN JUAN DE DIOS, OR "LAS TORTUGAS"

Consisting of "Tiwa-Piro, Spanish-American, Anglo-American, and Mexican Indian cultural elements," Oppenheimer wrote, the village of Tortugas, New Mexico has reformulated and unified these influences "into a meaningful and peculiarly individual pattern." Oppenheimer viewed the village as a "laboratory for the study of cultural dynamics." His contacts and consultants included local citizens of Las Cruces, Tortugas and Mesilla Park, and Dr. Florence Hawley Ellis (unpublished Isleta field notes). The hamlets of San Juan de Dios (1852; Pope 1854) and Guadalupe (1888; Rio Grande Republican, March 3, 1888) were the foundation for the present town of Tortugas.

Apparently, the original Indian settlement at that present site was Guadalupe, and the Tribe's records and maps indicate that virtually all PMT members associated with Tortugas owned or lived on properties exclusively in Guadalupe. Tortugas appears on circa 1851 maps of the Mesilla Valley, indicating that some Mexican settlers had claimed lots nearby in San Juan soon after the settlement of Las Cruces. With the exception of the few members of the PMT Tribe who retain property interests in the Guadalupe side of the Tortugas village, there is no continuing association between the PMT Tribe and Tortugas, no membership in the Los Indigenes (post 1964) Corporation, or in the San Juan de Diow side of the village.

San Juan de Dios was less than a mile northwest of the Stephenson ore smelter, which operated in the 1850s and supplied jobs for some Pueblo Indians of the area. San Juan de Dios was within a few hundred feet of Rancho Viejo, the presumed original site of the Ascarate farming and livestock business (FN 1980-1981; NA 1908: 637). Anastacio Ascarate settled here in the 1850s, and his descendants continued farming and ranching on the land south of Tortugas through the 1930s (USC-Tortugas 1860). The Ascarates also had ranching and mining interests in Paso del Norte, Janos, and Casas Grandes in Chihuahua (Bowden 1971: 126-127. Hugh Stephenson, husband of Juana Ascarate, sister of Anastacio Ascarate, bought a silver mine in the Organ Mountains east of Tortugas. In the 1850s he ran a smelter on the east band of the Rio Grande near the southern edge of Tortugas (Pope 1854). Juana's brother, Anastacio Ascarate, eventually settled near the smelter (NA 1908: 637).

The U. S. Census records of the Tortugas area for 1860, 1870 and 1880 shows great turnover in population through the decades (USC-Tortugas 1860, 1870, 1880). This constant movement of people into and out of the area comports with the idea that many heads of household were laborers without real estate holdings, who were

caught in the crossfires of war and a wild-west milieu. Only the Piro emigrant descendant Jacinto Jemente was recorded on census records of the time as having resided in Tortugas (USC-Tortugas 1870). Other individuals who claim Piro/Manso/Tiwa ancestry, but have no known Piro or Tiwa ancestry, appear on these lists: Nicolas Beltran, Andres Domingues (1860), Victoriano Salvatierra (1870), and Manuel Ortega (1880). Most Piro/Manso/Tiwa who were in the area in these years, as might be expected, appeared on the Las Cruces census lists, but probably worked for the Stephenson or Ascarates, and the Van Pattens, and were familiar with what became Tortugas before 1880. On the appended index of tribal members ordered by date of birth, we have cited wherever available specific citations from the available rolls, censuses, lists, and other sources attesting to community activity, in this text.

Certain legal records in the Dona Ana County records indicate that the political and religious leaders of the Piro/Manso/Tiwa Tribe in Las Cruces held secular offices and functions in Las Cruces. The earliest available written records belonging to the Tribe date from 1888, indicating the holders of traditional tribal secular and religious offices. According to senior members of the Tribe, few of their elected tribal leaders were able to read or write until well into the 1930s, even after attending Indian boarding schools; even though many spend some amount of time in Indian schools, they remained functionally illiterate, and signed official documents with an "X" in most cases. The original model is still reflected today in certain critical aspects of the Tribe's political organization, though subordinate roles and functions have developed or atrophied:

TRIBAL OFFICES 1888: (to the extent known from records)

A. NATIVE CEREMONIAL OFFICES:

1. CASIQUE -- Felipe Roybal

B. ADMINISTRATIVE OFFICES: NONE EXISTED PRIOR TO 1914 except as part of Casiques', Captains', and Commissioners' functions.

C. COMMISSIONERS: PUEBLO DE TORTUGAS

Magdaleno Baca, Jose A. Trujillo, Felipe Roybal
(Source: Affidavit before Justice of the Peace,
Precinct No. 6, Genobeo P. Molina, Dona Ana County,
dated January 21, 1888.)

Already, the Cacique was taking part in the affairs of the Guadalupe section of Tortugas, and wore his hat as Commissioner there in addition to his role as Chief.

TRIBAL OFFICES 1891:

A. NATIVE CEREMONIAL OFFICES:

1. CASIQUE -- Felipe Roybal

B. COMMISSIONERS: PUEBLO DE TORTUGAS

Magdaleno Baca, Jose A. Trujillo, Felipe Roybal
(Source: Affidavit before Justice of the Peace,
Precinct No. 6, Genobeo P. Molina, Dona Ana County,
dated January 21, 1888.)

In 1890, while Magdeleno Baca was still involved in the Tortugas Pueblo, 34 men pledged to work on building the church of Our Lady of Guadalupe at Guadalupe, and to contribute funds toward its construction (CGP 1890), but for reasons which remain unclear, the construction was started (Las Cruces Citizen, May 10, 1902), but never done; and by the mid-1890s, the momentum was gone, and the land was lost for failure to pay taxes. Some members recall the story of a huge wind and lightning storm at the construction site which was interpreted as a premonition, leading the Cacique to close down the project because of the omen (Slagle, PMT Field Notes, 1990). Thereafter, the Tribe decided they wanted to build the Chapel in Las Cruces near the site of their old meeting place in the core community, about a block west of the Cacique's house (see above). Baca, who had been raising funds to build the Chapel in Tortugas, was incensed, and even though the building never was completed and the Tribe lost the property in Las Cruces, after 1902, Baca would have nothing to do with the Tribe or Tortugas after flinging the money he had raised for the project on the ground and walking away in a huff.

TRIBAL OFFICES 1891:

A. NATIVE CEREMONIAL OFFICES:

1. CASIQUE -- Felipe Roybal

B. COMMISSIONERS: PUEBLO DE TORTUGAS

Magdaleno Baca, Jose A. Trujillo, Felipe Roybal
(Source: Warranty Deed: above Commissioners to Damacio Abalos dated December 21, 1891.)

By 1908, the Town of Guadalupe had new commissioners. Felipe Roybal and Jose Abuncio Trujillo were dead. Magdaleno Baca had left in anger. Francisca Avalos Roybal was one of the new commissioners, acting as the Regenta Caciqua since her husband's death, because her eldest son did not want to accept the position, and her others were too young and inexperienced. Bidal/Vidal Minjares, another new commissioner, had been involved with the community since 1890 (CGP 1890), but nothing is known about his background. Victoriano Avalos, a third commissioner, lived next to Sirildo Avalos and Sostenes Gonzales by 1913, though little else is known of him (see above). His association with the Avalos family is also unclear. The fourth commissioner, Eugene Van Patten, was responsible for getting the land officially deeded to the town in his capacity as Land Registrar in Las Cruces since 1906 [Gerald 1974b: 186-187; See: Document:

Deed of Confirmation No. 3238 from the Board of Trustees of the Dona Ana Bend Colony Grant to Eugene Van Patten, Francisca Avalos/Abalos, Victoriano Abalos/Avalos, and Bidal Minjares, Commissioners of the town of Guadalupe, 10 December 1908.]

Eugene Van Patten (arrival, 1873) was married to an El Paso Piro, Benita Gurule, and was involved with the Tribe and with Los Indigenes de Nuestra Senora de Guadalupe until his death in 1926. His association with the Indians in Las Cruces took many forms. In 1879, he founded Company A, 1st Regiment of the New Mexico Volunteer Militia, and during the following 20 years he recruited many ancestors of the present Tribe:

Margarito Padilla
 Felipe Roybal [Cacique]
 Gabriel Villegas
 Diego Paz
 Damacio Avalos
 Estanislano Abalos/Avalos

[See National Guard Enlistment Certificates; Company A Muster Roll). This Regiment took part in Guadalupe festivities in Las Cruces (Mesilla Valley Democrat, December 17, 1889). As indicated above, Van Patten also employed others in Las Cruces at civilian occupations, including his former recruits. In the mid-1880s he was Sheriff of Dona Ana County, and Margarito Padilla and Gabriel Villegas worked at the jail for him as guards (County Commissioners 1885-1886). He also employed several of these Indians at his Dripping Springs Resort in the Organ Mountains, and formerly, Margarito Padilla's family lived in the Van Patten household (U.S.C.-Las Cruces 1880). Indians also entertained his guests with social dances at his house (Lange and Riley 1970: 158; Gerald 1974b: 189).

It is likely that he helped the younger generation of Piros with employment. Felipe Roybal's son, Victor Roybal, Sr., worked for the Las Cruces Police Department for many years. All the Captains of the Tribe had to be deputies in Las Cruces in order to have authority to act as peace officers during the public ceremonies in Las Cruces and Tortugas, and at (b) (3) (A), and undoubtedly Eugene Van Patten was involved in their activities.

TRIBAL OFFICES 1908:

A. NATIVE CEREMONIAL OFFICES:

1. CASIQUE -- Francisca A. Roybal

B. COMMISSIONERS: PUEBLO DE TORTUGAS

Eugene Van Patten, Francisca Avalos, Victoriano Avalos,
 Bidal Minjares

(Source: Deed of Confirmation dated December 10, 1908.)

Also, in 1908, the Tribe prepared for incorporation of Guadalupe into the Tortugas enterprise. [See Document: Deed of Confirmation

No. 3238 from the Board of Trustees of the Dona Ana Bend Colony Grant to Eugene Van Patten, Francisca Abalos, Victoriano Abalos, and Bidal Minjares, Commissioners of the town of Guadalupe, 10 December 1908.]

The Piros constructed their own Chapel at Guadalupe, and danced there in 1910 (Las Cruces Citizen, December 17, 1910; see discussion above). The church at Tortugas was on land, like the rest of Guadalupe, officially deeded in 1908 to the Commissioners of the Town of Guadalupe by the Board of Trustees of the Dona Ana Bend Colony Grant (Guadalupe Deed 1908). The Roybal family held land directly across the street from the Guadalupe Church, and on the block that contains the Casa de Comida. This land today remains undeveloped, and serves as a parking lot for visitors to Guadalupe Day festivities, because the Corporation sued the family for the land and took it in a 1957 suit. The deed was for the same land described in the 1888 petition. It is uncertain whether the Town Commissioners tried to re-issue deeds to persons who already had received transfer deeds to house lots. The next year, the local newspaper reported:

The feast of Guadalupe, on the 12th of this month, was observed with unusual solemnity in the Catholic Church of St. Genevieve, in Las Cruces, and the Indians had their usual celebration, accompanied by religious dances, in the neighboring town of Tortugas (Las Cruces Citizen, December 16, 1911).

The altar in the church at Tortugas was the gift of Clotilde Amador de Terrazas, and her mother provided the picture of Our Lady of Guadalupe, which became a special object of veneration in this century (Las Cruces Sun-News, December 10, 1939).

V. "IS THERE EVIDENCE OF A HIGH LEVEL OF SOCIAL INTERACTION?
DESCRIBE SUCH INTERACTION."

B. Historic Evidence: Evidence of a high level of social interaction already is evident in the past record of high intermarriage as represented by actual marriages between 50% of tribal members, and that presents adequate evidence through the periods in which it can be documented. However, for the period since roughly 1900, which is the point for testing continuous community under the present regulations in any event, the continuous social interaction of identified PMT ancestors with the community still can be demonstrated in various ways:

1. IN THE PMT CASE, 50% OF MEMBERS MAINTAIN DISTINCT CULTURAL PATTERNS, LANGUAGE, KINSHIP, RELIGION, ETC.

PROOF OF THESE ACTIVITIES CAN MEET THE REQUIREMENTS OF 83.7 (C), AND OF H.R. 2519 -- AND HERE, SHARED CHURCH AFFILIATIONS, TRADITIONAL TRIBAL RELIGIOUS BELIEFS REMAIN PART OF THE OVERALL COMMUNITY LIFE. MOST MEMBERS KNOW SPANISH, AND MANY ARE FUNCTIONALLY BILINGUAL. SHARED SACRED OR SECULAR RITUAL ACTIVITY COMPASSING MOST OF THE GROUP EXISTS. [PROOF OF THESE ACTIVITIES HAS BEEN DOCUMENTED IN ATTACHED EXHIBITS, AND CAN MEET THE REQUIREMENTS OF 83.7 (C), AND OF H.R. 2519 -- SHARED CHURCH AFFILIATIONS ARE EVIDENT IN THE BAPTISMAL CERTIFICATES ATTACHED TO MANY ENROLLMENT FILES, FOR EXAMPLE. TRADITIONAL TRIBAL RELIGIOUS BELIEFS EXIST HERE, EVIDENT IN RECORDS OF TRADITIONAL CEREMONIAL ACTIVITIES WITH BROAD-BASED PARTICIPATION.]

SHARED CULTURAL PATTERNS PREVAIL; PROOF OF THESE PATTERNS CAN MEET THE REQUIREMENTS OF 83.7 (B), AND OF H.R. 2519 -- HABITS AND TRADITIONS, CUSTOMS AND BELIEFS PERSIST IN LAS CRUCES AREA, AND IN SOME FORMS AMONG EMIGRANT POPULATION. THESE TODAY INCLUDE, IN ADDITION TO CHURCH AFFILIATIONS, TRADITIONAL TRIBAL RELIGIOUS BELIEFS, CULINARY HABITS AND PREFERENCES, AND OTHER TRAITS.

a. The Piro, Manso and Tiwa ancestors had formed a political and social organization and religious complex in the Mesilla Valley in which a significant number of individuals and substantially their entire families participated with extended kin and the rest of the Tribe, and from which non-Indians were excluded voluntarily or involuntarily. The final authority on the question whether non-Indians would be allowed to participate in the benefits of participation in the Tribe's affairs always lay with the Cacique and his officers and agents. Final authority on the question of membership itself lay with the Cacique and almost invariably was reaffirmed annually at the New Year's meeting or its equivalent. The tribe remained in continuous occupancy of Las Cruces and its immediate area of Las Cruces, from no later than the 1850s; and, of course, as indicated by our earlier studies and submissions, the population has remained within a four mile radius of the original core community ever since. Regarding the shared settlement patterns, interviews with descendants of the core community in a tribal housing survey of 12/18/1992 show that most still live in Las Cruces, some in or close to the "Old Neighborhood," as it is called; and this residency pattern predates the move to Tortugas on the part of part of the population, and dual residency of others. The focus of the

community interaction study must be upon the activities throughout the Las Cruces area between the main highways embracing the core community; however, the area from Picacho to the Organ Mountains, to areas south of Tortugas and as far as Hatch. The 1992 Tribal Housing survey for the Tribal Housing Project received a widespread voluntary response included 52 individuals, of whom 14 rented, 21 owned homes, 3 needed housing, and 17 lived with their parents. Six were under age 19, 18 were ages 20-29, 11 were ages 30-39, 3 were ages 50-59, and 6 were over age 60. Of these, all of the older members continue to speak both Spanish and English in the home, and in some cases, continue to speak or sing some words and phrases of Piro or Tiwa. Most have been or are at least nominally Catholic, and share in community religious and social events connecting both Piro/Manso/Tiwa indigenous traditions and Roman Catholic traditions.

b. The decline in the rate of intermarriage among tribal members reflects a diminution of the number of individuals in the Tribe that were not already so closely related by blood that intermarriage would have constituted incest, and that is reflected in the results of the calculation of kinship provided above. Intermarriage in the sense of kinship by blood as the result intermarriage is the rule in this tribal population. Fewer than 10% of members are not related by blood to at least one other extended family that was represented in the original core population of the Piro/Manso/Tiwa Tribe.

KINSHIP AMONG MEMBERS OF THE CONTEMPORARY PMT TRIBAL COMMUNITY

The PMT Tribe has a clearly-defined record of social interaction that appears evident in kinship ties. Of the persons whose applications have been approved for final submission to the Tribal Council, all are related to at least two of the original core fullblood Indian ancestors. Counting only Indian ancestry, every member of the current tribal population is related to at least one family outside of the immediate household by ancestry. Certain of the larger families may related to five or more descendancy groups from the identified core PMT fullblood ancestors. Most members have first, second and third cousins of varying degrees of separation in the Tribe. Below, the PMT Tribe has provided a study showing kinship relations among individuals from most of the PMT Indian family lines of ages varying from 3 years to 56 years, including a number of minors to cover the present generation. This study shows the high incidence of actual family ties among the Tribe's members. While the kinship study below is a summary, and certainly not exhaustive [in that does not include each and every tribal member or reflect their relations with persons who are included in the study], this kinship is representative in that virtually every current tribal member is directly related by blood to one or more of the persons listed below in one or more ways. Note that immediately following the name and birthdate of each individual for whom an entry appears below [e.g., (b)(6)] is a list of the PMT fullblood Indian ancestor(s) from whom the listed individual lineally descends ["e.g., FELIX GOMEZ, FG; SOSTENA TELLES GOMEZ PARRA; STGP "], followed the individual fullblood PMT Indian ancestor's(s') initials. The PMT fullblood Indian ancestor's(s') initials then appear as a marker at the end of each notation of a relationship with another enrolled member of the PMT Tribe [e.g., "First Cousin of (b)(6) FG; STGP"]. (See pp. 200, *ff.*)

Exemption 6

(b)
(6)

[REDACTED]

[REDACTED]

[REDACTED]

(b)

(b) (6)

[Redacted text block]

[Redacted text block]

[Redacted text block]

Exemption 6

(b)
(6)

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

Exemption 6

(b)
(6)

[Redacted text block]

[Redacted text block]

(b) (6) [Redacted text block]

Exemption 6

(b)
(6)

[REDACTED]

Barbara Kaufmann's documentary research and genealogical research identified family relationships with known ancestors. Intermarriage between known El Paso Piro and Ysleta Tigua emigrants or their descendants cannot be traced at present except through the Madrid line, but there were marriages between Piro men and women and persons from other tribes. (b) (6) (b) (6)'s wife came from Ysleta, and Victor Roybal, a Piro descendant, married (b) (6), who parents emigrated from Ysleta (Testimony 1895, Genealogical data, U. S. C. - Ysleta 1880) and who may have been Indian. They left no known descendants among the present Piro/Manso/Tiwa tribal population.

(b) (6)

Thus, the original settlers and their descendants intermarried extensively, though not exclusively, among themselves thereafter, as demonstrated by the kinship characteristics of their recorded descendants. However, in recent times, particularly since WWII, there has been extensive outmarriage with non-members, predominantly among Mexican-American individuals. Remarriage following divorce or the death of a spouse has been common in this tribe. By the late 1940s, marriages were predominantly outside the tribe, sequential marriages were more likely to be to members of other races, and indeed marriage to non-Las Cruces was common. However, there were intratribal marriages; (b) (6)

(b) (6)

4. Members of the Piro/Manso/Tiwa Indian Tribe were eligible for, and received, BIA education services as members of a federally-recognized tribe, referred to in one instance in Federal records as "the Mimbres Pueblo near Las Cruces." The

records of the Albuquerque Indian School reflect that there were 16 fullbloods, a half-blood and two 1/8-bloods from the Las Cruces Piro/ Manso/ Tiwas attending the from the 1890s until about 1915. These school children constituted nearly an entire cohort of their generation, grew up together, and were in school together for over a decade. The parents of these children cooperated with BIA officials and their political leaders, including the Cacique Felipe Roybal and his widow Caciqua Francisca Roybal in putting children into Indian schools, including the numerous foster children and godchildren they sponsored. The Cacique-apparent, Vicente Roybal, his brother, and the Charles Madrid, Sr., father of the past tribal Governor Charles Madrid, Jr., attended Indian schools as wards of the Federal government who were eligible for BIA education services based on Federal tribal recognition. That tribal recognition was based on precisely the understanding on the part of Federal authorities that these people constituted an active community, which the purpose of Federal policy was to assimilate if possible into the general population. The sources for this figure are the Albuquerque Indian School Enrollment List of 1966 [enclosed in exhibits], the Santa Fe Indian School Record Book of 1890-1899, PMT interview materials and genealogical studies of the Piro/Manso/Tiwa Tribe. Files found at 1894-1907; RG 75, Records of the Bureau of Indian Affairs, Entry 96, General Records, 1824-1907, Letters Sent, 1870-1908. 2,668. 333 ft. Division: Education, Vols. 1-27. National Archives, Wash., D. C. Branch, Federal Records Center reflect the development of BIA education policies as they specifically impacted the Piro/Manso/Tiwa Tribe and its members as a federally-recognized tribe receiving BIA services during this period. Once again in the late 1880's, Adolph Bandelier visited the Las Cruces area and spoke to Eugene Van Patten. Van Patten spoke of the Piros and of their Cacique and also of the Mansos and Tiwas who lived in Las Cruces. Bandelier returned one other time. Shortly thereafter, the United State government assumed trust responsibility for the children of the tribe and enrolled at least 100 tribal children in Indian Boarding Schools at Albuquerque, Santa Fe, Oklahoma, and California.

A detailed discussion of the tribe's recognition through the compulsory Federal-Indian boarding school experience of an entire generation of members is reported in the initial submission of the Federal acknowledgment narrative (1991). A substantial number of present-day members of the Piro/Manso/Tiwa Tribe [130] descend directly from ten of the Piro/Manso/Tiwa Indian students who composed the cohort who attended federally-funded Indian schools.

These were:

FELIX GOMEZ, JR.
JOSE DE JESUS LARA
CHARLES MADRID, SR.
MARCIANA ORTEGA
GABRIEL PARRA
CANDELARIO ROYBAL
VICENTE ROYBAL
VICTOR ROYBAL, SR.
LAMBERTO TRUJILLO, SR.
GABRIEL VILLEGAS

PIRO/MANSO/TIWA INDIAN SCHOOL STUDENTS' DESCENDANTS IN THE
PRESENT PIRO-MANSO-TIWA POPULATION

(b) (6)



(b) (6)

[REDACTED]

(b) (6)

The correspondence from the Commissioner to various officers connected with Albuquerque Indian School and agencies in Arizona and New Mexico from 1892 forward reflected the problems with filling the school with Indians only, and excluding Mexican whites or Indians (see Vol. 46, 12/17/1892-1/19/1892, Letter Books 196-197; Letters to Civil Service Commission, Jan. 4, 1893. P. 386. Letter, W. O. Belt, Acting Commissioner, to D. S. Keck, Supervisor of Education, Dist. 5, Albuquerque, N. M., Re: to Letter from C. W. Crouse, U. S. Indian Agent, Pima Agency, Re: inability to collect pupils for Albuquerque School.) The Commissioner determined then that Arizona Indians should attend Arizona schools (see Vol. 54, 10/20/1893-11/17/1893, Letter Books 212-213; October 16, 1893. P. 212. Letter, D. M. Browning, Commissioner, to Supt. Creager, Albuquerque Indian School). With apparent growing frustration, the Commissioner directed Creager to fill the school with Indian students "from New Mexico, only" (see Vol. 54, 10/20/1893-11/17/1893, Letter Books 212-213; October 26, 1893. P. 476. Letter, D. M. Browning, Commissioner, to Supt. Creager, Albuquerque Indian School; ref. Education 39886-1892).

The tradition of farming out Indian students to learn vocational skills as apprentices in local homes was installed at Albuquerque following the Carlisle Indian School model in 1894 (see Vol. 57, Letter Books 218-219; Book 219. P. 47. Letter,

Frank C. Armstrong, Acting Commissioner, to Supt. W. B. Creager, Albuquerque Indian School, Education 7197-1894, approving Creager's request of February 14, 1894 to allow students to work in private homes, provided that he report their names to the office, carry them as outing pupils and drop them from ration returns).

Acting Commissioner instructed Superintendent McKoin of the Albuquerque Indian School in October, 1894 that: "The appropriation bill provides for two hundred fifty pupils at one hundred sixty-seven dollars each at your school. You must keep your expenses within that sum. Money from general fund cannot be used for increased attendance. You will govern yourself accordingly" (see Vol. 62, 9/17/1894-10/12/1894, Letter Books 228-229; October 1, 1894. P. 212. Letter, D. M. Browning, Commissioner, to Supt. Creager, Albuquerque Indian School, Education 37903-1894).

In 1894, the Commissioner became very explicit in directing the Superintendent at Albuquerque Indian school to eject Mexican Indian and install American Indians, only in their places. The Commissioner ordered the Superintendent (Vol. 64, 11/20/1894-1/9/1895, Letter Books 232-233; December 18, 1894. P. 167. Letter, D. M. Browning, Commissioner, to John J. McKoin, Supt. of Indian School, Albuquerque, N. M., Re: Mexican Children said to be in school):

I am in receipt of yours of the 11th instant, in regard to Mexican children said to be in attendance at your school. In reply your attention is called to office letter 48139-1894, December 14, 1894, in regard to these same children. You are hereby authorized and instructed to discharge all pupils whom you find in the school to be of Mexican blood. Authority is also granted you to fill their places with full Pima and Navajo boys and girls, and from what I hear from those Agencies, I think you will have no trouble in keeping your school filled with Pimas and Navajoes. You should correspond with the Pima and Navajo Agents in regard to the matter.

In 1893-1894, according to memories of Piro/Manso/Tiwa elders, most of the Tribe's children were rounded up in Las Cruces by a matron from the Albuquerque Indian School (probably Letitia Creager, or her replacement) and taken to the school by train. It appears that the Rules of the Indian School Service mandated parental consent at that time for enrollment of children ages 5-18 in boarding schools, if the children lived off-reservation.

When Piro/Manso/Tiwa tribal members began to attend the Albuquerque Indian School in large numbers, certain Piro/Manso/Indian students, among others, were retained to work

at the school for pay as a part of their training, as an alternative to participating in the Indian School Service's "Outing Program." Among these was a Piro/Manso/Tiwa Indian girl, Cipriana Abalos/Avalos, daughter of Perfecto Avalos and sister of Juan Avalos:

Vol. 75, 1/27/1896-5/27/1896, Letter Books 254-255; April 28, 1896. P. 471. Letter, Thos. Potsner, Commissioner, to John J. McCain, Supt. of Indian School, Albuquerque, N. M., Re: Albuquerque School authorized to appoint Cipriana Abalos and Ursula Padilla jointly as Assistant Seamstresses:

You are advised that in a letter dated the 25th instant, the Honorable Secretary of the Interior authorized the employment of two assistant seamstresses at your school at \$60 per annum each, in lieu of assistant seamstress at a salary of \$180 per annum.

You may appoint Cipriana Abalos and Ursula Padilla to these positions as per letter of the 13th instant from M. D. Shelby, Special Agent in Charge.

Following this Appointment, there was an investigation of the conditions at the Albuquerque Indian School, following the scandal over the former Superintendent Creager's conduct (Vol. 76, 5/28/1896-7/7/1896, Letter Books 256-257; Letter, Commissioner Browning to Samuel M. McCowan), commenting on the problem of Mexican students' continued attendance at the school. The Commissioner was adamant about eliminating the non-federally-recognized Indians, specifically, the Mexicans, from the school:

It is stated (in report to Commissioner) that there were 119 children in the school when the informant was there, the others being at home or in the mountains outing, and judging from the percentage of Mexicans in the number it was thought that when all were in the school the percentage of Mexicans must be very large, that there are an abundance of Indian children in the territories of New Mexico and Arizona without bringing in and crowding the school with Mexicans; and that out of 300 enroled [sic] pupils at your school, judging from the number present, there were not 100 full blood Indians among the number.

These matters are submitted to you for a full and detailed report and such recommendations as you may care to make.

No Piro/Manso/Tiwa children were barred or sent home from the school as a result of this inquiry and purge. These children were always listed as a cohort of Pueblo Indians from Las Cruces. The only reasonable conclusion is that Cipriana Abalos, and the other Piro/Manso/Tiwa children recruited and enrolled en masse after the purge of Mexican children from the school in 1894 were viewed

as members of an Indian tribe, hence eligible for admission and continuation in institutions of the Indian School Service. As in the case of the children of Ysleta del Sur, their Indian school attendance proved not only Federal recognition that never was legally terminated, but also the forced association of these children in the context of schools, with other Indians. In time, Candelario Roybal served as an employee of the Chilocco Indian School in Oklahoma. A letter of March 18, 1901, from the Assistant Commissioner of Indian Affairs to the Chilocco Superintendent, Education file # 14144-1901, confirmed his nomination as Assistant on February 14, 1901, and that he was relieved on February 28, 1901. After completing Albuquerque Indian School, Candelario Roybal continued to work for the Albuquerque Indian School, and his family lived in a house adjacent to the Indian School, until he died in Albuquerque, N.M.

The Commissioner was recognizing the Piro/Manso/Tiwa Tribe for the purposes of Federal service eligibility, including health services, employment and employment training, and the like available at the schools, including paid leave (Vol. 77, 7/8/1896-8/11/1896, Letter Books 258-259; July 16, 1896. Letter, Thos. Potsner, Commissioner, to John J. McCowan, Supt. of Indian School, Albuquerque, N. M., Re: Leave granted from attendance and work, with pay, from Albuquerque School effective August 1, for Cipriana Abalos). Instructions arrived from time to time regarding the right of these Pueblo children to attend religious services of their choice (Catholic Mass, Confession, etc. at the local parish; Vol. 95, May 16, 1898-June 14, 1898, Letter Books 294-295, Book 2, p. 167), as well as instruction on reporting the "name, tribe, age and sex of each pupil, and number of days the pupil has attended school during the quarter" (Vol. 75, 1/27/1896-5/27/1896, Letter Books 254-255; April 28, 1896. P. 471. Letter, Thos. Potsner, Commissioner, to John J. McCowan). Records continued to reflect that the Piro/Manso/Tiwa children in attendance were Pueblo Indians of Las Cruces.

The issue of tribal recognition as a factor in the government's continuing trust responsibility toward Piro/Manso/Tiwa Indians who had fulfilled their contracts to attend the Albuquerque Indian School for three years suddenly crystallized in 1897 around the issues of Indian identity and cultural as well as racial purity of two children of a Piro/Manso/Tiwa leading family. Superintendent McCowan wrote from Phoenix and stated that:

Juan and Cipriana Avalos, aged 17 and 16 respectively, are attending school at Albuquerque; that they entered school 3 years ago for a term of 3 years; that their mother is very anxious that the children should remain at school, but the

father, a drunken, disreputable rascal, declares that they must come home, he intends to marry the girl to a drunken "Greaser," and that the children and the mother desire that they should go to Phoenix, but that you object. I can see no reason why they should not be transferred.

(Vol. 87, 8/28/1897-9/1/1897, Letter Books 278-279; P. 279. Letter, W. A. Jones, Commissioner, to Edgar A. Allen, Supt., U. S. Indian School, Albuquerque, N. M., Education 34101-1897).

The development of the Las Cruces School System considered with the decision of the Indian School Service to attempt to exclude from non-reservation schools children who did not meet certain criteria. Among criteria was a 1913 rule that children of less than one-quarter blood "where there are adequate free-school facilities should not be enrolled" (Indian School Service Rules 1913: Regulation 13), and in 1919, Indian children not under Federal supervision could not be enrolled in a Federal boarding school (Sells 1919). Santa Fe and Albuquerque Indian School officials also wanted to expel any students who were "Mexican" (Howard 1981: 42; McKinney 1945: 208-209), which meant that a child who spoke Spanish rather than an Indian language was removed or barred (McKinney 1945: 208-209). These attempts to rid these schools of "Mexican" students began in the early 1890s and continued until at least 1908 (Howard 1981; McKinney 1945). There is no evidence that any Piro/Manso/Tiwa child was expelled or turned away from any Indian school for being "Mexican." Most attended the Albuquerque Indian School during the years involved in this purge, and this suggests that the Piro/Manso/Tiwa children were considered Indian and could attend a non-reservation Indian school.

Social interaction can be demonstrated more specifically here on a "micro" scale by a constellation of factors, including: family ties (described in considerable if not exhaustive detail below); visiting and participating in internal controversies (e.g., sick calls, condolence calls, small-scale religious activities, parties, living temporarily in another household, etc.); community activities across family lines that attract widespread participation or representation of individual, household and extended family interests (christenings, confirmations, weddings, funerals, wakes, parties, ceremonial dances, pilgrimages, etc.). In the latter case, it is important to show activities that involve persons who have no close genealogical affiliation.

As a rule, Indians of a particular Piro or Tiwa town established their own doctrina or Indian parish with its own mission church under Franciscan jurisdiction. There is little

doubt that if the Piro, Manso and Tiwa Indians in Las Cruces enthusiastically adopted the period from December 12 to New Year's Eve as their primary feast day, but their position is that the concern was not only with an adopted christian saint-cult, but traditional tribal obligation to observing the passing of seasons, of which the winter solstice conveniently enough was the most important. Seasonal veneration of saints was and is useful for concealing a surviving Indian religious complex, just as Easter and Christmas traditions arose in the West to complement or compete with non-christian festivals for Saturn, Helios, Mithra on the one hand, and Persephone, Adonis and Astarte on the other. Oppenheimer noted in passing that at the time of his research, Ysleta del Sur currently had elections of officers on the feast of San Antonio de Padua, June 13, rather than New Year's Day, as in the case of the Piro/Manso/Tiwa Tribe (Thesis, p. 54). Today, the Piro/Manso/Tiwa Tribe has reverted to using the equinoxes and solstices as the direct focus of their quarterly ceremonial festivals and primary business conventions. Oppenheimer remained reluctant to accept the difficult conclusion that Isleta del Sur and Piro/ Manso/ Tiwa might have remained separate, if geographically and linguistically-related tribes and traditions as late as the 1800s, just prior to the Piro resettlement at Las Cruces. He does not mention the Piros' connection with Barrial, or trace the source of Cacique lines to that or any other source, including Ysleta del Sur.

The matter appears still more complicated when one considers the Piros' origins and history. The Piros derived from several New Mexican villages, and could not have all venerated a single saint in common even in El Paso, where they were settled in three communities. The El Paso del Norte Piros venerated Nuestra Sra. de Guadalupe, as at Las Cruces and Tortugas. The Socorro Piros venerated Our Lady of the Immaculate Conception (noting that the doctrine of the Immaculate Conception dates to the nineteenth century). The Senecu Piros venerated San Antonio de Padua, as did Ysleta del Sur (Decorme n.d.) The feast day for the patron saint of each group was the occasion of dances in the respective group's church plaza. Such dances occurred in the El Paso area as a part of church festivities as early as 1668 at the dedication of the Guadalupe mission (Walz 1951: 18). In Las Cruces, local veneration Nuestra Sra. de Guadalupe obviously prevailed by the 1880s, as the El Paso area Piros were the dominant influential element in the formation of the religious and ceremonial life of the Las Cruces pueblo, extending into the formation of Tortugas Pueblo.

Genealogical studies of the present membership of the Piro/Manso/ Tiwa Tribe have identified only about five Tigua/Tiwa

ancestors with documented historical connections with Ysleta del Sur, representing well under 10% [primarily the Madrid family, through the Ignacio Duran line] of the ancestors of the original Piro/Manso/Tiwa population in the Mesilla Valley of the 1800s. Regardless what other conclusions one may choose to draw over the Patron Saints perplex, or the question whether the Piro/Manso/Tiwa Tribe's origins were predominantly Piro or Tiwa in the El Paso del Norte area, it appears -based Tribe moved "lock, stock, and barrel" to Tortugas, New Mexico in 1914, or that the Piro in Las Cruces today are an overflow population of San Juan de Guadalupe Pueblo at Tortugas, New Mexico. Oppenheimer, operating on the presumption that there was no need to consider the importance of the Las Cruces core Piro/Manso/Tiwa community after the Corporation began in 1914, appeared to believe that Indian settlement in Las Cruces originated from Tortugas at some date after the turn of the century. In his study of the 1940s and 1950s Tortugas community, he wrote:

Las Cruces is the main "big town" for Tortugas. Many Tortugenos work in Las Cruces, and not a few have established their permanent residences there (Oppenheimer, Thesis, p. 46).

Tortugenos, then, is a misnomer. Indeed, his casual observation appears in his account of the development of job opportunities and economic growth generally in the Las Cruces area resulting from the establishment of the White Sands Proving Ground. He assumed the residency of "Tortugenos" in Las Cruces was a strictly contemporary phenomenon relating to the introduction of new jobs at White Sands, though he admits, "I did not learn of any Tortugas people working for this establishment directly, but the growth and economy of Las Cruces especially was quickened" (Oppenheimer, Thesis, p. 46). It is peculiar, but characteristic of the research of scholars from the turn of the century to disregard the importance of Piro/Manso/Tiwa presence and activities in Las Cruces itself, and their direct connections with the Tortugas Pueblo and Corporation.

Las Cruces was established in 1849, when the Prefect of Dona Ana requested the commanding officer of the garrison, Lt. Sackett, to survey a town site composed of 84 blocks in what is now Las Cruces. U. S. Highway 85 intersects 180/80/70 just north of the Las Cruces Civic Center. The Rio Grande River, which last flooded and changed its course in this area in 1906, flows to the west, passing around Mesilla. East lie "A Mountain" and the Organ Mountains, scaling over 9,000 ft. The current population is over 50,000 (Michael Romero Taylor, in Granjon 1982: 126, n. 22, from Las Cruces Historic Building Survey (Las Cruces: City of Las Cruces, 1981). The city of Las Cruces is on the Dona Ana Bend

Colony Grant (El Ancon de Dona Ana), a Mexican grant of 1839 from the Governor of Chihuahua to Don Jose Maria Costales, who founded the village of Dona Ana, bordering the present northwest Las Cruces city limits, in 1843. San Juan de Dios as well as Las Cruces was e-76; Pope 1854; PRN 1980-1981).

One demonstrates that community life exists, or did exist, at any one time by showing who belonged to the community, who belongs now, and who participated or participates in community life. The preliminary work of the PMT Tribe in the original petition narrative was to chronicle the tribal community. In the present submission, the petitioner has organized and extracted data regarding the community, its socio-political activity and organization. Working from the Modified Register file that evolved from earlier genealogical studies, the author has produced a decade-by-decade description of the arrival in the Piro/Manso/Tiwa Tribe of each ancestor and member of the contemporary tribe. In the compilation that follows, the author has indicated with an asterisk and number those individuals who are the earliest known fullblood Indian of their family line. Where only partial information is currently available concerning date of birth or death, the entry is bracketed. Documentation is provided to support the case that the said individuals existed and resided in the sites of origin of the Piro/Manso/Tiwa Tribe. This is an attempt at a comprehensive, if not exhaustive account of the tribal community, marking its development and exodus and stabilized settlement in the Mesilla Valley before 1860. Cohorts consist of individuals who were born or lived in the same generation:

BORN BEFORE 1799

*2.BEF 1747 14 APR 1882 JUAN FRANCISCO AVALOS
 [1790 Census Paso del Norte - Yndios Piros; Juarez Archives Reel 47; 784. Juan Jose Abalos, 63 & Juana Nepomucena, 37, & son 10]; Francisco Abalos [See Document II List of Native Family Heads from the Districts of Chamisal and Barreal, 1844 in Juarez Archives Reel 13, Nos. 000049, Vol. 2, 1844]. [See Document: LIST OF TORTUGAS PUEBLO MEMBERS - ESTIMATED DATE: 1888. Included Juan Avalos].

*13.BEF 1750 AFT 1820 FELIPE SANTIAGO YLISIO JEMENTE
 [See Yndias, including "Gemente" listed in Document II List of Native Family Heads from the Districts of Chamisal and Barreal, 1844 in Juarez Archives Reel 13, Nos. 000049, Vol. 2, 1844].

*28.CAYETANO ROYBAL--BORN BARRIAL, MX ABT 1765, DATE OF DEATH UNK.

. Cacique Caetano Roybal resided in El Paso del Norte by 1794. His name appeared on the 1803 and 1806 census lists with his family in Barrial [not Chamisal]. His wife was Anastacia Benavides. Their son, Jose Francisco Roybal, married a widow, Leogarda Anaya (AACJ 1847: Reel 8), who was listed on the 1803 and 1806 list of Indians at Our Lady of Guadalupe Mission (AAD 1803, 1806)

*27. ANASTACIA BENAVIDES ROYBAL BORN IN EL PASO, MX AREA ABT 1770, DATE OF DEATH UNK. See Cayetano Roybal, who was her husband.

(See Document: LIST OF TORTUGAS PUEBLO MEMBERS - ESTIMATED DATE: 1888. Included Pedro Benavides).

*31.NICOLAS TRUJILLO BORN BET 1770 AND 1780, DATE OF DEATH UNK.
 NICOLAS TRUJILLO'S DESCENDANTS INCLUDE MEMBERS OF THE PIRO/MANSO/TIWA TRIBE, AND ANCESTORS OF CURRENT MEMBERS OF THE PIRO/MANSO/TIWA TRIBE (DOMINGUEZ FAMILY). HIS CHILDREN, NAMED BELOW, PARTICIPATED IN Federal EDUCATION PROGRAMS FOR MEMBERS OF RECOGNIZED INDIAN TRIBES. The sources for this list are the Albuquerque Indian School Enrollment List of 1966, the Santa Fe Indian School Record Book of 1890-1899, PMT interview materials and genealogical studies of the Piro/Manso/Tiwa Tribe.

Name	Enrolled	Home [parent/guardian]	Age
36. Francisco, Maesis	9/4/1900	Tranquilino	
Trujillo	9		

[NOTE WAS INCLUDED: "Mimbres Pueblo near Las Cruces, N.M."]

60. Trujillo, Josephita	9/12/94	Antonio	
Trujillo	10		
*Lamberto Trujillo\Juan Trujillo			

- 1780 BEF 1887 PERFILIO [PORFIRIO] JEMENTE
 Perfid[l]io Gemente {See Document II List of Native Family Heads from the Districts of Chamisal and Barreal, 1844 in Juarez Archives Reel 13, Nos. 000049, Vol. 2, 1844].
- BEF 1790 AFT 1860 JUAN SIMON JEMENTE
 [See Yndias, including "Gemente" listed in Document II List of Native Family Heads from the Districts of Chamisal and Barreal, 1844 in Juarez Archives Reel 13, Nos. 000049, Vol. 2, 1844. See Document: LIST OF TORTUGAS PUEBLO MEMBERS - ESTIMATED DATE: 1888. Included Juan Jemente].
- *16.BEF 1790 AFT 1800 JUANA DOMINGA DE LA CRUZ JEMENTE
 [See Yndias, including "Gemente" listed in Document II List of Native Family Heads from the Districts of Chamisal and Barreal, 1844 in Juarez Archives Reel 13, Nos. 000049, Vol. 2, 1844].
- BEF 1800 AFT 1844 JOSE FRANCISCO ROYBAL
- BEF 1800 AFT 1806 ES{T}EFANA JEMENTE
 [See Yndias, including "Gemente" listed in Document II List of Native Family Heads from the Districts of Chamisal and Barreal, 1844 in Juarez Archives Reel 13, Nos. 000049, Vol. 2, 1844].
- BEF 1800 AFT 1840 ANICIETA JEMENTE
 [See Yndias, including "Gemente" listed in Document II List of Native Family Heads from the Districts of Chamisal and Barreal, 1844 in Juarez Archives Reel 13, Nos. 000049, Vol. 2, 1844].
- BEF 1800 AFT 1844 JUAN PABLO JEMENTE
 [See Yndias, including "Gemente" listed in Document II List of Native Family Heads from the Districts of Chamisal and Barreal, 1844 in Juarez Archives Reel 13, Nos. 000049, Vol. 2, 1844].

In 1803, the Paso del Norte parish census listed 55 Indian families in a list, Siguen los Hijos de Pueblo (AAD 1803), while the 1806 Parish census listed 52 religious as Pueblo de los Indios de Doctrina (AAD 1806), reflecting they were receiving instruction at the Mission. Taylor's comparison of these families with those in the 1784 and 1790 records suggests all four lists of Indian families were composed essentially of the same identifiable Piro group, with only two families referred to as "Manso" (AAD 1803). Other Indians lived in Chamisal or Barrial quarters of town (JA 1784: Reel 46; AAD 1803, 1806). Some families numbered in the two districts in the 1803 and 1806 census reports had appeared as Indio in the 1784 census, and rather than working Indian land, they had served as laborers on the lands of the Spanish settlers (vecinos), and most were bound by debt peonage to the vecinos in the Paso del Norte area.

Summarizing his ethnographic findings a century later, Bandelier said of the remnant Mansos:

I have been misled myself by not paying sufficient attention to the numerous miscegenations (from the standpoint of tribal integrity and purity of blood) that have occurred here (1890:247).

The only remnants of Manso culture at Bandelier's time were folktales about Mansos living as Apaches did in the early times after precontact and some self-identification as "Manso" (Bandelier 1890:247-248; Lange and Riley 1970:160).

The Indian population living in Paso del Norte in the 1800s was primarily Piro, though the Piros originated in New Mexico. At the time of Spanish contact, they lived in over 20 pueblos along both banks of the Rio Grande from the Rio Puerco to Mulligan Gulch and in the area to the Northeast on the other side of the Manzano Mountains (Schroeder 1979:238-239). The eastern Piros were often called Tompiros. They spoke a Tanoan language (Hale and Harris 1979:171), were warrior/ agriculturalists with village governments under a Chief/ Cacique, lieutenant Caciques acting as sheriffs/alguaciles (Schroeder 1979: 236). Kivas were established for games and dances, entertaining visitors, lodging and sweatbaths (Schroeder 1979:236-240).

PERIOD: 1800 - 1809

*1.BORN ABT 1800 DIED AFT 1850 ALVINA ORTEGA AVALOS
 *6.BORN BET 1800 AND 1830, DIED AFT 1860. PERFECTO AVALOS
 AFT 1800 AFT 1800 DECIDERIA JEMENTE
 AFT 1800 AFT 1806 PERFECTA JEMENTE
 AFT 1800 AFT 1800 DOLORES JEMENTE
 AFT 1800 AFT 1800 EBARRATA JEMENTE

*17. AFT 1800 AFT 1853 JESUS LARA

A map of Las Cruces dating between 1853 and 1855 (the original plat map) included

Jesus Lara. See Document: Natives of the Regional Capital, Juarez Archives Reel 24, 1862 lists:

(?) Lara, no age given; Felipe Lara, 38; Vicente Lara, 18; Caderino (?) Lara, 16; Miguel Lara, 27; Asi... (?) Lara, 28; Miguel Lara, 48; Aurelio Lara, 25; Geronimo Lara, 20; Nestor Lara, 24; Placido Lara, 25; Francisco Lara, 25; Nicomedes Lara, 23.

[See Document: LIST OF TORTUGAS PUEBLO MEMBERS - ESTIMATED DATE: 1888. Included Nicomedes Lara].

AFT 1800 AFT 1854 L. PEREA

1803 ABT 1905 JUAN JACINTO JEMENTE

[See Yndias, including "Gemente" listed in Document II List

of Native Family Heads from the Districts of Chamisal and Barreal, 1844 in Juarez Archives Reel 13, Nos. 000049, Vol. 2, 1844].

- *3. JUANA ARMIJO AVALOS LC, NM 8 FEB 1870
 [1790 Census Paso del Norte - Yndios Piros; Juarez Archives Reel 47; 784. Juan Jose Abalos, 63 & Juana Nepomucena, 37, & son 10]. [Jose Abalos/Avalos (JA 1803, Natives of Chamisal and Barrial)]. [See Yndias, including "Gemente" listed in Document II List of Native Family Heads from the Districts of Chamisal and Barreal, 1844 in Juarez Archives Reel 13, Nos. 000049, Vol. 2, 1844].

DEATHS 1800 - 1809

aft 1800 DECIDERIA JEMENTE
 aft 1800 JUANA DOMINGA DE LA CRUZ JEMENTE
 aft 1800 DOLORES JEMENTE
 aft 1800 EBARRATA JEMENTE
 aft 1806 ESEFANA JEMENTE
 aft 1806 PERFECTA JEMENTE

PERIOD: 1810 - 1819

By the 1810s, recording of tribal affiliations in parish records and census reports had waned, and ended when Mexico's 1820 Constitution abolished Indio racial status (Spicer 1962:334). "Indigene" replaced "Yndio" in Paso del Norte records. Pueblo Indians were not listed tribally, while Apaches were referred to as indio Apache or yndio barbaro ("wild Indians").

18. ATEGRACIA LIRA LOPEZ [HUSBAND, 19. JOSE LUIS LOPEZ, BORN IN SENEUCU, MX;

SINCE HER CHILD, ISIDORA LOPEZ ROYBAL, WAS BORN IN 1833 IN EL PASO, SHE PROBABLY WAS BORN ABT 1810; DATE OF DEATH UNKNOWN.]

19. JOSE LUIS LOPEZ [FATHER OF ISIDORA LOPEZ ROYBAL IN SENEUCU, MX; PROBABLY BORN ABT 1810; DATE OF DEATH UNKNOWN.]

BEF 1815 ABT 1865 AGAPITO ROYBAL

Jose Francisco and Leogarda Anaya's son, Agapito, married Albina Jemente (then later, Maria Jostea Enriques, and then Josefa Manrique). He was Cacique in Chamisal in 1836, according to the El Paso, Juarez Archives lists, and on the 1844 list of Indigenes/ Native family heads from Chamisal and Barreal districts (JA 1884: Reel 13).

[See Agapito Roybal listed on Document II List of Native Family Heads from the Districts of Chamisal and Barreal, 1844 in Juarez Archives Reel 13, Nos. 000049, Vol.

2, 1844].

PERIOD: 1820 - 1829

BEF 1820 AFT 1850 ELENA OROSCO PEDRAZA

In 1844, members of the Piro/Manso/Tiwa Tribe, still located in the region and listed in the Senecu Del Sur Census as Native Family Heads, and bearing names in the genealogies of historical tribal officers, included ten Pedrazas. These may have included Elena Pedraza, nee' Orosco. [See Document V Native Family Heads Senecu del Sur, Juarez Archives Reel 13, Nos. 000029, Vol. 2, 1844].

BEF 1820 AFT 1855 JOSE VELARDE

*5.3 BORN BEF 1820, DIED Jan 1881 Maria Lina \ Elena CEDILLO
 Maria Lina appears in the List of Native Family Heads from the Districts of Chamisal and Barreal, 1844 in Juarez Archives Reel 13, Nos. 000049, Vol. 2, 1844; List of Native Family Heads from the Districts of Chamisal and Barrial, 1844, Juarez Archives Reel 13

1822 AFT 1882 ISODORO LUJAN

1824 26 NOV 1899 C[S]IRIACA TRUJILLO TAFOYA

1824 13 DEC 1936 VICTORIANO HOLGUIN

1825 AFT 1853 JACINTO [JUAN] TRUJILLO

Juan Trujillo [See Document II List of Native Family Heads from the Districts of Chamisal and Barreal, 1844 in Juarez Archives Reel 13, Nos. 000049, Vol. 2, 1844]. A map of Las Cruces dating between 1853 and 1855 (the original plat map) included J. Trujillo.

1825 AFT 1875 JUAN JOSE DURAN

8. BORN AFT 1830, DIED AT UNKNOWN DATE. LUIS CORDERO YDS, TX

DEATHS 1820 - 1830

aft 1820 FELIPE SANTIAGO YLISIO JEMENTE

PERIOD: 1830 -1839

BET 1830 AND 1840 AFT 1888 MAGDALENO BACA

A map of Las Cruces dating between 1853 and 1855 (the original plat map) included

M. A. Vaca.

[See Document: LIST OF TORTUGAS PUEBLO MEMBERS - ESTIMATED DATE: 1888. Included Magdaleno Baca].

MAGDALENO BACA'S DESCENDANTS WERE MEMBERS OF THE PIRO/MANSO/TIWA TRIBE, AND ANCESTORS OF CURRENT MEMBERS OF THE PIRO/MANSO/TIWA

TRIBE (RIVERA FAMILY). HIS CHILDREN, BARBARA BACA, RITA BACA/MAGDELENO BACA, AND AUGUSTIN BACA, PARTICIPATED IN Federal EDUCATION PROGRAMS FOR MEMBERS OF RECOGNIZED INDIAN TRIBES IN ATTENDING PHOENIX SCHOOL NEAR THE END OF THE 19TH CENTURY.

1832 1883 JOSE ROYBAL

Agapito's and Albina's son, Jose Roybal, born in Barrial [not Chamisal] in 1832 (married to Isadore Lopez, then Isabel Salado), became Cacique in 1862 (ACCJ 1862: Reel 8), and was listed as one of the Indigenes de la Cabezera, Natives of the Regional Capital, Paso del Norte, as eligible for the Mexican Army's military draft in 1862 (JA 1862a: Reel 24), with other descendants of Indians on the 1844 census. In 1862, members of the Piro/Manso/Tiwa Tribe, still located in the Juarez Regional Capital and listed in the Senecu Del Sur Census as Native Family Heads, and bearing names in the genealogies of historical tribal officers, included Jose Ruibal [Roybal], 30. [See Document IV; Natives of the Regional Capital, Juarez Archives Reel 24, 1862.]

10. CAYETANO DOMINGUEZ BORN SAN ILDEFONSO, NM 16 AUG 1833 DATE OF DEATH UNKNOWN.

CAYETANO DOMINGUEZ'S DESCENDANTS INCLUDE MEMBERS OF THE PIRO/MANSO/TIWA TRIBE, AND ANCESTORS OF CURRENT MEMBERS OF THE PIRO/MANSO/TIWA TRIBE (DOMINGUEZ FAMILY). HIS CHILDREN, NAMED BELOW, PARTICIPATED IN Federal EDUCATION PROGRAMS FOR MEMBERS OF RECOGNIZED INDIAN TRIBES. The sources for this list are the Albuquerque Indian School Enrollment List of 1966, the Santa Fe Indian School Record Book of 1890-1899, PMT interview materials and genealogical studies of the Piro/Manso/Tiwa Tribe

Name	Enrolled	Home (parent/guardian)	Age
50. Dominguez, Josefa 1/8	9/1/97	Guardian--Primo; Saliedo 16 re-entered 11/4/1901 (attended Spanish schools)	

30. ALVINA ALVAREZ ARIAS TRUJILLO (TESTIMONY 1895: 451) BORN YDS, TX; DIED AFT 1888. See Document: LIST OF TORTUGAS PUEBLO MEMBERS - ESTIMATED DATE: 1888. Includes TRUJILLO, Alvido / Alvino (Trujillo)].

1837 28 FEB 1926 EUGENE VAN PATTEN

9. IGNACIO DURAN NO CLEAR BIRTH OR DEATH DATES.

22. BORN SENECU DEL SUR BEF 1840, DIED LC, NM PEDRO PADILLA TRUJILLO; POSSIBLE FATHER OF DOLORES P. AVALOS.

Census records, petitions for authorization of colonies, and the like continued to indicate ethnicity and tribal affiliation in the Juarez, Socorro, Senecu, Ysleta del Sur, Paso del Norte area until the mid-1800s. However, as suggested above, due to suffrage laws and policies promoting mesticization, records documenting tribal affiliation are scant for the periods of migration of the present Piro/Manso/Tiwa Tribe to its present

site.

The 1844 census list of Indian family heads born before 1840 at El Paso del Norte included names of descendants of people in the 1784, 1790, 1803 and 1806 census lists. In 1844, members of the Piro/Manso/Tiwa Tribe, still located in the region and listed in the Chamisal and Barreal Districts as Native Family Heads [Piros], and probably bearing names in the genealogies of historical tribal officers, included:

Agapito Abalos
 Bacilio Abalos
 Cristobal Abalos
 Francisco Abalos
 Nasario Abalos
 Jose Maria Gemente
 Juan Simon G[J]emente
 Perfidio Gemente
 Felipe Trujillo
 Juan Trujillo
Yndias
 Gemente

[See Document II List of Native Family Heads from the Districts of Chamisal and Barreal, 1844 in Juarez Archives Reel 13, Nos. 000049, Vol. 2, 1844].

PERIOD: 1840 - 1849

The Piro Indians and those other Indians who affiliated with them formed a political entity autonomous from other Tribes. They had their own leaders and Cacique who appointed civil authorities annually and who presided over the ceremonial life of the Tribe. When the group which forms the present body migrated to Las Cruces between 1840 and the 1880s, they continued to have civil leaders and ceremonial ones under the leadership of the Pueblo Chief, or Cacique, under whose leadership they conducted Piro ceremonies and activities, founding a church and Pueblo between the late 1840s and 1880s.

It was common knowledge among non-Indian residents of the Las Cruces area in the 1800s that the origin of the Las Cruces area Indian population was Paso del Norte Piro. Lange and Riley (1970: 156) noted that Eugene Van Patten informed Bandelier in 1883 that there were Piros in Las Cruces. An early historian of the region wrote, "Not long after Las Cruces was settled, a band of Pueblo Indians from Juarez made their homes in the town" (Bloom 1903: 56). In the mid-1800s, common last names in the El Paso/ Paso del Norte Piro population included:

Avalos [Jose Abalos/Avalos (JA 1803, Natives of Chamisal and Barrial)], Garcia [Jose Garcia (JA 1863, Ysleta Native

Family Heads)), Jemente, Lara {A map of Las Cruces dating between 1853 and 1855 (the original plat map) included: Jesus Lara. See Document: Natives of the Regional Capital, Juarez Archives Reel 24, 1862 lists: Lara, no age given; Felipe Lara, 38; Vicente Lara, 18; Caderino Lara, 16; Miguel Lara, 27; Asi... Lara, 28; Miguel Lara, 48; Aurelio Lara, 25; Geronimo Lara, 20; Nestor Lara, 24; Placido Lara, 25; Francisco Lara, 25; Nicomedes Lara, 23], Gonzales [Felipe Gonzales (JA 1863, Ysleta Native Family Heads); Pedro Gonzales (JA 1863, Ysleta Native Family Heads, and Felipe Gonzales; and Trujillo [Mariano Trujillo (JA 1862, Natives of the Regional Capital); and a map of Las Cruces dating between 1853 and 1855 (the original plat map) shows the following names from the tribal base population ancestors or relatives: Maria Trujillo].

Very probably, other persons whose names appeared on the 1890 San Juan de Guadalupe church pledge list probably had ancestors named in the 1844 and 1862 lists of El Paso Indians. Still others probably had ancestors among the Piro people at Senecu del Sur. Common names there were Alejo, Leyb[v]a, Moraga, Paz and Pedraza (JA 1844: Reel 13). (See 1844 list of Native Family Heads from Senecu del Sur.) Certain family names of petitioners and emigrants or immigrants to the Las Cruces and Tortugas areas were common to the Paso del Norte area, Juarez (Chamisal and Barrial), 1844; Senecu del Sur, 1844; Regional Capital, 1862; and Ysleta del Sur, 1863) lists of Indians/natives. These names include:

Avalos
Trujillo
Duran
Padilla
Rodela.

Certain emigrants from Ysleta del Sur or immigrants from Senecu who moved to Dona Ana with the original settlers, but did not stay permanently and year-round included ancestors to certain Piro families in the present Piro/Manso/Tiwa Tribe: Perfecto Avalos and Juan Trujillo.

There was considerable emigration between El Paso and Juarez and the Mesilla Valley in the early decades of settlement. Oppenheimer, Loomis and Leonard and others have attributed this to changing economic conditions, the search for viable agricultural land in a safe haven, a volatile political climate involving U.S.-Texan-Mexican relations, church politics and repression of native religious expression, racial and intertribal tensions, raids of Apache war parties, feuds and rivalries, and various other factors. The combination of these pressures caused individuals and families to seek to relocate temporarily in the

Mesilla Valley, and eventually to the permanent resettlement of the Piro, Manso and Tiwa ancestors to the region. The new villagers were labeled "American" after the War with Mexico and the Gadsden Purchase of 1853, subjected to a new and alien legal system, and by that time Mesilla and Las Cruces had major roles in the intercoastal trade system (Michael Romero Taylor, in Granjon 1982: 4). Much of the former El Paso Piro population eventually relocated to Mesilla Valley is uncertain, but there were 46 Indian family heads in the partidos of Barrial and Chamisal on May 31, 1844 (JA 1844a: Reel 13). There were 54 Indian males between the ages of sixteen and fifty living in Paso del Norte according to a draft list, in 1862 (JA 1862a: Reel 24). Bandelier said there were about a dozen families left in the Piro community there by 1883 (1890: 166). About two years later, a Las Cruces newspaper, Rio Grande Republican, reported about 80 Pueblo Indian families living in and around Las Cruces (December 19, 1885). By 1897, only 18 very impoverished Piro men remained in Senecu. Mooney reported the rest had gone to resettle and look for work up the river to Las Cruces (1897: December 7).

ABT 1840 AFT 1890 GEORGE \ JORJE FELIPE JEMENTE

[See Document: LIST OF TORTUGAS PUEBLO MEMBERS - ESTIMATED DATE: 1888. Included Jorje Jemente].

ABT 1842 AFT 1888 JOSE ABUNCIO TRUJILLO

In 1862, members of the Piro/Manso/Tiwa Tribe, still located in the Juarez Regional Capital and listed in the Senecu Del Sur Census as Native Family Heads, and bearing names in the genealogies of historical tribal officers, included: Jose Trujillo, 20 [See Document IV, Natives of the Regional Capital, Juarez Archives Reel 24, 1862. See Document: LIST OF TORTUGAS PUEBLO MEMBERS - ESTIMATED DATE: 1888. Included Jose TRUJILLO]. Jose Abuncio Trujillo and his brother accompanied their mother to Mesilla in 1853 where they lived for a year before moving to Las Cruces (Testimony 1895: 190-192, 448-451).

26. ATILANA RODELA RIVERA YSLETA, TX 1849

[See Juarez Archives 1844: REEL 13].

BET JAN 1842 AND 1848 AFT 1910 JOSE LOCARIO TRUJILLO

[See Document: LIST OF TORTUGAS PUEBLO MEMBERS - ESTIMATED DATE: 1888. Included Lucario / Locario (Trujio) TRUJILLO]. Jose Locario Trujillo and his brother accompanied their mother, Josepha Garcia Trujillo, to Mesilla in 1853 where they lived for a year before moving to Las Cruces (Testimony 1895: 190-192, 448-451).

*25. 1843 AFT 1880 JULIO RIVERA] JULIO RIVERA'S DESCENDANTS WERE MEMBERS OF THE PIRO/MANSO/TIWA TRIBE, AND ANCESTORS OF CURRENT

MEMBERS OF THE PIRO/MANSO/TIWA TRIBE (RIVERA FAMILY). HIS CHILDREN, NAMED BELOW, PARTICIPATED IN Federal EDUCATION PROGRAMS FOR MEMBERS OF RECOGNIZED INDIAN TRIBES. The sources for this list are the Albuquerque Indian School Enrollment List of 1966, the Santa Fe Indian School Record Book of 1890-1899, PMT interview materials and genealogical studies of the Piro/Manso/Tiwa Tribe.

	Name	Enrolled	Home {parent/guardian}	Age
57.	Rivera Josepha re-entered 7/1/1899	8/30/96	Guardian--Julio Rivera Petra	9
58.	Rivera Manuela	8/30/96	Guardian--Julio Rivera	9
[NOTE ALSO:				
23.	Rivera, Celso	9/13/94	Julia Rivera	14
24.	Rivera, Miguel	9/12/94	Eulogio Borrego [guardian]	14

His son Ventura Rivera also attended Chilocco School in Oklahoma.

AFT 1844 CORNELIO DURAN
 *29. PABLO SANCHEZ BORN CHAMISAL/BARRIAL, MX BEF 1844; DATE OF DEATH UNKNOWN.
 24 AUG 1849 JUANITA TRUJILLO
 BEF 1850 1885 JOSE MONTOYA
 BEF 1850 AFT 1873 ROQUE

DEATHS 1840 - 1849

aft 1840 ANICIETA JEMENTE
 aft 1844 Jose Francisco ROYBAL
 aft 1844 JUAN PABLO JEMENTE

PERIOD: 1850 - 1859

1851 AFT 1880 JOSE CONCEPCION PEDRAZA
 *BET 1851 AND 1861 VICTORIA CORDERO ERES
 25 JUL 1852 BET 1885 AND 1894 JOSE SANTIAGO DURAN
 4 JUN 1854 4 NOV 1920 MANUEL ARMENDARIZ
 19 NOV 1854 1937 JOSE PONCIANO DURAN
 20 JAN 1855 SEBASTIAN COLEMENERO
 1858 AFT 1929 JOSE EULALIO PEDRAZA\ GULALLO
 10 JAN 1859 IN Ysleta, TX, DIED 31 OCT 1933 in Las Cruces, N. M. SEVERIANO PARRA.
 BEF 1860 AFT 1909 ESTANISLADO AVALOS
 [See 1879 National Guard Enlistment Certificates; Company A Muster Roll). This Regiment took part in Guadalupe festivities in Las Cruces (Mesilla Valley Democrat, December 17, 1889). Also, see Document: LIST OF TORTUGAS PUEBLO MEMBERS - ESTIMATED DATE: 1888. Included Estanislado Avalos.

See Document: Guaranteed Deed to Estanislado Avalos, 29 December 1891; Precinct 6, County of Dona Ana, house lot at Block 28, No. 2, Tortugas].

BEF 1860 AFT 1888 DAMASIO [DAMIAN] AVALOS
 [See 1879 National Guard Enlistment Certificates; Company A Muster Roll). This Regiment took part in Guadalupe festivities in Las Cruces (Mesilla Valley Democrat, December 17, 1889). Also, see Document: **LIST OF TORTUGAS PUEBLO MEMBERS - ESTIMATED DATE: 1888**. Included Damasio Avalos. Document: Guaranteed Deed to Damancio Avalos, 15 October 1902; Precinct 6, County of Dona Ana, house lot at Block 27, No. 5].

BEF 1860 AFT 1923 PAULA EULALIA ARANDA PEDRAZA
 4.BEF 1860 BARRIAL, MX BEF 1860 DIED LC, DAC, NM JOSE MANUEL AVALOS

A map of Las Cruces dating between 1853 and 1855 (the original plat map) included: M. Avalos.

BEF 1860, SENEKU, MX; DIED SOMETIME AFTER 1894. MARGARITO PADILLA HIS DESCENDANTS WERE MEMBERS OF THE PIRO/MANSO/TIWA TRIBE, AND ANCESTORS OF CURRENT MEMBERS OF THE PIRO/MANSO/TIWA TRIBE (CHUDY, TORRES AND TRUJILLO FAMILIES). HIS CHILDREN, NAMED BELOW, PARTICIPATED IN Federal EDUCATION PROGRAMS FOR MEMBERS OF RECOGNIZED INDIAN TRIBES. The sources for this list are the Albuquerque Indian School Enrollment List of 1966, the Santa Fe Indian School Record Book of 1890-1899, PMT interview materials and genealogical studies of the Piro/Manso/Tiwa Tribe

	Name	Enrolled	Home [parent/guardian]	Age
18.	Padilla, Eugenio	9/1/95	Margarito Padilla	11
	re-entered	9/1/1898		
19.	Padilla, Eulogio	9/1/94	Concepcion Mendosa	13
	re-entered	9/1/1898		
56.	Padilla, Maria	9/1/95	Margarito Padilla	11
	re-entered	9/1/1898		

His children Eugenio Padilla, Frank Padilla and Isabel Padilla, also attended Chilocco School

BEF 1860 Benita Gurule Van Patten, El Paso, TX
 [See Document: **LIST OF TORTUGAS PUEBLO MEMBERS - ESTIMATED DATE: 1888**. Included Ju[a]na Gurule].

DEATHS 1850 - 1859

aft 1850 ELENA OROSCO PEDRAZA
 aft 1850 ALVINA ORTEGA AVALOS
 aft 1853 Jacinto [JUAN] TRUJILLO
 aft 1853 JESUS LARA
 aft 1854 L. PEREA
 aft 1855 JOSE VELARDE
 aft 1855 ISIDRO COLEMENERO

PERIOD: 1860 - 1869

1860 11 NOV 1906 FELIPE ROYBAL

Jose Roybal's son by Isadore Lopez Roybal, Felipe Roybal, was Cacique of the Piro/ Manso/ Tiwa Tribe about 1865, and remained Cacique until his assassination on November 11, 1906. See also, 1879 National Guard Enlistment Certificates; Company A Muster Roll. This Regiment took part in Guadalupe festivities in Las Cruces (Mesilla Valley Democrat, December 17, 1889). See Document: **LIST OF TORTUGAS PUEBLO MEMBERS - ESTIMATED DATE: 1888**. Includes ROI(Y)BAL, Felipe. See Document: Felipe Roybal's Application for Land, 12 October 1896 [Tortugas]. Precinct 6, County of Dona Ana, "Said property I have taken for the purpose of building a chapel of Our Lady of Guadalupe where the entire body of native Indians can have their fiestas." Also, Document: Deed of Confirmation No. 3238 from the Board of Trustees of the Dona Ana Bend Colony Grant to Eugene Van Patten, Francisca Abalos, Victoriano Abalos, and Bidal Minjares, Commissioners of the town of Guadalupe, 10 December 1908.

The family of Jose and Felipe Roybal received title as early as 1849 to a block of land for homesites in the present downtown Las Cruces area from Dona Ana Land Grant's Commissioners at some time, quite possible by means of squatting establishing a homestead on the land for a period of years without legal challenge (see elsewhere, discussion of contemporary Indian policy and the Cramer doctrine). Felipe Roybal gave lots there to his sons, Candelario, Victor, and Vicente. The walls were shared by adjoining houses. The compound was like a multi-roomed Pueblo-type house, and part of it is still standing. The original site for the settlement of the core community was there, and remains in the general area, though some of the lots in the original neighborhood no longer remain in the hands of the direct lineal descendants or members of the Tribe.)

FELIPE ROYBAL'S CHILDREN AND FOSTER CHILDREN WERE MEMBERS OF THE PIRO/MANSO/TIWA TRIBE, AND ANCESTORS OF CURRENT MEMBERS OF THE PIRO/MANSO/TIWA TRIBE (MORENO, ROYBAL AND SANCHEZ FAMILIES). HIS CHILDREN, NAMED BELOW, PARTICIPATED IN Federal EDUCATION PROGRAMS FOR MEMBERS OF RECOGNIZED INDIAN TRIBES. The sources for this list are the Albuquerque Indian School Enrollment List of 1966, the Santa Fe Indian School Record Book of 1890-1899, PMT interview materials and genealogical studies of the Piro/Manso/Tiwa Tribe:

Name	Enrolled	Home [parent/guardian]	Age
49. Roybal, Victor	1/2 11/9/1903	Felipe Roybal	14
54. Montoya, Rafela	9/12/94	Felipe Roybal	11
*Candelario Roybal\Felipe Roybal 1894			
ABT 1860	AFT 1884	JULIA ISBIAL [ALDERETE]	
[See Document: LIST OF TORTUGAS PUEBLO MEMBERS - ESTIMATED DATE: 1888, including ALDERETE, Paulo /Pablo, but not Germenio Alderete, who was married to Julia Isbial, ancestors of the Garcia PMT family.]			
ABT 1860	AFT 1881	PONCIANO TRUJILLO	
ABT 1860	AFT 1881	MARIA DE JESUS [JESUSITA] LUCERO	
BEF 1862	AFT 1881	[PEDRO DE] JESUS TAFOYA	
1862	11 DEC 1883	VALENTA ROYBAL	
1865	AFT 1929	JOSE FAUSTINO PEDRAZA \ PEDERIZ	
AFT 1865	1932	FRANCISCA AV[B]ALOS DE ROYBAL	
Felipe Roybal's widow, Francisca Avalos, acted as <u>Caciqua Regenta</u> after his murder 11 November, 1906. See Document: Deed of Confirmation No. 3238 from the Board of Trustees of the Dona Ana Bend Colony Grant to Eugene Van Patten, Francisca Abalos, Victoriano Abalos, and Bidal Minjares, Commissioners of the town of Guadalupe, 10 December 1908.]			
FRANCISCA ROYBAL'S CHILDREN AND FOSTER CHILDREN WERE MEMBERS OF THE PIRO/MANSO/TIWA TRIBE, AND ANCESTORS OF CURRENT MEMBERS OF THE PIRO/MANSO/TIWA TRIBE (MORENO, ROYBAL AND SANCHEZ FAMILIES). HIS CHILDREN, NAMED BELOW, PARTICIPATED IN Federal EDUCATION PROGRAMS FOR MEMBERS OF RECOGNIZED INDIAN TRIBES. The sources for this list are the Albuquerque Indian School Enrollment List of 1966, the Santa Fe Indian School Record Book of 1890-1899, PMT interview materials and genealogical studies of the Piro/Manso/Tiwa Tribe:			
125.	Gomez, Felix	1/2 12/30/06	Gdn: Francesca Roybal 10
126.	Roybal, B[V]licente	12/30/06	Francesca Roybal 9
OTHER RECORDS INCLUDE:			
Name	Enrolled	Home [parent/guardian]	Age
<u>Albuquerque School</u>			
<u>Name \ Parents or Guardian</u>			
*Antonio Parra\Francisca Roybal			
*Gabriel Parra\Francisca Roybal			
*Jose Gomez\Francisca Roybal			
*Domesio Parra\Francisca Roybal			
Each child noted above was related to a present day member of the Tribe, or was related to a known Piro immigrant.			
26 NOV 1865	10 MAR 1935	SENOBIO AVALOS	
[See Document: LIST OF TORTUGAS PUEBLO MEMBERS - ESTIMATED DATE: 1888. Included Senobio Avalos].			
17 FEB 1867	AFT 1929	MARIA ROMULA ISAAC DE LA LUZ DURAN	

18 MAY 1867 1954 ESQUIA CONTRERAS
 30 AUG 1867 AFT 1920 JUAN AVALOS
 1868 17 MAY 1943 JESUS MARIA RIVERA
 4 JUL 1869 13 JAN 1944 MARGARITA DEL CARMEN DE LA LUZ
 BEF 1870 AFT 1888 PABLO ALDERETE
 20.SABIANO [SAVANNAH] BORN YDS, TX BEF 1870? DIED IN LC, DAC, NM
 \MADRID \ ESTABIANO

SAVANNAH MADRID AND HIS SON WERE MEMBERS OF THE PIRO/MANSO/TIWA TRIBE, AND ANCESTORS OF CURRENT MEMBERS OF THE PIRO/MANSO/TIWA TRIBE (MADRID AND TAYLOR FAMILIES). CHARLES MADRID, SR., HIS SON, PARTICIPATED IN Federal EDUCATION PROGRAMS FOR MEMBERS OF RECOGNIZED INDIAN TRIBES. The sources for this list is the carpentry certificate Charles Madrid received from Sherman Institute: Charles Madrid, Sr.\Savannah Madrid 1909. Charles Madrid, Sr. also enrolled at Haskell Institute in 1911 and remained until 1913.

21.BEF 1870 AFT 1925 B[V]IDAL MINDARES\ [MINJARES]

A map of Las Cruces dating between 1853 and 1855 (the original plat map) included V. Minjares. [See Document: LIST OF TORTUGAS PUEBLO MEMBERS - ESTIMATED DATE: 1888. Included Bindal Minjares; also, Document: Deed of Confirmation No. 3238 from the Board of Trustees of the Dona Ana Bend Colony Grant to Eugene Van Patten, Francisca Abalos, Victoriano Abalos, and Bidal Minjares, Commissioners of the town of Guadalupe, 10 December 1908].

BEF 1870 AFT 1890 JESUS BARELA

DEATHS 1860-1869

aft 1873 ROQUE [POSS. FATHER OF JOSEPHA MADRID] GRIJALB[V]A
 aft 1875 JUAN JOSE DURAN

PERIOD: 1870 - 1879

Chronology of Significant Events - Piro Manso Tigua Tribe
 (prepared by Nicholas P. Houser & Submitted the Piro Manso Tiwa Tribe, January 23, 1996)

1872 Las Cruces Cacique Local newspaper report mentions the authority of the Indian cacique over the Las Cruces Indians.

It appears now that some Piro ancestors of the present tribal members migrated from Juarez, Chihuahua by way of El Paso del Norte between 1853 and 1873. Non-Indians who were to have a great impact on the Tribe arrived during these years, as well.

Eugene Van Patten was a native of Rome, New York and came to the El Paso area in 1857. He worked on the Butterfield overland mail route, served in the Confederate Army, and was in business in the El Paso-Juarez area before coming to Las Cruces in 1873 with his El Paso Piro wife, Benita Madrid (Las Cruces Citizen, March 6, 1926, obituary). Eugene Van Patten was involved with the Tribe and with Los Indigenes de Nuestra Senora de Guadalupe until his death in 1926. His association with the Indians in Las Cruces took many forms. In 1879, he founded Company A, 1st Regiment of the New Mexico Volunteer Militia, and during the following 20 years he recruited many ancestors of the present Tribe:

Margarito Padilla, son of 22. Pedro Padilla

Felipe Roybal, great-great-grandson of 28. Cayetano Roybal
Gabriel Villegas

Diego Paz

Damacio Avalos, . . . of 6. Perfecto Avalos

Estanislano Avalos, . . . of 6. Perfecto Avalos

See 1879 National Guard Enlistment Certificates; Company A Muster Roll). This Regiment took part in Guadalupe festivities in Las Cruces (Mesilla Valley Democrat, December 17, 1889). Van Patten also employed others in Las Cruces. In the mid-1880s he was Sheriff of Dona Ana County, and Margarito Padilla and Gabriel Villegas worked at the jail for him as guards (County Commissioners 1885-1886). He also employed several of these Indians at his Dripping Springs Resort in the Organ Mountains, and formerly, Margariot Padilla's family lived in the Van Patten household (U.S.C.-Las Cruces 1880). Indians also entertained his guests with social dances at his house (Lange and Riley 1970: 158; Gerald 1974b: 189).

BIRTHS 1870-1880

*ABT 1870 ABT 1896 FELIX GOMEZ

{See Document: **LIST OF TORTUGAS PUEBLO MEMBERS - ESTIMATED DATE: 1888**. Included Felis(z) Gomes(z)}.

FELIX GOMEZ'S DESCENDANTS INCLUDE MEMBERS OF THE PIRO/MANSO/TIWA TRIBE, AND ANCESTORS OF CURRENT MEMBERS OF THE PIRO/MANSO/TIWA TRIBE (DOMINGUEZ FAMILY). HE PARTICIPATED IN Federal EDUCATION PROGRAMS FOR MEMBERS OF RECOGNIZED INDIAN TRIBES. The sources for this list are the Albuquerque Indian School Enrollment List of 1966, the Santa Fe Indian School Record Book of 1890-1899, PMT interview materials and genealogical studies of the Piro/Manso/Tiwa Tribe.

FRANCESCA ROYBAL'S CHILDREN AND FOSTER CHILDREN WERE MEMBERS OF THE PIRO/MANSO/TIWA TRIBE, AND ANCESTORS OF CURRENT

MEMBERS OF THE PIRO/MANSO/TIWA TRIBE (MORENO, ROYBAL AND SANCHEZ FAMILIES). FELIX GOMEZ'S CHILDREN, NAMED BELOW, PARTICIPATED IN Federal EDUCATION PROGRAMS FOR MEMBERS OF RECOGNIZED INDIAN TRIBES. The sources for this list are the Albuquerque Indian School Enrollment List of 1966, the Santa Fe Indian School Record Book of 1890-1899, PMT interview materials and genealogical studies of the Piro/Manso/Tiwa Tribe.

Name	Enrolled	Home [parent/guardian]	Age
125. Gomez, Felix	1/2 12/30/06	Gdn: Francesca Roybal	10
13 MAY 1870	11 MAY 1943	JESUS JOJOLA	
1871 7 SEP 1884		FERNANDA AVALOS	
26 JUN 1871	ABT 1930	C[S]IRILDO AVALOS	
[See Document: Guaranteed Deed to Sirildo Avalos, 14 February 1913; Precinct 6, County of Dona Ana, house lot bounded by lots of Sostenes Gonzales and Victoriano Avalos; Tortugas].			
1872 14 JUN 1931		FELIPE FLORES	
23 MAR 1873	ABT 1930	JOSE VICTORIANO ERES	
*1875	3 FEB 1956	SOSTENA TELLES GOMEZ PARRA	
1875 27 APR 1930		DONACIANA PADILLA TRUJILLO	
10 MAY 1875	27 DEC 1956	CRESENCIA MONTOYA [DAU. OF JOSE MONTOYA] VILLEGAS	
10 MAY 1875	27 DEC 1956	MARIA VILLEGAS	
	28 OCT 1876	NOV 1957 JUAN M. TRUJILLO	
BEF 1880	AFT 1916	CORNELIO DURAN	
[Source: The Articles of Incorporation 1914; Juarez Archives 1863: Reel 63; Native Resolution 1895.) Cornelio Duran, son of Jose Maria Duran.]			
BEF 1880	AFT 1916	MAXIMO ORTEGA	
BEF 1880	AFT 1916	JUANA ORTEGA?	

DEATHS 1870 - 1879

aft 1860 JUAN SIMON JEMENTE
abt 1865 Agapito ROYBAL

1873-

Eugene Van Patten moved to Las Cruces from El Paso. He brought with him his wife Benita Madrid, the daughter of a cacique from the Paso Del Norte area, his daughter Emelia, and several step-children (Fountain and Fall, 1895; U.S Census El Paso, Texas 1870, Las Cruces, New Mexico 1880).

1878-December 28

"According to their custom, the Pueblo Indians retrieve to the Organ Mountains Christmas Eve and in honor of the coming of the Messiah, built their bonfires making an illumination picturesque and lovely as it reflected upon the gray granite peaks of the Organ Mountains" (Mesilla Valley Independent December 28, 1878).

1879-

Eugene Van Patten founded Company a, 1st Regiment, New Mexico Volunteer Militia During the next twenty years he recruited into this unit many ancestors of the present day San Juan de Guadalupe Tiwa including: Margarito Padilla, Felipe Roybal, Gabriel Villegas, Frank Brito, Damacio Abalos and Estamislao Abalos (National Guard Enlistment Certificates, Company A Master Roll).

PERIOD: 1880 - 1889

Chronology of Significant Events - Piro Manso Tigua Tribe
(prepared by Nicholas P. Houser & Submitted the Piro Manso Tiwa Tribe, January 23, 1996)

1888, Jan 21 Tortugas Indian Commissioners Land is held for the tribe by Indian commissioners (Part 11:7). Commissioners of the Pueblo of Tortugas, Magdaleno Baca, Jose Abuncio Trujillo and Felipe Royhal, petition the Justice of the Peace, Precinct No. 6, Dona Ana County for 'a certain tract of land situated in this pueblo for the use of the inhabitants and settlers of the pueblo ... said pueblo has twenty-five men as heads of families...the greater part of these applicants have held possession of said tract for a space of fifteen years' (from: Andy Roybal Report, Preliminary Findings..., June 24, 1995, 'Newspaper Articles...' page 64, specific source cited as Commissioners of Tortugas, 1888, translated from Spanish).

1888, Mar 3 Tortugenos Build Community "Garret, Nichols and Woodson have

surveyed and planned the new townsite of Tortugas, which is on a hill a half mile east of Mesilla Park. The Pueblo Indians, who laid it out, will immediately proceed to build thirty dwellings and a church. While they do not hold property in common, they will build as a community, all working together (Source from: Report of Andy Roybal, originally from Rio Grande Republican, March 3, 1888).

El Paso Senecu/Piro ancestry can be traced for some leaders of the Piro/Manso/Tiwa Tribe in Las Cruces, circa 1914. Delores Alejo, whose name appeared on the 1895 Ysleta Resolution and emigrated to Las Cruces in 1909, was one whose name also appeared on the 1914 San Juan de Guadalupe Corporation list (Source: The Articles of Incorporation 1914; Juarez Archives 1863: Reel 63; Native Resolution 1895; Fewkes 1902: 73; Harrington 1909: 569). He probably never resided in Ysleta del Sur.

Certain other persons formerly believed to be Tigua, and/or emigrants from Ysleta, are known to be Piro. Alejandro Rodela, who settled in Las Cruces in 1906, also signed the 1895 Ysleta Resolution, but Harrington identified him as a Piro (1909: 569). He resided at Ysleta, but his father was from Mexico (USC-Ysleta 1880). Rodela is a Senecu Piro name, not Ysleta (JA 1844, Reel 13). Tilana Rodela Rivera, who arrived in Las Cruces in 1876, may have resided at Ysleta, but both her parents came from Mexico and were Piro (USC - Ysleta 1860). The parents of Victoriano Eres and of Susano Herrera's wife immigrated to Ysleta from Mexico and were Piro (USC - Ysleta 1880). Miguel Paz, one of the original members of the Corporation living in Las Cruces in 1914, was the son of Vicente Paz, a Senecu Piro who lived in San Jose, near Ysleta (Harrington 1909: 569; USC-Ysleta 1880).

There were other immigrants to the Las Cruces area from Ysleta, Texas, including Susano Herrera and Alvina Trujillo (1895 Testimony; USC-Las Cruces 1900; USC-Ysleta 1880). Other families surnamed Olaga, Olquin, Marquez, and Cuaron may have come from Ysleta, but none of these names can be traced to Indians listed in the Ysleta Petition of 1863, the Resolution of 1895, or the 1900 U. S. Census Indian Schedule for Ysleta.

Before 1890, nearly all of the earliest Indian ancestors of the present Piro/Manso/Tiwa Tribe who have been identified in genealogical studies had died. These ancestors are listed as below, and their Descendancy Charts are attached to this study:

1. ALVINA O. AVALOS--BORN ABT 1800, DIED AFT 1850
2. JUAN FRANCISCO AVALOS--BORN BEF 1747, DIED 14 APR 1882
3. JUANA ARMIJO SOTELA AVALOS--DIED LC, NM 8 FEB 1870
4. MANUELA AVALOS--BORN CHAMISAL/BARRIAL BEF 1860, DIED LC, DAC, NM
5. MARIA ELENA CEDILLO AVALOS--BORN LC, DAC, NM 3 JAN 1881
6. PERFECTO AVALOS--BORN SENECU DEL SUR, MX BET 1800 AND 1830
7. SIMONA AVALOS
8. LUIS CORDERO--BORN AT YSLETA DEL SUR, MX
9. IGNACIO DURAN
10. CAYETANO DOMINGUEZ--BORN SAN ILDEFONSO, NM 16 AUG 1833
11. PEDRO ERES--BORN YDS, EL PASO, TX 1848
12. VICTORIA CORDERO ERES--BORN YDS, EL PASO, TX BET 1851 AND 1861
13. FELIX GOMEZ--BORN LC, NM 3 JAN 1895
14. JULIA ISBIAL--BORN AT YDS
15. FELIPE SANTIAGO YSILIO JEMENTE--BORN EL PASO, BEF 1750, DIED BARRIAL, MX AFT 1820
16. JUANA DOMINGA DE LA CRUZ JEMENTE--BORN EL PASO, MX BEF 1790 DIED EL PASO, MX AFT 1800
17. JESUS LARA--BORN EL PASO /BARRIAL, MX AFT 1800, DIED LC, NM AFT 1853
18. ATAGRACIA LIRA LOPEZ
19. JOSE LUIS LOPEZ--BORN SENECU DEL SUR, MX
20. SABIANO [SAVANNAH]\ ESTABIANO\MADRID--BORN YDS, TX BEF 1870
21. VIDAL MINJARES\ BIDAL MINDARES \ BIDAL MINJARES--LC, NM BORNBEF 1870 DIED LC, NM AFT 1925
22. PEDRO PADILLA--BORN SENECU DEL SUR, BEF 1840, DIED LC, NM; POSS. FATHER OF DOLORES P. AVALOS
23. SOSTENA TELLES GOMEZ PARRA--BORN MESILLA, NM 1875, DIED LC, NM3 FEB 1956
24. FRANCISCO H. PORTILLO--BORN PINTO ALTOS 4 OCT 1899, DIED LC, DAC, NM 1975
25. JULIO RIVERA--BORN 1842, YDS, TX, DIED AFT 1880
26. ATILANA RODELA RIVERA--BORN YDS, 1849
27. ANASTACIA BENAVIDES ROYBAL--BORN EL PASO, TX BEF 1800
28. CAYETANO ROYBAL--BORN BARRIAL, MX ABT 1765
29. PABLO SANCHEZ--BORN BARRIAL, MX BEF 1844
30. ALVINA THOMASA LARA TRUJILLO--BORN CHAMISAL/BARRIAL, MX, BEF 1835
31. NICOLAS TRUJILLO--BORN EL PASO, MX BET 1770 AND 1780

There may be other Piro or Manso ancestors whose names are not

included above because their tribal identity or other information is in doubt or unidentifiable. Gaps exist relating to vital statistics on some of these individuals.

By 1900, Census lists for the Mesilla Valley/Dona Ana County in the 1890s included names of members of the base population/ancestral class mentioned in deeds, wills, 1895 testimony on voting legalities (deeds and wills refer to people who may be key to solving family histories & explaining interrelationships with members who do not appear at present to have Indian ancestry). El Paso Piro immigration to the Mesilla Valley area is not thoroughly documented, and certainly the comings and goings of individuals and families is not, partly because some of these individuals were evading Mexican military service or were following job and resettlement options on their own, and a permanent mass relocation was not an option. Based on immigration data culled from various sources which show or suggest approximately the date of entry to the U. S., or first mention of residency of various individuals in the Las Cruces area, one can see that the process of actual permanent resettlement of some individuals indeed took over 40 years (Terry Reynolds, Parish Records Notes 1980-1981; Testimony 1895; U.S. Census - Las Cruces, 1900):

<u>Known Piro Indians, El Paso</u>	<u>Approx. Immig. Da.</u>	<u>1st</u>
<u>Resettlement Site</u>		
Josefa Garcia Trujillo	1853	Mesilla
Ysabel Jemente	1854	Mesilla
Perfilio Jemente	1856	Mesilla
Miguel Lara	1856	Mesilla
Ylanio Avalos [Perfecto's uncle]	1859	Las Cruces
Ursula Avalos Lopes	1859	Las Cruces
Perfecto Avalos [<u>Curandero</u>]	1860	Las Cruces
Pedro Padilla	1862	Mesilla
Jose Roybal [son of a <u>Cacique</u>]	1866	Las Cruces
Benita Gurule Van Patten	1873	Las Cruces
Nicomedes Lara	1890	Guadalupe

The emigration date for these individuals is based on the 1890 List of Guadalupe inhabitants, the 1914 Articles of Incorporation List, J. P. Harrington's 1909 comments, parish records, and U. S. Census data, and may be several years in error. The following Piro, Manso and Tiwa Tribal families had obtained or already owned property in Las Cruces in the years between 1864 to 1900: Avalos, Domingues, Gonzales, Jojola, Jemente, Trujillo, Roybal, Baca, Padilla, Lara, Madrid (Deeds & Wills, Dona Ana County Courthouse).

In addition, the Jojola family owned property near Hatch, New Mexico, and the Trujillo, Jemente, and Padilla families also

owned land in Mesilla, where they first settled before moving to Las Cruces. El Paso Piro ancestors of the modern PIRO/MANSO/TIWA TRIBE were all in the Mesilla Valley in the 1800s. El Paso Piro ancestry can be traced for leaders of the Piro/Manso/Tiwa Tribe in Las Cruces, circa 1890. (Source: The Commissioners of Guadalupe Pueblo 1890; Juarez Arch).

While Cornelio and Eugenio Duran (who arrived in Las Cruces in 1914, sons of Jose Maria Duran were Tiwas descended from Ysleta del Sur, as did Sostenes, Francisco and Felipe Gonzales (who arrived together in Las Cruces in 1890, sons of Jose Severiano Gonzales of Ysleta del Sur), minimal El Paso Tiwa/Tigua ancestry, primarily Ignacio Duran of the Madrid line, can be traced to them from any members of the Piro/Manso/Tiwa Tribe in Las Cruces, circa 1914. (Source: The Articles of Incorporation 1914; Juarez Archives 1863: Reel 63; Native Resolution 1895. The emigration date is based on the 1890 List of Guadalupe inhabitants, the 1914 Articles of Incorporation List, J. P. Harrington's 1909 comments, parish records, and U. S. Census data, and may be several years in error.) Felipe Gonzales and Severo Gonzales, were listed also as Native Heads of Families in 1863 at Ysleta del Sur (JA 1863: Reel 63).

Jose Trujillo's wife, Alvina Alvarez, was from Ysleta del Sur (Testimony 1895: 451). One or more other men on the church pledge list may descend from Ysleta del Sur Tiguas. Descendants of Ysleta del Sur Tiguas may also appear on the Articles of Incorporation list of San Juan de Guadalupe Piro/Manso/Tiwa in 1914. Of 53 names on that list, only four belonged to Tiwa descendants. Their ancestors were named in the 1863 Native Family Heads list or in the 1895 Tigua Resolution.

Faustino Pedraza, a Piro descendant of Jose Pedraza of Senecu (JA 1844b; Reel 13; PR 1980-1981), and the father of Jesus Maria Rivera (Piro/Manso/Tiwa), married Maria Luz Duran Pedraza. The daughter of Jose Maria Duran, she was from Ysleta del Sur Tiwa and arrived in 1889, and first settled in Chamberino. Julio Rivera married a woman of whose family Gerald wrote: "The Rodela family are still numbered among the Tigua Indians" (1974b:176); however, according to archival sources, Rodela is Senecu Piro name (JA 1844: Reel 13). With Manso, Tiwa is at this point a relatively minor source of Piro/Manso/Tiwa ancestry, and Tigua migrants to Las Cruces in the 1800s must have composed a very small percentage of the whole number.

The removal of the Piro/Manso/Tiwa group from the El Paso del Norte area to the Mesilla Valley was a lengthy process, not a single abrupt exodus. For some time after the initial settlement had taken hold, at least some of the Piro settlers probably continued to travel between the El Paso del Norte and Las Cruces/

Mesilla Valley on a periodic basis for years during the resettlement process, setting up the community, providing for the relocation of families, while trying to make ends meet. Historical causes of Piro/Manso/Tiwa emigration from El Paso del Norte to Las Cruces/Mesilla Valley after 1855 will be discussed below.

It is likely that very few of the emigrants to Las Cruces were actually Tigua from Ysleta del Sur. Some who were once believed to have been Tigua, or their parents, probably originated in Senecu, Chihuahua and migrated to Ysleta, only to emigrate from there to Las Cruces. Piros from Senecu were immigrating or emigrating to Las Cruces into the latter half of the nineteenth century. Senecu lost half its land to the U. S., and eventually became part of U. S. territory, included in Ysleta, after the Treaty of Guadalupe Hidalgo (Bowden 1971: 61, ff.)

BIRTHS

The following members of the Piro/Manso/Tiwa Tribe were born in Las Cruces in the 1880s:

<u>Date of Birth</u>	<u>Date of Death</u>	<u>Name</u>
2 FEB 1880	ABT 1940	CANDELARIO ROYBAL
25 AUG 1880	JAN 1975	JOSE DE JESUS LARA
18 AUG 1882	19 FEB 1985	FELIPE CARABAJAL
1884	1957	ANNIE (ANITA) KELLY
28 APR 1884	1988	GUADALUPE ALDERETE
20 MAY 1885	3 MAY 1985	JOSE SANTIAGO DURAN
22 FEB 1889	22 AUG 1962	CLOTILDA TRUJILLO DURAN
26 JUN 1889	AFT 1900	MARIANA [MARIA ANNA] PEDRAZA

DEATHS 1880 - 1889

aft 1880 Julio RIVERA
 aft 1880 JOSE CONCEPCION PEDRAZA
 aft 1881 [PEDRO DE] JESUS TAFOYA
 aft 1881 PONCIANO TRUJILLO
 aft 1881 MARIA DE JESUS [JESUSITA] LUCERO
 3 Jan 1881 Maria Lina \ Elena CEDILLO
 aft 1882 ISODORO LUJAN
 14 Apr 1882 Juan Francisco AVALOS
 1883 Jose ROYBAL
 11 Dec 1883 VALENTA ROYBAL
 7 Sep 1884 FERNANDA AVALOS
 1885 JOSE MONTOYA
 bet 1885 and 1894 JOSE SANTIAGO DURAN
 bef 1887 PERFILIO [PORFIRIO] JEMENTE

aft 1888 PABLO ALDERETE
 aft 1888 DAMASIO [DAMIAN] AVALOS
 aft 1888 JOSE ABUNCIO TRUJILLO
 aft 1888 MAGDALENO BACA

In the southeastern corner of Las Cruces, the Pueblos of San Juan and Guadalupe emerged sometime after the settlement of Las Cruces as a suburb and addition to the Las Cruces Pueblo of the Piro/Manso/Tiwa Tribe, and came to be known together as Tortugas. While a number of named individuals on the list of Pueblo members were Piro/Manso/Tiwa, it was always understood that the Tribe's center of political, social and religious affairs remained in Las Cruces in the old community. Names of those who participated in the early formation of the Tortugas community appear on the following roster:

Document: LIST OF TORTUGAS PUEBLO MEMBERS - ESTIMATED DATE: 1888

ALDERETE, Paulo /Pablo
 AVALOS, Damasio
 Tanilado / Estanislado
 Juan
 Senobio
 Antonio
 BACA, Magdalen / Magdeleno
 BARELA, Francisco
 BENAVIDES, Pedro
 DELFIN, Blas
 DOMINGES, Adrrres /Andres
 Jesus
 E?ERA, Juan
 GONZ(S)ALES, Severo
 Pasteris
 Felipe (ONSALES) Gonsales
 GOMES(Z), Felis
 Visevio
 GRIJALBA, Ynasio
 GURULE, Ju(a)na
 JEMENTE, Jorje
 Juan
 MINJARES, Bindal / Bibal
 LARA, Nicomedes
 PAIS(?), Juan
 PANIA, Pedro
 PAS(Z), Diego
 ROI(Y)BAL, Felipe
 TRUJILLO, Jose
 Pedro (Trujillo)

Alvido / Alvino (Trujillo)

Francisco

Lucario / Locario (Trujio)

QUETADA/QUINTANA(?), Erjina]

Nicomedes Lara, Bandelier's 1883 El Paso (Manso and Piro) informant, came to the Mesilla Valley in the late 1880s (Lange and Riley 1975: 255; CGP 1890). Ygnacio Grijalva, Jesus Domingues, and Felix Gomez may have been Piro, though these family names are not on lists of Indians at Paso del Norte. Their wives and/or mothers may have been Piro, as well.

PERIOD: 1890 - 1899

Chronology of Significant Events - Piro Manso Tigua Tribe
(prepared by Nicholas P. Houser & Submitted the Piro Manso Tiwa Tribe, January 23, 1996)

- 1890 Tortugas Indian Commissioners Thirty-two men who are inhabitants of the Pueblo of Guadalupe are listed by the commissioners of the pueblo, Magdaleno Baca, Jose Abuncio Trujillo, and Felipe Roybal, as pledged to help with the construction of the church of Our Lady of Guadalupe (source: Andy Roybal Report, originally from: Commissioners of Guadalupe Pueblo 1890's; translated from the Spanish).
- 1891 Commissioners of Guadalupe transfer a deed of a house lot to Estanislando Abalos for consideration of one dollar (Andy Roybal Report, originally from Commissioners of Guadalupe Pueblo, 1891; translated from Spanish). (see 1902 conveyance in this chronology).
- 1896 Felipe Roybal Petitions for Land for land east of the Las Cruces Plaza for 'the purpose of building a chapel of our Lady of Gudalupe where the entire body of native Indians can have their fiestas' (Andy Roybal Report, from: Roybal 1896; translated from Spanish).
- 1899, Dec. 15 Guadalupe Feast by Indians 'On Tuesday the anniversary of Our Lady of Guadalupe was celebrated the Indians keeping up a continuous celebration

all day long' (source by Andy Roybal Report: Rio Grande Republican, Dec.15, 1899).

Las Cruces Indians Attend BIA Schools, @ 1890 - 1914.

BIRTHS

The following members of the Piro/Manso/Tiwa Tribe were born in Las Cruces in the 1890s:

<u>Date of Birth</u>	<u>Date of Death</u>	<u>Name</u>
ABT 1890	3 DEC 1942	LONGINO \ LOJENCIO PEDRAZA
6 JUN 1891	22 OCT 1981	FRANCISCO "FRANK" PADILLA
1892	1937	PONCIANO DURAN
1892	BEF 1980	EUPHEMIA ERES
20 NOV 1894	SEP 1947	SIMONA ALDERETE JOJOLA
15 DEC 1894	AFT 1900	MARIA MARCIANA ORTEGA
1 MAR 1895	3 NOV 1947	PEDRO "PETE" ERES
8 APR 1895	23 AUG 1982	DONICIO T. PARRA
5 APR 1897	3 APR 1978	VICENTE ROYBAL
27 JUL 1897	1931	CLARA AVALOS
25 JUN 1898	16 NOV 1963	LUIS SANCHEZ ERES
25 AUG 1898	12 FEB 1985	RAMON P. ESTRADA
20 NOV 1898	AFT 1916	ELIAS JOJOLA
*24. 4 OCT 1899	1975	FRANCISCO H. PORTILLO
10 DEC 1899	20 DEC 1963	JACINTO JUAN JEMENTE

Family names of Piro, Manso and Tiwa petitioners and immigrants appeared in the names on the 1890 tribal base population list (list of men pledged to build church) included: Baca, Roybal, Trujillo, Jemente, Benavides, Sais, Perea, Avalos, Lara, Gomes, Dominges, Minjares, Gonzales, Pas, Gurule, Gomes, Madrid, Rivera. [See Document: Men Pledged to Build Church Approximate Date 1890; List of names of the inhabitants of the Pueblo of Guadalupe by the Commissioners of said Pueblo for those who will begin work on the church of Our Lady of Guadalupe which I witness. The undersigned promise mutually to lend and to contribute as we were levied by the Commissioners for which we sign the present contract in Precinct No. 6 [Las Cruces] in the presence of the Justice of the Peace of said precinct].

DEATHS 1890 - 1899

aft 1890 GEORGE \ JORJE FELIPE JEMENTE
 aft 1890 JESUS BARELA
 aft 1891 [JOSEPHA GRIVALVA DE MADRID?] MADRID
 abt 1896 FELIX GOMEZ
 26 Nov 1899 C[S]IRIACA TRUJILLO TAFOYA

1881-October

Father Pierre Lassaigne becomes the parish priest of St. Genevieve's in Las Cruces (Buchaman 1961:13). He came from the parish at Ysleta, Texas (U.S. Census Ysleta, Texas 1880). During Father Lassaigne's tenure at St. Genivieues. "On great religious festivals the Indians of the district reverently went through their ceremonial dances at the church stops" (Buchaman 1961:15).

1883- November 3

Adolph Bandelier talks with Eugene Van Patten at Las Cruces who tells him there are Piro's living there and describes some of their custom including their ceremony and mountain bonfires on Christmas Eve, their ceremony and mountain bonfires on Christmas Eve, their activities on the feast of San Juan, their worship of the sun, and a girl's puberty rite (Lange and Riley 19:157-58). They have no governor, but a cacique Van Patten's wife was the daughter of one of their caciques and consequently, "Every dance begun at their homes in El Paso is also finished in Van Patten's house" (Lange and Riley 19:158). Bandelier remarks that " The Indians here are completely Mexicanized, but they say that at El Paso they will not marry with Mexicans, although they do with other nations, except Negroes whom the also shun and spurn" (Lange and Riley 19:159).

1883- November 5

Bandelier reports that the Indians of El Paso del Norte live mostly in Barrial (Lange and Riley 19:160)

1883-November 6-13

Bandelier at El Paso del Norte talks with Nicomedes Lara, a Manso who says the Manso came from the north and are Piro. Lara describes the position of cacique as one held for life and inherited in the bluecorn clan, but reported that the principle men of the pueblo upon the death of the cacique elected someone who was a pure blood Indian, but without "the knowledge required to fill the position" (Lange and Riley 19:160). Lara maintained that "the position of cacique was a very hard and responsible one that he had to know a great deal in order to guide the Pueblo and to keep the peace among the people..." (Lange and Riley 19:160). Bandelier reports, " The Manso leave seven war captains, the first, second and five assistants" (Lange and Riley 19:162). The

position of war captain is hereditary in the yellowcorn clan and the position of governor is the whitecorn clan (Lange and Riley 19:164). At the time of Bandelier's visit the cacique was Manuel Guerro who had a female assistant, the caciqua, who was perhaps his wife (Lange and Riley 19:165).

Bandelier says that these people celebrate their feast on December 12, "first in the church; then the dance begins..." (Lange and Riley 19:161. He describes their dancing exhibition for him as " on a small and poor scale, a perfect Pueblo dance" (Lange and Riley 19:165). Bandelier also describes a ceremony he participated in with the cacique involving blowing smoke and **strewn** pinole (Lange and Riley 19:165).

1885-1886

Eugene Van Patten is sheriff of Dona Ana County. Some ancestors of the modern San Juan de Guadalupe Tigua worked for him at the jail including Gabriel Villegas and Margarito Padilla (Dona Ana County Commissioners 1885-1886)

1883-November 15

Upon returning to Las Cruces Bandelier obtains a confused description from Van Patten of a Manso secret underground structure of three rooms supposedly in existence. It contained scalps hung on the wall, wall paintings, different seats for the cacique and governor, "life-size statues placed to one side of each of these seats, our idol, and many vessels (Lange and Riley 19:167)

1885-February 16

Santiago Ascarate, son of Anastacio Ascarate, marries Emilia Van Patten, daughter of Eugene Van Patten. The marriage was witnessed by Horace Stephenson and his wife (Field Notes 1980-81; Rio Grande Republican February 21, 1885).

1887-September 17

Magdaleno Baca and ten other men petition the Justice of the Peace for a vacant lot in the Pueblo of Tortugas. " We wish this land for a Roman Catholic Church" (Baca, et.al 1887).

1888-January 21

Commissioners of the Pueblo of Tortugas, Magdaleno Baca, Jose Abuncio Trujillo and Felipe Roibal, petition the Justice of the Peace, Precinct No.6, Dona Ana County for "a certain tract of land situated in this Pueblo for the use of the inhabitants and settlers the Pueblo... said pueblo has twenty-five men as heads of families... The greater part of these applicants have held possession of said tract for a space of fifteen years" (Commissioners of Tortugas 1888). (Translated from Spanish).

1888-March 3

"Garret, Nichols and Woodson have a surveyed and platted the new toursite of Tortugas, which is on a hill a half mile east of Mesilla Park. The Pueblo Indians, who laid it out, will immediately proceed to build thirty dwelling and a church. While they do not hold property in common, they will build as a community, all working together (Rio Grande Republican March 3, 1888).

1890's

Thirty-two men who are inhabitants of the Pueblo of Guadalupe are listed by the commissioners of the pueblo, Magdaleno Baca, Jose Abuncio Trujillo, and Felipe Roibal, as pledged to help with the construction of the church of Our Lady of Guadalupe. Include on this list is Nicomedos Lara, who was the Manso Indian Bandelier talked with in Paso del Norte. (Commissioners of Guadalupe Pueblo 1890's). (Translated from Spanish).

1891-December 29

The Commissioners of the Pueblo of Guadalupe, Magdaleno Baca, Jose Abuncio Trujillo, and Felipe Roibal, transfer a deed of a house lot to Estanislando Abalos of the sum of one dollar (Commissioners of Guadalupe Pueblo 1891). (Translated from Spanish).

1895

Legal testimony was given by several score of men concerning their participation as voters in the November 1894 election in Dona Ana County and their eligibility as voter in terms of citizenship (Fountain and Fall, 1895).

1896

Felipe Roibal makes an application for a piece of land to

the east of the Las Cruces plaza for" the purpose of building a chapel of Our Lady of Guadalupe where the entire body of native Indians can have their fiestas" (Roybal 1896) (Translated from Spanish).

1899-December 15

"On Tuesday the anniversary of Our Lady of Guadalupe was celebrated, the Indians keeping up a continuous celebration all day long" (Rio Grande Republican December 15, 1899).

Before 1900

Romulo Escoban in writing of his childhood memories about the fiesta of Our Lady of Guadalupe at Paso del Norte notes: "for almost a month before the fiesta the Indians of the Pueblo would announce it with great bonfires on the mountain which was not very far from where the fiesta was held" (1946:63). (Translated from Spanish).

PERIOD: 1900 - 1909

Chronology of Significant Events - Piro Manso Tigua Tribe (prepared by Nicholas P. Houser & Submitted the Piro Manso Tiwa Tribe, January 23, 1996)

- | | | |
|-----------|-----------------------------------|---|
| 1900 | El Paso del Norte Guadalupe Feast | Romulo Escoban in writing an account of his childhood memories, in the period before the turn of the century, about the fiesta of Guadalupe in El Paso del Norte (Cd. Juaret) noted the following: "for almost a month before the fiesta the Indians of the Pueblo would announce it with great bonfires on the mountain which was not very far from where the fiesta was held" (Andy Roybal Report; 1946:63) |
| 1901, Oct | Ethnologist Fewkes Visits Senecu | Told that in the middle or November bonfires are lit at night in the hills near El Paso and Juarez. He was told that this was to guide Montezuma who will come down the Rio Grande (Fewkes 1902:74). Fewkes visits Ysleta, Texas and Senecu, Mexico and reported: "In late |

- years several Tiwa families have moved away from Ysleta to Las Cruces, New Mexico, and other localities along the railroad where they find profitable employment" (1902:61).
- 1902 Monsignor Meets Tortugas Indians On his Las Cruces arrival, Monsignor Granjon wrote of the dancing Pueblo Indians who metted him as his wagon advanced toward town. The men were bare chested and the women wore cotton fabrics and they were both painted their bodies with ocher and danced to the drum. He noted that the Indians came from "...three or four miles below on the river where they own some strips of land..." (Andy Roybal Report, page 66; Granjon 1902:91-92).
- 1902, May 10 Tortugas Church Construction continues by Pueblo Indians in honor of Our Lady of Guadalupe. He noted that the building was begun several years ago and work will soon begin (Andy Roybal Report, page 66, Las Cruces Citizen May 10, 1902).
- 1902, Oct 15 Commissioners Convey to Indian The Commissioners of the Pueblo of Guadalupe, Magdaleno Baca, Jose Abunico Trujillo and Felipe Roibal, convey a house lot to flomacio Abalos (Indian) for a consideration of one dollar (Andy Roybal Report, page 66, Commissioners of Guadlaupe Pueblo 1902; translated from Spanish).
- 1904 Grant Confirmed by Federal Court
- 1906 Eugene Van Patten Land Registrar Van Patten appointed land registrar at Las Cruces (Andy Roybal Report, page 66; El Paso Times, Jan.17, 1906).

- 1906, Nov. 9 Felipe Roybal Killed "Felipe Roybal, the cacique of the little Pueblo Indian tribe, was found dead in one of the back streets of town yesterday morning at 6 o'clock. Sheriff Lucerro and Deputy Ramon Nevarez were notified and took charge of the body. The left cheek bone was caved in and from all appearances the man had dead several hours.. The Officers put under arrest Juan Barela, Pablo Ramirez, and Jose Martinez...The coroner's jury returned a verdict holding Juan Barela responsible for the death. All participants in the murder were intoxicated" (Andy Roybal Report, page 68; Rio Grande Republican, Nov. 9, 1906, page 3, col. 3).
- 1906, Nov.10 Funeral of Cacique Felipe Roybal accompanied by an "immense crowd". "This was one of the most beautiful funerals seen in this place" (Andy Roybal Report, page 66; Las Cruces Citizen, Nov.10, 1906; translated from Spanish).
- 1908 Hearing of Grants A public hearing took place regarding the western boundary of the Hugh Stephanson Grant or Bracito Tract. In affidavits and testimony a number of men talked about migrating to the Mesilla Valley (Andy Roybal Report, page 67; US National Archives, Record Group 49, 1908).
- 1908, Dec.10 Conveyance to Van Patten,Indians Board of Trustees of Dona Ana County Bend Colon Grant conveys to the Commissioners of the Town of Guadalupe, Eugene Van Patten, Francisca Abalos, Victoriano Abalos, and Bidal Minjares a parcel of land described as Blocks one to thirty four in the plot of the town site of Guadalupe (Andy Roybal Report,

page 67; Board of Commissioners).

1908, Dec. 18 Indians' Guadalupe Feast

"Saturday, December 12 was a day for Indians in Las Cruces. After vespers the night before, they lit luminarios on the College Hill [A Mountain]. Early in the morning shots could be heard which were part of the day's program. During the day, the Indians carried out customary dances and ceremonies with great enthusiams and joy. Spectators came from Mesilla, Dona Ana, Bosque Seco, San Miguel, and other nearby places" (Andy Roybal Report, page 67; El Labrador, December 18, 1908; translated from Spanish).

BIRTHS

The following members of the Piro/Manso/Tiwa Tribe were born in Las Cruces in the 1900s:

<u>Date of Birth</u>	<u>Date of Death</u>	<u>Name</u>
1 APR 1900	16 FEB 1957	LAMBERTO TRUJILLO
16 JUN 1901	ABT 1992	GUADALUPE AVALOS
NOV 1901	31 MAY 1931	PEDRO PADILLA TRUJILLO
15 MAY 1902	1982	ISIDRA TRUJILLO ROYBAL
30 AUG 1905	7 MAR 1974	ROSA R. CHACON
25 NOV 1905	16 NOV 1989	PEDRO D. PEDRAZA
1908	26 JAN 1994	FRANCES ROYBAL GARNER
5 FEB 1908	AFT 1929	MARIA GUADALUPE PEDRAZA
19 JUN 1908	13 SEP 1990	MANUEL M. CHACON
6 JUL 1909	ABT 1984	ANGELITA ERES

DEATHS 1900 - 1909

aft 1900 Mariana [Maria Anna] PEDRAZA
 aft 1900 MARIA [MARCIANA] ORTEGA
 abt 1905 Juan Jacinto JEMENTE

11 Nov 1906 FELIPE ROYBAL
aft 1909 ESTANISLADO AVALOS

1901 - October

Fewkes is told at Senecu that in the middle of November bonfires are lit at night in the hills near El Paso and Juarez. these are explained as guides for Montezuma who will come down the Rio Grande and found it at this point (1902:74)

1901 - October

J. Walter Fewkes visits Ysleta, Texas and Senecu, Mexico, and he reports, "In late years several Tiwa families have moved away from Ysleta to Las Cruces, New Mexico, and other localities along the railroad where they find profitable employment" (1902:61).

1902 - May

About his arrival in Las Cruces Monsignor Granjon wrote: "just in front of my wagon, advancing majestically at a waling pace, a whole tribe of Indians and their squaws, performed as in David's time, a sacred dance. Bareheaded, a row of men, a row of women, alternately their faces decorated with ochve paint, their bodies covered with furs or vibrant cotton fabrics, moccasins on their feet. A drum furnished the rhythm...The pace confirmed to the beat and half dancing, half jumping, breaking the lines rhythmically going to and from, the ballet slowly advanced raising a cloud of dust by its passage...We arrived at the church. The Indian chorus placed themselves at the entrance and during a quarter of an hour with drum, hum, jump, and dance celebrated the ground day in their manner...Where do these Indians come from? From three or four miles below on the river where they own some strips of land which furnished their doing" (Granjan 1902:91-92)
(Translated from French)

1902 - May 10

"The Church east of town which was begun by the Pueblo Indians in honor of Our Lady of Guadalupe several years ago is not given up but work will begin again soon" (Las Cruces Citizen, May 10, 1902).

1902 - October 15

The Commissioners of the Pueblo of Guadalupe, Magdalena Baca, Jose Abunico Trujillo, and Felipe Roibal, transfer a deed of a house lot to Domacio Abalos for the sum of one dollar (Commissioners of Guadalupe Pueblo 1902). (Translated from Spanish)

1906 - January 16

Eugene Van Patten was appointed land registrar at Las Cruces (El Paso Times, January 17, 1906)

1906 - November 10

"The funeral services of Casique Felipe Roybal were held Friday afternoon, an immense crowd having accompanied the remains on foot and in carriages. This was one of the most beautiful funerals seen in this place". (Las Cruces Citizen, November 10, 1906). (Translated from Spanish)

1908

A public hearing took place regarding the western boundary of the Hugh Stephanson Grant or Bracito Tract. In affidavits and testimony a number of men talked about migrating to the Mesilla Valley (U.S. National Archives, Record Group 49, 1908).

1908 - July 31

"Sunday afternoon, Mexican citizens met in the house of the deceased Felipe Roybal to plan September 16 celebrations. they will get together again next Sunday" (El Labrador, July 31, 1908). (Translated from Spanish)

1908 - December 10

Board of Trustees of the Dona Ana Bend Colony Grant conveys to the Commissioners of the Town of Guadalupe, Eugene Van Patten, Francisca Abalos, Victoriano Abalos, and Poidal Minjares a parcel of land described as Blocks one to thirty-four in the plot of the town site of Guadalupe.

1908 - December 18

"Saturday, December 12 was a day for Indians at Las Cruces. After vespers the night before, they lit luminaries on the

College Hill. Early in the morning shots could be heard which were part of the day's program. During the day, the Indians carried out customary dances and ceremonies with great enthusiasm and joy. Spectators came from Mesilla, Dona Ana, Bosque Seco, San Miguel, and other nearby plazas" (El Labrador, December 18, 1908). (Translated from Spanish)

1909 - July 18

Father Pierre Lassaigue dies at the St. Genevives rectory in Las Cruces (Buchanan 1961:18)

1909 - November 12

Father Michael Vandermaesen arrives from Yuma, Arizona to take over St. Genevieve's parish (Las Cruces Citizen November 13, 1909). During his tenure at St. Genevieve's he bought a statue of Our Lady of Guadalupe and put it in a position of honor in the church (Buchanan 1961:20)

Rio Grande Republican
November 9, 1906
Page 3, Column 3
Felipe Roibal Killed

Felipe Roibal, the cacique of the little Pueblo Indian tribe, was found dead in one of the back streets of town yesterday morning at 6 o'clock. Sheriff Lucero and deputy Ramon Nevatez were notified and took charge of the body. The left cheek bone was caved in and from all appearances the man had been dead several hours.

The officers put under arrest Juan Barela, Pablo Ramirez, and Jose Martinez who were in a nearby house of ill repute run by two women. Jose Martinez, testified before the coroner's jury that afternoon Juan Barela had hit the victim with a rock held in his left hand. Dr. W.C. Field held an autopsy and when seen said there is no doubt that Roibal came to his death by a blow from a blunt instrument causing hemorrhage of a brain. He was killed about 4 o'clock.

The coroner's jury returned a verdict holding Juan Barela responsible for the death. All participants in the murder were intoxicated.

Las Cruces Citizen
November 10, 1906
Vol 5, No. 21 Pg. 3 2nd Column

The funeral services of Casique Felipe Roybal, were held Friday afternoon, an immense crowd having accompanied the remains on foot and in carriages. This was one of the most beautiful funerals seen in this place. We send the bereaved family our deepest sympathy and trust that they will find comfort in Christian resignation.

PERIOD: 1910 - 1919

Chronology of Significant Events - Piro Manso Tigua Tribe
(prepared by Nicholas P. Houser & Submitted the Piro Manso Tiwa Tribe, January 23, 1996)

1912	Annual Indian Dance at Tortugas	"The annual Indian dance will take place Thursday, at Tortugas, as in the usual custom" (Andy Roybal Report, page 67; Rio Grande Republican, Dec. 13, 1912).
1913	Indian Dance at Van Patten Ranch	As part of an automobile tour to Van Patten's Ranch, Indian dances were promised as entertainment (Andy Roybal Report, page 68; El Paso Herald, July 26, 1913).
1914	PMT Constitution: Indian Lose Control of Tortugas lands	Federal Government Fails to protect Indian land as obligated by the Non-Intercourse Act.
1914, Dec 8	Smallpox Cancels Indian Dances	"owing to the existence of several cases of smallpox in the village, the Tortugas Indians will not observe their annual dance in honor of the goddess Guadalupe" (Andy Roybal Report, page 68; Rio Grande Republican, Dec. 8, 1914).

The members of Los Indigenes de Nuestra Senora de Guadalupe in 1914 are listed below. Notations are from Articles

of Incorporation, 1914; Juarez Archives 1844a: Reel 13, 1862a: Reel 24, and 1863: Reel 63; Native Resolution 1895; Albuquerque, Haskell and Sherman Indian School Records. If the named individual obtained a house lot in Guadalupe in 1916, that is indicated with a "^".

1914 CORPORATION MEMBERS

ALEJO, Dolores [Piro; his son, Jose Alejo, started at Albuquerque Indian School in 1904]

ANDRADA, Emilio [Mexican? Name appears on no list of PMT ancestors.]

AVALOS, Estanislado [Piro] ^
 Juan [Piro] ^
 Victoriano [Mexican?]
 Luciano [Piro] ^
 Senobio (1st Capitan) [Piro] ^
 Sirildo (2nd Capitan) [Piro]

CARABAJAL, Jose Maria [Piro? Involved in Corp. meetings until at least 1938; note that Catarina Carbajal was listed as child of Juana Avalos when she attended Albuquerque Indian School in 1906.]

CUARON, Modesto [Mexican? Not Piro; name cannot be traced to Indians listed in the Ysleta Petition of 1863, the Resolution of 1895, or the 1900 U. S. Census Indian Schedule for Ysleta; none by this name attended Federal Indian schools.] ^

DURAN, Cornelio [Tigua]
 Eugenio [Tigua]
 Elifonso/Alfonso [Mexican?] ^

[Santiago and Andreas Duran, not on this list, attended Federal Indian Boarding Schools after 1894, and Santiago was listed as ward of Faustino Pedraza, a Piro.]

ENRIQUEZ, Jose Miguel [Piro?]
 Jose Angel, Sr. (4th Capitan) [Piro; was PMT Captain in 1926, 1928, 1932; not otherwise verified on record as Piro]

 Pantalion [Mexican?] ^

GIBARA, Cleofas [Mexican?]

GRIJALVA, Carlos [Mexican?]
 Catarino [Piro? was PMT Captain in 1923, 1930.
 Ygnacio (Mexican?)

HERRERA, Susano [Piro?] ^
 Dominguez/Domingo (Commissioner of Building & Houses)
 [Piro?] ^
 Vivian (Commissioner of Building & Houses) [Piro?]
 Ignacio (3rd Capitan) [Piro?] ^

[Note that Marina, Maria, and Mera Herrera are listed as students of Albuquerque Indian School after 1894, as children of Mr. Natividad Herrera.]

JEMENTE, Jacinto [Piro] ^

LOPEZ, Francisco [Piro, listed with Martin Lopez as sons of Ramon Lopez, as students at Albuquerque Indian School after 1894. In 1930 and 1932, served on committee to organize Guadalupe Day -- Benideros included one Beatris Lopez, for the Corporation.] ^

MADRID, Mariano [Piro?] * ^

Baltazar [Piro?]

[Charles Madrid, Sr., son of Savannah Madrid, attended Sherman Institute, 1909.]

MARQUEZ, Adriano [Mexican? name cannot be traced to Indians listed in the Ysleta Petition of 1863, the Resolution of 1895, or the 1900 U. S. Census Indian Schedule for Ysleta.]

OLAGA, Juan [Piro? name cannot be traced to Indians listed in the Ysleta Petition of 1863, the Resolution of 1895, or the 1900 U. S. Census Indian Schedule for Ysleta; Jesus Olege sent a child to Albuquerque Indian School from Las Cruces.] ^

Santiago [Piro? name cannot be traced to Indians listed in the Ysleta Petition of 1863, the Resolution of 1895, or the 1900 U. S. Census Indian Schedule for Ysleta.] ^

OLGUIN/HOLGUIN, Lorenzo [Piro? name cannot be traced to Indians listed in the Ysleta Petition of 1863, the Resolution of 1895, or the 1900 U. S. Census Indian Schedule for Ysleta.] ^

ORTEGA, Juan [Piro?]

[Note: Though Maximo Ortega did not appear on this list, he and his family were considered Piro. Note that Mariana, Margarita, Daniel, and Maximo Ortega (Jr.) were listed as his children, attending Albuquerque Indian School after 1894].

PARRA, Merced (5th Capitan) [Piro] ^

[Antonio Parra and Gabriel Parra were listed as wards of Francisca Roybal attending Albuquerque Indian School after 1894.]

PAZ, Diego [Piro, son of Vicente Paz] ^

PEDRAZA, Lonfino/ Lonjino/ Longino [Piro; note that at different times, Lonjino and other men of the Pedraza family served as Corporation officers or as tribal officers from time to time from this point. Santiago and Andreas Duran attended Federal Indian Boarding Schools after 1894, and Santiago was listed as Faustino Pedraza, a Piro related to Longino Duran.] ^

RIVERA, Jesus [Jesus Maria Herrera, son of Faustino Pedraza, Piro]

Julio [son of Faustino Pedraza, Piro] ^

ROYBAL, Francisca Avalos [Piro, Cacique Regenta]

Victor [Piro]

TRUJILLO, Albina A. [Piro; Juan and AntonioN, Harry/Harvey V.

Jackson [An Anglo doctor, he was Secretary for Corporation and for Tribe through 1924.]

Mina [Mexican?]

VAN PATTEN, Eugene (President) [Anglo; Amelia Van Patten Ascarate was also on the list, because Patten's wife was identified as Piro frequently, and because she appears in Paso del Norte/Guadalupe Mission records. Her parents cannot be traced genealogically to a list of Piro (Lange and Riley 1970: 158).

There is evidence of continuous community existence, in terms of activity and cohesiveness, including action with common purpose, from 1900 to the present. Early evidence that such existed included records of the Tribe's involvement in the development of the Tortugas community. Comparing land tenure records in the Tortugas community in 1888 and 1914, one finds that many tribal members indeed took parcels for homesites or income property (farms, rentals, etc.) between 1888 and 1914, and tended to exchange or transfer property among themselves, and not only by inheritance, but across family lines. Below is a descriptive block-by-block tour of Tortugas in 1914, based on the LAND MAP OF THE INDIAN PUEBLO OF GUADALUPE (TORTUGAS), NEW MEXICO OF APRIL 12, 1914 [MAPA DEL PUEBLO DE GUADALUPE / PROPIEDAD DE EUGENIO VAN PATTEN, attached to this report, along with a contemporary map of Tortugas, identifying the same lots and owners], naming the owners or occupants of particular parcels, with PMT tribal members indicated by an asterisk (*):

BOUNDED ON SOUTH BY SEQUIOA STREET
 BOUNDED ON WEST BY AQUADUCT
 BOUNDED ON EAST BY GUATAMAIN STREET
 BOUNDED NORTH BY SAN FRANCISCO GUATAMAEIN STREET

TOWN OF SAN JUAN PRECINCT NO 6 DONA ANA COUNTY, NEW MEXICO

BLOCK 28 BOUNDED NORTH BY BORDER, WEST BY BORDER, EAST BY PASQUA STREET, SOUTH BY GUADALUPE STREET
 VACANT

BLOCK 29 BOUNDED EAST BY PASQUA STREET, NORTH BY BORDER, SOUTH BY GUADALUPE STREET, WEST BY EMILIA
 2/ JOSE MANRIQUES
 J. HERRERA*
 1/ ALEJANDRO BENEVIDES

BLOCK 30 BOUNDED EAST BY PUBLIC ROAD TO EL PASO, NORTH BY BORDER, SOUTH BY GUADALUPE STREET, WEST BY BLACK HAWK STREET
 2/ JOSE M. GONZALES*
 1/ FRANCISCO LOPEZ*

BLOCK 31 BOUNDED EAST BY PUBLIC ROAD TO EL PASO, NORTH BY BORDER, SOUTH BY GUADALUPE STREET, WEST BY ROYBAL STREET
 2/ EUGENIO DURAN*
 1/ MIGUEL PAZ*

BLOCK 32 BOUNDED EAST BY ROYBAL STREET, NORTH BY BORDER, SOUTH BY

GUADALUPE STREET, WEST BY FIERRO STREET

2/ CARLOS GRIJALBA

1/ ESTANISLADO AVALOS [ALSO LISTED AS RESIDENT IN 1888]*

BLOCK 33 BOUNDED EAST BY FIERRO STREET, NORTH BY BORDER, SOUTH BY GUADALUPE STREET, WEST BY ANNIE K. STREET

BLOCK 34 BOUNDED EAST BY BORDER STREET, NORTH BY BORDER, SOUTH BY GUADALUPE STREET, WEST BY ANNIE K. STREET

BLOCK 27 BOUNDED NORTH AND WEST BY BORDER, SOUTH BY JUAN DIEGO STREET, EAST BY TILIA STREET

1/ SOSTENES GONZALES

BLOCK 26 BOUNDED NORTH BY BORDER, WEST BY TILIA, SOUTH BY JUAN DIEGO STREET, EAST BY EMILIA STREET

4/ MARIA ORTEGA

3/ VICTORIANO AVALOS*

SENOBIO AVALOS [ALSO LISTED AS RESIDENT IN 1888]*

2/ CIRILDO AVALOS*

1/ SOSTENSES GONZALES *

DR. H. V. JACKSON [Anglo, Secretary of the Corporation]

LARGE BLOCK

BIDAL ROSAS

BLOCK 25 BOUNDED ON WEST BY EMILIA STREET, NORTH BY GUADALUPE, EAST BY PASQUA, AND SOUTH BY LARGE BLOCK

BLOCK 24 BOUNDED ON WEST BY PASQUA STREET, NORTH BY GUADALUPE, EAST BY BLACK HAWK, AND SOUTH BY JUAN DIEGO STREET

4/ R[OSARIO?] SANCHEZ*

[ORIGINALLY, PROBABLY OCCUPIED BY, VIDAL MINJARES, LISTED AS RESIDENT IN 1888]*

3/ VICTOR ROYBAL*

2/ DOLORES ALEJO*

1/ IGNACIO GRIJALBA [ALSO LISTED AS YNASIO GRIALBA, HE ALSO WAS A RESIDENT IN 1888]

BLOCK 23 BOUNDED ON WEST BY BLACK HAWK STREET, SOUTH BY JUAN DIEGO STREET, EAST BY PUBLIC ROAD TO EL PASO, NORTH BY GAUDALUPE STREET

4/ JOSE CARABAJAL*

3/ JACINTO JEMENTE*

2/ LONGINO PEDRAZA*

1/ JOSE A[NGEL] ENRIQUEZ

BLOCK 22 BOUNDED ON WEST BY PUBLIC ROAD TO EL PASO, EAST BY ROYBAL STREET, SOUTH BY JUAN DIEGO STREET, NORTH BY GAUDALUPE STREET

4/ MODESTO CUARON
3/ VACANT
2/ LUIS HERRERA
1/ SENOBIO AVALOS*

BLOCK 21 BOUNDED ON WEST BY ROYBAL STREET, EAST BY FIERRO STREET, SOUTH BY JUAN DIEGO STREET, NORTH BY GAUDALUPE STREET

4/ JOSE ANGEL ENRIQUEZ
3/ ADRIANO MARQUEZ
2/ CLEOFAS YBARRA
1/ FRANCISCO GONZALES

BLOCK 20 BOUNDED ON WEST BY FIERRO STREET, EAST BY ANNIE K. STREET, SOUTH BY JUAN DIEGO STREET, NORTH BY GAUDALUPE STREET

2/ JACINTO JEMENTE*

BLOCK 19 BOUNDED ON WEST BY ANNIE K. STREET, EAST BY FIERRO STREET, SOUTH BY JUAN DIEGO STREET, NORTH BY GAUDALUPE STREET

VACANT

LARGE BLOCK
BIDAL ROSAS ON SE CORNER

BLOCK 12, BOUNDED ON WEST BY EMILIA STREET, EAST BY PASQUA STREET, NORTH BY SQUARE, AND SOUTH BY SAN FELIPE STREET

BLOCK 13 BOUNDED ON WEST BY PASQUA STREET, NORTH BY JUAN DIEGO, EAST BY BLACK HAWK, AND SOUTH BY SAN FELIPE STREET

4/ CANDELARIO ROYBAL*
3/ IGNACIO HERRERA*
[?] NEMESCIA
2/ PASOS
1/ JULIO RIVERA*

BLOCK 14 BOUNDED ON WEST BY BLACK HAWK STREET, NORTH BY JUAN DIEGO, EAST BY PUBLIC ROAD TO EL PASO, AND SOUTH BY SAN FELIPE STREET

4/ ELIFONZO DURAN
3/ VICTORIANO HERRERA*
2/ DOMINGO HERRERA*

1/ [FORMERLY HELD BY VICTOR ROYBAL]*

BLOCK 15 BOUNDED ON WEST BY BLACK HAWK STREET, NORTH BY JUAN DIEGO STREET, EAST BY PUBLIC ROAD TO EL PASO, AND SOUTH BY SAN FELIPE STREET

4/ SUSANO HERRERA
3/ EULALIO ALVAREZ*
2/ ENRIQUEZ
1/ ROSARIO DIAZ*

BLOCK 16 BOUNDED ON WEST BY ROYBAL STREET, NORTH BY JUAN DIEGO STREET, EAST BY FIERRO, AND SOUTH BY SAN FELIPE STREET

4/ ANDRES DOMINGUEZ [ALSO LISTED AS RESIDENT IN 1888]*
3/ FAUSTINO PEDRAZA*
2/ CATARINO GRIJALBA*
1/ JESUS RIVERA*

BLOCK 17 BOUNDED ON WEST BY FIERRO STREET, NORTH BY JUAN DIEGO STREET, EAST BY ANNIE K. STREET, AND SOUTH BY SAN FELIPE STREET
VACANT

BLOCK 18/BLOCK 1 BOUNDED ON WEST BY ANNIE K. STREET, NORTH BY JUAN DIEGO STREET, EAST BY BORDER, SOUTH BY BORDER
CAMPO SANTO

BLOCK 6 BOUNDED ON WEST BY PASQUA STREET, NORTH BY SAN FELIPE STREET, EAST BY BLACK HAWK, SOUTH BY BORDER

2/ E. ALEJO
1/ SANTIAGO OLAGA

BLOCK 11 BOUNDED ON WEST BY TILIA STREET, NORTH BY JUAN DIEGO, EGO STREET, SOUTH BY BORDER, WEST BY PASQUA STREET

2/ ELIAS JOJOLA

Here, I have repeated the **LIST OF TORTUGAS PUEBLO RESIDENTS - ESTIMATED DATE: 1888** in order to reflect changes in tenure or occupancy by 1888 residents:

ALDERETE, Paulo /Pablo [NOT LISTED AS RESIDENT IN 1914]

AVALOS, Damasio* [NOT LISTED AS RESIDENT IN 1914]

Tanilado / Estanislado*

Juan*

Senobio* [who acted as PMT's Assistant Cacique after 1906]

Antonio* [NOT LISTED AS RESIDENT IN 1914]

BACA, Magdalen / Magdeleno [NOT LISTED AS RESIDENT IN 1914]

BARELA, Francisco [NOT LISTED AS RESIDENT IN 1914]

BENAVIDES, Pedro*
 DELFIN, Blas [NOT LISTED AS RESIDENT IN 1914]
 DOMINGES, Adrres /Andres
 Jesus [NOT LISTED AS RESIDENT IN 1914]
 E?ERA, Juan
 GONZ(S)ALES, Severo* [NOT LISTED AS RESIDENT IN 1914]
 Pasteris
 Felipe (ONSALES) Gonsales*
 GOMES(Z), Felis/ Felix [NOT LISTED AS RESIDENT IN 1914]
 Visevio
 GRIJALBA, Ynasio
 GURULE, Ju(a)na [NOT LISTED AS RESIDENT IN 1914]
 JEMENTE, Jorje* [NOT LISTED AS RESIDENT IN 1914]
 Juan* [NOT LISTED AS RESIDENT IN 1914]
 MINJARES, Bindal / Bibal/Vidal [In 1908, he became a commissioner
 for Tortugas.]
 LARA, Nicomedes* [NOT LISTED AS RESIDENT IN 1914]
 PAIS/PAZ, Juan* [NOT LISTED AS RESIDENT IN 1914]
 PANIA, Pedro [NOT LISTED AS RESIDENT IN 1914]
 PAS/PAZ, Diego*
 ROI(Y)BAL, Felipe [Cacique until 1906]* [NOT LISTED AS RESIDENT
 IN 1914]
 TRUJILLO, Jose* [NOT LISTED AS RESIDENT IN 1914]
 Pedro (Trujillo)* [NOT LISTED AS RESIDENT IN 1914]
 Alvido / Alvino (Trujillo)* [NOT LISTED AS RESIDENT IN
 1914]
 Francisco* [NOT LISTED AS RESIDENT IN 1914]
 Lucario / Locario (Trujio)* [NOT LISTED AS RESIDENT IN
 1914]
 QUETADA/QUINTANA(?), Erjina] [NOT LISTED AS RESIDENT IN 1914]

The ethnic composition of Los Indigenes Corporation's Membership List was as follows:

<u>Piro</u>	<u>Tigua Piro, Unverified</u>	<u>Mexican or Anglo</u>	<u>Total</u>
17	4	9	14

This organization's organization and composition clearly was neither exclusive or strictly tribal from its inception. The President and Secretary were Anglos, who were allowed to participate only because they were, in most cases, married or related by marriage to tribal members. Even the Tribe's leaders, though Catholic, lacked formal parochial education, or even basic literacy skills, until they attended Federal Indian schools in the 1890s. Cultural brokers were necessary to negotiate with non-Indian authorities or businesses. The Anglos in the corporation were those cultural brokers, and as such, were in positions to strongly influence the design and direction of the organization

during Francisca Roybal's reign as Caciqua, until the mid-1920s. The organization and composition instead reflected the Tribe's cooperative effort with sympathetic local non-Indians to create a mixed community in which to expand, where certain economic and cultural activities could be facilitated and maintained more easily than in Las Cruces, where the local church and municipal leaders tended to repress public expressions of the culture, including religious fiestas. The persons of certain or possible Piro, Manso or Tigua ancestry were only 59% of the membership. Extracting those with less than complete records of Piro or Tigua ancestry, tribal members were only 47.7% of the total membership. The membership did not include classes of membership for children, spouses, honorary members, or non-residents of Tortugas. Anyone could join who paid the initiation fee and was approved by 2/3 vote of the current members at any meeting [Articles of Incorporation 1914]. In contrast, new members of the Piro/Manso/Tiwa Tribe could only be approved at the New Year's Eve meeting by the members of the Tribe, and admission could not be gained by paying a membership fee [Slagle, PMT Field Notes 1991]. Francisca Avalos, as Cacique Regenta, was the sole female member, no doubt because her ceremonial role in the Tribe made her membership in the Corporation necessary in order to engage the participation of the Tribe. All five Captains and the Caciqua/Treasurer were Piro.

The PMT residents of Tortugas in 1888 left many descendants in the present PMT population. The PMT residents of Tortugas in 1914 and their descendants included:

1914 PMT TORTUGAS RESIDENTS

ASCARATE, AMELIA VAN PATTEN
 AVALOS, C[S]IRILDO
 AVALOS, ESTANISLADO
 AVALOS, JUAN [ADOPTED]
 AVALOS, SENOBIO
 AVALOS, VICTORIANO
 CARABAJAL, JOSE MARIA
 DURAN, CORNELIO
 JEMENTE, JACINTO JUAN
 JOJOLA, ANTONIO
 JOJOLA, ELIAS
 JOJOLA, JESUS
 PEDRAZA \ PEDERIZ, JOSE FAUSTINO
 PEDRAZA, LONGINO \ LOJENCIO
 RIVERA, JESUS MARIA
 RIVERA, JULIO

ROYBAL, CANDELARIO
ROYBAL, VICTOR A., SR.

(b) (6)

[REDACTED]

(b) (6) [REDACTED] are the only members of the PMT Tribe who presently own property in the

Guadalupe section of Tortugas. No member of the PMT Tribe now resides in Tortugas, and none has resided there since the 1970s.

BIRTHS 1910-1919

The following members of the Piro/Manso/Tiwa Tribe were born in Las Cruces in the 1910s:

<u>Date of Birth</u>	<u>Date of Death</u>	<u>Name</u>
11 JAN 1910	9 SEP 1967	PAULA JOJOLA
21 FEB 1910	ABT 1992	GUADALUPE ROYBAL
21 MAR 1910	14 AUG 1984	BENITO FLORES
1 JUN 1912	ABT 1978	SIMON RAMON RIVERA
7 JAN 1914	BEF 1980	CANDELARIO H. JR. ROYBAL
8 DEC 1916	8 APR 1979	LORENZO ALVAREZ
15 NOV 1917	15 SEP 1982	PABLO M. TELLEZ
15 MAR 1919	AFT 1971	ERNEST AVALOS PORTILLO

DEATHS 1910 - 1919

aft 1910	JOSE LOCARIO TRUJILLO
15 Jan 1913	MARTINA GONZALES FLORES
aft 1916	Elias JOJOLA
aft 1916	JUANA DURAN
aft 1916	CORNELIO DURAN
aft 1916	MAXIMO ORTEGA
aft 1916	JUANA ORTEGA

1912 - December 13

"The annual Indian dance will take place Thursday, at Tortugas, as in the usual custom" (Rio Grande Republican, December 13, 1912).

1913 - July 20

As part of a automobile tour to Van Patten's ranch, Indian dances were promised as entertainment (El Paso Herald, July 26, 1913)

1914 - December 8

"Owing to the existence of several cases of smallpox in the village, the Tortugas Indians will not observe their annual dance in honor of the goddess Guadalupe" (Rio Grande Republican,

December 8, 1914)

PERIOD: 1920 - 1929

Dr. Houser once said that the Mexican Revolution in the early 1900s destroyed the Indian group living in Juarez when many of these people fled to the United States (1966: 24). However, Bloom found that in 1923, 55 Piros were "maintaining their tribal organization and ceremonies" in a suburb of Juarez designated as "el barrio del Pueblo" (1938: 206-207). Modern investigations of Piro existence in the present city of Juarez provided no evidence of a distinguishable Indian group with Pueblo Indian customs and identity (FN 1980-1981), although isolated remnants probably continue to survive. Presently, the single extant Indian group continuing the traditions of the Paso del Norte Piros and biologically descended from them are the Piro/Manso/Tiwa Tribe, Pueblo of San Juan de Guadalupe.

BIRTHS 1920 - 1929

The following members of the Piro/Manso/Tiwa Tribe were born in Las Cruces in the 1920s:

<u>Date of Birth</u>	<u>Date of Death</u>	<u>Name</u>
17 FEB 1921	13 JAN 1969	ANTONIO PARRA
7 JUN 1923	13 DEC 1994	GUILLERMO SR. PORTILLO
24 OCT 1925	13 MAY 1985	RAFAEL CONTRERAS MINJARES
APR 1927	ABT 1984	CIPRIANA AVALOS GUZMAN
2 MAR 1929	NOV 1993	PAUL TRUJILLO ROYBAL

DEATHS 1920 - 1929

The following members of the Piro/Manso/Tiwa Tribe died in Las Cruces in the 1920s:

aft 1920 JUAN AVALOS
 4 Nov 1920 Manuel ARMENDARIZ
 aft 1923 PAULA EULALIA ARANDA PEDRAZA
 aft 1925 BIDAL MINDARES\ MINJARES
 28 Feb 1926 EUGENE VAN PATTEN

PERIOD: 1930 - 1939

BIRTHS 1930 - 1939

The following members of the Piro/Manso/Tiwa Tribe were born in

Las Cruces in the 1930s:

<u>Date of Birth</u>	<u>Date of Death</u>	<u>Name</u>
12 NOV 1930	1990	RAUL D. FRAGOSO
15 JUL 1933	5 JUN 1934	ENRIQUE PARRA
10 DEC 1934	ABT 1987	ARTURO ROBERT AVALOS

DEATHS 1930 - 1939

aft 1929	Maria Romula Isaac de la Luz DURAN
aft 1929	Maria Guadalupe PEDRAZA
aft 1929	JOSE FAUSTINO PEDRAZA \ PEDERIZ
aft 1929	JOSE EULALIO PEDRAZA\ GULALLO
abt 1930	C[S]IRILDO AVALOS
abt 1930	JOSE VICTORIANO ERES
27 Apr 1930	DONACIANA PADILLA TRUJILLO
1931	Clara AVALOS
31 May 1931	Pedro Padilla TRUJILLO
14 Jun 1931	FELIPE FLORES
1932	Francisca AV[B]ALOS DE ROYBAL
31 Oct 1933	Severiano PARRA
5 Jun 1934	ENRIQUE PARRA
10 Mar 1935	SENOBIO AVALOS
aft 1936	PASQUAL HOLGUIN
13 Dec 1936	VICTORIANO HOLGUIN
1937	JOSE PONCIANO DURAN
1937	PONCIANO DURAN

PERIOD: 1940 - 1949

The separation of the Tribe and the Los Indigenes Corporation in the 1940s has been exhaustively described in the original petition submission. Additional discussion, where appropriate, appears below.

Chronology of Significant Events - Piro Manso Tigua Tribe
(prepared by Nicholas P. Houser & Submitted the Piro Manso Tiwa Tribe, January 23, 1996)

1944, Jan 1	Tribal Election Certified	Certification of tribal election & swearing-in of Louis Royal as 5th War Captain, signed by Vincente Roybal, Cacique. Louis Royhal is tribal governor & this demonstrates continuity of tribal government -
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both in terms of the electoral process and membership in the tribal council (Campbell 1996:17).

1949, Feb 21 Property of Tortugas Discussed

Letter from Simon Gonzales to Victor Roybal re: Tortugas property (Campbell 1996:17).

BIRTHS 1940 - 1949

The following members of the Piro/Manso/Tiwa Tribe were born in Las Cruces in the 1940s:

<u>Date of Birth</u>	<u>Date of Death</u>	<u>Name</u>
23 NOV 1940	17 SEP 1967	VALERIO ALVAREZ
13 FEB 1941	APR 1995	RITA MARRUJO
7 SEP 1942	12 JUL 1971	PABLO TELLEZ TELLEZ
31 OCT 1944	BEF 1980	LORENZO ALVAREZ
16 DEC 1950	18 JUN 1994	ROBERT ARMENDARIEZ ROCHA
5 JAN 1954	ABT 1991	MARY LOUISE ROYBAL VILLAREAL

DEATHS 1940 - 1949

The following members of the Piro/Manso/Tiwa Tribe died in Las Cruces in the 1940s:

<u>Date of Death</u>	<u>Name</u>
abt 1940	Candelario ROYBAL
1941	SANTIAGO DURAN
3 Dec 1942	LONGINO \ LOJENCIO PEDRAZA
11 May 1943	Jesus JOJOLA
17 May 1943	Jesus Maria RIVERA
13 Jan 1944	Margarita del Carmen de la Luz RIVERA
Sep 1947	Simona ALDERETE JOJOLA
3 Nov 1947	PEDRO "PETE" ERES

1940s

Letter from Las Cruces Chamber of Commerce

Date: July 29, 1940
 To: Mr. Victor Roybal
 From: Margaret Page Hood
 RE: Tribe's participation in "La Fiesta de la Frontera"

Tribal Meeting attendance roster

Date: November 1941
 RE: Meeting of tribal dancers who will participate in
 the feast of "Nuestra Señora de Guadalupe"

Certificate of Election and Swearing In

Date: January 1, 1944
 To: Whom It May Concern
 From: Signed by the Cacique, Vicente Roybal and President
 RE: Election of Louis Roybal as 5th War Captain

Personal Letter

Date: February 21, 1949
 To: Victor Roybal
 From: Simon Gonzalez
 RE: Response to a letter from Victor Roybal which
 discusses the status of property paid for by the Pueblo

PERIOD: 1950 - 1959

The following narrative relies on the draft of Project
 Director Andy Roybal for its content:

From 1850-1880's, the ceremonial, community and
 cultural life of the tribe maintained itself in Las Cruces.
 The annual fiesta was held in the old neighborhood. When
 Los Indigenes de Nuestra Senora de Guadalupe began to
 alienate tribal members, the tribe reorganized in Las
 Cruces, the original location of the tribe. Even in the
 early 1950's the Cacique Vicente Roybal did not participate
 in corporation activities because of his belief that these
 activities no longer represented the tribe. The emphasis
 and activities of the corporation had shifted from being
 primarily Piro, Manso, or Tiwa ie. Pueblo, to primarily
 Hispanic or Mexican influenced activities. A shift was made
 to commercialize the fiesta and make changes to the Tribal
 Kiva and traditional meeting places known as the Casa del
 Pueblo and Casa de Comida.

The corporation under the influence of Mexican
 descendants would naturally change the focus of activities
 and purpose of Tortugas to suit their own culture and
 beliefs. Therefore, the influence of the Catholic Church
 and christian activities at Tortugas also gained prominence
 once the Hispanic culture became the primary focus of
 Tortugas and its activities by the 1960's and 70's.

Many tribal elders recall how the Catholic Church in

Las Cruces and Tortugas was "always interfering in the affairs and ceremonies of the Tribe". This was true even at the turn of the century as a French Catholic priest told the Tribe while holding ceremonies at St. Genevives to "Take those devil dances somewhere else. Once the Hispanic and Mexican forces seized offices in the corp. during the 1950's, Corporation activities shifted to accordingly.

The corporation then proceeded to cloud title to what was once Tribal property, allotted to tribal members through the Cacique and the Corp. from 1914-1950. The corp. through legal maneuvers was able to gain title to land which individual tribal members held, claiming that transfers of land to these individuals had not been properly approved by the corp. However, corporation approval of land allotments in Tortugas was for most tribal members not the method of securing land in the Pueblo prior to the 1940's.

The 1888 land grant of Tortugas Pueblo clearly states that the lands of Tortugas shall be granted to three commissioners for the purpose of building homes and making improvements on the land. These commissioners were in effect the Housing Authority of the Piro/Manso/Tiwa Indian Tribe. They were named commissioners of the property on behalf of twenty families, namely the Piro/Manso/Tiwa Indian families of Tortugas and Las Cruces, under the authority of the Cacique and commissioner of the lands of Tortugas Felipe Roybal. Historically, tribal members would request a plot of land in Tortugas from the Cacique and this would be verified as an oral contract. Land was allotted to people in the Tribe in this traditional fashion through the 1940's.

Conveyance of the lands of Pueblo Tortugas to the corporation in 1914 did not automatically convey authority to distribute allotments to members of the tribe based on New Mexico non-profit corporation land laws ie under the authority of the corp. The ruling force of law in Pueblo Tortugas is still Federal law, which is very specific in reference to Indian lands and the sale, lease, allotment or conveyance of such Indian lands. The conveyance of such lands and any transfer of authority over such lands in Tortugas could only be accomplished with the approval of the Secretary of the Interior or Secretary of Indian Affairs. Thus, the traditional form of land allotment and ownership was followed according by the Cacique, tribal officials, and tribal members through the 1950's.

(b) (6)

[REDACTED]

[REDACTED]

(b) (6)

[REDACTED]

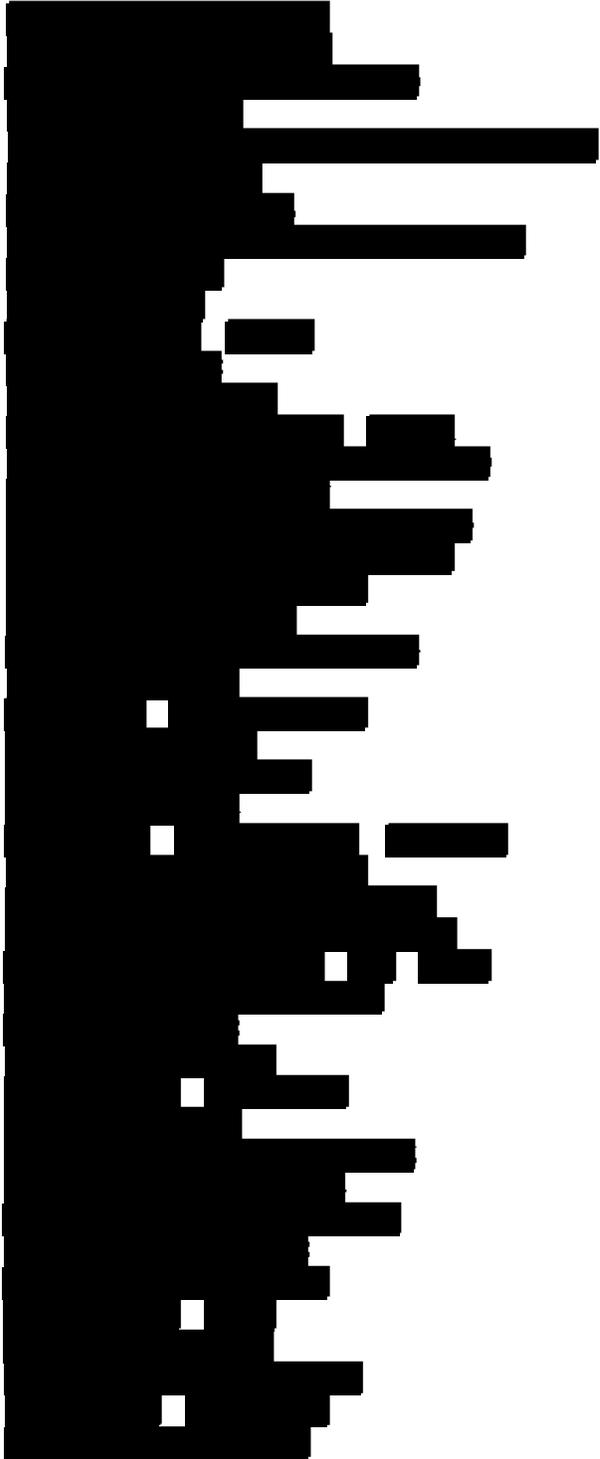
DEATHS 1950 - 1959

1954 Esquia CONTRERAS
26 Jan 1955 MANUEL TRUJILLO
3 Feb 1956 Sostena Telles GOMEZ PARRA
27 Dec 1956 Cresencia Montoya [DAU. OF JOSE MONTOYA?] VILLEGAS
27 Dec 1956 Villegas MARIA[?]
1957 Annie (Anita) KELLY
16 Feb 1957 Lamberto TRUJILLO
Nov 1957 JUAN M. TRUJILLO
1958 Victor A. ROYBAL

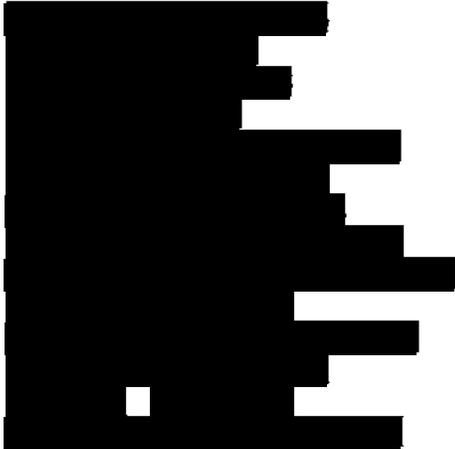
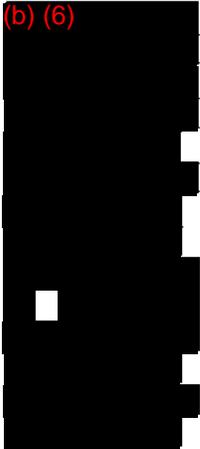
PERIOD: 1960 - 1969

Exemption 6

(b) (6)



(b) (6)



DEATHS 1960 - 1969

The following members of the Piro/Manso/Tiwa Tribe were born in Las Cruces in the 1960s:

Date of Death	Name
22 Aug 1962	Clotilde Trujillo DURAN
16 Nov 1963	LUIS SANCHEZ ERES
20 Dec 1963	JACINTO JUAN JEMENTE
9 Sep 1967	PAULA JOJOLA
17 Sep 1967	Valerio ALVAREZ
13 Jan 1969	ANTONIO PARRA

VI. IS THERE EVIDENCE OF THE EXISTENCE OF A TRIBAL GROUP IN MODERN TIMES?

The following section incorporates the preliminary report of Project Director Andrew Roybal for December, 1995.

Community life does exist among the Piro/Manso/Tiwa Indian Tribe. Tribal culture, traditions, beliefs, and community life have continued to the present day since time immemorial for the Piro/Manso/Tiwa Indian Tribe. The tribe is a viable living Indian tribe in Las Cruces. From 1950 to 1978, community life was manifested in the activities of the people of the tribe in conjunction with the Cacique Vicente Roybal. Tribal activities, communication, ceremonies, and the day to day practice of the traditional life of the tribe was carried out at the home of the Cacique, the location being 530 E. San Pedro Rd. during the 1950's, 60's, and 70's. Tribal members would visit his house to discuss tribal affairs, receive guidance, participate in healing ceremonies, and to hold tribal meetings.

In 1996, only Adolfo Avalos, Alfred Gomez, and Louis Roybal still own land in the Guadalupe section in Tortugas. No members still reside there, however, for reasons explained in the petition narrative. The character of the community has altered fundamentally since the 1940s, when the PMT tribal Indian population lost majority control of the Los Indigenes Corporation, and the subsequent conveyance of most of the property interests to persons who never had any association with the Dona Ana County area before the 1950s. The profound changes in this bedroom community of Las Cruces are startling. Current demographic studies show a young, largely affluent, emigrant or immigrant and transient population largely has supplanted the earlier mixed-Indian population. While current members representing the Los Indigenes Corporation claimed at a public hearing of the New Mexico Indian Commission in January, 1995 that they are still living in, and presently constitute a more or less "real" Indian settlement of the Las Cruces area, it is most peculiar to find that indeed, as of 1994, virtually none of the actual residents of Tortugas self-identify as anything other than Anglos:

RACE & ETHNIC BACKGROUND OF TORTUGAS RESIDENTS, 1994

White (100%)
Black (0%)
Asian (0%)
Hispanic (0%)
Other (0%)

Non-English speaking Households: 0%

For Las Cruces, generally, the figures are:

RACE & ETHNIC BACKGROUND OF LAS CRUCES RESIDENTS, 1994

White (49%)

Black (1%)

Asian (1%)

Hispanic (46%)

Other (0%)

Non-English speaking Households: 39%

Occupations of Tortugas residents break down as follows:

OCCUPATIONS OF TORTUGAS RESIDENTS IN 1994

Professional (13%)

Service (73%)

Production (13%)

Agricultural (0%)

For Las Cruces, generally, the figures are:

OCCUPATIONS OF LAS CRUCES RESIDENTS IN 1994

Professional (47%)

Service (30%)

Production (19%)

Agricultural (3%)

The latter figures might suggest that, with a relatively large percentage of its population engaged in service occupations, the Tortugas community might be relatively less affluent than the adjacent Las Cruces population, as a minority population might be expected to be.

On the contrary, the Median Household Income at Tortugas is much higher than that in Las Cruces, consistent with the "gentrification" of Tortugas. Mr. Henry Nervaes, the attorney for the Las Indigenes Corporation, claimed in the same January, 1995 New Mexico Indian Commission hearing to which we referred above that "Los Indigenes" means "the indigents"; apparently, he offered this comment in order to characterize the Tortugas population as *indigent* Indians, whom the PMT Tribe was wrongly imposing upon by claiming Indian heritage and identity. It therefore is peculiar to find that the Median Household Income of Tortugas residents in 1994 was \$83,551! [The Median Household Income for Las Cruces proper was \$24,306 in 1994. The figure for members of the PMT Tribe was comparable to the latter, but

somewhat lower.] In the 1930s and 1940s, as the old WPA studies showed, the population was largely low-income, including the non-Indian residents, hence more likely to resemble a typical or stereotypical "minority" population economic profile. Educational attainment of actual Tortugas residents is in sharp contrast to average schooling of Las Cruces residents: 16.0 years. The Tortugas STUDENT POPULATION, 1994 breaks down as follows:

School Children: 21%
 Attending Private schools: 40%
 College students: 7%
 Attending Private Colleges: 0%

Educational attainment figures for Tortugas residents today are as follows:

College (64%)
 High school (35%)
 Below High School (0%)

For the Las Cruces population generally, the educational attainment figures in 1994 were:

College (31%)
 High school (46%)
 Below High School (22%)

The false perception which the Board of the Los Indigenes Corporation fosters today is that even after the takeover of the Las Indigenes Corporation by persons who had no PMT affiliation, the Tortugas village is a "traditional", stable, isolated native "Indian" population. On the contrary, the modern Tortugas populations hardly consists of original residents or their descendants:

MOBILITY OF TORTUGAS RESIDENT POPULATION IN 1994
 Stable (0%)
 New Residents (31%)
 From Out Of Town (55%)

Most of the original property owners have conveyed their interests to whites who moved into Las Cruces in recent times.

In the 1970s, PMT meetings were called by the Tribal Council and people were notified via the telephone or on door to door visits and contact with Victor Roybal, Jr., who explained why most of the communications were carried out person to person: "During that time the Tribe had no money, not even enough for stamps, so I had to go door to door to notify the people of tribal functions and activities."

This process may appear informal in terms of administration but was highly formal and inherent to the tribe. Taking into the

account of the hostilities with the corporation and others in the city of Las Cruces toward the actions the tribe was taking, it is not surprising that an atmosphere of secrecy surrounded most tribal activities and that events were not always recorded. Tribal members knew who they were and participation was based on blood ties and knowledge of one's family and lineage.

Records of tribal meetings exist for the 1970's. Other meetings, informal gatherings and discussions were held at the home of the Cacique and other tribal members such as Luciano Avalos, Victor Roybal Jr., and Narciso Eres during this time. An example of community life and proof of close social interaction among tribal families and individuals of the tribe is given below. An example of a formal gathering would be the annual elections held on New Years Eve at the home of the Cacique. This was a major component of the community life of the tribe. At the annual elections, Tribal Officers were elected and the main issues facing the tribe for the upcoming year were discussed among the members. In 1971, a community meeting and annual election was held at the home of the Cacique Vicente Roybal, (b) [REDACTED] Lasas the personification of the tribe itself (6) whosin tribal culture and tradhe tribe survived throe during the 1950's, 60's, 70's.

The fom a tribal community meeting January 1, 1971. Trpose for which the community gathered during th approve tribal regulations and to preserve and ty.

"We, the undersigned, comprising Natives of the Tiwa Indian Tribe at San Juan de Guadalupe, NM, have assembled for the purposes of making the following regulations and complying 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, our respective beliefs...(this page continues for three paragraphs describing tribal regulations to be discussed in response to O.D. letter Criterion 83.7 c)."

This preamble was signed by Vicente Roybal, Casique, Luciano Avalos, Ernesto Portillo, Victor Roybal Jr, and Concepcion Ramirez. The minutes continue with a description of the duties of Tribal Officers. This was the primary issue which the community chose to address as a whole ie. to approve and spell out the duties of the governing body of the tribe. The following individuals signed the document sited above and as heads of household or heads of tribal families: Victor Roybal Jr., Arturo Avalos, Richard Portillo, Ernesto Jemente, Vicente Roybal, Gabriel Parra, Adolpho Avalos, Ernesto Portillo, Florencia Marquez Ramirez, Mary Francis Ramirez, Emilia Apodaca, Concepcion Ramirez, Luciano Avalos, Robert Avalos, Juanita Perea, Graciella

Portillo

Community life in this instance is the gathering of the tribal people. When tribal members assembled at the home of the cacique the tribe would be participating in community life. Community life for the tribe is not defined by a particular activity, event, or location. The statement above indicates that the families have gathered as their ancestors had before them for the purpose which is specific to the meeting itself. This is evidence for criterion 83.7 (b) at this particular point in time for the Piro/Manso/Tiwa Indian Tribe and does prove that community life actually exists, as viewed by outsiders, and that close social interaction among tribal members did in fact occur. A detailed listing of tribal documents from this-Manso-Tiwa Tribe is viewed by outsiders as Indian and distinct from other populations by various articles, publications and textbooks to include:

El Paso's Missions and Indians, 1953 Cleofas Calleros

New Mexico Magazine Nov-Dec 1968

Rituals for the Christmas Season, Ruth A. Mabe

Handbook of North American Indians Vol 9 Southwest 1979

Smithsonian Institution, Washington, D.C., Tigua Pueblo, Nicholas P. Houser

Response by Anthony Rey Mojarro to BAR OD Letter 25 CFR Section 83 per Aug 25, 26, Mar 2 and Jul 1 1994.

Our People, 1974 Ellen Banegas Curry and Shan Nichols

American Indians of the Southwest, 1975 Bertha P. Dutton

Las Cruces Public School Textbook:

A Journey Through New Mexico History, 1980 Donald R. Lavash, Ph.D.

Lecture presented at the University Museum, NMSU, Las Cruces, NM: The Fiesta of Our Lady of Guadalupe, Tortugas, NM, Dec 11-12, 1982 by Terry R. Reynolds, Ph.D.

Union of Eagles, El Paso/Juarez, 1987

Tortugas, 1990 Patrick H. Beckett and Terry L. Corbett

Juarez, Miracle of the North, 1991

The Manso Indians, 1992 Patrick H. Beckett and Terry L. Corbett

40th Legislature, State of New Mexico, Second Session in 1992
Senate Memorial Bill introduced by Senator Mary Jane Garcia to
support the request for Federal Recognition as an Indian Tribe by
Piro-Manso-Tiwa Indians

El Paso Times Article: Section 3B
New Mexico Legislature, Senate Passes Tortugas Memorial
Wednesday, Feb 5, 1992

The Festival of American Folklife, June 25-29, July 2-5 1992 the
Smithsonian Institution and the National Park Service. Article:
The Great Loom: Weaving the Cultural Landscape of New Mexico,
Andrew Wiget in Program Publication

Las Cruces Sun News Article: Front Page
Tribal Dances Mark Winter Solstice Mon Dec 21, 1992 Todd G.
Dickson

Ysleta Del Sur Pueblo Resolution TC-44-92 dated and passed by
their Tribal Council Nov 20, 1992 Identifying in Section 1. In
the past, Individual members of the San Juan de Guadalupe Pueblo
of Las Cruces, New Mexico...and in Section 3. The San Juan de
Guadalupe Pueblo was founded on or about 1850 by individual
Tiwas, Piros and Mansos from the Guadalupe Mission in Juarez,
Mexico and has its' own Tribal government and is a separate and
distinct entity. And in Section 5. Members of San Juan de
Guadalupe Pueblo are not included within "their" defined group
per Section 4. The Ysleta del Sur Pueblo Recognition Act applied
solely to the "Tiwa Indians of El Paso County, Texas".

The New Mexico Folklife Festival, Oct 21-24, 1993 Young Park, the
State of New Mexico Office of Cultural Affairs, the City of Las
Cruces. Produced by the New Mexico Heritage Center, NMSU
directed

Andrew Wiget Article: The Great Loom: Weaving the Cultural
Landscape of New Mexico, Andrew Wiget in Program Manual

Las Cruces, An Illustrated History, 1993 Linda G. Harris

Las Cruces Sun News Article: Section A5
Funerals, Paul T. Roybal on Dec 21, 1993 ...He was of Pueblo
Indian Ancestry of the Piro-Manso-Tiwa Indian Tribe. Friday, Dec
24, 1993

The Piro-Manso-Tiwa Tribe is viewed by outsiders as Indian and distinct from other populations by Federal officials and agencies, as evinced in:

Correspondence to and from both Federal and State Government Agencies and Representatives

Records of routine contacts from U.S. Army White Sands Missile Range and Fort Bliss per Federal Law Requiring the Notification of Local Indian Tribes of Archeological sites related to Traditional and Cultural Properties and Artifacts for Cultural Resource Management Fort Bliss contacts are in conjunction with University of Texas in El Paso.

All documents listed in the Tribal Documents index under the heading of Identification of Tribe are presented as evidence for criterion 83.7 (a) from 1950-present.

Traditional activities such as ceremonial rabbit chants, which take place the night before a rabbit hunt, were held at the house of Cacique Vicente Roybal through the 1960's and 70's until his death in 1978. The hunt itself would occur the following day. Usually the older men of the Tribe would participate in the ceremonies the night before. These chants were documented and recorded by Louis Roybal in 1973, a recording of which is available. Other tribal activities and events were held throughout the year at various homes of tribal members such as the home of Charlie Madrid, Victor Roybal, Adolpho Avalos, and other tribal families. The tribe was also engaged in activities to preserve its culture and traditions. In 1973-76 a request was made by Tribal Officials to the New Mexico State University for a language instructor in the Tiwa language. The Tribe was referred to Mr. Randy Jiron of Isleta Pueblo. Mr. Jiron's wife, Barbara Lucero Jiron agreed to conduct informal classes. Victor Roybal Jr., Carmen Gaydos, and others attended the sessions. They were instructed as trainers so that once they learned the language they would be able to instruct other people in the tribe. After the death of Vicente Roybal, the traditional leaders of the Tribe began holding ceremonies, largely in private, so as to gain guidance in the wake of the Cacique's passing. 1979, 1980 saw a conscience decision by the traditional leadership to hold the December ceremonies on the Tortugas mountain exclusively for the tribe. Lighting of fires on the mountain in 1979, 1980 and through the 1980's was conducted one or two days prior to Dec. 10-11 to avoid contact with the non-Indian population and to not participate in the desecration of the Tortugas Mountain or the Catholic activities that were becoming more and more

pervasive during the December activities.

Tribal activities returned more to the aboriginal practices of the Tribe. Preparation for the ceremony would begin during the day prior to ascending to the mountain for the night. Wood, dry yucca, greasewood and other plants would be gathered for the fire and for ceremonial use. Wood was gathered at various places in the Las Cruces area. Permits were obtained from the BLM and access to areas such as Corralitos Ranch was granted at he requested of tribal elders. Generally, those participating in the ceremony would visit the homes of other tribal members requesting their assistance and participation as well as to inform the tribal people that the all night ceremony would be taking place. The home of Estella Sanchez would serve as a meeting place for those attending the ceremony and for those offering their support. Those who maintained the all night ceremony during the 1980's include Philip Madrid, Charlie Madrid, Adolpho Avalos, Edward Roybal, Victor Roybal Jr., Joe Gomez, Charlie Sanchez, Larry Sanchez, and various war captains during that time. The reason for the ceremony was to continue the cycle in an unbroken sequence so that the traditions of the Tribe could continue which in fact it does to this day, and was first recorded by local newspapers in 1871.

The ceremony is a celebration of the new seasonal year. A central fire was lite at sundown and maintained continuously for a 24 hours period. During the night, ceremonial offerings were made and other fires were lit in the four directions at different points on the mountain. The participants are encouraged to fast and pray throughout the night. Instructions in the 1980's on the chants, drum making, and other traditional activities was provided to younger tribal members usually during the summer months when school is not in sessiditional meeting places of the tribe such as Aguirre Springs on the eastern slope of the Organ mountains.

Community life exists through participation of Piro-Manso-Tiwa Tribal members in the practice of Ceremonial dances, drumming and chanting as verified by member sign-in sheets. Practices were held extensively from June through December 1991 at least once a week. In December of 1991 the practices were conducted daily one week prior to the Ceremony. In 1992 the practices occurred: Feb 23; Mar 1; May 3, 9, 17, 31; Jun 7, 14, 18; Aug 2, 9, 16, 30; Sep 3; Nov 1, 8, 15, 22; Dec 13, 16, 17. In 1993 practices occurred: Feb 21, 28; Mar 7, 18; Apr 4; May 16, 23; Jun 6, 13, 16; Aug 8, 15, 22, 29; Sep 12, 13; Dec 7. The practices were held at various Tribal members' homes or property or at Public places in the City of Las Cruces.

The following is a list of Tribal members who held Tribal

Ceremonial practices at their place of residence or on their their own property in the 1980s and 1990s:

(b)(6) [REDACTED], Las Cruces, NM
 (b)(6) [REDACTED], Dona Ana, NM
 (b)(6) [REDACTED], Las Cruces, NM
 (b)(6) [REDACTED], Butterfield Park,
 NM

The following is a list of public places where Ceremonial practices were held in the same period:
 East Las Cruces Neighborhood Assoc., 310 N. Tornillo St, Las Cruces, NM
 Unitarian Universalist Church 2000 S. Solano Dr, Las Cruces, NM
 The V F W Post #6197 7325 N. Main St, Las Cruces, NM
 The United States National Guard W I-10, Las Cruces, NM
 Tribal Office and grounds, 730 McClure Street, Las Cruces, NM.

Community life persists in widespread participation of Piro-Manso-Tiwa Tribal members in Tribal Fund Raisers. The Fund Raisers have been held through Hot Dog Stands at a local shopping center, Car Washes at a local gas station, Hosiery sales by individual Tribal members and Enchilada Plate or Chili Plate sales held at V F W Post #3242, 2001 N. Mesquite St., Las Cruces, NM. These Tribal Fund Raisers are held to raise funds to maintain, procure and support all Tribal Office activities such as: purchasing supplies, mailing notices to Tribal members and other operating expenses. Tribal Funds are used to support Tribal Ceremonial and Traditional observances such as: assisting the "mayordomos" with off-setting the cost in providing a traditional meal during the Ceremonies and in assisting Tribal Members in procurement of ceremonial items and traditional dress. Community life also persists through participation of Piro-Manso-Tiwa Tribal members in Ceremonial and Traditional observances throughout the year. These Tribal observances include: The Winter and Summer Solstice Ceremonies; The Vernal and Autumnal Equinox Ceremonies; the Traditional Rabbit Hunt Ceremonies; Annual pilgrimages to the Tribe's (b) (3) (A) [REDACTED] (observed on a separate day and event than the San Juan de Dios community in Tortugas); Monthly and quarterly Tribal Council Staff meetings; Annual Elections of Tribal Council officers; Attending various Pow-Wows and Pueblo Feast Day activities throughout the State; Tiwa Language Courses conducted by Barbara

Jiron of Isleta Pueblo, NM April 15-May 02, 1975 three times a week at 1315 E. Mesa Las Cruces, NM.

Making Traditional and Ceremonial items is also a significant activity of the community which is widespread. This includes the making of: Drums, Bow and Arrows, Quajes (Rattles), Ribbon Shirts, Kilts, Sashes, Manta Dresses, Head Dresses, Quiotes (Prayer Staffs), and Ramos (Smaller Prayer Staffs); Sweat House Ceremonies; Individual physical and spiritual Healing Ceremonies; Birth, Coming of Age, Wedding and Funeral Ceremonies; Spiritual Relay Races; Visitation of Tribal Elders for guidance, counseling and passing-on of Oral Tradition and Ceremonial observances. [Name artisans, artists, and practitioners.]

Community Life Exists through demonstrations that the Piro-Manso-Tiwa Tribe is viewed by outsiders as Indian and distinct from other populations by invitations to give Guest Presentations on the History and Traditions of our Tribal Community and to participate in community functions to include:

Engagements to be a guest speaker at Conlee Elementary School and other schools;

Jul 10, 1978-with the Parks and Recreation Programs of Las Cruces attended by Victor Roybal Jr. (b) (6);

Five engagements to be a guest speaker for the Boy Scouts, Cub Scouts and Webelos at Roundtable Programs;

Mar 4, 1992-Includes Video Tape and Photographs for verification--

Attended by Frank Sanchez, (b) (6)

St. Paul's United Methodist Church 225 W. Griggs Ave, Las Cruces,

Apr 9, 1992-Den 1, Pack 77/Sandi Perrill--Attended by (b) (6);

Loma Heights Elementary School 1000 E. Madrid Ave, Las Cruces, NM.

Apr 1992-Attended by (b) (6);

Zia Middle School 1500 W. University Ave, Las Cruces, NM

Apr 1992-Attended by (b) (6);

Hillrise Elementary School 1400 S. Curnutt Dr, Las Cruces, NM

Apr 1992-Attended by (b) (6);

The Church in Deming, NM--

Two engagements to speak as a Native American Storyteller to Pre-School children in the Headstart Program at NMSU on Mar 17, 1992 attended by (b) (6);

Two engagements to be guest speaker for the Children's Workshop on Pueblo Indians to elementary school children by Helen Nevarez and Anne Anderson, Docents at NMSU Kent

Museum;

Jan 30, 1993, Tutavoh, Learning the Hopi Way, attended by (b) (6);

Feb 27, 1993, Tutavoh, Learning the Hopi Way, attended by (b) (6);

One engagement to attend and participate in a workshop and panel discussion about recent Federal Legislation pertaining to Native American Graves Protection Repatriation Act (NAGPRA);

Oct 19, 1993, at New Mexico State University attended by

(b) (6);

One engagement to Speak to German Foreign Exchange Students from Dresden, Germany at Las Cruces High School with Dr. Zarabia, Dir. of Chicano Programs, NMSU. Attended by (b) (6)

(b) (6) in November 1992;

Invitation to and participation in the United American Indian Organization's Second Annual Pow-Wow at Corbett Center in April 1993 as verified by photographs and NMSU Video Tape attended by Tribal Council Officers and Members of the Piro-Manso-Tiwa Tribe Ceremonial Dancers;

Invitation to and participation in the New Mexico Indian Affairs Committee Meeting in September 15-16, 1993 at the Inn of the Mountain Gods, Mescalero, NM.;

Invitation to and participation in a Native American Spiritual Run to promote the planting of trees in support of Environmental Preservation and Protection on May 9-11, 1991.

Piro-Manso-Tiwa members made a pilgrimage to their (b) (3) for Ceremonial purposes and then gathered at the home of deceased Cacique Vicente Roybal in the Central Core-Community to plant 2 Trees. The run culminated at the Pueblo Indian Cultural Center in Albuquerque, NM with the planting of more trees and was joined by other runners from Taos, NM and Arizona. This event also verified through video tape in Tribal Files.

In 1996, the community life of the tribe is based on the traditions, culture, and beliefs of Piro, Manso, and Tiwa Indians in and of Las Cruces. People interact on a daily basis and are bound by their tribal identity. A tribal member recognizes and interacts with another tribal member as members of the same tribe because the tribe exists and because the community exists. Tribal members greet one other at the store, the post office, visit each other at their homes, discuss tribal affairs, share information about the well being of family members, share in celebration of graduations, marriages, weddings, funerals, picnics, holidays, etc. The members of the tribe interact as members of the same tribe. "The word is spread" regarding any significant issue

concerning the Tribe. Members call other members on the telephone. Family members will call other family members to let them know for example if someone in the tribe is sick in the hospital. This is done informally in terms of its method but the process of communication among the tribe is formal in that it is inherent and is a natural extension of the tribe itself. A tribal member is informed of a certain issue and is told to spread the word among the rest of the members of his or her family and also to inform other tribal members who they happen to meet or talk to.

The majority of tribal families become aware of a particular issue because of the networking system that is inherent in the tribe due to the massive extended family network which the tribe is ultimately based on. The tribe is a tribe inherently, and because the members share the same tribal affiliation.. For example, a Navajo Indian living in Las Cruces is not considered a member of the Tribe. Only tribal members are members ofe persisting during the late 1700's an early 1800's. Until 1860, nearly all tribal ancestors were in fact intermarried Piro, Manso, and Tiwa Indians of the Mesilla Valley and the El Paso del Norte area.

For members of the tribe, communicating with other tribal members the majority of the time means communicating with one's one family. Nearly every tribal member in 1996 is related by blood or marriage to eachother. Most are closely related as first, second, or third cousins. IT is easy to reach the number of 200 members of the tribal role through a handful of extended families, all of which are blood relations in one fashion or another. Community life for the Piro/Manso/Tiwa Indian Tribe essentially means family life. The families are bound by their tribal ties and interact with eachother because of that reason. The community life is based on family interactions, informal gatherings, spending the afternoon at someone's house, and talking on the telephone. Formal tribal meetings and ceremonies which take place four times a year currently are the cornerstone of tribal community life and the primary means by which the tribe's culture and traditions are practiced, preserved, and conveyed to tribal members.

From 1950-present Victor Roybal, Jr. has served as a vital link keeping the tribal families well informed. He is regarded by most tribal members as having knowledge of the traditions, customs, tribal form of government, and oral history of the Tribe. He is familiar with the family histories of generally all tribal members. He regularly exchanges this information with tribal members. In this way, an oral record was and is kept of who the Indian families are and were and how members of the Tribe

are interrelated. In other words, he was able to keep track of who the tribal members were during the 1960's and 1970's based on personal knowledge and the oral tradition of the tribe. This is how tribal membership lists were compiled during this time basically through each members personal knowledge of who the other members were. He effectively serves as one of the major links with the past traditions and knowledge of the Tribe. During the 1960s and 70s this knowledge of oral traditions and of the inner workings of the tribal form of government was utilized to its fullest as the tribe reorganized. Victor Roybal, Jr.'s relentless and unwavering guidance, support, and encouragement to continue the traditional way of life, tribal form of government, and tribal culture carried the tribe through the 1960's 70's, 80's and has continued to the present day.

The Piro-Manso-Tiwa Tribe has maintained member participation and attendance rosters for all of the Ceremonial and Traditional Practices, all of the Tribal Council Staffing Meetings to include only Staff Officers Meetings and meetings in which all Tribal Members were encouraged to attend, and all of the Piro-Manso-Tiwa Tribal Ceremonies. These member attendance and participation rosters date from 1950 to the present time. From 1990 to the present time the rosters provide evidence of increased attendance and participation by the Piro-Manso-Tiwa Tribal Members to include the Piro-Manso-Tiwa Elders of Guadalupe Pueblo (who were involved in the split between the Mexican members of the Corporation de Los Indigenes de Nuestra Señora de Guadalupe of the San Juan De Dios Community in Tortugas) and the generation of those born after 1950. There are also video taped documentation of various practices, meetings, and Ceremonies.

All Piro-Manso-Tiwa Tribal Members are notified of all the Practices, Meetings and Ceremonies by mailed notices and/or a telephone call by Tribal Council Officers which include the War Captain(s). All Tribal Members are invited and encouraged to attend all activities with the exception of Tribal Council Staffing Meetings. All Tribal Members are encouraged and invited to attend all open Tribal Council Meetings for matters requiring a majority vote on issues which directly affect all Tribal Members. All Tribal Members, regardless of kin group, are encouraged and invited to attend and participate in all the Tribal Ceremonies to include but not limited to: chanting, dancing and drumming. Many individual Tribal members and families maintain and observe Ceremonial and Traditional practices throughout the year.

The following is a description of some of the social groupings within the tribe in 1995. The following people are also regular participants at tribal meetings, ceremonies, and

informal gatherings. They are active in tribal affairs and are tribal members in good standing. They have participated or been kept informed of tribal events, policies, projects, ceremonies and activities at the present time. These people have been in attendance or kept informed by family members in attendance at tribal meetings and ceremonies for the last five years; in particular the ceremonies and meetings which take place four times a year at the various points in the year when the seasons change. These people have regularly attended the annual elections about December 20 which for the past 3-4 years has been held at the national Guard Armory west of Las Cruces on Interstate 10. There is some degree of division of roles and labor according to gender, as the lists reflect.

1. Women: (b) (6) [redacted] They assist and train tribal members ceremonies and fundraisers. Meeting rosters, videotapes, and photographs, minutes and reports, document their role, and frequency and level of participation.

2. Men: Louis Roybal, Charlie Madrid, Lamberto Trujillo Jr., Victor Roybal, Jr., Tito Rivera, Edward Roybal Sr., Joe Dominguez, Narciso Eres, and other War Captains and other members of the Tribal Council. They head the tribal government and lead tribal ceremonies and gatherings. They are consulted with regarding on all matters of policy within the tribe. Again, meeting rosters, videotapes, and photographs, minutes and reports, document their role, and frequency and level of participation.

3. Ceremonial/Spiritual: Ed Roybal, Adolpho Avalos, Victor Roybal Jr., Tony Avalos, Tito Rivera, Philip Madrid, Charlie Madrid, Louis Roybal. These people are adepts in the traditions of the tribe and ceremonial practices.

4. Adults 18-45.... (b) (6) [redacted] . Generally these members are learning of traditions, learning how to operate the tribal government according to tribe's traditions; tribal dancers; participate in tribal ceremonies; receive training from tribal elders;

(b) (6)

[REDACTED]

(b) (6)
[Redacted]

[Redacted]

DEATHS 1970 - 1979
Date of Death Name

aft 1971	Ernest Avalos PORTILLO
12 Jul 1971	PABLO TELLEZ TELLEZ
7 Mar 1974	ROSA R. CHACON
1975	Francisco H. PORTILLO
Jan 1975	JOSE DE JESUS LARA
abt 1978	Simon Ramon RIVERA
3 Apr 1978	Vicente ROYBAL
8 Apr 1979	Lorenzo ALVAREZ

PERIOD: 1980 - 1989

BIRTHS

The following members of the Piro/Manso/Tiwa Tribe were born in Las Cruces in the 1980s:

Date of Birth Date of Death Name

(b) (6)
(b) (6)
[Redacted]

(b) (6)
[Redacted]

(b) (6)

A large rectangular area of the page is completely redacted with black ink. The redaction covers approximately two-thirds of the page's width and most of its height. The only visible text within this area is the redaction code "(b) (6)" in the top-left corner.

DEATHS 1980 - 1989

bef 1980 Candelario H. Jr. ROYBAL
bef 1980 LORENZO ALVAREZ

13 Sep 1990	MANUEL M. CHACON
abt 1991	Mary Louise Roybal VILLAREAL
abt 1992	Guadalupe AVALOS
abt 1992	Guadalupe ROYBAL
Nov 1993	Paul TRUJILLO ROYBAL
bef 1994	Patricio GONZALES
26 Jan 1994	Frances Roybal GARNER
18 Jun 1994	Robert ARMENDARIEZ ROCHA
13 Dec 1994	Guillermo Sr. PORTILLO
Apr 1994	RITA MARRUJO

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Field notes not accessible to the Petitioner, but the Antonio Mojaró, a volunteer researcher and tribal member, discovered in a routine check in special collections at NMSU Library (1991) that a copy of Dr. Reynolds's manuscript and field notes were archived under privacy bar at New Mexico State University, Las Cruces by Dr. Reynolds. Attempts on the part of the Tribe to retrieve copies of these materials through office of present investigators from Dr. Reynolds prior to 1981-1991 field work were fruitless. According to documents relating to communications between NARF staff and Dr. Reynolds at the end of the earlier Petition project (documents retained in NARF files, in Tribe's possession), Dr. Reynolds communicated with BAR about the case, after filing her report with NARF and the Tribe; any such communications were strictly unauthorized by the Tribe.

The present investigators for this Petition have reviewed and to some extent relied upon Dr. Reynolds's report and available research materials, and where documented sources agree with her conclusions, have quoted freely from Dr. Reynolds's report, since her work was produced under contract with NARF while NARF had fiduciary relationship with the Tribe. However, unable to rely on her field work for lack of access, the present Petition project has conducted entirely research and has reinvestigated Dr. Reynolds's statements, even retracing her field work if possible (where informants survived), or superseded it with new field interviews and research. Most field interviews on the present Petition project were recorded (1989-1991); indeed, most were videotaped and transcribed as a part of the process of documentation, in addition to generating notes and reports.

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Abbreviations

AAD	Archives of the Archdiocese of Durango
ACCJ	Archives of the Cathedral of Ciudad Juarez
CGP	Commissioners of Guadalupe Pueblo
CT	Commissioners of Tortugas
FN	Field Notes
FN(*)	Field Notes (Interviewee Number)
JA	Juarez Archives
LCARI	Las Cruces Area Resident Interviews
LINSG	<u>Los Indigenes de Nuestra Senora de Guadalupe</u>
NA	U. S. National Archives
PRN	Parish Record Notes
SJGTI	San Juan de Guadalupe Tiwa Interview
USC	U.S. Census

Document No./Date; Fr; To; Re; Shows:
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 1782; Indios del Plaza del Chamisal. Reel 1.
 1784; Padron que comprehende los vecinos y Yndios, Pueblo
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 1784; Request for Permission to Collect Funds for the
 Guadalupe Fiesta. Reel 45.
 1790; Padron que comprehende los vecinos y Yndios, Pueblo
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 1814b; Edict Regarding the use of Flogging in Indian
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 1844a; Lista de los Indigenas Cabezas de Familia del Barrial
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Cacique, Cacigua, Eastside Community Center, various other sites; proof of PMT tribal continuity.

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 31 December 1930/ 1 January 1932, Las Cruces, ".
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 1 January, 1932, Las Cruces, ".
 First Sunday in June, 1932, Las Cruces, ".
 2 October 1932, Las Cruces, ".
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 31 December 1933/ 1 January 1934, Las Cruces, ".
 31 December 1934/ 1 January 1935, Las Cruces, at the Casique's house (Vicente Roybal, who succeeded to the position held by the interim, Senobio Avalos, and the Regent Cacigua.
 13 October, 1935, Las Cruces, home of the Casique.
 3 November, 1935, Las Cruces, ".
 3 April 1936, Las Cruces, ".
 5 April 1936, Las Cruces, ".
 3 May 1936, Las Cruces, ".
 14 July 1936, Las Cruces, ".
 4 October 1936, Las Cruces, in the home of the President.
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 (Availability?)

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1902; Commissioners of Guadalupe Pueblo; List of Guadalupe Residents (Ms.); Tribe.

49|1902; Transfer Deed; Piro/Manso/Tiwa Tribe; Territory of N. M. conveyance of property to Petitioner.

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50|1908; Deed of Confirmation; Piro/Manso/Tiwa Tribe; Dona Ana Grant to Petitioner.

51|1913; Transfer Deed 19 Feb. 1913, Francisca de la Roybal and Sirildo Abalos; Piro/Manso/Tiwa Tribe; State of N. M. conveyance of property to Petitioner. corp.

1913; Francisca Roybal, Transfer Deed of House Lot, Pueblo of Guadalupe, in possession of Louis Roybal.

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July 29, 1940; Margaret Page Hood to Las Cruces Chamber of Commerce to Victor Roybal on behalf of Las Cruces Chamber of Commerce; in possession of Tribe.

41]1940; Las Cruces Chamber of Commerce: Piro/Manso/Tiwa Tribe; Tribal participation in local festivities.

corp.

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57]1940; W.P.A., Guide to New Mexico. Wash.: Federal Writer's Project, p. 47; Piro/Manso/Tiwa Tribe; Identification of Petitioner as Indian Tribe: corp.

53]Dec. 13, 1940; Albuquerque Journal ; Piro/Manso/Tiwa Tribe; Identification of Petitioner as Indian Tribe: "Tortugas Indians pay ritualistic honor to Patron Virgin of Guadalupe." U. N. M. Microfilm. corp.

Los Indigenes de Nuestra Senora de Guadalupe, a Corporation, et al., vs. Victor E. Roybal, Victor A. Roybal, Jr., the unknown heirs of Jennie E. Roybal, deceased, Genevieve R. Moreno and Estella R. Sanchez, et al., N. M. D. C., 3rd Dist., December 9, 1957, Docket 14917, H. Vearle Payne. In this case, the Corporation sought to quiet title to lots two (2) and three (3), Block 24, in the Indian Town of Tortugas, according to Plat No. 200 filed in the Office of the County Clerk, Dona Ana County, New Mexico, #15982, Book 5, p. 11 on August 22, 1916. [See Document 19]. The suit challenged conveyances approved by Victor Roybal, Sr. while he was President:

(a) Deed to Victor E. Roybal, dated 9 December 1943, Book 124, Page 367; (himself)

(b) Deed to Jennie E. Roybal, dated 9 December 1943, Book 129, page 542; (his wife)

(c) Deed to Genevieve R. Moreno, dated 18 September 1957; Book 143, page 112: (their daughter)

(d) Deed to Estella R. Sanchez, dated 18 September 1957; Book 143, page 261 (their daughter).

1948; Los Indigenes dupe, a Corporation and Miguel B. Fierro vs. Victor Roybal, Vicente Roybal and Luis Roybal. Third Judicial District Court, Dona Ana County, Civil Records 10810. File copy,

original in possession of Tribe; shows takeover.

56]Dec. 11, 1949;Las Cruces Sun News; Piro/Manso/Tiwa Tribe; Identification of Petitioner as Indian Tribe: "Tortugas Indians Ascend Mountain."

54]Dec. 15, 1949;Las Cruces Sun News; Piro/Manso/Tiwa Tribe; Identification of Petitioner as Indian Tribe: "Scenes from Guadalupe Festival."

corp?

55]Feb. 15, 1950;Las Cruces Sun News; Piro/Manso/Tiwa Tribe; Identification of Petitioner as Indian Tribe: "Guadalupe Indians Hold Annual Meeting."

corp?

April 14, 1950; Minutes of Meeting of Piro/Manso/Tiwa Tribe; in possession of Louis Roybal.

November 29, 1950; Jess D. Weir, Letter to Victor Roybal; in possession of Tribe.

January 1, 1951; Minutes of Meeting of Piro/Manso/Tiwa Tribe; in possession of Louis Roybal.

42]1951; Diocese of El Paso; Piro/Manso/Tiwa Tribe; contact of church with Piro/Manso/Tiwa Tribe as tribal entity.

corp

1951; Miguel B. Fierro, et al. vs. Leo Reis, et al. Third Judicial District Court, Dona Ana County, Civil Records 11751.

1966; Piro/Manso/Tiwa; Albuquerque Indian School Enrollment; List of Students Enrolled at Albuquerque Indian School from Ysleta and El Paso, Texas and from Las Cruces and La Mesilla, New Mexico. Certified copy on file; Piro/Manso/Tiwa contact and correspondence as an Indian tribe w/BIA.

43]1968;New Mexico Magazine; Piro/Manso/Tiwa Tribe; Identification of Petitioner as Indian Tribe.

corp.

1]Nov. 18, 1969; BIA; Piro/Manso/Tiwa; Indian Affairs Juris. area; Piro/Manso/Tiwa contact and correspondence as an Indian tribe w/BIA.

44]1970;Albuquerque Journal ; Piro/Manso/Tiwa Tribe; Identification of Petitioner as Indian Tribe.

corp

2]Jan Representatives.

and, Petition, Januarydalupe (Tortugas) Tewa Indian Pueblo, New Mexico, the Piro/Manso/Tiwa Tribe to U. S. Department of the Interior/ Bureau of Indian Affairs, Albuquerque Area Office, with Chronology of the Tewa (Tigua) Indian Pueblo of San Juan de Guadalupe (Tortugas), New Mexico.

4]Feb. 18, 1971; U. S. Sen. Anderson; Piro/Manso/Tiwas; Piro/Manso/Tiwa Tribal materials concerning recognition; Piro/Manso/Tiwa contact and correspondence as an Indian tribe

with L.C. re: history, evidence and documents in support of Fed. Rec. of the Piro/Manso/Tiwa tribe.

39] (n.d.); Las Cruces Citizen; re: Piro/Manso/Tiwa Tribe; tribal existence.

@ 1976/n.d.; PMT/Tiwa Indian Pueblo of San Juan de Guadalupe, Tortugas, New Mexico; Statement to the American Indian Policy Review Commission [mention of the Tribe's existence or submission the document as testimony was omitted from the AIPRC Task Force Ten: "Terminated and Nonfederally Recognized Tribes," Report, Oct. 1976, and from U. S. Congress, American Indian Policy Review Commission Final Report, Vol. I, II, Ch. 11, pp. 457, ff., May 17, 1977, which contained a listing of unacknowledged groups which the Commission's staff had identified, perhaps because of the late submission of the Tribe's materials.]

52] 1976; Las Cruces Sun News ; Piro/Manso/Tiwa Tribe; Identification of Petitioner as Indian Tribe.

11] Feb. 25, 1976; Piro/Manso/Tiwas; National Endowment for the Humanities; Aas' Federal recognition; Piro/Manso/Tiwa contact with N. E.H.

19] March 11, 1976; U. S. so/Tiwas; Piro/Manso/Tiwas contact with the BIA as an Indian tribe.

12] March 25, 1976; National ; Assistance for Piro/Manso/Tiwas' Federal recognition; Piro/Manso/Tiwas; Piro/Manso/Tiwa contact and correspondence as an Indian tribe with N. E.H.

13] May 29, 1976; U.S. Sen. Domenici; Piro/Manso/Tiwas, general public; S. B. 3352 for Piro/Manso/Tiwa contact with U.S. Senate.

14] June 17, 1976; National Endowment for the Humanities; Piro/Manso/Tiwas; Assistance for Piro/Manso/Tiwas' Federal recognition; Piro/Manso/Tiwa contact and correspondence as an Indian tribe with N. E.H.

15] June 18, 1976; Albuquerque Tribune; general public; S. B. 3352 for Piro/Manso/Tiwas' Federal recognition; Piro/Manso/Tiwa contact and correspondence as an Indian tribe with U.S. Senate.

16] June 27, 1976; U. S. Sen. Birch Bayh; Piro/Manso/Tiwas; S. B. 3352 concerning Piro/Manso/Tiwa recognition; Piro/Manso/Tiwa contact and correspondence as an Indian tribe with U.S. Senate. 14, 1976; U. S. Rep. Lujan; Piro/Manso/Tiwas; proposed legislation for recognition; Piro/Manso/Tiwa contact and correspondence as an Indian tribe w/ House of Representatives.

18] Nov. 15, 1976; U. S. Dept. of Int. BIA; Piro/Manso/Tiwas; Piro/Manso/Tiwas contact with the BIA as an Indian tribe.

25] Dec. 30, 1976; U. S. Dept. of Int. BIA; Piro/Manso/Tiwas; Piro/Manso/Tiwas contact with the BIA as an Indian tribe, and interest in proposed regs. governing Federal acknowledgment.

26] Jan. 17, 1977; Piro/Manso/Tiwas' att'y.; U. S. Rep. Schmitt;

Piro/Manso/Tiwas' recognition; Piro/Manso/Tiwa contact and correspondence as an Indian tribe w/House of Representatives.

20]March 16, 1977; Piro/Manso/Tiwas; National Indian Health Board; Assistance for Piro/Manso/Tiwas' Federal recognitTiwa contact and correspondence as an Indian tribe with N. I.H.B.

21]March 28, 1977; U. S. Sen. Domenicwas' att'y.; S. B. 3352 concerning Piro/Manso/Tiwa recognition;

Piro/Manso/Tcorrespondence as an Indian tribe w/U. S. Senate.

22]May 3, 1977; U. S. Sen.Manso/Tiwas' att'y.; S. B. 3352 concerning Piro/Manso/Tiwa recognition; Piro/Manso/Tiwa contact and correspondence as an Indian tribe w/U. S 4, 1977;

Piro/Manso/Tiwas' att'y.; U. S. Rep. Lujan; Piro/Manso/Tiwas tribal officials meeting with Lujan; Piro/Manso/Tiwa contact and corr Indian tribe w/House of Representatives.

24]Aug/Manso/Tiwas' att'y.; U. S. Rep. Schmitt; Piro/Manso/Tiwas' recognition; Piro/Manso/Tiwa contact and correspondence as an Indian tribe w/House of Representatives.

27]Feb. 28, 1978; National Congress of American Indians; Piro/Manso/Tiwas; Assistance for Piro/Manso/Tiwas' Federal recognition; Piro/Manso/Tiwa contact and correspondence as an Indian tribe with N.C.A.I.

April 3, 1978; Cacique Vicente Roybal to Whom it Concerned: Copy in NARF files; proves tribal continuity.

28]June 6, 1978; U. S. Sen. Domenici; Piro/Manso/Tiwas' att'y.; concerning Pirtion; Piro/Manso/Tiwa contact and correspondence as an Indian tribe w/U. S. Senate.

29]June 21, 1978; U. S. Sen. A. Ribicoff; Piro/Manso/Tiwas; concerning Ind. Ed., Piro/Manso/Tiwa recognition; Piro/Manso/Tiwa contact and correspondence as an Indian tribe w/U. S. Senate.

30]July, 1978; Piro/Manso/Tiwas; U. S. Sen. A. Ribicoff; concerning Ind. Ed., Piro/Manso/Tiwa recognition; Piro/Manso/Tiwa contact and correspondence as an Indian tribe w/U. S. Senate.

31]July 19, 1978; U. S. Sen. Ford; Piro/Manso/Tiwas; concerning Ind. Ed., Piro/Manso/Tiwa recognition; Piro/Manso/Tiwa contact and correspondence as an Indian tribe w/U. S. Senate.

32]Aug. 3, 1978; U. S. Sen. Mathias; Piro/Manso/Tiwas; concerning Ind. Ed., Piro/Manso/Tiwa recognition; Piro/Manso/Tiwa contact and correspondence as an Indian tribe w/U. S. Senate.

33]Aug. 7, 1978; U. S. Sen. Humphrey; Piro/Manso/Tiwad., Piro/Manso/Tiwa recognition; Piro/Manso/Tiwa coence as an Indian tribe w/U. S. Senate.

34]Sept. 26, 1978; U. S. Sen. Roncalis; Piro/Manso/T. Child Welfare Act; Piro/Manso/Tiwa contact and correspondence as an Indian tribe w/U. S. Senate.

35]Oct. 17, 1978; Piro/Manso/Tiwas' attorney; Legal Services Corp.; Assistance for Piro/Manso/Tiwas' Federal recognition;

w/U. S. Senate.

- 5] Letter, March 11, 1971, Commissioner Louis R. Bruce to U. S. Representative Manuel Lujan), adding however that if the Tribe could not qualify for assistance under the Economic Opportunity Act, the BIA would have no objection to legislation similar to the Ysleta del Sur Act (82 Stat. 93), April 12, 1968, which had given limited recognition to Ysleta del Sur Pueblo in order to make them eligible for programs under the Economic Opportunity Act of 1964 (78 Stat. 508), and for state programs. See:
- 5a] March 18, 1971; U. S. Rep. Lujan; Piro/Manso/Tiwas; proposed legislation for recognition; Piro/Manso/Tiwa contact and correspondence as an Indian tribe w/House of Representatives. The legislation was withdrawn.
- 6] May 5, 1971; National Council on Indian Opportunity; Assistance for Piro/Manso/Tiwas' Federal recognition; Piro/Manso/Tiwa contact and correspondence as an Indian tribe with N. C. I. O. by U. S. to the Piro/Manso/Tiwas May 13, 1959.
- 45] 1972; Las Cruces Sun News ; Piro/Manso/Tiwa Tribe; Identification of Petitioner as Indian Tribe.
corp
- 46] 1973; Las Cruces Sun News ; Piro/Manso/Tiwa Tribe; Identification of Petitioner as Indian Tribe.
corp
- 1973; San Juan de Guadalupe Tiwa. Copy in NARF Files.
- March 16, 1973; Vicente Roybal, Luciano Avalos, Frank Ramirez to Robert J. Nordhaus. Copy in NARF files; Piro/Manso/Tiwa contact and correspondence as an Indian tribe w/Norhaus.
- 7] Sept. 5, 1973; B.L.M. Dept. of the Ind leased by U. S. to the, 1959; to show land lea
wa corporation and the UMagazine; Piro/Manso/Tiw
of Petitioner as Indian Tribe.
- 1974; [Piro/Manso] Tiwa Indian Tribe, Pueblo of San Juan de Guadalupe, Tortugas, New Mexico; Identification of Petitioner as Indian Tribe. 11 pp., in possess
- 8] May 13, 1974; U. S. Con. Comm. on Interior and Insular Affairs; Piro/Manso/Tiwas; Subcommittee on Indian Affairs; Piro/Manso/Tiwa contact and correspondence as an Indian tribe w/U. S. Hous S. Dept. of the Int. BIA; Sen. Bartlett/ Proposed conveyance of Piro/Manso/Tiwa land; Govt. reference to Piro/Manso/Tiwa Tribe and lands.
- 10] Nov. 10, 1974; U. S. Dept. of Int. BIA; Sen. Bartlett; Piro/Manso/Tiwas and their Tribal Corporation land; BIA position on Piro/Manso/Tiwas and their land.
- 38] Aug. 17, 1975; Library of Cong. Analysis of Docs.; Piro/Manso/Tiwas; Piro/Manso/Tiwas' Federal recognition; Piro/Manso/Tiwa contact and correspondence as an Indian tribe

Piro/Manso/Tiwa contact and correspondence as an Indian tribe with L.S.C.

36]Jan. 17, 1978; Piro/Manso/Tiwas' admitt; Piro/Manso/Tiwas' recognition, S. 2375; Piro/Manso/Tiwa cdence as an Indian tribe w/U. S. Sen.

37]Dec. 28, 1978; Piro/Manso/Tiwas' att'y.; U. S. Sen. Schmitt; Piro/Manso/Tiwas' Organ Mtn. landholdings; Piro/Manso/Tiwa contact and correspondence as an Indian tribe w/U. S. Sen.

1980-1981; Parish Records Notes, Notes made by Mary Taylor from St. Albino's Parish, Mesilla, New Mexico and St. Genevieve's Parish, Las Cruces, New Mexico.

October 9, 1980; John P. Wilson to Terry Reynolds regarding Las Cruces area Indians; copy formerly in NARF files.

1981; Margaret Page Hood interview with Eugene Van Patten, formerly in NARF files.

Dec. 8, 1980; Piro/Manso/Tiwas' Attorney, Indian Law Support Center, Native American Rights Fund; "Dear Member of the Tiwa Indian Tribe of the Pueblo of San Juan de Guadalupe, Tortugas, New Mexico." Interview permissions, information release.

1981.

1981; [Piro/Manso] Tiwa Indian Tribe, Pueblo of San Juan de Guadalupe, Tortugas, New Mexico; History of Tiwa Indian Tribe, an Outline; Identification of Petitioner as Indian Tribe. 3 pp., in possession of Louis Roybal.

1991; February 2; Letter, February 2, 1991, Antonio Rey Mojarro to LCD Anniversary Edition.

1991; May 17; Interview, February 2, 1991, Antonio Rey Mojarro to LCD Anniversary Edition.

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State of New Mexico Senate. Senate Memorial 4. "Supporting the Request for Federal Recognition as an Indian Tribe by the Piro-Manso-Tiwa Indians." 40th Legislature, State of New Mexico, 2nd Sess., 1992. Sponsored by Sen. Mary Jane Garcia. Signed February 6, 1992. Summarizing documented petition, Memorial 4 describes history and sources of the Tribe, present composition, finding that the Tribe "have participated in and carry a significant part of the history of the state of New Mexico," and that they are "worthy of full Federal recognition for their tribal status."

Addendum: pp. 86a, b, c

1894-1907; RG 75, Records of the Bureau of Indian Affairs, Entry 96, General Records, 1824-1907, Letters Sent, 1870-1908. 2,668. 333 ft. Division: Education, Vols. 1-27. National Archives, Wash., D. C. Branch, Federal Records Center. The correspondence from the Commissioner to various officers connected with Albuquerque Indian School and agencies in Arizona and New Mexico from 1892 forward reflected the problems with filling the school with Indians only, and excluding Mexican whites or Indians (see Vol. 46, 12/17/1892-1/19/1892, Letter Books 196-197; Letters to Civil Service Commission, Jan. 4, 1893. P. 386. Letter, W. O. Belt, Acting Commissioner, to D. S. Keck, Supervisor of Education, Dist. 5, Albuquerque, N. M., Re: to Letter from C. W. Crouse, U. S. Indian Agent, Pima Agency, Re: inability to collect pupils for Albuquerque School.) The Commissioner determined then that Arizona Indians should attend Arizona schools (see Vol. 54, 10/20/1893-11/17/1893, Letter Books 212-213; October 16, 1893. P. 212. Letter, D. M. Browning, Commissioner, to Supt. Creager, Albuquerque Indian School). With apparent growing frustration, the Commissioner directed Creager to fill the school with Indian students "from New Mexico, only" (see Vol. 54, 10/20/1893-11/17/1893, Letter Books 212-213; October 26, 1893. P. 476. Letter, D. M. Browning, Commissioner, to Supt. Creager, Albuquerque Indian School; ref. Education 39886-1892).

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I am in receipt of yours of the 11th instant, in regard to Mexican children said to be in attendance at your school. In reply your attention is called to office letter 48139-1894, December 14, 1894, in regard to these same children. You are hereby authorized and instructed to discharge all pupils whom you find in the school to be of Mexican blood. Authority is also granted you to fill their places with full Pima and Navajo boys and girls, and from what I hear from those Agencies, I think you will have no trouble in keeping your school filled with Pimas and Navajoes. You should correspond with the Pima and Navajo Agents in regard to the matter.

In 1893-1894, according to memories of Piro/Manso/Tiwa elders, most of the Tribe's children were rounded up in Las Cruces by a matron from the Albuquerque Indian School (probably Letitia Creager, or her replacement) and taken to the school by train. I appears that the Rules of the Indian School Service mandated parental consent at that time for enrollment of children ages 5-18 in boarding schools, if the children lived off-reservation.

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Vol. 75, 1/27/1896-5/27/1896, Letter Books 254-255; April 28, 1896. P. 471. Letter, Thos. Pottsner, Commissioner, to John J. McCain, Supt. of Indian School, Albuquerque, N. M., Re: Albuquerque School authorized to appoint Cipriana Abalos and Ursula Padilla jointly as Assistant Seamstresses: You are advised that in a letter dated the 25th instant, the Honorable Secretary of the Interior authorized the employment of two assistant seamstresses at your school at \$60 per annum each, in lieu of assistant seamstress at a salary of \$180 per annum.

You may appoint Cipriana Abalos and Ursula Padilla to these positions as per letter of the 13th instant from M. D. Shelby, Special Agent in Charge.

Following this appointment, there was an investigation of the conditions at the Albuquerque Indian School, following the scandal over the former Superintendent Creager's conduct (Vol. 76, 5/28/1896-7/7/1896, Letter Books 256-257; Letter, Commissioner Browning to Samuel M. McCowan), commenting on the problem of Mexican students' continued attendance at the school. The Commissioner was adamant about eliminating the non-federally-recognized Indians, specifically, the Mexicans, from the school:

It is stated (in report to Commissioner) that there were 119 children in the school when the informant was there, the others being at home or in the mountains outing, and judging from the percentage of Mexicans in the number it was thought that when all were in the school the percentage of Mexicans must be very large, that there are an abundance of Indian children in the territories of New Mexico and Arizona without bringing in and crowding the school with Mexicans; and that out of 300 enroled [sic] pupils at your school, judging from the number present, there were not 100 full blood Indians among the number.

These matters are submitted to you for a full and detailed report and such recomandations as you may care to make.

No Piro/Manso/Tiwa children were barred or sent home from the school as a result of this inquiry and purge. These children were always listed as Pueblo Indians from Las Cruces. The only reasonable conclusion is that Cipriana Abalos, and the other Piro/Manso/Tiwa children recruited and enrolled en masse after the purge of Mexican children from the school in 1894 were viewed as members of an Indian tribe, hence eligible for admission and continuation in institutions of the Indian School Service. The Commissioner was recognizing the Piro/Manso/Tiwa Tribe for the purposes of Federal service eligibility, including health services, employment training, and the like available at the

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(Vol. 87, 8/28/1897-9/1/1897, Letter Books 278-279; P. 279. Letter, W. A. Jones, Commissioner, to Edgar A. Allen, Supt., U. S. Indian School, Albuquerque, N. M., Education 34101-1897).

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INDEX OF CORRESPONDENCE
PIRO - MANSO - TIWA INDIAN TRIBE,
Pueblo of San Juan de Guadalupe
Las Cruces, New Mexico

1950

Attorney's Letter

Date: May 11, 1950
To: Victor Roybal
From: Jess P. Weir, Attorney at Law
RE: Law suit for Pueblo property

Tax Receipts

Date: May 22, 1950
To: Louis Roybal
From: Valentina Dominguez
RE: Rent account

Personal Letter

Date: November 24, 1950
To: Tribal family member (cousin)
From: Rosario M. Gonzalez
RE: Response to her cousin's letter in which she gives him the names of the mayordomos of the tribe

Attorney's Letter

Date: November 29, 1950
To: Victor Roybal
From: Jess D. Weir, Attorney at Law
RE: Lawsuit against Father Leo Rice, of Tortugas and Dona Ana Board of County Commissioners

Minutes of Tribal Meeting

Date: January 1, 1951
RE: Elections of war captains (includes names of the 5 war captains)

Tax Receipt

Date: November 26, 1951
To: Dona Ana County Treasurer
From: Louis E. Roybal
RE: 1951 Taxes

Receipt

Date: November 27, 1951 and September 18, 1957
To: Office of Clerk of Dona Ana County, State of New Mexico
From: Victor E. Roybal
RE: Recording of Mortgage and Warranty Deeds

Letter

Date: November 29, 1951
To: Reverend Sidney Matthew Metzger
From: Cacique and Tribe

RE: Tribe's protest to the appointment of Juana Dominguez de Romero and Manuel Amparan as Mayordomos

1950 (continued)

Letter from Diocese of El Paso

Date: December 3, 1951
To: Victor E. Roybal
From: Hugh G. Quinn, Chancellor
RE: Feast of Our Lady

Personal Letter

Date: December 18, 1951
To: Victor and Brothers (Tribe)
From: Vicente Roybal
RE: The fiesta and other tribal news

Tax Statement

Date: 1951
To: Louis E. Roybal
From: Treasurer of Dona Ana County
RE: Taxes for Lot labeled "Tortugas"

Personal Letter

Date: January 8, 1952
To: Victor E. Roybal
From: Jacinto Jemente (cousin)
RE: Pueblo business. Mentions writing to Vicente to learn who was elected President and Capitanes.

Tax Statement

Date: 1957
To: Louis E. Roybal
From: Treasurer of Dona Ana County
RE: Taxes for Lot labeled Tortugas

Personal Letter

Date: January 22, 1958
To: Victor Roybal
From: Felipe Gomez, Jr.
RE: Tribal business: court date and talking to Governor Michim.

Letter

Date: March 17, 1958
To: Whom It May Concern
From: Nemecia Azcarate Dean
RE: She certifies knowledge of the tribe's history and the

contributions of Victor Roybal.

1960

Letter - Department of the Interior, Bureau of Indian Affairs
Date: July 12, 1966
To: Nicholas P. Houser
From: Samuel Rosenberg, Principal
RE: School roster from September 1894 to January 1907 from
Albuquerque Indian School

Letter - U.S. Senate, Committee on Finance
Date: January 16, 1968
To: Victor E. Roybal, Jr.
From: Fred R. Harris
RE: Response to Roybal's letter which included clippings on
Indian rights

Letter - Department of the Interior, Bureau of Indian Affairs
Date: November 18, 1969
To: Victor E. Roybal, Jr.
From: Acting Assistant Commissioner
RE: Response to Roybal's letter about Tiwa Indians at San
Juan

Letter - U.S. Senate
Date: December 14, 1969
To: Victor E. Roybal, Jr.
From: Senator Edward M. Kennedy
RE: Vote of endorsement and support by Tiwa Indians at San
Juan de Guadalupe

Letter
Date: 1969
From: Tiwa Indian Tribe of San Juan de Guadalupe
RE: Regulations that will be communicated to the Tribe's
children. Contains signatures of members

1970 - Bureau of Land Management

Letter - BLM
Date: September 7, 1973
To: Victor E. Roybal
From: W.K. Barker
RE: Permit for annual pilgrimage to Tortugas Mountain

Letter - BLM
Date: November 15, 1978
To: Senator Harrison "Jack" Schmitt
From: Acting State Director, BLM
RE: Land owned by Knights' of Columbus in Dona Ana County

1970s Identification of Tribe

Letter - University of New Mexico, School of Law
Date: February 3, 1971
To: Victor E. Roybal
From: Robert L. Bennett
RE: Draft of a bill in the 91st Congress for Federal Recognition to Littleshell Band of Chippewa Indians of Montana.

Letter - University of New Mexico School of Law
Date: March 24, 1971
To: Victor E. Roybal
From: Louis G. Stewart, Staff Attorney
RE: Memorandum submitted to the Indian Claims Commission. Includes copy of memo.

Letter - National Council on Indian Opportunity
Date: April 5, 1971
To: Victor E. Roybal
From: Robert Robertson
RE: Response to a letter by Roybal that mentions problems of the Tiwa Indians. Includes fact sheet on National Council on Indian Opportunity.

Letter - National Indian Leadership Training
Date: June 2, 1971
To: Vine Deloria, Jr.
From: John Belindo
RE: Precedents which could be used for the Guadalupe corporation

Letter -
Date: August 28, 1971

To: National Congress of American Indians
From: Vincent Roybal
RE: Assistance in obtaining Federal recognition of the
Tortugas Band as a Tribal entity of the Tiwa
Nation. Attached is response to letter by NCAI.

1970s Identification of Tribe

Letter - Bureau of Indian Affairs
Date: August 1972
To: Vincent Ramirez
From: Juanita O. Cata
RE: Scholarship grants for Florencio and Theodore Ramirez,
tribal members. Includes copies of applications.

Letter - Indiana University
Date: May 23, 1973
To: Robert Nordhaus, Attorney
From: Wesley R. Hurt
RE: Copy of song made in 1949 by Tortugas Indians. Expresses
willingness to certify all information he has published
on these Indians is correct.

) Letter -
Date: December 31, 1973
To: Thomas E. Luebben, Jr.
From: Charles Madrid, Jr.
RE: Problems tribe faces and makes reference to a trip to
Ysleta to ask for sponsorship in the All Pueblo Tribal
Council.

Letter - City of Las Cruces
Date: July 24, 1974
To: Charles Madrid, Jr. and Thomas E. Luebben, Jr.
From: T.G. Beghard, Jr., Director of Utilities
RE: Vote taken by Tiwa Indian Tribal Council to preclude its
water system into Tortugas.

Letter - City of Las Cruces
Date: July 26, 1976
To: Clara J. Poncho
From: Roger R. Ralph, City Attorney
RE: Avalos v. Morton - Pleading and complaint in
intervention.

) Letter -
Date: September 9, 1974

To: Victor E. Roybal, Jr.
From: Philip R. Ashby, Attorney at Law
RE: Status of Avalos v. Morton in U.S. District Court in Albuquerque, NM.

Letter - Inter-Tribal Indian Ceremonial Association
Date: February 14, 1975
To: William L. Ganong, Program Director
From: Charles Madrid, Jr.
RE: Includes detailed information about the tribe's dances, ceremonies, and members.

1970s Identification of Tribe

Letter -
Date: January 15, 1976
To: Charles Madrid, Jr., President
From: Bertha P. Dutton, Dutton Enterprises
RE: Assistance offered for the Tiwa Indians to receive Federal recognition.

Letter
Date: February 20, 1976
To: National Endowment for the Humanities
From: Vicente Roybal and Charles Madrid, Jr.
RE: Financial assistance

Letter - State of New Mexico
Date: July 1, 1976
To: Victor E. Roybal, Jr.
From: Jerry Apodaca, Governor
RE: Endorsement of Senate Bill 3352 which asks for recognition of the Tribe

Letter - Health and Welfare Agency, California
Date: July 29, 1976
TO: Victor E. Roybal
From: Steven Ybarra
RE: Endorsement of Senate Bill 3352 by Governor Brown

Letter
Date: April 16, 1977
To: Indian Education Program
From: Charles Madrid, Jr.
RE: Indian education funding available

Letter

Date: March 8, 1978
To: All Indian Tribes and Organizations
From: National Congress of American Indians
RE: Supreme Court decision in Oliphant v. Snoquamish Indian Tribe

Letter - Tchinouk Tribal Office
Date: May 15, 1978
To: Tiwa Indian Tribe, Victor E. Roybal, Jr.
From: Karleen F. McKenzie
RE: Declaration of Principles on tribal recognition by the U.S. government

Letter - American Indian Historical Society
Date: May 19, 1977
To: Victor E. Roybal, Jr.
From: Rupert Costo
RE: Feature story about Tribe;s struggle for recognition

1970s - Identification of Tribe

Letter - NIPMUC Tribal Council
Date: July 9, 1978
TO: Victor E. Roybal, Jr.
From: White Flower, Sachem Nipmuc Tribe
RE: endorsement of S. 2375 bill for Federal recognition

Letter -
Date: None
TO: Bertha Dutton
From: Vicente Roybal and Charles Madrid, Jr.
RE: Assistance with sources of Anthropological funds and grants

Article - "Talking Leaf"
Date: Dec/Jan. 1979
RE: List of tribes that seek Federal recognition. Includes PMT tribe.

Letter -
Date: October 12, 1979
TO: Bureau of Indian Affairs
From: Joe Jiron
RE: Tiwa Indian Tribe acknowledged by Isleta Pueblo

Letter - Tigua Indian Reservation
Date: November 24, 1980
To: Diana Vari

From: Raymond Apodaca
RE: Minutes of tribal council meeting which mentions Las Cruces tribe.

1970s - Congressional Correspondence

Letter - Department of the Interior, Bureau of Indian Affairs
Date: August 25, 1970
To: Victor E. Roybal
From: Acting Assistant Commissioner
RE: Indian Claims Commission Act of 1946

Letter - U.S. Senate
Date: November 30, 1970
To: Victor E. Roybal, Jr.
From: Peter H. Dominik
RE: "Gomez" matter. Letter forwarded to Joseph Montoya

Letter - U.S. House of Representatives
Date: January 18, 1971
To: Victor E. Roybal, Jr.
From: Manuel Lujan, Jr.
RE: Letter sent by Roybal with copy of the Tribe's Constitution

Letter -
Date: February 8, 1971
To: Victor E. Roybal, Jr.
From: Clinton P. Anderson
RE: Proposed recognition of Tiwa Tribe

Letter
Date: February 1971
To: Joseph M. Montoya
From: Margarito Fierro, President
RE: Forwarding all documents on file from La Corporation Indigena de Nuestra Señora de Guadalupe

Letter - House of Representatives
Date: February 18, 1971
To: Victor E. Roybal, Jr.
From: Manuel Lujan, Jr.
RE: Introducing legislation on behalf of the tribe

Letter -
Date: February 19, 1971
To: Victor E. Roybal, Jr.
From: Louis G. Stewart, Jr.

RE: Research concerning land claim of Tortugas Pueblo

Letter - U.S. Senate
Date: February 23, 1971
To: Manual Lujan, Jr.
From: Victor Roybal, Jr.
RE: Request to introduce legislation on Tribe's behalf;
signed by Cacique

1970s - Congressional Correspondence

Letter - House of Representatives
Date: March 18, 1971
To: Vicente Roybal
From: Manuel Lujan, Jr.
RE: Includes letter from Bureau of Indian Affairs
regarding introduction of legislation by Lujan.

Letter - Department of the Interior, Bureau of Indian Affairs
Date: May 28, 1971
To: Joseph M. Montoya
From: Ernest Steven
RE: Contains summary of the tribe's history in Las Cruces

Letter - National Council on Indian Opportunity
Office of the Vice President
Date: October 29, 1971
To: Robert Robertson
From: Victor Roybal, Jr.
RE: Responding to issues from Victor Roybal concerning
tribal status

Letter - U.S. House of Representatives
Date: April 4, 1972
To: Congressman Manuel Lujan, Jr.
From: Victor Roybal, Jr.
RE: Issues concerning the State Highway Department

Letter - U.S. President
Date: December 14, 1972
To: President Richard M. Nixon
From: Victor Roybal, Jr., Tribal Secretary
RE: Stating issues concerning tribal issues

Letter - U.S. House of Representatives
Date: September 6, 1974

To: Victor E. Roybal, Jr.
From: Harold Runnels
RE: Copies of H.R. 5641 and H.R. 7188 bills included with letter

Petition -

Date: September 17, 1974
To: U.S. Secretary of Interior
From: Tiwa Tribe
RE: Request for Federal recognition- with signatures

Letter - U.S. Senate
Date: October 3, 1974
To: Senator Pete Domenici
From: Vicente Roybal, Charles Madrid, Jr., and Victor Roybal
RE: Request for Federal recognition

1970s - Congressional Correspondence

Letter - U.S. Senate
Date: November 4, 1974
To: Victor E. Roybal, Jr.
From: Doney Bartlett
RE: Transfer of lands to New Mexico State University

Letter - U.S. Senate
Date: May 15, 1975
To: Senator Pete Domenici
From: Victor Roybal
RE: Sections of Bills relating to status of Tribe
no attachments

Letter - U.S. Senate
Date: August 25, 1975
To: Senator Pete Domenici
From: Victor Roybal
RE: Sections of Bills relating to status of Tribe
no attachments

Letter - Governor of California
Date: June 14, 1976
To: Edmund Brown, Jr., Governor
From: Victor Roybal
RE: Issues regarding Federal recognition, benefits, trust status

Letter - Governor of New Mexico
Date: June 24, 1976

To: Jerry Apodaca, Governor
From: Victor Roybal
RE: Issues regarding Federal recognition, benefits,
trust status

Letter - Office of the Vice President, Washington, DC
Date: August 3, 1976
To: Victor Roybal
From: H. Spofford Canfield
RE: Issues concerning Senate Bill S:3352

Letter - House of Representatives
Date: September 7, 1976
To: Victor E. Roybal, Jr.
From: Harold Runnels
RE: Support for Federal recognition to the Indians of San
Juan de Guadalupe

1970s - Congressional Correspondence

Letter - Bureau of Indian Affairs
Date: March 11, 1977
To: Victor E. Roybal, Jr.
From: Director, Office of Indian Services
RE: Executive order by President to establish a
reservation for Tiwa Indian Tribe

Letter - U.S. Senate
Date: April 28, 1977
To: Robert J. Nordhaus
From: Pete V. Domenici
RE: Meeting with Nordhaus and others to discuss bill for
Tiwa Indian Pueblo

Letter - U.S. Senate
Date: May 3, 1977
To: Robert J. Nordhaus
From: Pete V. Domenici
RE: Public meeting with tribe in Las Cruces

Letter - House of Representatives
Date: May 4, 1977
To: Robert Nordhaus
From: Manual Lujan, Jr.
RE: Meeting with representatives of the Tribe

Letter - U.S. Senate

Date: August 28, 1977
To: Robert J. Nordhaus
From: Harrison Schmitt
RE: Introduction of bill by Senator Abourezk which sets
criteria for recognition

Letter - Department of the Interior, Bureau of Indian Affairs
Date: December 30, 1977
To: Harrison Schmitt
From: Theodore Krenzke
RE: Status of proposed procedures for Federal recognition

Letter - U.S. Senate
Date: No date
To: Congressman Manuel Lujan, Jr.
From: Victor Roybal, Jr.
RE: Petition for Federal recognition of Tiwa Indian Tribe
with signatures

Letter - U.S. Senate
Date: January 17, 1978
To: B. Reid Haltom
From: Harrison Schmitt
RE: Reply to inquiry concerning Tiwas becoming a federally
recognized tribe

1970s - Congressional Correspondence

Letter - U.S. Senate
Date: June 21, 1978
To: Victor E. Roybal, Jr.
From: Abe Ribicoff
RE: Creation of separate, Cabinet-level Department of
Education to handle Bureau of Indian Affairs education
functions

Letter -
Date: October 17, 1978
To: John Dooley
From: B. Reid Haltom
RE: Problems of tribe in obtaining funds to apply and gain
Federal recognition

Letter - U.S. Senate
Date: December 15, 1978
To: Victor E. Roybal
From: Harrison Schmitt

RE: Request for information about ownership of Aguirre Springs in Organ Mountains

Letter - U.S. Senate
Date: May 7, 1979
To: John Dooley
From: Harrison Schmitt
RE: Action taken on tribe's request for financial assistance

Letter - Governor's Office
Date: September 11, 1979
To: Bruce King, Governor, New Mexico
From: Victor Roybal and Carlos Sanchez
RE: Requesting establishment of Tribe

1970's Tribal Council (Minutes, Resolutions, Actions, Misc.)

Election - Annual Elections
Date: January 1, 1971 (12:01 a.m.)
RE: Minutes and election and swearing in of officers, statement of duties of officers; with signatures

Letter -
Date: March 4, 1971
To: Tribal Members
From: Tribal Officers
RE: Requesting dues from tribal members

1970's Tribal Council (Minutes, Resolutions, Actions, Misc.)

Dues -
Date: May 23, 1971
From: Louis Roybal
RE: \$10 dues paid (with copy of check from member)

Tribal Treasury Statement of Income and Expense
Date: December 11, 1971
RE: Balance of treasury January 1 - December 15, 1971; notarized

Letter -
Date: December 21, 1971
To: Louis Roybal
From: Victor Roybal, Jr.
RE: Tribal council elections for 1972

Minutes -

Date: January 1, 1972 (12:01 a.m.)
RE: Minutes, elections and swearing in of new officers
with signatures

Minutes -

Date: April 10, 1972
RE: Minutes, and Agreement between Tiwa Indian Tribe,
San Juan de Guadalupe, Tortugas, NM and R.J. Nordhaus,
Attorney, with signatures

Letter -

Date: December 26, 1972
To: Tribal Members
From: Victor Roybal
RE: Election of new officers for 1973

Request Form

Date: December, 1972
RE: Tribal members requesting educational assistance from
Educational Assistance College Grant Program

Minutes -

Date: January 1, 1973 (12:01 a.m.)
RE: Minutes, election of officers, swearing in of new
officers, with signatures

Dues -

Date: July 31, 1973
RE: Tribal dues receipt for payment of Tribal Lawyer's
fees from Louis Roybal

1970's Tribal Council (Minutes, Resolutions, Actions, Misc.)

Letter -

Date: September 24, 1973
To: Louis Roybal
From: Victor Roybal
RE: Tribal Council Meeting

Tribal Roll

Date: October 1, 1973
RE: Tribal roll with names and address

Contract -

Date: October 4, 1973
RE: Agreement between Tribe and N.A.L.D.E. with signatures

Contract -

Date: October 19, 1973
RE: Release of Attorney Contract between Tribe and Robert J. Nordhaus

Letter -

Date: January 27, 1974
To: Governor Alvino Lucero
From: Tiwa Indian Tribe
RE: Requesting a meeting regarding representation before Indian Pueblo council

Letter -

Date: April 22, 1974
To: Louis Roybal, Cacique
From: Victor Roybal, Secretary
RE: Requesting his vote by telephone for employment and retention of Attorneys, Native American Legal Defense and Education Fund Contract

Affidavit

Date: April 24, 1974
To: Tiwa Indian Tribe
From: Louis Roybal, Cacique
RE: Approval of the Attorney contract

Letter -

Date: July 15, 1974
To: Thomas Luebben, Jr. NALDEF
From: Victor Roybal
RE: Request of extension of City of Las Cruces water facilities be halted; with petition and signatures

1970's Tribal Council (Minutes, Resolutions, Actions, Misc.)

Letter -

Date: November 19, 1974
To: Ralph Nader
From: Victor Roybal
RE: Issues concerning Los Indigenes de Nuestra Señora de Guadalupe

Letter -

Date: November 20, 1974
To: Ralph Nader
From: Victor roybal
RE: Issues concerning Federal laws

Minutes -

Date: January 1, 1975 (12:01 a.m.)
RE: Minutes, certification of election of officers

Letter -

Date: January 12, 1975
To: National Congress of American Indians
From: Louis Roybal
RE: Annual membership dues

Minutes -

Date: April 11, 1976
RE: Minutes on Federal recognition; with signatures

Letter -

Date: May 29, 1976
To: National Endowment for the Humanities
From: Victor Roybal
RE: Grant application

Letter -

Date: June 11, 1976
To: Tribal Members
From: Vicente Roybal, Charles Madrid
RE: Annual Tribal donation

Letter -

Date: July 5, 1976
To: The American Indian Policy Review Commission
From: Vincent Roybal, Charles Madrid
RE: Resolution S.3352

Letter -

Date: December 28, 1976
To: Tribal Members
From: Vicente Roybal
RE: Election of officers for new year

1970's Tribal Council (Minutes, Resolutions, Actions, Misc.)

Minutes -

Date: January 1, 1978 (12:01 a.m.)
RE: Election of officers

Fund Raiser

Date: March 1, 1978
RE: Enchilada Plate at Princess Tacos to benefit trip
to Nashville, Tenn. for National Congress of

American Indian Conference

Resolution -

Date: April 3, 1978
RE: Interim appointment in the event of death of Cacique,
with signatures

Letter -

Date: October 20, 1978
To: Tribal members
From: Victor Roybal
RE: Tribal donation

Minutes -

Date: March 25, 1979
RE: Minutes of 1st quarter meeting held with Tiwa Tribe
and Attorneys, Nordhaus, Moses & Dunn; with signatures

Minutes -

Date: June 10, 1979
RE: Minutes of 2nd quarter meeting held with Tiwa Tribe and
U.S. Department of Interior, BLM; with signatures

Letter -

Date: August 14, 1979
To: Louis Roybal, Captain
From: Victor Roybal, Treasurer
RE: 3rd quarter meeting

Letter -

Date: September 15, 1979
To: Louis Roybal
From: Charles Madrid, Victor Roybal
RE: Tortugas Mountain Ceremonial

Letter -

Date: November 22, 1979
To: Louis Roybal
From: Victor Roybal
RE: Tortugas Mountain Ceremonial

1970's Tribal Council (Minutes, Resolutions, Actions, Misc.)

Letter -

Date: December 26, 1979
To: Louis Roybal
From: Victor Roybal
RE: New Year Eve 1979-80, Election of Officers notification

Chronology of Significant Events - Piro Manso Tigua Tribe
 (prepared by Nicholas P. Houser & Submitted the Piro Manso Tiwa Tribe, January 23, 1996)

Date	Event	Effect
1541	Coronado arrives at Tiguex among the Tiwa Indians	Spanish claim New Mexico for Crown
1598	Onate expedition to colonize	El Paso Claimed New Mexico for Crown
1680	Pueblo Rebellion	Spanish & Pueblo Indians (Tigua & Piro) flee to El Paso del Norte (Chamizal area.)
1823, Jan. 3	National Colonization Law Created	Ponce de Leon petitioned & received (article 4) the Ponce Grant in El Paso del Norte (Chamizal area).
1835, Aug. 23	Strong central government	States lose sovereignty & provided for division of the nation into departments, districts & partidos. Ayuntamientos exist in capital of the departments & are popularly elected (Cardenas 1963:10).
1837, Mar. 20	Internal Organization Created	The department. Governor to name the prefects to districts & confirm appointments of sub-prefects to <u>partidos</u> & <u>juces de paz</u> (Cardenas 1963:10).
1846, May 13	US Declares War on Mexico	(Kelcher 1929:14; Timmons 1990:96)
1846, Aug. 18	Kearny occupied Santa Fe	(Bowden 1971:21).
1846, Dec. 25	Battle of Bracito	Doniphan's victory marked end of Mexican rule over the El Paso District (Bowden 1952:27).
1846, Dec. 28	Americans enter El Paso del Norte	(Bowden 1952:27)
1848, Feb. 2	Treaty of Guadalupe Hidalgo	El Paso & Las Cruces transferred from Mexico to U.S. (McMaster 1958:ITI:120). Section 6 recognizes Mexican citizens with full properly rights (Indians were Mexican citizens. US agreed to protect all Mexican nationals whose rights are inviolate (Kelcher 1929:14).
1850	Calhoun Recognizes New Mexico's	Pueblo Indians of Las Cruces are under Federal jurisdiction.
1849, Oct.	Colonel Monroe, Governor of N.M.	Colonel Monroe assumes position as new governor of New Mexico Territory [US Gov. 1850: 222, letter from James S. Calhoun, Indian agent at Santa Fe to Col. Medilla].
1853, Mar. 13	New Mexico Claims Las Cruces Area	Governor William Carr Lane claims for New Mexico "west bank of the Mesilla Valley to the Gila River" (Mexico disputes claim until Gadsden Treaty formalized (Broadus 1963:58).
1853, Dec. 30	Gadsden Treaty Concluded	US acquired certain lands south of the Gila River which included southern New Mexico (Las Cruces & Mesilla). (Kelcher 1929:4).
1854	General Pope Survey	General John Pope commanded the 32nd parallel railroad survey from the Red River to the Rio Grande.
1861, Aug. 1	Confederate Control Mesilla	Colonel Baylor arrived at Mesilla & issued proclamation organizing the Territory of Arizona as a military government under

		jurisdiction of the Confederacy. He appointed himself governor of the area. Mesilla became seat of government (Broadus 1963: 70-71).
1862, June 8	US Martial Law Proclaimed	General Carleton entered Arizona & proclaimed all of New Mexico Territory under Martial Law of the Union Forces of the United States. This proclamation was later confirmed by General Canby on June 27, 1862, as Commander of all Union forces in New Mexico (Broadus 1963:73).
1862, July 4	California Column at Rio Grande	Union force arrives at Fort Thorn to take control of the region (Finch 1969:198).
1862, Aug.	Union Troops in Dona Ana	By August, 1862, General James H. Carleton, Commander of the California Column, arrived in Dona Ana County (Broadus 1963:72). Union forces occupy Fort Fillmore on August 11, 1862 (Finch 1969:199). The California Column occupies Fort Bliss on August 20, 1862 without opposition (Broadus 1963:73).
1872	Las Cruces Cacique	Local newspaper report mentions the authority of the Indian cacique over the Las Cruces Indians.
1888, Jan. 21	Tortugas Indian Commissioners	Land is held for the tribe by Indian commissioners (Part 11:7). Commissioners of the Pueblo of Tortugas, Magdaleno Baca, Jose Abuncio Trujillo and Felipe Roybal, petition the Justice of the Peace, Precinct No. 6, Dona Ana County for 'a certain tract of land situated in this pueblo for the use of the inhabitants and settlers of the pueblo ... said pueblo has twenty-five men as heads of families...the greater part of these applicants have held possession of said tract for a space of fifteen years' (from: Andy Roybal Report, Preliminary Findings..., June 24, 1995, 'Newspaper Articles...' page 64, specific source cited as Commissioners of Tortugas, 1888, translated from Spanish).
1888, Mar. 3	Tortugas Indian Build Community	"Garrett, Nichols and Woodson have surveyed and planned the new townsite of Tortugas, which is on a hill a half mile east of Mesilla Park. The Pueblo Indians, who laid it out, will immediately proceed to build thirty dwellings and a church. While they do not hold property in common, they will build as a community, all working together" (Source from: Report of Andy Roybal, originally from Rio Grande Republican, March 3, 1888).
1890	Tortugas Indian Commissioners	Thirty-two men who are inhabitants of the Pueblo of Guadalupe are listed by the commissioners of the pueblo, Magdaleno Baca, Jose Abuncio Trujillo, and Felipe Roybal, as pledged to help with the construction of the church of Our Lady of Guadalupe (source: Andy Roybal Report, originally from: Commissioners of Guadalupe Pueblo 1890's; translated from the Spanish).
	Las Cruces Indians Attend BIA Schools	
1891	Commissioners of Pueblo Guadalupe	transfer a deed of a house lot to Estanislado Abalos for consideration of one dollar (Andy Roybal Report, originally from Commissioners

- of Guadalupe Pueblo, 1891; translated from Spanish). (see 1902 conveyance in this chronology).
- 1896 Felipe Roybal Petitions for Land for land east of the Las Cruces Plaza for 'the purpose of building a chapel of our Lady of Guadalupe where the entire body of native Indians can have their fiestas' (Andy Roybal Report, from: Roybal 1896; translated from Spanish).
- 1899, Dec. 15 Guadalupe Feast by Indians 'On Tuesday the anniversary of Our Lady of Guadalupe was celebrated the Indians keeping up a continuous celebration all day long' (source by Andy Roybal Report: Rio Grande Republican, Dec.15, 1899).
- 1900 El Paso del Norte Guadalupe Feast Romulo Escoban in writing an account of his childhood memories, in the period before the turn of the century, about the fiesta of Guadalupe in El Paso del Norte (Cd. Juarez) noted the following: "for almost a month before the fiesta the Indians of the Pueblo would announce it with great bonfires on the mountain which was not very far from where the fiesta was held" (Andy Roybal Report; 1946:63)
- 1901, Oct. Ethnologist Fewkes Visits Senecu Told that in the middle or November bonfires are lit at night in the hills near El Paso and Juarez. He was told that this was to guide Montezuma who will come down the Rio Grande (Fewkes 1902:74). Fewkes visits Yaleta, Texas and Senecu, Mexico and reported: "in late years several Tiwa families have moved away from Ysleta to Las Cruces, New Mexico, and other localities along the railroad where they find profitable employment" (1902:61).
- 1902 Monsignor Meets Tortugas Indians On his Las Cruces arrival, Monsignor Granjon wrote of the dancing Pueblo Indians who meted him as his wagon advanced toward town. The men were bare chested and the women wore cotton fabrics and they were both painted their bodies with ocher and danced to the drum. He noted that the Indians came from "...three or four miles below on the river where they own some strips of land..." (Andy Roybal Report, page 66; Granjon 1902:91-92).
- 1902, May 10 Tortugas Indian Church Construction continues by Pueblo Indians in honor of Our Lady of Guadalupe. He noted that the building was begun several years ago and work will soon begin (Andy Roybal Report, page 66, Las Cruces Citizen May 10, 1902).
- 1902, Oct. 15 Commissioners Convey to Indian The Commissioners of the Pueblo of Guadalupe, Magdalena Baca, Jose Abunico Trujillo and Felipe Roibal, convey a house lot to Damacio Abalos (Indian) for a consideration of one dollar (Andy Roybal Report, page 66, Commissioners of Guadalupe Pueblo 1902; translated from Spanish).
- 1904 Grant Confirmed by Federal Court
- 1906 Eugene Van Patten Land Registrar Van Patten appointed land registrar at Las Cruces (Andy Roybal Report, page 66; El Paso Times, Jan.17, 1906).

1906, Nov. 9	Felipe Roybal Killed	"Felipe Roybal, the cacique of the little Pueblo Indian tribe, was found dead in one of the back streets of town yesterday morning at 6 o'clock. Sheriff Lucero and Deputy Ramon Nevarez were notified and took charge of the body. The left cheek bone was caved in and from all appearances the man had dead several hours. The Officers put under arrest Juan Barela, Pablo Ramirez, and Jose Martinez...The coroner's jury returned a verdict holding Juan Barela responsible for the death. All participants in the murder were intoxicated" (Andy Roybal Report, page 68; Rio Grande Republican, Nov. 9, 1906, page 3, col. 3).
1906, Nov. 10	Funeral for Cacique Felipe Roybal	accompanied by an "immense crowd". "This was one of the most beautiful funerals seen in this place" (Andy Roybal Report, page 66; Las Cruces Citizen, Nov.10, 1906; translated from Spanish).
1908	Hearing of Grants	A public hearing took place regarding the western boundary of the Hugh Stephanson Grant or Bracito Tract. In affidavits and testimony a number of men talked about migrating to the Mesilla Valley (Andy Roybal Report, page 67; US National Archives, Record Group 49, 1908).
1908, Dec. 10	Conveyance to Van Patten & Indians	Board of Trustees of Dona Ana County Bend Colon Grant conveys to the Commissioners of the Town of Guadalupe, Eugene Van Patten, Francisca Abalos, Victoriano Abalos, and Bidal Minjares a parcel of land described as Blocks one to thirty four in the plot of the town site of Guadalupe (Andy Roybal Report, page 67; Board of Commissioners).
1908, Dec. 18	Indians Celebrate Guadalupe Feast	"Saturday, December 12 was a day for Indians in Las Cruces. After vespers the night before, they lit luminarios on the College Hill (A Mountain). Early in the morning shots could be heard which were part of the day's program. During the day, the Indians carried out customary dances and ceremonies with great enthusiasms and joy. Spectators came from Mesilla, Dona Ana, Bosque Seco, San Miguel, and other nearby places" (Andy Roybal Report, page 67; El Labrador, December 18, 1908; translated from Spanish).
1912	Annual Indian Dance at Tortugas	"The annual Indian dance will take place Thursday, at Tortugas, as in the usual custom" (Andy Roybal Report, page 67; Rio Grande Republican, Dec. 13, 1912).
1913	Indian Dance at Van Patten Ranch	As part of an automobile tour to Van Patten's Ranch, Indian dances were promised as entertainment (Andy Roybal Report, page 68; El Paso Herald, July 26, 1913).
1914	PMT Constitution:Indian Lose Control of Tortugas lands	Federal Government Fails to protect Indian land as obligated by the Non-Intercourse Act.
1914, Dec. 8	Smallpox Cancels Indian Dances	"owing to the existence of several cases of smallpox in the village, the Tortugas Indians will not observe their annual dance in honor of the goddess Guadalupe" (Andy Roybal Report, page 68; Rio Grande Republican, Dec. 8, 1914).

1944, Jan. 1 Tribal Election Certified	Certification of tribal election & swearing-in of Louis Royal as 5th War Captain, signed by Vincente Roybal, Cacique. Louis Roybal is tribal governor & this demonstrates continuity of tribal government - both in terms of the electoral process and membership in the tribal council (Campbell 1996:17).
1949, Feb. 21 Property of Tortugas Discussed	Letter from Simon Gonzales to Victor Roybal re: Tortugas property (Campbell 1996:17).
1951, Jan. 1 Minutes of Tribal Meeting	Re: election of war captains (Campbell 1996:17).
1978, Apr. 3 Statement of Interim Cacique	ratified by 103 tribal members (Campbell 1996:18).

PIRO/MANSO/TIWA INDIAN TRIBE
PUEBLO OF SAN JUAN DE GUADALUPE

6 April 1996

TO: Allogan Slagle
Andrew J. Roybal
Edward Roybal, Sr.
Edward Roybal, II
Frank Sanchez

Gentlemen:

Enclosed is an inventory of video tapes that I have in my possession of Tribal Activities.

Thank you.

Louis Roybal, Governor

PIRO/MANSO/TIWA INDIAN TRIBE
PUEBLO OF SAN JUAN DE GUADALUPE
6 April 1996

VIDEO TAPE INVENTORY-LOUIS ROYBAL

DATES	SUBJECT	TAPE
Sept. 21, 1989	Francis Gardner Interview & Tiwa Language	8 MM
Aug. 30, 1990	Tribal Meeting (Friday)	8 MM
Aug. 31, 1990	Tribal Meeting-Eastside Community Center	8 MM
Aug. 31, 1990	Tribal Meeting-Eastside Community Center	8 MM
Oct. 19, 1990	Tribal Meeting-San Diego, California	8 MM
Jan. 12, 1991	Tribal Meeting	8 MM
Sept. 11, 1991	Tribal Meeting-Saturday A.M. (1 of 2)	8 MM
Sept. 12, 1991	Tribal Meeting-Eastside Community Center (2 of 2)	8 MM
Sept. 13, 1991	Tribal Meeting-Sunday	8 MM
Sept. 15, 1991	Tribal Meeting-Sunday-Church in Las Cruces	8 MM
Sept. 16, 1991	Tribal Meeting-Monday-Eastside Community Center	8 MM
Sept. 16-17, 1991	Tribal Meeting-Eastside Community Center	8 MM
Dec. 21, 1991	Winter Solstice Ceremonies	8 MM
Mar. 28, 1992	Tribal Meeting-Saturday (part 1)	8 MM
Mar. 28, 1992	Tribal Meeting-Saturday (part 1A)	8 MM
June 20, 1992	Summer Solstice Ceremonies-Saturday	8 MM
July 13, 1992	San Jose, California Conference	8 MM
Dec. 18, 1992	Winter Solstice Ceremonies	8 MM
Dec. 20, 1992	Winter Solstice Ceremonies	8 MM
Mar. 20, 1993	Spring Solstice Ceremonies-National Guard Armory	8 MM
June 18, 1993	Tribal Meeting	8 MM
June 18, 1993	Tribal Meeting-HUD HOUSING, Branigan Library	8 MM

PIRO/MANSO/TIWA INDIAN TRIBE
PUEBLO OF SAN JUAN, DE GUADALUPE

6 April 1996

VIDEO TAPE INVENTORY-LOUIS ROYBAL

NAME	SUBJECT	TAPE
Mar. 17, 1994	Tribal Meeting (Saturday)	8 MM
Mar. 19-20, 1994	Spring Solstice Ceremonies	8 MM
June 18, 1994	Summer Soltice Ceremonies	8 MM
Dec. 16-17, 1994	Tribal Meeting & Winter Soltice Ceremonies (Picacho Site-Sanchez Home)	8 MM
Feb. 11, 1995	Tribal Office Meeting	8 MM
Feb. 11, 1995	Tribal Audit Meeting	8 MM
Mar. 18, 1995	Tribal Meeting	8 MM
Mar. 19, 1995	Spring Solstice Ceremonies	8 MM
June 24, 1995	Tribal Office Meeting	8 MM
June 25, 1995	Summer Solstice Ceremonies-San Ysidro Site-C Madrid	8 MM
Sept. 23, 1995	Tribal Office Meeting	8 MM
Sept. 24, 1995	Autumn Solstice Ceremonies-Picacho Site-Marrujo	8 MM
Dec. 16, 1995	Tribal Office Business Meeting	8 MM
Dec. 17, 1995	Winter Solstice Ceremonies-Picacho Site-Sanchez	8 MM
Mar. 23, 1996	Tribal Office Meeting	8 MM
Mar. 23-24, 1996	Tribal Meeting & Spring Solstice Ceremonies (Picacho Site-Sanchez Home)	8 MM