

PETITION OF THE TIWA TRIBE OF INDIANS
TO THE SECRETARY OF THE INTERIOR
FOR ACKNOWLEDGMENT OF RECOGNITION AS AN INDIAN TRIBE

I. INTRODUCTION

The Tiwa Indian Tribe of the Pueblo de San Juan de Guadalupe, located in Tortugas, New Mexico, hereby submits to the Secretary of the Interior this Petition for Federal acknowledgment as an Indian Tribe.

This Petition is being submitted pursuant to the regulations published by the Department of the Interior on September 5, 1978 which are entitled "Procedures for Establishing that an American Indian Group Exists as an Indian Tribe." The Petition has been prepared in accordance with the aforesaid regulations and is presented in the format prescribed by the "Guidelines for Preparing a Petition for Federal Acknowledgment as an Indian Tribe", as published in December, 1978 by the Department of Interior, Bureau of Indian Affairs.

The Tiwa Indian Tribe is represented in this matter of formally petitioning the Secretary of the Interior for Federal acknowledgment as an Indian tribe by their attorneys at law:

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Exemption 6

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II. HISTORICAL OVERVIEW

As their expeditions entered the territories presently known as the State of New Mexico, Spanish Explorers and missionaries became the first European white men to come into contact with the Tiwa Indians. A full historical account of the events and relationships which occurred between the Spaniards and the Tiwa Indians is important in explaining the Tiwa's territorial range and eventually the origin of the Pueblo de San Juan de Guadalupe.

Alan J. Oppenheimer, in his "An Ethnological Study of Tortugas, New Mexico", Master of Arts Thesis 1957, detailed the historical events of the Pueblo Revolt which occurred in the 1680s and eventually resulted in the founding of the Pueblo de San Juan de Guadalupe. The historical section of Oppenheimer's Study is herein set forth as an accurate description of the Petitioner's tribal history as follows:

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The village of Tortugas can trace its ancestry through Isleta del Sur and ultimately to the pueblo of Isleta. The material in the following section is based primarily upon Hackett's definitive study of the Pueblo Rebellion(1) , which brings into sharp relief the complex series of events which culminated in the Isletan retreat to El Paso.

In August of 1680 there was a general revolt of the Pueblo Indians of New Mexico against the Spaniards. Involved in this rebellion was the pueblo of Isleta, on the Rio Grande, about ten miles south of the present city of Albuquerque. The Isletans did not participate in the rebellion. However, they suffered at the hands of both protagonists with the result that they became "displaced persons".

The onset of the uprising found Governor Otermin immobilized in Santa Fe. After the initial carnage, Lieutenant General Alonso Garcia, Lieutenant Governor for the Rio Abajo district, was separated from the main body of the Spanish forces with a small group of refugees. His province included the pueblos of Puaray, Alameda, and Sandia. These had rebelled and killed one hundred and twenty inhabitants of the valley. They pillaged the estancias of horses, cattle, and other property, all of which was collected at Sandia pueblo. Garcia and his followers took

1. Hackett, Revolt, Introduction, et passim.

refuge in Isleta, which they reached late in the day of August tenth. Garcia, in command of some fifteen hundred people, including seven missionaries, had only one hundred and twenty men capable of bearing arms.

Taking over one thousand refugees, Otermin abandoned Santa Fe for Isleta on the twenty-first of August. He hoped to escape before the Pueblo Indians could recover from their losses, ally themselves with the Apaches, and make another attack. He was unaware that a week before, Garcia and his followers, whom he assumed were in Isleta, had fled south.

Garcia's decision to move south from Isleta had been conditioned by several circumstances. He and his group had every reason to believe the reports that Governor Otermin and his division had been massacred. Moreover, supplies were low as a result of the haste with which their homes had been abandoned. Furthermore, his position in Isleta was becoming untenable. The natives of Isleta outnumbered the Spaniards and were better stocked with munitions and provisions. They "were becoming restless and warlike, due to the threats that had come to them from the other pueblos, and especially those of their own (Tiwa) nation for not having taken part

in the revolt."(2)

Accordingly, Garica held a meeting on the fourteenth of August, and it was decided to retreat to Mexico. As Lieutenant Governor and Captain-General, he quite reasonably thought that there was now no superior authority above him in the whole province and gave the order to abandon Isleta.

When Otermin reached the pueblo he found it deserted. He overtook Garcia's group at Fray Cristobal and put Garcia under arrest for exceeding his authority. Garcia attempted to vindicate his action on the following grounds. First, he told how reports of the northern Spanish inhabitants had caused his company to become impatient to leave for their own safety. He also related his desperate attempts to communicate with the northern refugees. On August eleventh, before his retreat from the devastated country to the north, he had made a stand at his house, three and a half leagues below Sandia, "in order to learn something definite and reliable of the fate of the Governor and the inhabitants of the other jurisdictions."(3) Garcia and six sons fortified themselves and held out for two days. Indians in mounted squads cut them off completely from all outside aid. Three messages were dispatched

2. Hackett, Revolt, p. lxix.

3. Hackett, Revolt, p. lvii.

to Santa Fe, thirty leagues away, none arriving at their destination. At the same time Otermin in Santa Fe was trying to establish communication with the Rio Abajo people. He, too, was unsuccessful.

After Otermin had examined the autos presented for the defense, Garcia was freed and absolved of all blame. Hackett(4) considers that the whole arrest and trial of Garcia was largely a matter of form. The combined forces then continued their retreat, in order to insure the safety of the women and children. They made temporary camp at La Salineta, a place within the present limits of Texas. On October fifth the Sargento Mayor, Luis de Granillo, "appeared before him (Otermin) and, in behalf of all the people in the camp, presented a petition asking that, because of the many dangers and inconveniences which beset them at La Salineta, the whole camp be allowed to move to a place on the opposite side of the river near the monastery of Guadalupe".(5) Such was the nature of the founding of El Paso. As Espinosa points out,(6) however, old El Paso was located on the south or Mexican side of the river, where the town of Juarez now stands. It did not occupy its present site in Texas.

4. Hackett, Revolt, p. cxv.

5. Espinosa, Crusaders, p. 20.

6. Espinosa, Crusaders, p. 20.

The refugees were in no position to attempt a reconquest, but by November, 1681, practically all arrangements had been completed at El Paso for an expedition against the rebels. A party departed on November fifth. According to Hackett,⁽⁷⁾ Otermin made this move with much trepidation, feeling that the possibility of success was slight. He felt, however, that it was his duty to attempt an entrada. His force consisted of one hundred and forty-six soldiers, of whom sixteen were raw recruits, one hundred and twelve Indian allies of the Mansos, Piros, Tigua (Tiwa), and Jemez nations, and twenty-eight servants, nine of whom were armed. Otermin himself took eight armed servants. There were seven religious. The total force amounted to some two hundred and ninety persons.

When the party approached the pueblo of Isleta, many of his soldiers lost confidence, and Otermin decided to march against the pueblo with seventy picked men upon whom he could depend. On the night of December fifth, this group arrived within a short distance of Isleta. Before dawn he divided his men into four groups, in order to approach the pueblo from all sides. Prior to this he had sent a scouting party to the hills north of the pueblo to discover if it was still inhabited. They approached

7. Hackett, *Revolt*, p. cxxxiii ff.

to within five leagues of the village and reported was, for they had seen smoke rising.

As the soldiers advanced to attack, "they extolled in loud voices the most holy sacrament." (8) The Indians were taken by surprise, but the warning was given, the entire pueblo garrisoned in a very short time, and some arrows were discharged at the attacking force. However, the capture of the village was effected by the Spaniards without firing a single shot. Otermin gained the plaza and called upon the Indians to surrender peaceably. This was done, and the Isletans laid down their arms. Contritely they explained to the Spaniards that the soldiers had been fired upon because they had been mistaken for Apaches. Otermin order all of the inhabitants to assemble in the Plaza. Hackett explains(9) that these included outsiders from the Piro pueblos of Socorro, Alamillo, and Sevilleta, and from other pueblos, a total of five hundred persons. Bandelier(10) notes that, "Previous to the uprising Isleta had received accessions from the Tigua settlements near the Manzano, when these pueblos were abandoned in consequence of the Apaches. This explains why the southern Tiguas of Isleta in Texas claim to have descended from Guaray at the Salines.

8. Hackett, Revolt, p. cxxxii.

9. Hackett, Revolt, p. cxxxii.

10. Bandelier, Final Report, part II, p. 234.

The fugitives from the latter village fled to Isleta, and were subsequently transported thence to the south...."

When the Isletans gathered in the plaza, they were reprimanded by Otermin for their sacrilegious acts. They had destroyed the crosses in the village and burned the monastery and the church. The shell of the church had been converted into a cattle corral. The Isletans denied responsibility for these acts, attributing the blame to the Indians of Taos and Picuris and of the Tewa nation, who had ordered them to return to their pre-Hispanic paganism. Otermin demanded that everything Spanish, both religious and secular, be reinstated. To this effect the pueblo was searched. The Governor then ordered crosses to be made, not only large ones for the houses and plaza, but smaller ones which the Indians were to wear around their necks. Finally, at the Governor's decree, a general thanksgiving was held.

Before dawn, however, two natives of Puaray escaped. Otermin feared that they would carry the news of the coming of the Spaniards to the other pueblos, who would then abandon their homes and retreat to mountain strongholds. Accordingly, he sent two Sandia men to the Tiwa pueblos of Alameda, Puaray, and Sandia ordering them to surrender without resistance, "as Christians", or he would attack. At Isleta, meanwhile, all the inhabitants were being

assembled for all church services. In all, five hundred and eleven were absolved and baptized. A description of the ceremony(11) is of some interest:

Early the next morning, December 7, Otermin ordered the Indian Governor and the Captains whom he had appointed to have all the Indians in the pueblo assemble in the plaza. Father Ayeta had already sent for the portable altar, which was being brought from El Paso, mounted on a small four-wheeled cart, and in which mass was said and the rosary recited daily.... Then Father Ayeta put on the alb and the stole and addressed the assembled Indians. He did so through an interpreter because of the presence of so many representatives from other nations. He explained to them the grave character of their offenses which in so many ways they had committed, and exhorted them to return to the faith. After the sermon Father Ayeta absolved the apostates, observing all the ceremonials generally practiced by the church on such an occasion. After this, many who had never been baptized received this sacrament....

Father Ayeta then ordered the married Indians to take back their lawful wives and families, and all alike-married men, widowers, and bachelors-were exhorted not to offend God any more. Otermin reprimanding them for their immorality, exhorted them in the same manner. The Indians were then ordered to take out of their houses and from any other places whatsoever, the idols, feathers, powders, masks, and every other thing pertaining to their idolatry and superstition. This was done, and when all such things had been collected they were piled in a heap and burned.... After a short devotional service in the honor of the eve of the Immaculate Conception, all the Indians return to their homes, apparently very greatly pleased.

From December 7, 1681 until January 2, 1682,

Otermin was engaged with the people to the north.

Suffice it to say that these operations were unsuccessful.

11. Hackett, Revolt, p. cxxxiii ff.

About four o'clock in the morning of December 24, Juan de la Cruz, Otermin's lieutenant at Isleta, arrived at Otermin's camp at Plaza de Armas de las Hacienda de Luis de Carbajal. He had come(12)

....to crave protection again for the natives of that pueblo, stating that about midnight of that same night a troop of mounted Indians, apparently fifty in number, under the leadership of Don Luis Tupatu, the superior chief of the apostates, had called to the Isleta Indians from a bluff or knoll on the opposite side of the river and asked them what they had done with the Spaniards; was it because the Spaniards had tied them that they did not leave their pueblo and join the apostates? They informed the Isleta Indians that the Piroso who had fled the Spaniards, had joined the apostates and were very well pleased; that if they did not likewise join the apostates the latter would kill them and their women and children wherever they might catch them. The Isleta Indians, on thus being threatened, armed themselves and at once sent Juan to solicit aid of Otermin in the name of the governor, captains, and people of that pueblo. As soon as Otermin heard Juan's story, he ordered twenty men to make ready to go at once....to the assistance and protection of the Isleta Indians and upon arrival....to send him word of conditions there.

By December 30 Otermin's division had returned to a location near Isleta. The following day Otermin summoned a Junta de Guerra to discuss the future policy of the Spaniards. In view of the miserable condition of the army and its precarious position, it was decided to withdraw. The Junta felt obligated to protect the natives of Isleta, and since it did not seem safe to leave a Spanish force there, the Junta decided that the soldiers should accompany

12. Hackett, Revolt, p. clxxxix ff.

the Indians to El Paso. (13) Accordingly, on the next day, Otermin issued an auto setting this in effect, and instructing that a "scorched earth" policy be followed. When Otermin reached Isleta with fifty of his soldiers, he found that of the five hundred and eleven people who had been captured, only three hundred and eighty-five remained, the others having joined the rebels. McGovern(14) notes that some Isletans are said to have scattered to other pueblos at the time of the revolt in 1680, with others going to the Hopi country.

The Spaniards burned all of the grain and property that could not be carried, as well as the entire pueblo. On January 2, 1682 the retreat down river was begun. On January 6, Epiphany, six Indian prisoners, captured after escaping from Isleta and joining the rebels, were absolved. Four were Piro from Acoma, and two were Keresans who had been captured about two leagues from Isleta. Of the four Piro pueblos south of Isleta, all were found to be deserted. When Otermin took muster after arrival

13. "On the eastern side (of the Rio Grande) there is a settlement of about six houses, the people of whom are referred to as nabatortotainin, White Village people, who are said to be 'mean people', also to speak a little differently, dialectically, from the townspeople proper. In folk tales these names refer to two different groups, the yellow Earth people being localized in the ruins in the bluff above the White Village. I have heard also that from this district went the immigrants to Isleta El Paso, Isleta del Sur." Parsons, Isleta, p. 208.

14. McGovern, General Survey, p. 20.

near the site of the present El Paso, Texas, he was in command of one thousand nine hundred and forty-six persons. (15)

This total included soldiers, servants, women and children, and Indians.

Otermin's series of autos terminates at Estero Largo, (16) about twenty-eight leagues from El Paso on February 11, 1682. From this point^{on}, the record is fragmentary and confusing. He must have arrived at El Paso shortly after the above date. Three new mission pueblos were founded. (17) These were populated by three hundred and eighty-five Indians who had accompanied Otermin from Isleta, a few who had joined him in his original retreat in 1680, and some who came latter. (18) The three pueblos were: (19)

- (1) San Antonio de Senecu, composed of Piroso and Tompiros, two leagues below El Paso (or Guadalupe);
- (2) Corpus Christi de Isleta (Bonilla, Apuntes, MS, 2, calls it S. Lorenzo del Realito), composed of

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15. Espinosa, Crusaders, p. 20.

16. Trumbo (New Mexico Place Name Dictionary, 1950) identifies "Estro Largo" as located in the vicinity of Las Cruces. The Spanish, meaning, "long estuary or pond", comes from the shape of the waterhole.

17. According to Fray Juan Augustin de Morfi, eleven settlements were erected at this time: Nra. Senora de Guadalupe of El Paso, La Socorro of Piroso, S. Francisco of Zumas, Sacramento of Tequas, San Antonio of Zunecu, Piroso and Tompiros, S. Gertrudis of Sumas, Soledad of Xanos, San Lorenzo-Real and villa jurada of Spaniards to which some Zumas were late added, and S. Pedro Alcantara, S. Jose, and El Pueblo Viejo de la Ysleta, these last three being settled by Spaniards. Thomas, Forgotten Frontiers, pp. 108 ff.

18. Bancroft, History, p. 191.

19. Bancroft, History, p. 191.

Tiwas, one and one half leagues east of Senecu; and
(3) Nuestra Señora del Socorro on the Rio del Norte,
which included Piro, Tanos, and Jemez, seven leagues
from Isleta and twelve leagues from El Paso. The
exact location of these sites is uncertain. According
to Coan, (20)

they were "established in a pueblo known as Isleta
del Sur ten miles south of El Paso on the Texas side
of the Rio Grande" (italics mine). Espinosa (21)
writes; "The various settlements in the El Paso
district were at this time on the south bank of the
Rio Grande, that is, in the present Mexican state
of Chihuahua" (italics mine). Bandelier and Hewett (22)
believe that Isleta del Sur was situated on the
north bank. In a passage which somehow manages to
ignore Otermin's retreat completely, they state:

....North of the Piro, between a line drawn
south of Isleta and Mesa del Canjilon, the
Tiguas occupied a number of villages, mostly
on the western bank of the river, and a few
Tigua settlements existed also on the margin
of the eastern plains beyond the Sierra del
Manzano. These outlying Tigua settlements also
were abandoned in the seventeenth century,
their inhabitants fleeing from the Apaches and
retiring to form the pueblo of Isleta del Sur
on the left bank of the Rio Grande in Texas
(italics mine).

Bloom (23) places Socorro and Senecu on the
Mexican side. Be this as it may, Isleta del Sur is
presently on the Texas side of the Rio Grande.

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20. Coan, History, p. 100.

21. Espinosa, op. cit., p. 20.

22. Bandelier and Hewett, Indians, p. 141.

23. Bloom, Bourke on the Southwest, p. 206, f.n.

In 1692, de Vargas was making final preparations for his entrada. In that year the mission of San Diego was founded(24) at Guadalupe, two leagues from Socorro and seven leagues from El Paso.(25)

This mission was settled by three hundred Suma Indians. By the end of May de Vargas officially transferred the missions, including the churches, covents, and lands of Isleta del Sur, Senecu, and Socorro, to the Franciscan Fathers. Espinosa writes that the Indians of the latter three pueblos were constantly at work in El Paso repairing irrigation ditches during that year. He adds,(26) "Periodic Apache raids from the surrounding mountains continued, but otherwise the Indian problem was fairly well in hand. During Vargas' absence in the north the settlements were almost entirely entrusted to the good faith of Indian allies, and as it turned out they did not fail in their trust."

From December 28, 1691 to January 2, 1692, de Vargas personally took a careful census of the entire El Paso district.(27)

24. Fray Juan Augustin de Morfi does not mention this village, although he does mention two other villages founded after the original 1680 settlement of the area: S. Maria Magdalená, 1707 by Yumas; and Caldas, sometime after 1707. Caldas was subsequently depopulated after 1744. Thomas, *Forgotten Frontiers*, pps. 108 ff.

25. Bailey, *Diego de Vargas*, p. 19.

26. Espinosa, *op. cit.*, p. 50.

27. Espinosa, *op. cit.*, p. 50.

His results were as follows: Senecu, sixty-three inhabitants in two households; Isleta, one hundred and eighteen inhabitants in sixteen households; Socorro, one hundred and thirty inhabitants in fifteen households. Just what is meant by "households" is not clear.

A census made in 1749 or 1750 by Padre Rosas y Figueroa discloses a large rise in population:(28)

	WHITES	INDIANS
El Paso	1090	200
San Lorenzo	150	150
Senecu	102	384
Isleta	54	500
Socorro	250	250

There are a few scattered references to the pueblo of Isleta del Sur after 1750. Lieutenant Bourke, of the United States Cavalry, visited the pueblo in November of 1881(29) and reported that it was largely Mexicanized. There were still, however, many pueblo traits, including clans. He reported that, "The old man (the Lieutenant Governor) complained that the Americans and Mexicans were crowding into their beautiful valley and taking up, without any recompence, land belonging to the people of the Pueblo.

28. Kelley, Franciscan Missions, p. 363.

29. Bloom, Bourke on the Southwest, pp. 204-209.

In brief recapitulation, then, the founding of Isleta del Sur was a result of the Pueblo Rebellion of 1680. Isleta, being neutral, was a haven for the retreating Spaniards, and a base for Otermin's abortive entrada of 1681-2. All the remaining inhabitants accompanied Otermin on his second retreat for their own protection, and the pueblo was burned. They were settled in the El Paso-Juarez region and were progressively Mexicanized.

The written sources on the settlement of Tortugas and the testimony of informants, both Indian and Anglo, agree that most of the original inhabitants of Tortugas came from the pueblo of Isleta del Sur, with some Piros from Senecu, and a few Mansos. (30)

However, Hurt(31) denies the Isleta del Sur origin of Tortugas on the following grounds:

Fewkes makes no mention...of Tortugas village. While there is the theoretical possibility that this migration of Tiwas north from Ysleta del Sur may account for the settlement at Tortugas village, there are several reasons which suggest otherwise. The Patron Saint of Ysleta del Sur is San Antonio de Padua, the same Saint as Isleta in central New Mexico; while the Patron Saint of the Tiwas of Tortugas is the Virgin of Guadalupe. It would seem improbable that the name of the Patron Saint would be changed. Ysleta del Sur was founded in 1681 by some 385 Indian captives from Isleta, New Mexico....The name of the Patron Saint was preserved in this migration.

Hurt then points out that the name of the Patron Saint, the Virgin of Guadalupe, who was the Patron

30. See for instance, Bloom, op. cit., p. 10.

31. Hurt, Tortugas, pp. 106 ff.

Saint of the Mansos, "may give a clue to the origin of the Tortugas Tiwas....Whether the Tortugas Tiwas have always lived in the area....,

or whether they represent a backwash from the resettled Manso band at Juarez or the Ysleta del Sur Tiwas cannot be determined without further historic investigations".

The objection to the Isleta del Sur origin of Tortugas on the basis of the Patron Saint is, in the opinion of this writer, not valid. It is true that San Antonio was the Patron Saint of Isleta del Sur, but only for the period from 1681 to 1692. When the church was placed under the jurisdiction of the Franciscans in 1692, it was named Corpus Christi de Ysleta and has retained that name from 1692 to the present. Moreover, while a correspondence of Patron Saints might be admissible evidence for provenience, the lack of it can hardly negate this proposition.

The reason or reasons impelling the first colonists to leave Isleta del Sur are unknown. It is possible that economic necessity was the ultimate cause. In 1881 Lieutenant Bourke reported that Americans and Mexicans were appropriating the lands of Isleta del Sur. This process may well have been taking place thirty years earlier, when Tortugas

was founded. (32)

Mrs. Henry Stoes, who has lived in Las Cruces since 1876, places the settlement in 1851. (33)

According to C. L. Loomis: (34)

"probably the history of the village began shortly after the settlement of Old Mesilla, which was once quite famous as a military outpost and frontier town on the Mexican border before the Gadsden Purchase in 1853."

The earliest reference to Tortugas is by Brevet Captain John Pope, who was in the area in 1854: (35)

Dona Ana, opposite the northern extremity of the Mesilla (valley), is the oldest town in this part of the country, having been first settled in 1842. Las Cruces, Las Tortugas, and the military post of Fort Fillmore, (36) are the only settlements between Dona Ana and El Paso, and the population of the valley opposite the Mesilla does not exceed fifteen hundred.

And again:

At the northern extremity is the town of Dona Ana, on the river and about seven miles below the Jornada (del Muerto). Extending from this village a distance of fifteen miles along the east or left bank of the river are the towns of the Las Cruces and Las Tortugas, and the military post of Fort Fillmore. Opposite we find the valley and town of Mesilla.

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32. Bloom, Bourke on the Southwest, vol. 13, no.2, p. 206, gives the early 1850's as the date of the settlement of Tortugas.

33. Personal communication.

34. Loomis and Leonard, Standards of Living, p. 4.

35. Pope, Report of Exploration, p.6.

36. Fort Fillmore was in the military establishment from 1851 to 1862.

Apparently the Mesilla Valley was settled in a decade, for Dona Ana was founded in 1842, Las Cruces in 1849, and La Mesilla in 1850.

It is generally agreed that the present village of Tortugas is actually composed of two villages, Guadalupe and San Juan. However, the reality of two towns seems now to be nonexistent. Reliable informants placed each village to the north, east, south, or west of the other one. Some asserted that the church is in San Juan while others located it in Guadalupe. Some said that Guadalupe was the older Indian village, while others claimed this distinction for San Juan.

About all that can be determined with any degree of certitude is that the original town settled by the Indians was the one known as Guadalupe.

There are varying explanations of the origin of the name "Tortugas", the Spanish word for "turtles". Trumbo states: (37)

....According to their tribal legends they settled on the banks of the Rio Grande (the river has changed since) at their present place in 1680 or 1682, from one of the expeditions lead by Governor Otermin. By the time the expedition had reached this place, there were old or ill people who had gotten this far, but were unable to go on. Because they were slowing up the retreat, they were called "tortugas" or "turtles", and when their settlement was made, it was referred to as the village of the turtles. There are no historical references to uphold these legends. Some authorities contend that the people of Tortugas moved to

37. Trumbo, MS, History of Las Cruces, Section 4, p.15.

the valley during the 19th Century, coming up from the settlements around El Paso. As we have seen the latter statement is correct,

and the unlikelihood of this explanation of the derivation of the name is further attested by the lack of potsherds and extensive garbage dumps, which would be expected had the site been occupied by the "old and ill people" since the 1680's. For these reasons we must reject this hypothesis as untenable.

Doctor Florence Hawley Ellis has very kindly given me the following data from her field notes, collected in 1948. An Isleta informant of hers gives an account of the migration of Piros to Isleta and to Isleta del Sur (Ysleta, Texas):

Long ago, when my people-long before I was living-came from the south they went all over the mountains and plains. The last they made was a village at Gran Quivera; that's an old ruin in Estancia Valley. When they were destroyed by the Apaches they walked toward northwest and part of them came around the Manzano Mountains, and the others separated and hit the valley and went south. Today they are living at the place which they call "Turtle Town", pueblo Tortuga, and we call it Paquarate-this is Isleta, Texas. They talk the same language today but it is all mixed with Mexican now....

The name, then, of Tortugas was already familiar to the colonists and had, indeed, been one of the names of their former home.

One plausible explanation of the name is given by the natives of the village. To the east of the village is Tortugas Mountain, one of the foothills of the Organ Mountains. It is very reminiscent of

the shape of the turtle and is usually referred to simply as El Cerro, "the hill". It figures prominently in the religious ceremonies connected with Guadalupe Day.

Another explanation of the origin of the name was given by a woman from the Mesilla Valley who has married an Isleta Indian and moved north.

According to her account, the Village was named Tortugas after a lake or marsh to the southwest which abounded in water turtles, for which the Indians fished. The lake has since dried up.

From Oppenheimer's study as well as various other historical accounts it is well settled that the Spaniards first found the Tiwas concentrated primarily in the north central and central areas of present day New Mexico. (38) This aboriginal range was extended Southward to El Paso, Texas by the 1680's. There are two reasons given by historians for this migration. First, several Tiwa Pueblos are known to have been evacuated because of enemy Apache raids. Many of these Tiwas are believed to have moved southward. The second cause, is the more historically documented Pueblo Revolt of 1680 and

38. Oppenheimer, Alan J., "An Ethnological Study of Tortugas, New Mexico," 1957. (attachment no. 1) Diamond, "Pueblo de la Ysleta del Sur, Chronology and Related Historical Material" (attachment no.88). Forbes, Jack D., "Apache, Navaho and Spaniard", Univ of Okla. Press. (attachment no. 89). Forrest, Earle R. "Missions and Pueblos of the Old Southwest", 1929 (attachment no. 90) Serrell, John Upton, "American Indian Almanac" (attachment no. 91). Swanton, "Indian Tribes of North America", Smithsonian Institution, "Bureau of American Ethnology, Bull. 145, (attachment No. 92).

the Spanish evacuation of New Mexico. As noted by Oppenheimer in his study, when the Spaniards were driven out of New Mexico they took many Christianized Tiwas and Tiwa captives, to be used as slaves, with them to a location south of the present day El Paso, Texas.

Upon their arrival in the El Paso area the Spaniards established a new pueblo for the Indians. The El Paso pueblo is presently called Ysleta del Sur.

The earliest documented reference to Tortugas is in the writings of Pope, Report of Exploration, 1854.(39) However, tribal legends date the founding of the Pueblo in the 1680s. These dates and several theories of how the Pueblo originated are discussed above on the incorporated historical section of Oppenheimer's study. It should be noted that most of the theories do not differ in one aspect. That is that Tortugas was originally settled primarily by Tiwa Indians with some Piros and Mansos.(40)

It is the contention of this Petitioner that the founders of the Pueblo de San Juan de Guadalupe were their forefathers whose ancestors were native Tiwa Indians of Isleta Pueblo, New Mexico, and subsequently Ysleta del Sur, El Paso, Texas.

The Petitioner, hereby states that the Tiwa Indians are native to New Mexico and have so occupied it as their aboriginal range throughout history to the present. The

39. Oppenheimer, supra. pp. 19 & 20. (Attachment 1). Diamond, supra. pp. 37 & 45. (Attachment 88).

40. Oppenheimer, supra. p. 18, Preface. (Attachment 1).

Petitioner also states that just as the Federally Recognized Tiwa Tribes of the Pueblos Isleta, New Mexico, and Ysleta del Sur, Texas, have functioned throughout history as autonomous entities so has the Pueblo de San Juan de Guadalupe, having by common heritage the same government structure, customs and ancestors.

III. DESCRIPTION OF CURRENT GROUP

The Pueblo de San Juan de Guadalupe is located in the village of Tortugas, New Mexico. The village lies in the Mesilla Valley a short distance south of Las Cruces, New Mexico. The Pueblo is bounded on the North by Mesilla Park and the New Mexico State University campus. El Paso, Texas, lies forty miles to the South. Although originally built on the Rio Grande, the river changed its course in 1906 and the Pueblo is now three and one-half miles from its banks. The village is on the Dona Ana Bond Colony Grant (El Ancon de Dona Ana), a Mexican land grant of 1839 to Done Jose Maria Costales, founder of the Village of Dona Ana, twelve miles to the North. Several miles to the east of the pueblo lie the Organ Mountains.

The majority of the members of the Petitioning Tiwa Tribe live in or near the Pueblo de San Juan de Guadalupe. However, many of the Tribe members now live in Las Cruces, due to its close proximity to the Pueblo. Presently only a divided highway separates Las Cruces and Tortugas. As it has been for as long as anyone can remember, the tribal "Pueblo House" located in the Pueblo still functions as the center of

tribal activities, meetings and government. These tribal activities are generally supported by the tribal members who feel that their involvement in tribal affairs is a major factor in preserving their tribal unity and Indian identity.

In its political and religious affairs the Tribe is currently governed by its traditional cacique form of government. The secular side of tribal affairs is governed by elected tribal officers. The tribal government, as well as the Tribe's religion, ceremonialism, economic subsistence and material culture, is discussed in the following Response to Criteria and in Oppenheimer's study which is attached for reference. (41)

IV. RESPONSE TO CRITERIA

A. The Tiwa Indians were first contacted by white men during the 16th century Spanish explorations of New Mexico. Since the first written accounts of the Spanish expeditions the Tiwas have been continuously identified as American Indians. Likewise, since the first recorded references to the Pueblo de San Juan de Guadalupe at Tortugas, New Mexico, the members of the Tiwa tribe have been continuously identified as American Indian. (42)

The Tiwa Indians of the Pueblo de San Juan de Guadalupe have long sought Federal Recognition. However, the Federal Government has never so recognized the tribe as an American Indian Tribe. Due to this fact, in addition to the

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41. The government structure and positions are fully discussed in Oppenheimer's study, supra., beginning on page 51, religion and ceremonialism beginning on page 89, and economics beginning on page 24. (Attachment No. 1).

42. Diamond, Pueblo de la Ysleta del Sur Chronology and Related Historical Material, p. 45. (Attachment No. 88).

fact that the Tribe does not have reservation lands, it is difficult to establish that Federal authorities have identified the Tribe as American Indian. Most of the Tribe's contact with the Federal Government has been in regard to achieving Federal Recognition. The following evidence is submitted to reveal that the Federal authorities have treated the Tiwa Tribe of the Pueblo de San Juan de Guadalupe as an Indian group which is attempting to procure Federal Recognition as an Indian Tribe. More significantly, the following list of correspondence and materials evidence the Petitioner's firm conviction that they are an Indian tribe and entitled to be recognized as such by the Federal authorities.

Please note that the attached material consists of selected correspondence and evidence of contacts made by the Tribe as an American Indian tribe. The selected materials are indicative of more of the same type of documents which can be supplied if needed. *

The Tiwa Indians of the Pueblo de San Juan de Guadalupe have appeared before Federal and State courts both as an Indian Tribe and in their individual capacity as Indians in efforts to preserve their Indian community and culture.

In a case before the Indian Claims Commission the Tiwa Tribe of the Pueblo San Juan de Guadalupe was initially involved in the suit as a partial claimant to a claim initiated in Intervention by its sister pueblo, Ysleta de Sur of El Paso. (Attachment No. 138).

It is significant to note that the Intervenor Ysleta del Sur in making their claim also stated that the Tiwa Tribe

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* In the formal draft a descriptive list of 39 attachments will appear here.

of the Pueblo de San Juan de Guadalupe had a claim identical to their own. Thus, Ysleta del Sur stated their recognition of the Petitioner as Tiwa Indian. (Attachment No. 138).

Equally significant, is the fact that the Tiwa Tribe of the Pueblo de San Juan de Guadalupe, while confirming the correctness of Ysleta's statement of the existing relationship between the Tribes, made a Motion To Separate The Claim of the Tiwa Indians of San Juan de Guadalupe. The basis for the Motion was that the Tiwa Tribe of the Pueblo de San Juan de Guadalupe comprises an independent, aboriginal and identifiable Indian tribe. (Attachment Nos. 139 & 140).

The separate motion to intervene in the case made by the Tiwa Tribe of the Pueblo de San Juan de Guadalupe was denied by the Indian Claims Commission on the ground of mootness. The motion to intervene in the case made by Ysleta del Sur was denied on other grounds. (Attachment No. 141).

In 1973 the Petitioner appeared before the United States District Court for the District of New Mexico in Avalos et al., v. Morton; No. 9920.

The case was initially filed by the cacique of the Tiwa Tribe, nine members of the tribal council and two tribal members. U. S. District Judge Verle Payne gave the Tiwa Indians status to maintain a class action in pursuit of federal recognition and assistance. (Attachment Nos. 142-144).

It is significant that the Tiwa Tribe stated as part of its qualifications for federal recognition, that its members are descendants of the Tiwa Indians who once lived at Isleta Pueblo, New Mexico, and that they have maintained a tribal

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government and functioned as an independent tribe from aboriginal times. (Attachment Nos. 142-144).

The case was eventually dismissed when The Native American Legal Defense and Education Fund, representing the Tiwa Tribe of the Pueblo de San Juan de Guadalupe failed to answer a complaint in intervention.

The Tiwa Tribe of the Pueblo de San Juan de Guadalupe has had a longstanding relationship with the New Mexico State government based on the tribe's identification as Indian.

This continuous and longstanding identification of the Tiwas as an Indian Group is evidenced by the existence of a tribal corporation formed and recognized under the laws of New Mexico from 1914 to 1964. The corporation, called Los Indigenes de Nuestra Senora de Guadalupe. (The Indian Members of our Lady of Guadalupe), was formed shortly after New Mexico became the 47th State of the United States in 1912. The corporation was formed to govern the secular affairs of the tribe, while the traditional form of government headed by the cacique continued to govern the social, political and religious affairs of the Tribe. A copy of the Certificate of Incorporation is attached. (Attachment No. 41).

Recently, the Tribe has received letters from New Mexico Governor Apodaca during his incumbancy which further evidence the State of New Mexico's long-standing identification of the Tiwas of San Juan de Guadalupe as Indian. Please see the attached letters (Attachment Nos. 42, 43, 44).

As further evidence that the Tiwa Tribe has been identified as American Indian, please see the attached records

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of the Albuquerque Indian School. The records indicate that Tiwa Indian children are admitted and have attended exclusive Indian Schools. There are also records of at least one tribal member teaching at the Albuquerque Indian School. (Attachment No. 45).

The Tribe has functioned as an Indian Tribe before the Courts of New Mexico. On April 10, 1972 and again on August 8, 1972 the officers of the Tiwa Tribe of the Pueblo de San Juan de Guadalupe appeared before Judge E. Forrest Sanders in the District Court of Dona Ana County, State of New Mexico. In the presence of Judge Forrest and in accordance with Tribal and Federal law the Tiwa tribal officers executed an attorney's contract (Attachment 133).

According to tribal law the agreement was approved by the Tribal Council (Attachment 134), and, subsequently approved by the Tribe members. (Attachment Nos. 135 & 136).

The contract was re-executed, ratified and confirmed on August 8, 1972. A certificate of Judgment of Court Record is attached. (Attachment No. 137).

In 1963 the Tiwa Indian corporation, Los Indigenes de Nuestra Senora de Guadalupe, was still in its original corporate duration and thus still governing the secular affairs of the Tribe. The corporation as a part of the Tribal Government, at that time, initiated a quiet title suit in the State of New Mexico District Court, Dona Ana County. (Attachment No. 18). It is significant to note that in this action a segment of the Tiwa Tribal government appeared before the

State Court as a party and many Tiwa Tribe members were named defendants.

However, probably the most significant aspect of the suit is shown in the Stipulation and Agreement (Attachment No. 146) which was entered into between the corporation and all of the defendants who filed answers to the pleadings. In the Stipulation and Agreement the primary concern and purpose of the action becomes apparent. The action was brought to insure the preservation of the characteristics, way of life, practices, customs and ceremonies of the Indians in the Pueblo de San Juan de Guadalupe.

The following portion of the Stipulation and agreement was incorporated into the Judgment and Final Decree:

"Provided, however, that the seventeen Defendants named in their pleadings together with their heirs, successors and assigns are perpetually hereby and hereafter restrained and enjoined from placing, erecting or constructing on the described parcels of land, any building or structure, or from engaging thereon in any activity or commercial enterprise, that shall be detrimental or incompatible with the characteristics, way of life, practices, customs and ceremonies of the Indians in said Village; such Village being shown on Map No. 200, Reception No. 15982, filed with C. O. Burnett, County Clerk, on August 22, 1916". (Attachment No. 147).
More recently the Tiwa Tribal Government has appeared

before the Court to execute an attorney's contract as required by tribal and Federal law. (Attachments Nos. 133-137).

For several reasons it is difficult to establish by written evidence that the Tiwa Indians of the Pueblo de San Juan de Guadalupe have dealt with county and local governments in a relationship based on the group's Indian identity.

Like many poverty stricken minority groups, the Tiwa Tribe has not taken advantage of various state and local poverty programs and services either because of unawareness of the existence of such assistance or because of the red tape involved. It, thus, follows that there is an absence of records of such a relationship.

The fact that the Tiwas as a tribe own very little land further explains the absence of tax and property records and relationships of that type with the state, county and local governments.

The absence of Federal recognition of the Tiwas of the Pueblo de San Juan de Guadalupe has also hindered the development of relations between the tribe as such and the State, County and local governments.

The above discussion does not mean that the Tiwas of the Pueblo de San Juan de Guadalupe do not have a relationship with the citizens and residents of the City of Las Cruces and neighboring communities as well as the residents of Dona Ana County and the State of New Mexico in general.

The Tiwa Indian Tribe is well known, and in fact famous, in the Dona Ana County area because of their Indian ceremonies and rituals, and especially because of the annual tribal festivities and celebrations of Guadalupe Day. (43)

The relationship between the Tiwa Indians and the residents of New Mexico based on the Tribe's Indian identity is evidenced by the following attachments: *

43. Oppenheimer, supra. p. 89 (Attachment No. 1).

* In the formal draft a descriptive list of 22 attachments will appear here.

Other short articles similar to those attached are available if necessary. For example, the following articles are listed.

1. "Tortugas Indians Pay Ritualistic Honor to Patron Virgin of Guadalupe". Albuquerque Journal, December 13, 1940. (microfilm U.N.M. Library)
2. "Scenes from Guadalupe Festival" Las Cruces Citizen, Dec. 15, 1949. (microfilm U.N.M. Library)
3. "Guadalupe Indigenes Hold Annual Meeting", Las Cruces Citizen, Feb. 12, 1950. (microfilm U.N.M. library)
4. Tortugas Natives Ascent Mountain Las Cruces Sun, Dec. 1949. (microfilm U.N.M. Library)
5. An Account of the History of Las Cruces, (N.M.) appearing in W.P.A. Guide to New Mexico (Federal Writers' Project) (1940). Contains a reference to Tortugas (p. 47).
6. "An Early Description of the Mesilla (NM) Valley", taken from "Irrigation in Mesilla Valley, New Mexico, Water Supply and Irrigation Paper No. 10", by F° C° Baker (Washington, 1898) (p. 21).
7. Indian Pottery of the Southeast Post-Spanish Period. Includes examples from Tortugas. The following articles and studies are attached as

evidence that anthropologists, historians and scholars have identified the Tiwa Tribe of the Pueblo de San Juan de Guadalupe as American Indian.

Oppenheimer, supra. (Attachment No. 1)

Dutton Bertha P.,
Indians of the American Southwest,
(Attachment No. 68) and correspondence
(Attachment nos. 69-71).

Harlow, Francis H.,
Pueblo Indian Pottery,
p. 24, 1970, (Attachment No. 72).

True West, "The Tigua Indians",
Feb. 1967, (Attachment No. 73).

Folklore, (Attachment No. 46).

Mabe, "Rituals For the Christmas Season",
New Mexico Magazine, Nov-Dec. 1968.
(Attachment No. 50).

"Tortugas is Remnant",
Albuquerque Journal, Oct. 18, 1970.
(Attachment No. 51).

Dancing Rituals Have Lengthy Area History,"
Las Cruces Sun News, Nov. 18, 1972.
(Attachment No. 52).

"Fiesta de Guadalupe Traced to Early Indians",
Las Cruces Sun News, Dec 9, 1973.
(Attachment No. 53).

Curry and Nichols, Our Heritage Our People,
1976, (Attachment no. 59).

"The Old Rest",
Las Cruces Sun News, July 4, 1976.
(Attachment No. 66).

The Tiwa Indians of the Pueblo San Juan de Guadalupe

have corresponded and otherwise dealt with other Indian tribes
and national Indian organizations as an Indian tribe. This
fact is evidenced by the following attachments. *

B. The historical section of Oppenheimer's study (44)
and the attached historical accounts of other historians (45)
establish that the Tiwa Indians have traditionally inhabited
the area from the North Central mountain pueblos of New Mexico
to Ysleta del Sur in El Paso, Texas. Included in this region
is the Pueblo de San Juan de Guadalupe. As previously stated,
the exact date and facts of the Pueblo's origin are unknown.
However, Tortugas does appear in historical accounts of the

44. Oppenheimer, supra. p. (Attachment No. 1).

45. J. Walter Fewkes, The Pueblo Settlements Near El Paso,
Texas. Dutton, supra. (Attachment No. 68).

* In the final draft a descriptive list of
16 attachments will appear here.

1850s. Tortugas is also found to first appear on a map which was made by Pope in 1854. (46)

There seems to be general agreement among the historians that Tortugas was founded and inhabited by a group of Tiwa Indians who were descendants of the Tiwas of Isleta Pueblo in north central New Mexico, and the Tiwas of Ysleta del Sur in El Paso, Texas.

The Tiwa community in Tortugas is also said by historians to have been founded as a distinct Indian village apart from the Mexican population in the area. (47)

The first known map of the Pueblo de San Juan de Guadalupe itself was prepared by Eugene Van Patten in the early 1900s. (See Attachment No. 129). The Pueblo exists today in substantially the same layout as shown on the original map. Likewise, the atmosphere and living conditions remains relatively unchanged since described by Oppenheimer in his study. (48)

Today a substantial portion of the petitioning group inhabit the Pueblo de San Juan de Guadalupe with many tribal members living in Las Cruces, New Mexico (3 miles to the north of Tortugas) and the surrounding area. The Pueblo is viewed as being predominately Indian. Since the Tiwa Tribe owns little of the Village land the Indians have been unable to preserve the village exclusively for Indians. (49)

However, the Tiwa Indian Community in the village currently remains distinct from other populations in the area

46. Oppenheimer, supra. p. 20 (Attachment No. 1).
47. Diamond, Chronology, p. ___ (Attachment No. 88).
48. Oppenheimer, supra. pt. III (Attachment No. 1).
49. Oppenheimer, supra, p. 25.

as view by itself and others. Please refer to the preceding Section A of this Petition and its attachments as evidence that the Tribe and others identify the community as Indian and distinct.

The Tribe does, continue their traditional use of the community building, "The Pueblo House" for tribal gatherings and activities.(50) It was noted by Oppenheimer in his study that the customary use of the Pueblo House by the Tiwas is typical of Indian Pueblos in the Southwest. Similar use of a ceremonial house for tribal activities is found to occur today in many Rio Grande Pueblos.(51)

Also noted by Oppenheimer was that the absence of tribal lands and economic factors have forced many tribal members to leave the Pueblo.(52) However, many of those tribe members retain close contact with the Tribe and often return to participate in the tribal ceremonies, particularly those during the celebration of Guadalupe Day.(53)

Tribal members who live in the Pueblo and surrounding areas regularly attend tribal meetings, religious meetings and tribal social gatherings.

Several regularly scheduled tribal activities attended by tribe members include the Guadalupe Day Celebration,(54) Tribal Dances,(55) Tribal Council meetings,(56) San Juan Day

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50. Dutton, supra. (Attachment No. 68).

51. Oppenheimer, supra. pp. 90, 91.

52. Oppenheimer, supra. p. 123.

53. Oppenheimer, supra. p. 100.

54. Oppenheimer, supra, p. 89.

55. Oppenheimer, supra. p. 90.

56. Oppenheimer, supra. p. 90.

Celebration, (57) Pueblo meetings, (58) and Tribal elections.

(59) Other tribal social gatherings occur on an irregular basis (for example Tribal Fund Raising Dinners; see Attachments Nos. 119-122). The annual Tribal Hunt described by Oppenheimer held for many continuous years has been discontinued due to scarcity of game. (60)

At this point it should be noted that Oppenheimer and other historians who have studied the Tiwa Pueblos of New Mexico and Texas have found that the ceremonies, dances, chants and rituals of the Pueblo de San Juan de Guadalupe are substantially similar to those of the Federally Recognized Tiwa Pueblos, Isleta and Ysleta del Sur. This fact evidences not only the Indian heritage of the Tiwas at Pueblo de San Juan de Guadalupe but also that these Tiwa Pueblos are of common ancestors. This relationship is known by the Pueblos and is exemplified by the fact that members of Ysleta del Sur, Isleta and San Juan de Guadalupe commonly attend each others Indian ceremonies. (61)

In addition, it should be noted that Oppenheimer found many similarities between the Tiwa Tribe of the Pueblo de San Juan de Guadalupe and the other Tiwa Pueblos and other Indian Tribes. In particular Oppenheimer found the following relationships between the Petitioner and other Indian tribes:
(i) many Tiwa tribe members have relatives at Isleta and Ysleta

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57. Oppenheimer, supra. p. 89.

58. Oppenheimer, supra. p. 90.

59. Oppenheimer, supra. p..

60. Oppenheimer, supra. p. 30.

61. Oppenheimer, supra., p. 76. (Attachment No. 1).

del Sur, (62) certain existing customs in the Pueblo are common to those in other Rio Grande Pueblos, ***E054,F**** ,f Oppenheimer, supra., p. 88 (Attachment No. 1).

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the tribe's old burial practices were similar to those of the other Tiwa Pueblos; (63) Indian games played in the pueblo are similar to those played by other Indian groups; (64) the cacique system of government is similar to that existing in the other Tiwa Pueblos; (65) Petitioners use ceremonial paints for Indian ceremonials and rituals; (66) the whipping ritual is similar to practices at Ysleta del Sur; (67) the Petitioners' dances, dance dress, and chants are similar to Isleta and Ysleta del Sur; (68) the ritual bath, (69) the 4 directions rituals, (70)

62. Oppenheimer, supra., p. 77. (Attachment No. 1).
63. Oppenheimer, supra., p. 66.
64. Oppenheimer, supra., p. 68.
65. Oppenheimer, supra., p. 57.
66. Oppenheimer, supra., pp. 91, 92.
67. Oppenheimer, supra., pp. 91, 92.
68. Oppenheimer, supra., pp. 92-97.
69. Oppenheimer, supra., p. 99.
70. Oppenheimer, supra., p. 121.

the taking of vows(71)

and the giving of ceremonial cigarettes(72) are likewise characteristically Indian in nature and similar to practices at the other Tiwa Pueblos.

Further evidence that the Tiwa Tribe of the Pueblo de San Juan de Guadalupe has been identified continuously throughout history as American Indian is the fact that many references to the village have been by the word "pueblo". "Pueblo" is of Spanish origin which is commonly used in the Southwest to describe an Indian village.

The following attachments from other sections of this Petition are listed to show a few references to the village as "pueblo".

E017,P ,p,2,3,2,p,2,2,2
Attachment No. 46 - "Folklore"
L. C. Citizen, no date.

Attachment No. 50 - "Rituals for the Christmas Season".

Attachment No. 51 - Tortugas is Remnant.

Attachment 59 - Our Heritage Our People.

Attachment No. 41 - Certificate of Incorporation, 1914.

Attachment Nos. 93-103 - Pueblo Minutes, 1914, 17, 23,32, 33, 34, 35, 36, 38,41.

Attachment No.s 107-118 - Certificates of Election, generally.

Attachment Nos. 119-122 - Social Affairs Correspondence, generally.

Attachment Nos. 124-126 - Pueblo Membership Lists, 1888, 1916.

Attachment No. 61 - Tortugas Pueblo Land Grant, 1888.

Attachment No. 62-63, 65 - Transfer Deeds, 1891, 1902.

Attachment No. 1 - Oppenheimer Study.

Attachment Nos. 2-40 - General Correspondence, addresses;

71. Oppenheimer, supra., p. 120.

72. Oppenheimer, supra., p.122.

The traditional or cacique form of tribal government continues to function in the Pueblo de San Juan de Guadalupe as it has for as long as historical and tribal records indicate. The existing Tribal records and historical accounts trace the cacique line of the Pueblo de San Juan de Guadalupe back to Felipe Roybal (Roibal) who acquired the position in the late 1800s. (73) The names of Felipe Roybal's predecessors in office were not recorded. However, due to the traditional hereditary passing of the office of cacique, it is probable that the previous caciques were the lineal ancestors of the Roybal family.

The cacique form of government also continues to exist in the other Tiwa Pueblos of Isleta and Ysleta del Sur.

Since the Tiwa founders of the Pueblo de san Juan de Guadalupe were related to the Tiwas of Isleta and Ysleta del Sur it seems logical that the cacique form has been the governing structure since the founding of the Pueblo.

As explained by Oppenheimer in his study of the Tiwa tribal government, the Tiwa Tribe took action upon the death of Cacique Felipe Roybal by making an interim appointment of Francaisca Avalos Roybal as cacique. A subsequent interim appointment occurred in 1920 when the tribe acted to transfer the title of Cacique to Senobio Avalos (Francaisca Avalos Roybal's brother) (Attachment No. 131). Senobio Avalos acted as Cacique until 1935 when the Tribe determined that the

73. Oppenheimer, supra., p. 51.

rightful heir to the office, Vicente Roybal, was qualified to perform the duties of cacique. (Attachment No. 132).

The following section of Oppenheimer's study is herein incorporated in this Petition as an extensive account of the Tiwa Tribal government structure. Oppenheimer's findings remain an accurate statement of the functions, positions and duties of the Cacique government in the Pueblo de San Juan de Guadalupe. The last Cacique Vicente Roybal died in 1978. Since his death the office has been filled in the interim by his widow and will be inherited according to tribal customs by Vicente's son, Felipe Roybal. (Attachment No. 104).

GOVERNMENT AND SOCIAL LIFE

The government of Tortugas is, in general, bifurcate (see figure 3, facing p. 51). One branch is the civil and secular Corporation, manifestly of White American origin. The other section of government, probably religious in sanction in its origins, parallels that of Isleta Pueblo(74) in broad outline.

The two branches meet and merge in the person of the Cacique, or Chief (Jefe), who stands at the top of both. In theory at least, "he owns everything and has the power of everything." In practice, however, his power, though great, is sharply delimited, and he and his office are falling into disrepute.

74. Parsons, Isleta, pp. 250 ff.

In line with his role as spiritual leader, the Cacique is the person to whom is entrusted the care of ritual objects. As will be described later, however, he has been deprived of many of these, and their custodianship has passed to the secular branch of the government. It is also the Cacique's duty to appoint officers. In practice, as in many of the northern pueblos, such "nomination" is tantamount to election, and the overlay of democratic process is thin indeed. In his capacity as nominal leader of the secular branch as well, he has certain legal duties, inasmuch as his signature is required on all documents relevant to the village. These legal duties never are a part of the Cacique's duties in the Rio Grande pueblos. The Cacique at Tortugas also acts in an advisory capacity and functions as an arbiter in disputes. He is in charge of the Guadalupe fiesta and all other ceremonial activities.

The office of Cacique is strickly hereditary.(75)
As the Cacique's niece states, "It goes just like kings and queens." I could not obtain the names of Caciques beyond the present incumbent's father, Felipe Roybal, who was killed in Las Cruces in 1908 under mysterious circumstances. The crime remains unsolved to this day.

Upon the death of Felipe Roybal, a problem was faced by Tortugas. The office of Cacique is hereditary in the male line. Felipe, who had no brother, had sons who were very small children. Accordingly, Francisca Avalos Roybal, the Cacique's wife, was made Caciqua, the only instance of this office being held by a woman in the entire pueblo Southwest, to this writer's knowledge.

When Francisca Avalos Roybal died in the early 1930's, the office did not descend to her son, Vincente Roybal, but to her brother, Zenovio Avalos. Although Vincente was a young man at that time, he was considered "not old enough." Judging from his reputa at the present time, it is quite likely that what was meant was that he was not mature or strong enough. Zenovio Avalos functioned much as a Regent, although he acted not in the name of the young

75. It is not known to what extent offices are hereditary in the Rio Grande pueblos. Doctor Florence Hawley Ellis says (personal communication) that "among the Towa (Jemez) if possible they try to pass headship of societies to relatives of former heads."

Vicente but was invested with the full power of Cacique himself. It is perhaps significant that Vicente did not claim his hereditary office until the death of his uncle. He has been a weak Cacique, and the office has undergone a definite diminution of prestige during his incumbency. The next Cacique will be his eldest son, Felipe Roybal, now in his thirties, or, that failing, the office will descend to a younger son or to a son of Victor Roybal, his brother.

The secular branch of the government consists of a Corporation, complete with seal depicting a bow and arrow. It is in this branch that factionalism is centered, especially in connection with the office of President. In 1951 two men claimed to be President, but since then one of them has died, and the situation as of this writing is unknown. The claimant who survives was residing in San Diego, California, at the time of my visit. The man was Victor Roybal, the Cacique's brother, who, the Cacique's faction claimed, was entitled to the office for life. There was some sentiment for changing the title of President to that of Governor and clearly indicating it as a lifetime position.

Other Corporation officers include a Vice-President and a Secretary-Treasurer. Apparently a Board of Directors of unknown composition functions in an advisory capacity. At the time of the field

work three of the four secular offices were held by the Roybal family. (76) Besides Vicente as Cacique and Victor as President, the office of Secretary-Treasurer was held by Luis Roybal, Victor's son. The Vice-President was Jacinto Jemente.

The Cacique heads the politico-religious branch of the government as well as the secular. Next to him the most important officer is the War Captain (Capitan de Guerra). There are five ranked Captains in all, including the War Captain, the others being known as "Second Captain", "Third Captain", and so on. The Captains as a group are also known as the Principales, and the War Captain is also known as the "Chief of the Principales". The main duties of these officers are to keep the peace, especially at fiestas and other ceremonials. They hold civil commissions from the city of Las Cruces, and have full legal right to fine and incarcerate. They do not carry firearms. Their insignia of office consists of a bow and arrow or a vara, (77) a stick about six feet long used by Spaniards of the early period for measuring land. They are nominated by the Cacique and elected yearly on New Year's Eve. As with other offices, however, "nomination" by the Cacique is tantamount to election. They can be re-elected, and many men hold the office for a long period.

76. Of eight officers mentioned for Isleta del Sur, seven had the surname Granillo. Parrish, El Paso Times, June 14, 1951, p. 15.

77. In Mexico a Vara is a shaman's staff. Madsen, Shamanism in Mexico, p. 50.

Other religious officers are two Majordomos, likewise ranked, and their consorts. If a man is unmarried, he will be assigned a woman, often his mother, to function in this office with him. The Majordomos, known as "Godfathers to Virgin," perform ceremonial functions and their office brings them prestige. The office entails considerable expense, for much of the financial burden of the Guadalupe fiesta is borne by them. They are partly reimbursed from some of the funds collected by the Cacique. The Majordomos are nominated by the Cacique, who consults with the outgoing Majordomos, and are "elected" at the New Year's Eve Pueblo Meeting. (78)

A group at Tortugas about which little is known is the Abuelos (grandfathers). These were clowns, selected yearly, and were not necessarily old men. They were not less than six (79) in number. They held secret meetings, and women were supposed to know little about them. Children were threatened with them, and if a child was especially naughty, the Abuelos would make an appearance. (80) They were

78. The changing of officers with the New Year is also found at Isleta and Isleta de Sur. See French, Factionalism, pp. 6 and Fewkes, Pueblo Settlements, p. 62. However, Parrish, El Paso Times, June 14, 1951, p. 15, notes that the officials were changed at Isleta del Sur on June 13, the day of their patron, Saint Anthony. If so, this date has been altered since Fewkes' report of 1902.

79. For a thorough discussion of the Abuelo complex, see Parsons and Beals, Sacred Clowns.

80. Parsons, Isleta, p. 255 mentions six clown masks for the Te'en (Grandfathers). On pp. 263-4 she states that theoretically there are four from each moeity.

apparently masked, but beyond this little is known of their costumes. They are said to have worn black, white, blue, and yellow. As will be noted in the section on ceremonialism, this group formerly had important functions in the Matechine dance and the Tortugas mountain pilgrimage.

A pueblo meeting is held monthly in order to discuss community business in the Pueblo House, or Casa de Pueblo. As has been noted, the New Year's Eve meeting is the occasion for the election of the next year's officers.

Notwithstanding the intimacy of the Mexican culture contact, much of the government structure of Tortugas has retained the old Isleta pattern. At Isleta, as at Tortugas, the government is divided into religious and secular branches.⁽⁸¹⁾ The fact that many of the offices at Isleta have been dropped at Tortugas may be explained in some cases by a lack of need for those offices. For instance, the Isleta Mayordomo is a ditch boss, whereas Tortugas owns no ditches. At Tortugas, the Mayordomos, while having the same name, have different functions. In this case, the Mayordomo appears to be of the Spanish-American and Mexican Indian type. The description of the office in a Oaxaca, Mexico Indian village could as well be applied to Tortugas: "Local rituals

81. Parson, Isleta, p. 255 ff.

are somewhat independent of the church. Church festivals are financed by individual mayordomos, whose position forms part of the scale of offices." (82)

At Isleta and Tortugas the basic function of protection of the village and supervision of the public at ceremonials is assumed by the War Captains. At Tortugas their primary duty is to keep the peace, especially at fiestas. At Isleta they also exclude outsiders from secret ceremonials, exorcise witches, and act as custodians of the cane fetish used in curing. (83)

There are five of these officers at both villages. (84) Two sheriffs are now to be found at Isleta. They function as peace officers. (85)

The Tortugas Cacique appears to have duties similar to the Isleta Town Chief, or Cacique. In addition, he also takes over the duties which, in Isleta, are performed by the Hunt Chief. The method of selection of the Cacique in the two villages is different. At Tortugas it is a strictly hereditary position in the paternal line. At Isleta the Cacique is selected by all of the clan chiefs. Ellis believes that there is a tendency at Isleta for the Cacique

82. Carrasco, Las Culturas, p. 99. See also White, Los

Hispanos, pp. 25-6, for the duties of this office in Spanish-American villages.

83. Parsons, Isleta, pp. 259-260.

84. Dr. Florence Hawley Ellis, personal communication.

Parsons, Isleta, p. 250, gives the number as six.

85. Parsons, Isleta, p. 250.

to be chosen from the White Corn group, one of the matrilineal, non-exogamous clans having ceremonial duties. (86)

If so, then it can be said that there is a hereditary tendency at Isleta.

Principales is another term which Tortugas shares with Isleta. Here, however, there is a functional difference. At Isleta this is a group of men with no fixed number who act as an advisory town council to the governor. (87) At Tortugas, Principales is merely an alternative term for "War Captains", the group of five peace officers.

The offices of the Tortugas "Corporation" are of White American origin and are probably recent. They represent an attempt on the part of the Indians to have a legal, businesslike status in the American world. The conflicts within this branch are an indication of Pueblo factionalism.

Prior to the formation of the Corporation, "Los Indigenes Nuestra Senora de Guadalupe", in 1914, the secular affairs of the Tribe were governed by three tribal commissioners. (as indicated on tribal documents attachment Nos. 61-65). One of the Pueblo Commissioners traditionally was the cacique, which would indicate that the commissioner system was directly controlled by the traditional Cacique system. (Note that Cacique Felipe Roybal and Caciqua Fransica Avalos Roybal's

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86. Personal communication.

87. French, Factionalism, pp. 10-11, for a discussion of this group at Isleta.

signatures appear on the tribal documents. (Attachment Nos. 61-63).

After 1914 the corporation was delegated the responsibilities for governing the tribal secular affairs. The corporation continued to govern until the expiration of the original corporate term in 1964. At that time the Tribe again took over the government of their secular affairs through four newly created tribal officers of President, Vice President, Secretary and Treasurer.

The corporation extended its term and continues to exist today, however, it is no longer responsible for tribal government. The primary function of the modern corporation is the organization and management of the festivities on Guadalupe Day.

The following attachments are to evidence Tiwa tribal government activity: *

* In the final draft a list of attachments will appear here.

STATEMENT

The Tiwa Indian Tribe of the Pueblo de San Juan de Guadalupe hereby states under oath that it, as a Tribe, is completely governed by its own Tribal members. The Cacique and the Tribal officers are Tribe members and perform the duties of their offices independent from the authority or influence of any Indian or nonIndian group.

STATEMENT

The Tiwa Indian Tribe of the Pueblo de San Juan de
Guadalupe hereby states under oath that its membership is
composed principally of persons who are not members of any
other North American Indian Tribe.

STATEMENT

The Tiwa Indian Tribe of the Pueblo de San Juan de
Guadalupe hereby states under oath that neither it nor its
members are the subject of congressional legislation which
has expressly terminated or forbidden the Federal Recognition
sought by the Tiwa Indian Tribe in this Petition.

List of Attachments

Attachment	Description
1.	An Ethnological Study of Fortugas New Mexico, Alan James Oppenheimer, 1957. original original located
2.	letter from U.S. Dept. of the Int., BIA to Secretary of Jiva Tribe. Nov. 18, 1969. original located
3.	letter from US Dept. of the Int., BIA to Secretary of Jiva Tribe. Aug. 25, 1970. original located
4.	letter from US Rep. Lujan to Secretary of Jiva Tribe. Jan. 18, 1971 original located
5	letter from US Sen. Anderson to Secretary of Jiva Tribe. Feb. 8, 1971 original located
6	letter from US Rep. Lujan to Cacique of Jiva Tribe. Mar. 18, 1971 original located
7	enclosing a letter from US Dept. of the Int. BIA to US Rep. Lujan. original located
7	letter from Nat. Council on Indian Opportunity to Jiva Tribal Secretary. April 5, 1971. original located

Attachment

Description

- 8 letter from US Dept. of the Int., B.L.M
to Tewa Tribal Secretary. Sept 7, 1973.
original located N.M. #D file Albuquerque.
- 9 letter from US House of Rep. to
Tewa Tribal Secretary.
~~original located~~ _____
- 10 letter from US Dept of the Int. to
US Sen. Bartlett. Oct. 7, 1974.
original located _____
- 11 letter from US Dept. of the Int. to
US Sen. Bartlett. Oct. 10, 1974.
~~original located~~ _____
- 12 ^{from Tewa Tribe to}
letter National Endowment for
Humanities ~~to~~ Feb. 27, 1976.
original located _____
13. letter from Nat. Endow. for Hum.
to Tewa Tribal President. Mar. 25, 1976.
original located _____
- 14 ~~to~~ Bill S. 3352 submitted
by US Senator Domenici (NM)
original located _____
- 15 Nat. Endow. for the Humanities
to Tewa Tribal Secretary. June 17, 1976
~~to Tewa Tribal Secretary. original loc~~
-

attachment

description

16 a
and
16 b

Albany Tribune articles on US
Senate Bill 3352.
~~original located~~

17

letter from US Sen. Bayh (Ind.)
to Jiva Tribe. July 27, 1976.
~~original located~~

18

letter from US Rep Lujan (NM)
to Jiva Tribal Secretary. Sept 14, 1976.
~~original located~~

19

letter from US Dept. of the Int.
Solicitor. ~~signature to Jiva~~
Tribal Secretary. Nov. 15, 1976.
~~original located~~

20

letter from US Dept. of the Interior
BIA to Jiva Tribal Sec. Mar. 11, 1977.
~~original located~~

21

letter from Jiva Tribe to
the National Indian Health Board
~~April 16, 1977~~
~~original located~~

22

letter to Jiva Tribal Attorney
from US Sen. Domenici (NM)
April 28, 1977, located NM&D files
~~original~~

23

letter to Jiva Tribal Attorney
from US Senator Domenici (NM),
May 3, 1977, original located NM&D files.

24

letter to Jiva Tribal Attorney
from US Sen. Rep. Lujan (NM)
May 4, 1977, original located NM&D files

- 25 letter from US Sen. Schmitt (NM)
to Siusi Tribal Attorney, Aug. 28, 77
original located NM30 files
- 26 letter from US Dept. of the Int.
BIA to US Sen. Schmitt (NM)
Dec. 30, 1977.
~~original located NM30 files~~
- 27 letter from US Sen. Schmitt (NM)
to Siusi Tribal Attorney, Jan. 17, 1978
original located NM30 files.
- 28 letter from Nat. Congress of
American Indians to Siusi
Tribal Secretary. Mar. 8, 1978
~~original located~~
- 29 letter from US Sen. Domenici (NM)
to Siusi Tribal Secretary.
June 6, 1978.
~~original located~~
- 30 letter from US Sen. Ribicoff
to Siusi Tribal Secretary. 6/21/78
original located NM30 files.
- 31 letter to US Sen. Ribicoff from
Siusi Tribe. July, 1978.
~~original located~~
- 32 letter from US Sen. W. Ford (Ken).
to Siusi Tribal Secretary. July 19, 1978
Original located NM30 files

- 33 letter from US Sen. Mathias (md)
to Sioux Tribal Secretary. Aug. 3, 1978.
~~original located~~
- 34 letter from US Sen. M. Humphrey
to Sioux Tribal Secretary. Aug. 7, 1978.
~~original located~~
- 35 letter from US House of Rep. to
Sioux Tribe. Sept. 26, 1978
~~original located~~
- 36 letter from Tribal Attorney to
Legal Services Corp., Oct. 17, 1978
~~original located~~
- 37 letter from US Sen. Schmitt (NM)
to Sioux Tribe. June 29, 1978
~~original located~~
- 38 letter from US Sen. Schmitt (NM)
to Sioux Tribe. Dec. 15, 1978.
~~original located~~
- 39 Analyzation of documents
supporting the original Sioux
Petition for Fed. Recognition,
by Library of Congress, Aug. 7, 1975.
- 40 Misc. Letters to Sioux Tribe. in
general regard to Indian matters

- 41 Copy of the Certificate of Incorporation for Los Indígenas de Nuestra Señora de Guadalupe, 1914.
~~Copy of original located~~
- 42 Letter from N. M. Governor Jerry Apodaca endorsing US Sen. B. 3352 for recognition of Jiva Tribe, July 1, 1976.
~~Original located~~
- 43 Letter from NM Governor Jerry Apodaca to Jiva Tribe, Mar. 22, 1976.
~~original located~~
- 44 Petition to NM Governor and US Sen. to sponsor legislation for Fed. Recognition
~~original located~~
- 45 Correspondence Regarding Albuquerque Indian School enrollment.
~~originals located~~
- 46 Copy of Folklore article in the Las Cruces Star Citizen.
~~original located~~
- 47 Copy of Warranty Deed given by the Pueblo Commissioners to the Catholic Church, 1914.

- 48 letter from Las Cruces Chamber
of Commerce to Zuni Tribe
1940.
original located _____
- 49 letter from Diocese of El Paso
to Zuni Tribe Cacique
original located _____
- 50 "Rituals for the Christmas
Season," NM Magazine
Male, Ruth. A., 1968.
original located _____
- 51 "Jortugas is Remnant of Zuni
N.M. Pueblos", Albuquerque
Journal, Oct. 18, 1970.
original located N.M. & Quinn files.
- 52 "Dancing Rituals Have Lengthy
Area History" Las Cruces Sun
Nov. 19, 1979.
original located NM & O files
- 53 "Fiesta De Guadalupe Traced To
Early Indians", Las Cruces Sun
Dec. 9, 1973.
Original located NM & O files
- 54 New Mexico Magazine, Dec. 1974
reference to Jortugas Indian Village
- 55 New Mexico Magazine, Dec. 1975
reference to Jortugas Indian
Village

- 56 New Mexico Magazine Dec., 1977
Reference to Jortugas Indians Village
- 57 Las Cruces Sun, Apr. 5, 1978
~~Re~~ Vicente Roybal's Death Notice.
- 58 El Paso Times, Apr. 6, 1978
"Indian Elder Rites Today", (Vicente Roybal).
- 59 ~~1976~~
~~1976~~
Curry and Nichols, Our Heritage,
Our People, "Jortugas, Heart of
Guadalupe" and "Vicente Roybal",
1976.
- 60 Correspondence to ^{Tribal Secretary Vic} ~~Cecilio Vicente~~
Roybal from Ramona T. Sandoval
American Indians Specialist at
New Mexico State University. (Request
Indian documents and information)
- 61 Jortugas Pueblo Land Grant
Jan. 21, 1888
- 62 Pueblo Transfer Deed - Pueblo
Commissioners to Title member. Dec. 29
1891.
- 63 Pueblo Transfer Deed - Pueblo
Commissioners to Title member,
Oct. 15, 1902.

- 64 Deed of Confirmation from the Bd of Trustees of the Dona Ana Bend Colony Grant to the Commissioners of the Pueblo. Dec. 1 1908
- 65 Transfer Deed from Cacique Francisca Royal to Tribe members.
- 66 Las Cruces Sun, "The Old Rest" July 4, 1976. Poque.
- 67 Las Cruces Sun?, "Our Lady of Guadalupe Fiesta Begins", _____?
- 68 Dutton, Bertha P., Indians of the American Southwest, 1975, p. 22.
- 69 Correspondence - Tiva Tribe to Dr. Dutton, requesting assistance
- 70 Correspondence Dr. Dutton to Tiva Tribe, indicating willingness to assist
- 71 Correspondence Tiva Tribal Attorney to Dr. Dutton - requesting assistance
- 72 Harlow, Historic Pueblo Indian Pottery, 1970 p. 24, 25
- 73 True West Magazine, "The Tiva Indians", Feb. 1967 at p. 42

- 74 Correspondence - Cacique Vicente Royal to the Nat. Congress of American Indians requesting assistance.
- 75 Correspondence - National Congress of American Indians to the Sioux denying membership to the Sioux Tribe ~~as~~ because of absence of federal Recognition status.
- 76 Correspondence from Sioux Tribal Attorney to the Native American Rights Fund regarding Indian Clients
- 77 Correspondence from Inter Tribal Indian Ceremonial Association to Sioux Tribe regarding participation in ceremonies.
- 78 Correspondence from ^{Sioux} ~~Inter Tribal~~ to Inter-Tribal Indian Council ^{providing} the information ~~is~~ requested to participate in the ceremonies.
- 79 Correspondence from Sioux Indian Tribe to American Indian Bar Association.
- 80 Correspondence from Sioux Indian Tribe to Indian Education Program.
- 81 Correspondence from American Indian Historical Society to Sioux Indian Tribe.

- 82 Correspondence from National Congress of American Indians to the Jiva Tribe regarding Indian matters.
- 83 Correspondence from the Navajo Tribe to the Jiva Tribe regarding Indian Matters.
- 84 Correspondence from the Schinou Tribe to the Jiva Tribe regarding Indian matters.
- 85 Correspondence from the Nipmuc Tribe to Jiva Tribe regarding Indian matters.
- 86 Correspondence from the National Congress of American Indians to the Jiva Tribe, regarding Indian matters.
- 87 Correspondence from the Golden Hill Tribe, Paugussett Nation to Jiva Tribe regarding Indian affairs.
- 88 Diamond, Rash, Boling, Leslie and Schwartz Law Firm, Pueblo de la Mesa del Sur, Chronology and Related Historical Material.

- 89 Forbes, Jack, Apache,
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- 90 Forrest, Earle, Missions
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Southwest, 1929
- 91 Terrell, John U., American
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- 92 Swanton, "Indian Tribes of
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145 p. 332 ⁻³⁴⁵ ~~145 p. 332~~
- 93 Pueblo minutes Jan. 1, ¹⁹⁵¹ 1957
- 94 Pueblo minutes, Nov. 2, 1941
- 95 Pueblo minutes, Nov. 6, 1938.
- 96 Pueblo minutes, May 3, 1936
- 97 Pueblo minutes, May 5, 1935
- 98 Pueblo minutes, Nov. 4, 1934
- 99 Pueblo minutes, April 2, 1933
- 100 Pueblo minutes, Oct. 2, 1932
- 101 Pueblo minutes, Sept. 2, 1923

- 102 Pueblo minutes, April 12, 1914
- 103 Pueblo minutes, April 1, 1917
- 104 Pueblo minutes, April 3, 1918
Appointment of Isidra Royal
as Interim Cacique
- 105 Letter from the Jive Tribal Govern
ment - showing tribal function
to raise funds for Tribal Affairs.
- 106 Letter of May 3, 1978 to National
Congress of American Indians
expressing the Tribe's position on
legislation.
- 107 Jan. '36 Certifies of elections
- 108 Jan. '32 Certificate of Election
- 109 " "
- 110 " "
- 111 Jan. 1980 "
- 112 " "
- 113 Jan. 1927 "
- 114 " "
- 115 Jan. 1920

- 116 Certificate of Election of Sen. Abalos
as Pueblo Governor, Jan. 1, 1920
- 117 Election Proceeding Documents
Jan. 1, 1973 for Tribal Officers.
- 118 Certificate of Election and Oath of
Office 1975 Tribal Elections
- 119 Tribal Government Fund raising
activity letters ~~###~~
- 120 Tribal Government letters to members
regarding Donations.
- 121 "
- 122 "
- 123 Five Tribal Petitions to the City of
Las Cruces to halt the extension
of water services to the Pueblo
- 124 Partial list of Pueblo Members
Dec. 1916
- 125 Partial list of Pueblo Members
1888.
- 126 Partial list of Pueblo Members
1916

- 127 Tribal Constitution
- 128 "The Pueblo Settlement near El Paso, Texas"
- 129 Map of Pueblo (modate)
- 130 Notice to quit premise owned and leased by Tribe (1933)
- 131 Passing of Hereditary Tribal Chiefair (Casique) title from Francisco Royal to ^{Sr.} Don. AVALOS. 1920.
- 132 Passing of Hereditary Tribal Chiefair (Casique) title from ^{Sr.} Don. AVALOS to Vicente Royal
- 133 In re matter of: Contract with Attorney Luis Tribe of Pueblo of San Juan de Guadalupe Indians
- 134 Tribal Council meeting minutes 4/10/72
- ~~135~~ Tribal Council resolution 4/10/72
- 135 Attorneys Contract ^(General) Luis Tribe with Mr. Nordhaus, ~~Assoc.~~ and Tribal ratification
- 136 Attorney Contract ^(Claims) Luis Tribe with Mr. Nordhaus and Tribal ratification.

- 146 Stipulation and Agreement
Los Indigenas de Nuestra Amoa de Guado
v Avalos
- 147 Judgment and Final Decree
Los Indigenas de Nuestra v Avalos
- 148 Certificates of Election of Tribal
Officers, Jan. 1, 1971
- 149 Affidavit of Norracia Azcarate De
Grandchild of Col. Eugene Van Patten
March 17, 1958.