

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

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

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

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

Escalante gives the following locations: "Two leagues or more below Nuestra Senora de Guadalupe del Paso, with Piros and Tompiros Indians, the pueblo of Senecu; a league and a half toward the east, with Tiwas Indians, the pueblo of Corpus Christi de la Isleta; Twelve leagues from El Paso and seven and a half from Isleta, following the same Rio del Norte, with Piros Indians, a few Tanos and some more Cemex (Jemez) the third pueblo with the appellation of Nuestra Senora del Socorro". The founding of the presidio in accordance with the recent ruling, was possibly left for execution to Otermin's successor, Don Jironzo Petroz de Crusato" (Hughes 1914:323).

Although these records are not clear as to exact dates and locations of missions and pueblos still, it is reasonable to assume that in the cases of Corpus Christi de la Isleta and Nuestra Senora del Socorro, missions were built and dedicated to a Patron Saint during the year of 1682. The distances referred to from Guadalupe del Paso are very near the same today in the cases of Senecu and Ysleta. Although San Lorenzo Pueblo was later moved nearest to Guadalupe and Socorro nearer to Ysleta, there is no conclusive evidence that either Senecu or Ysleta were ever moved from their present locations. The first mission at Ysleta is said to have been built of logs. Otermin remarked that the Ysleta Indians who had joined him would be settled, "with others of their nation who came out the other time, because it was impossible to preserve them in their pueblo inland". (Hughes 1914: 320) Hughes indicates 305 Tiwas reached El Paso but Hackett says her copy of Otermin's Relation had an error in transcription.

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

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

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

August 13, 1683 - Don Jironzo Petroz Cruzate became Governor and the authorized presidio was founded about seven leagues from the Pueblo of Paso del Norte and midway between that place and the Real de San Lorenzo, called Nuestra Senora del Pilar and Glorioso San Jose. The settlements were re-organized under the direction of Fray Nicolas Lopez and he provides for separation of Indians and Spaniards as follows: San Lorenzo site of Spaniards, San Pedro de Alcantara of Spaniards, San Jose of Spaniards (This possibly is a new site at the new presidio indicated above) and Isleta "the old pueblo of Isleta" for Spaniards (This no doubt refers to the Ysleta del Sur the Tiwas had attempted to found in a nearby place and not to the Sacramento Camp later called Ysleta.) His re-organization lists as for Indians the following: Pueblo of Socorro for Piroso Indians, San Francisco for Zumas Indians, Sacramento de los Tihuas de Ysleta for Tiguas, San Antonio de Senecu for Piroso and Tompiros, the new conversion of Santa Getrudes of Zumas (Possibly very near San Francisco) and the conversion of La Soledad of Janos Indians established before 1680. In 1683, the Socorro Indians planned to murder their priest, Fray Antonio Guerra, so Socorro was moved closer to the pueblo of La Isleta. (Hughes 1914:327-329)

PUEBLO de la YSLETA del Sur

CHRONOLOGY

AND RELATED HISTORICAL MATERIAL

I.

BASKET MAKERS AND PUEBLO PERIODS

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

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

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

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

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

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

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

II.

SPANISH EXPLORATION AND COLONIZATION

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

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

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

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

September 8th, 1540 - Capt. Alvarado in advance of Coronado's army reached the Rio Grande and named it "Nuestra Senora". He met people from 12 Tigua villages (located north of present day Albuquerque). He was met by Indians playing pipes with an old man for a spokesman. The Indians were of good appearance wearing cotton clothing and the skins of cows (buffalo) and feather dresses. They wore their hair short. The old men were in authority. Seven other villages in the province had been destroyed by those Indians who paint their eyes and live with the cows. Alvarado sent back word to Coronado recommending the army encamp with the Tiguas for winter. (Twitchell 1963: Vol. 1., pg.202) Castaneda, a chronicler of Coronado's expedition, described the 12 villages as being on the banks of the river in a valley six miles wide with 4 more villages at the base of mountains to the east and an additional three on the heights. He described 8 villages in the province of "Tutahauc" 21 miles Southeast (in the vicinity of Isleta, New Mexico, south of present day Albuquerque). The Tiguas were governed by elders and worked together. Women made the walls of houses and the men placed the beams. Some houses had 4 stories and they were both square and round estufas (kivas) underground. The houses belonged to the women but the estufas were the sole province of the men. One years harvest was enough for 7 so bountiful was the harvest. (The southwest direction given for Tutahauc has been challenged but makes sense when magnetic declination is taken into account) (Twitchell 1963:Vol. 1, page 204.)

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The Spaniards not content with the succor volunteered by the Indians confiscated horses, food and clothing. After an incident of rape the Indians barricaded their pueblos and defied the Spanish demands for the balance of their stores. Capt. Gardenas on orders of Coronado to give no quarter assaulted two pueblo which after seige surrendered under two Spanish peace signs (two Spanish officers fold their arms). Two Hundred captives were taken and that night, 100 broke free and fought to the death after they perceived their companions were being burnt at the stake. Quoting Castaneda "As the country was level not a man of them remained alive, unless it was some who remained hidden in the village and escaped that night to spread throughout the country the news that the strangers did not respect the peace they had made, which afterward proved a great misfortune!" (Twitchell 1963: Vol I, Pg. 208).

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

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

1543 - Aborigines declared direct vassals of the crown. (Bandelier Final Report I, 192, New Laws & Ordinances of the Government of the Indies, Brayer 1939 : 8 & 9).

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

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

After passing through the El Paso area, the expedition encountered the domain of the Piros centered about present day Socorro, New Mexico. They found the Piros at war with their Northern neighbor, the Tiguas. The Piros Indians were closely related to the Tiguas and spoke a language which was part of the same basic language family of the Tiwa being Tanoan. At that time the Tanoan speakers included in addition to the Tiwa and Piro, the Tewa, Towa, Tano, and Tompiro. Today only the Tiwa, Tewa and Towa are spoken. These

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early Spaniards in describing their first contact with the Tigua Indians have left behind accounts of their custom, habit and dress which can still be recognized in the Tigua Pueblo at Ysleta, Texas. For example:

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

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

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

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low the waist the women wear cotton skirts, colored and embroidered; and above, a blanket of the same material, figures and adorned like those used by the men. They adjust it after the fashion of Jewish women, and gird it with embroidered cotton sashes adorned with tassels. They comb their hair, which is worn long. (this costuming can be seen today in Ysleta, Texas)

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

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

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

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

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

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

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

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

1590 - The Pueblo country did not see any more Spaniards until 1590 when on July 27, Castano de Sosa crossed the Rio Grande near Del Rio, Texas, and made his way to the Pueblo country via the Pecos River. He set up headquarters at the Pueblo of Santo Domingo South of Santa Fe with his band of would-be settlers, and visited the Tigua Indians who fled at the sight and abandoned their pueblos until the Spaniards had left. This expedition was unauthorized and on orders of the Viceroy, a Captain Morlete with 40 soldiers traveling up the conventional Conchos-Rio Grande route arrived at the Pueblo Santo Domingo on March 29, 1591, and placed De Sosa under arrest. Morlete then escorted De Sosa in chains with his settlers down the Rio Grande. On July 10, 1591, the party on its way southward camped near Las Cruces, New Mexico, and paused to take testimony regarding the capture of De Sosa and his conduct at a site they called "Siete Martires" (The Seven Martyrs), a possible reference to the Organ Mountains. The combined expedition returned to Mexico following what had become a 16th Century expressway, the Rio Grande-Conchos Route. (The Rediscovery of New Mexico, Hammond & Rey, 1966)

1592 - The following year Leyva de Bonilla and Antonio Gutierrez de Humana, struck out on another unauthorized expedition into the Pueblo country following the Conchos-Rio Grande Route. They headquartered for a while at the Pueblo of Illdefonce, a Tewa Pueblo, and later on journeyed into the heart of the Buffalo Country (Oklahoma or Kansas) where Humana killed Leyva with a butcher knife. Humana himself was then killed by hostile Indians and the remaining Spanish adventurers and their Indian companions perished through a similar fate with only one servant escaping, who later on was interviewed by the colonizer of Mexico, Don Juan Onate. (Hammond & Rey, 1966, The Rediscovery of New Mexico.)

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

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

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

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

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

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

Joyfully we tarried 'neath the pleasant shade of the wide spreading trees which grew along the river banks. It seemed to us that these were, indeed, the Elysian fields of happiness, where, forgetting all our past misfortunes, we

could lie beneath the shady bowers and rest our tired aching bodies, enjoying those comforts so long denied us. It was with happiness that we saw our gaunt horses browsing in the grassy meadows, enjoying a well deserved and needed rest. Happy, indeed, were we, as happy as the buzzing bees which flitted from flower to flower, gathering the sweet nectar for their winter's store; as happy as the countless birds of every size and hue which hopped from branch to branch among the leafy bowers, singing their sweetest peans of praise to our good Lord, the Father of us all.

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

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

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

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

against humainty that exist among these bestial nations and which it behooves my King and Prince as a most powerful Lord to correct and repress. To me as his servant and vassel, it is assigned to present this case."

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

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

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

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

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

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

c. 1600 - Present Pueblo of San Juan founded.

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

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

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

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

1629 - Benavides recommends missions be established among the Mansos of the El Paso district to protect communications. (Hewitt & Fisher, 1943:86)

1630 - San Antonio De Senecu Mission established at Senecu by Fray Antonio de Arteaga. This was the first mission founded among the Piros and the foundation may have been laid in 1626. (Twitchill 1963: Vol I, F.N., Pg. 231)

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

December 1632 - Fr. Pedro de Miranda, priest at Taos Pueblo and his guard of two soldiers were killed by natives.

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

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

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

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

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

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

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

1670-72 - In the 1670's warfare with the Apaches largely brought on by Spanish exploitation of the Apache increased to the point where

three Tigua mountain Pueblos, Chilili, Tajique and Cuarai and 3 Tompiro Pueblos, Jumaricas, Abo and Tabira (also known as Humanas and Grand Quivera) were abandoned. The Tompiro survivors went to El Paso and the Tigua to Shee-e-h-h-b-bac (Isleta). (Traditions still persist in Isleta, New Mexico and Isleta, Texas that the Tiguas originated in the Manzano Plains of the Salina district) (Spicer, 1962: 161 et seq., Lummis 1966: Pg 307-8)

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

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

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

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

III

THE PUEBLO REVOLT

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

August 11, 1680 - Governor Otermin and his people were completely surrounded at Santa Fe and communications between him and Garcia, to the south, was cut off. Garcia and his people took refuge in Isleta Pueblo. The Tiguas at Puaray, Sandia and Alameda joined in the Pueblo revolt killing as many Spaniards as they could with the survivors in and near these three Pueblos falling back to Isleta. (Hackett: XLIX)

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ordered by the government of Chihuahua on December 1, 1825 between the Pueblo of Ysleta and the Pueblo of Socorro. Other documents dated June 21, 1841 of record in Book D, page 392 of the Deed Records of El Paso County, Texas, refers to a boundary dispute between Pueblos of Ysleta and Senecu and makes reference to the title papers of the communities. The civil documents of Ysleta for a portion of the year 1835 also pertain to a grant made to the Indigenos, meaning native indians under the protection of the crown as opposed to Indios meaning wild indians. The grant was recognized by the State of Texas in a relinquishment act of February 1, 1852 found in Gamble's Laws in Book 4, Page 53.

July 23, 1754 - Father Trigo Letter -- "In the mission of San Lorenzo Del Real, there are no Indians in the mission, for Zumas, who formerly composed the mission, revolted and returned to their heathenism and their mountains" Mission of Senor San Antonio de la Ysleta: "the indians of this mission have their gardens adorned with beautiful grape vines, peach trees, apple trees, and good vegetables, and the garden of the convent imitates them in providing delight to eyes and satisfaction to the taste. All the cultivation is due to the annual presence of a gardener provided by the sons (of the mission) who comes to the convent every week with the boys needed for the daily cleaning of the cells. They also provide the other workers, a bell ringer, porter, cook, two sacristans and the Indian women needed to grind the wheat. Since they pay no obligations they are prompt and willing to do all things." Nuestro Senor Padre Francisco de Socorro: 50 Indian families, Mission of San Antonio Zenecur: "This mission is 2 scant leagues distant toward the east and out of El Paso. The indians all have their vineyards and those of their souls are well cultivated. All this care is owing to the zealous efforts of their minister, the Reverend Father Procurado General and former vice-custodian Fray Andres Varo. The indians furnish him for the service of the convent a bell ringer, a porter, a cook, three sacristans, two boys for the cell, two grinding women for the wheat and a gardener for the garden." (Bandolier - Letter of Father Trigo) (This letter is translated from a copy in the Bancroft Library, New Mexico Documents 1:825-326)

April 23, 1760 - Bishop Pedro Tamaron of Durango arrives in El Paso district and in his report says of El Paso: "This town's population is made up of Spaniards, Europeanized mixtures and Indians. There is a royal presidio with a capitan and fifty soldiers in the pay of the King. Its patron saint (meaning the presidio) is Our Lady of Pilar (of Saragossa) and St. Joseph---El Paso has 354 families of Spanish and Europeanized citizens with 2479 persons. There is a large irrigation ditch with which they bleed the Rio del Norte. It is large enough to receive half its waters. This ditch is subdivided into others which run through broad plains, irrigating them. By this means, they maintain a large number of vineyards, from which they make superb wines, even better than those from Barras and also brandy, but not as much. They grow wheat, maize, and other grains as well as fruit trees, apples, pears, peaches, and figs. It is a delightful country in summer. This settlement suffers a great deal of trouble caused by the river. Every year the fresher carries away the conduit they make to drain of its waters. The flood season lasts the months of May, June, and July ---San Lorenzo, "This pueblo is called the Realito, but I was never told there had been mines there (Realito refers to its having been the 1660 camp or real). Its inhabitants

are Europeanized citizens and Indians. There are 32 families of citizens with 192 persons. There are 21 Indian families with 58 persons. A Franciscan parish priest ministers to these people in the capacity of missionary. It is one league over a plain to the east of El Paso, downstream. Its church is 23 varas long and five and a half wide". Senecu "This pueblo is 2 (1) leagues from San Lorenzo and 3 (2) from El Paso, downstream over the plain to the east. Its Franciscan missionary who resides there permanently has 111 families of Piro Indians with 425 persons; 18 families of Zuma Indians with 52 persons; and also some infidel Zumas who are being taught the catechism 28 persons; 29 families of Europeanized mixture citizens with 141 persons. His church is thirty six and three fourths varas long, five and a half wide and the priest's house measures nine varas. (Tameron Visita, MS)

La Isleta - "The titular patrons of this pueblo are Corpus Christi and St. Anthony. It has a Franciscan missionary with 80 families of Piro (Tihuas) Indians and 429 persons; 18 families of vecinos with 131 persons. It is two flat leagues east of Senecu and five (4) from El Paso, downstream. The church is thirty-six varas".

El Socorro - "This pueblo of Our Lady of Socorro has a Franciscan missionary with 46 families of Zuma (Piro) Indians and 182 persons. It is one league east of Isleta and six from El Paso downstream. There are 82 families of citizens including those of Tiburcio Hacienda with 424 persons. The church is thirty-six varas long and seven wide and the transept measure fourteen and three fourths varas. Each of these four pueblos has a friar in residence. They are as fertile and luxuriant as El Paso, with irrigation ditches which the river fills without need for a conduit."

Charrizal - "This pueblo is new and its titular patron is San Fernando. It was founded in the year 1758 by Capitan Don Manuel de San Juan, who paid the expenses of fifty settlers equipped as soldiers and with what was necessary for their farms out of his private means. A secular priest was appointed with 400 pesos paid to him by the King. For protection of the people, twenty soldiers from the presidio at El Paso are stationed here and they are replaced at regular intervals. When I visited here the church had been started-----it is 36 leagues on the way to Chihuahua. There are 41 families with 171 persons. It belongs to New Mexico,

1765 - San Lorenzo Suma population set at 21 families with the Mansos attributing the decline to smallpox. (Twitchell 1963: Vol. 1, F.N., 427)

October 7, 1766 - Field Marshal Rubi, on order of the King to make an inspection of all the presidios of the frontiers of New Spain and reports to the Marques de Croix, the new Viceroy at Mexico City on this date---"on the 19th we travelled five leagues north over rolling hills with small ravines and gorges along the road and much mesquite but little pasture. We arrived at the presidio of Nuestra Senora del Pilar de Paso del Rio del Norte, where there is a cavalry company composed of forty-six men and three officers. The annual cost of the company is 20,265 pesos. The map I drew shows the arrangement of what they call a presidio and part of Guadalupe pueblo. Following the river to the east along its right bank one comes to the pueblos of San Lorenzo del Real, San Antonio de Senecu, San Antonio de la Isleta, La Purisima Concepcion del Socorro and the hacienda "Los Tiburcios" (possible site of San Elizario today.) These places constitute a continuous settlement seven leagues long. The inhabitants of Nuestra Senora de Guadalupe are Spaniards, mestizos,

mullatos, and Indians of the Tigua and Piro nations and some Genizaros (Mansos). At San Lorenzo are the Zumas Indians; at Senecu the Piro; at la Isleta the Tiguas; at Socorro more Piro. In each one there are a few civilized people. Those who live in Los Tiburcios hacienda belong to this class. The total is 5,000 souls. All this stretch of land is very well cultivated, producing everything that is planted, particularly very good grapes which are in no way inferior to those of Spain. There are many European fruits which are produced in such abundance that they are allowed to rot on the trees. The inhabitants make passable wine and better brandy, but at times they do not harvest enough maize for their support because the ground is devoted to vines and other crops. The captain of the company is also the Alcalde Mayor, and the people are administered by five Franciscan friars, who attend the five missions, each with a stipend of four hundred pesos annually, paid by his Majesty. These stipends could be saved by placing one or two curates with assistants. This saving would be by no means small considering that the fertility of the Country brings the missionary of Guadalupe alone an annual income of four hundred pesos". Rubi continues his inspection on a trip up the Rio Grande over the usual route to Santa Fe and returns to El Paso before returning on to Durango. As El Paso was the most prosperous and populated area north of Durango, he believed it could defend itself by an organization of a competent militia under a responsible chief. In his opinion, the garrison there should be moved back to Charrizal and placed under jurisdiction of Nueva Vizcaya. He hoped to create a new defense line upon which presidios should be placed at intervals of 40 leagues. Rubi recommended relocation of twelve presidios as follows: Tubac to the banks of the Santa Cruz, Terrenate to upper Sobai Puria valley, Fronteras to Santo Domingo valley, San Buenaventura to Laguna Ascension, El Paso to Charrizal, Guajoquilla to San Elizario, Julimes to La Junta, Cerro Gordo to San Vicente, San Saba to Aguaveado, Santa Rosa to the San Rodrigo River, and Monclova to Monclova Viejo. The presidios of Janos, San Juan Bautista and Bahia del Espiritu Santo (Goliad) had satisfactory locations." (Kennard 1958:14,17,38,39,83)

1773 - This date is on a marker at San Elizario, placed there in 1936 during the Texas Centennial, and indicating 1773 as being the date of that mission's founding as a presidio chapel near the site of the presidio of Nuestra Senora del Pilar and Glorioso San Jose on August 13, 1683 by Governor Don Jironzo Petroz Cruzate. Some doubts exist as to the exact location of this presidio; however, it is known that San Jose was moved sometime before July 6, 1684 and placed very near Guadalupe at El Paso del Norte, having been at the previous location less than one year. Both Bishop Tamarin in 1760 and Rubi in 1766 write of "La Hacienda de los Tiburcios" or Tiburcios as if it were in this place and Rubi recommends that the garrison at Guajoquilla be transferred to San Elizario, hence it is possible that San Elizario was founded a little earlier than 1773, if the San Elizario referred to by Rubi was in fact the same town by that name now located in El Paso county.

September 1, 1774 - A description of the most notable characteristics of the settlement of El Paso del Norte as given by one of its citizens after seven years residence there. "This settlement includes five Indian missions, the first is called 'Nuestra Senora de Guadalupe y Senor San Jose de El Paso', whose Indians belong to the Mansos, Piro and Pimas (No doubt a misreference to the Zumas) Nations. The

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Mansos were its first inhabitants but they were totally extinguished, and on their lands our citizens are living with their farms and homesteads, some by purchase and some by gift from their chiefs." The Ysleta mission is described as "abundant in everything with its separate irrigation ditch and a large number of laborious civilized and industrious Indians." (Bandolier, A.E. Edited by Hackett, 1937, Historical Documents to New Mexico, Washington, D.C. Vol. 3, page 506-507)

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

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

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

Galvez succeeds de Croix (White 1924:28)

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

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

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

1799 - Report of Governor Chacon, "each pueblo has one league of land assigned though at some pueblos more is cultivated." Bancroft 1889; F.N., page 272)

December 29, 1800 - A description by Jose Serapion del Prado - of El Paso. "The church structure of San Antonio de la Isleta is in only fair condition although somewhat demolished on the outside: Its robes spoiled, with the exception of one white and another black one which the present clergyman Fray Rafael Benavides made at his own expense." (Agi Mexico Legajo #2730)

March 21, 1807 - Arrival of Lt. Zebulon Pike as a prisoner of the Spanish in El Paso. First American known to have come here. (White 1924:32)

next 3

February 24, 1821 - "The Plan of Iguala", adopted by the Mexican revolutionary forces attempting to throw off the yoke of Spain. It includes the following precedent setting statements: "----All inhabitants of New Spain, without distinction, whether Europeans, Africans, or Indians, are citizens of this Monarchy, with the right to be employed in any post according to their merit and virtues.--- The person and property of every citizen will be respected and protected by law." Trusteeship of Indian property was not mentioned. And until the decision in the United States v. Sandoval the language of the Plan of Iguala was misinterpreted to mean the end of wardship. (Brayer 1939:17)

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

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

1821 - Herbert O. Brayer concludes that under Spain: 1. Pueblo Indians in New Mexico were wards of the crown. 2. 1839 grants by Cruzate were spurious and the fundamental basis of each pueblo grant lay within the Cedula. 3. Only viceroys, governors, and captain generals could make grants and validate land sales by Indians. 4. Non-Indians were forbidden to reside upon pueblo lands. 5. The government provided protection to Indians. 6. Indians had prior water rights to all streams, rivers and other waters which crossed or bordered their lands. (Recapitulation, Lib IV, Title 12, Ley 17, II, 44) 7. The pueblo Indians held their lands in common, the land being granted to the Indians in the name of their pueblo. (Brayer 1939:16)

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

V.

MEXICAN PERIOD

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

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

December 1, 1825 - Governor of Chihuahua orders a commission to settle a boundary dispute between Ysleta and Socorro. In conformance with an order of the commission of colonization dated 22 August, 1825. The recitation of the proceedings with respect to the pueblo of Ysleta states that there are 226 Indians and that the heads of families are 55 and that there are 72 vecinos. (Book B., pg. 24, El Paso County Deed Records)

1829 - Periods of great flood in El Paso area - Old mission church of Socorro washed away. (Calleros 1951:32)

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February 13, 1829 - Boundary accord between Ysleta and Senecu-- proven by oath of Francisco Munez made in 1859 to the signatures on the document, said proof being given before J.M. Lujan, clerk of the County Court of El Paso County, Texas. The agreement recites that Pablo Duran was a witness (Ignacio Duran was the governor of the Tiguas in 1835). The accord recites that the Indians of Ysleta complained about earlier settlements and that they were not consulted. (El Paso County Deed Records, Book D, pg. 392).

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

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

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

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

March 31, 1835 - Julian Bernal reports that the scouts of Senecu observed 5 Apaches at the grave of Antonio Jose drinking mescal and

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warns residents from Ysleta to San Elizario to be alert and watch the road carefully. (Campbell 1950)

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

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

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

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

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

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

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

July 9, 1835 - Alcalde of Ysleta replies to circular of 20 May, 1835 and places before the presidency for presentment to the governor 1. There are no excess lands in Ysleta because some land is useless and variation of the river changes planting areas. 2. Ysleta was colonized by natives (Indians) "and only to these class of colonists was granted the league of land which they own". 3. Residents have been selling land occupied by them when the river has changed course and the natives (Indians) complain of this on the basis that the residents have no title.

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1836 - An Apache chief went to El Paso del Norte to demand the release of his wife and others; a fight resulted and the governor summoned troops; the chief and 20 men as well as the Mexican Governor and a few of his men were killed" (Bancroft 1886: Vol. II:36) (Apaches not identified as Gila or Mescalero)

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

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

December 19, 1836 - The Congress of the Republic of Texas laid claim to the Rio Grande on the west from its mouth to its source (Texas was claiming all of what is now eastern New Mexico and did so until the compact of 1850 was reached with the United States Government) (John and Henry Sayles, early Laws of Texas, Art. 257)

1837 - Gonzales, a Taos Indian, is governor of New Mexico and was murdered by Armijo in 1937 (Bandolier 1966:75)

1839 - Kiowas beseiged at Hueco Tanks by Mexicans (More likely Tiguas judging by their tradition and of Bernal's military directives.) and took flight (Calendar History of the Kiowa Indians, Mooney, James, 17th Annual Report, Bureau of Ethnology)

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

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

December 29, 1845 - By joint resolution (9 Stat:108) of U.S. Congress, Texas is admitted to the Union on an equal footing with the original 13 states in all respects whatever. A prior resolution March 1, 1845 (5 stat. 797) had required as a condition of admission that Texas agree to cede to the U.S. all public edifices, ports, arms, etc., and other buildings and works pertaining to public defense in exchange for allowing Texas to retain as a State, its public funds and vacant and unappropriated lands.

May 13, 1846 - War is declared between United States and Mexico as a result of annexation of Texas and its claimed territory.

VI.

THE UNITED STATES PERIOD

August 18, 1846 - General Stephen W. Kearney and U.S. troops entered Santa Fe and took peaceful possession of New Mexico.

September 22, 1846 - Proclamation of Civil Government at Santa Fe and Charles Brent appointed territorial governor of New Mexico.

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

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

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

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

February 2, 1847 - Letter of Lt. Kribben on El Paso - is a brief description of dress, language, dialect and religion. (Sandolier 1938:316-17)

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

February 2, 1848 - Signing of the treaty of Guadalupe Hidalgo (9 Stat. 922), ending the war with Mexico and providing that Mexico relinquish all claims to the territory east of the Rio Grande and cede the present New Mexico and upper California areas to the United States. Articles VIII and IX of the treaty provided for recognition and protection by the United States of the rights to private property established under the Spanish and Mexican regimes. (Although the Indian population in the area are not mentioned, the protection of their property rights as prior citizens of Mexico becomes the responsibility of the United States including those in the El Paso area). (U.S. v. Sandoval, 1913)

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

1848 to 1876 - A series of Court decisions in derogation of community Pueblo Indian Land Titles--U.S. vs. Lucero, 1, N.M. 422; U.S. vs. Santiestevean, 1, N.M. 583; U.S. vs. Varela, 1, N.M. 595; Varela de la C. vs. Acema, 1, N.M. 226; Territory vs. Delinquent Tax Payers 12, N.M. 139. Running counter to these decisions was a landmark case, Sand vs. Hepburn, 1 Cal. 254, which rejected the doctrine of no wardship under Mexican law (Brayer 1939:22)

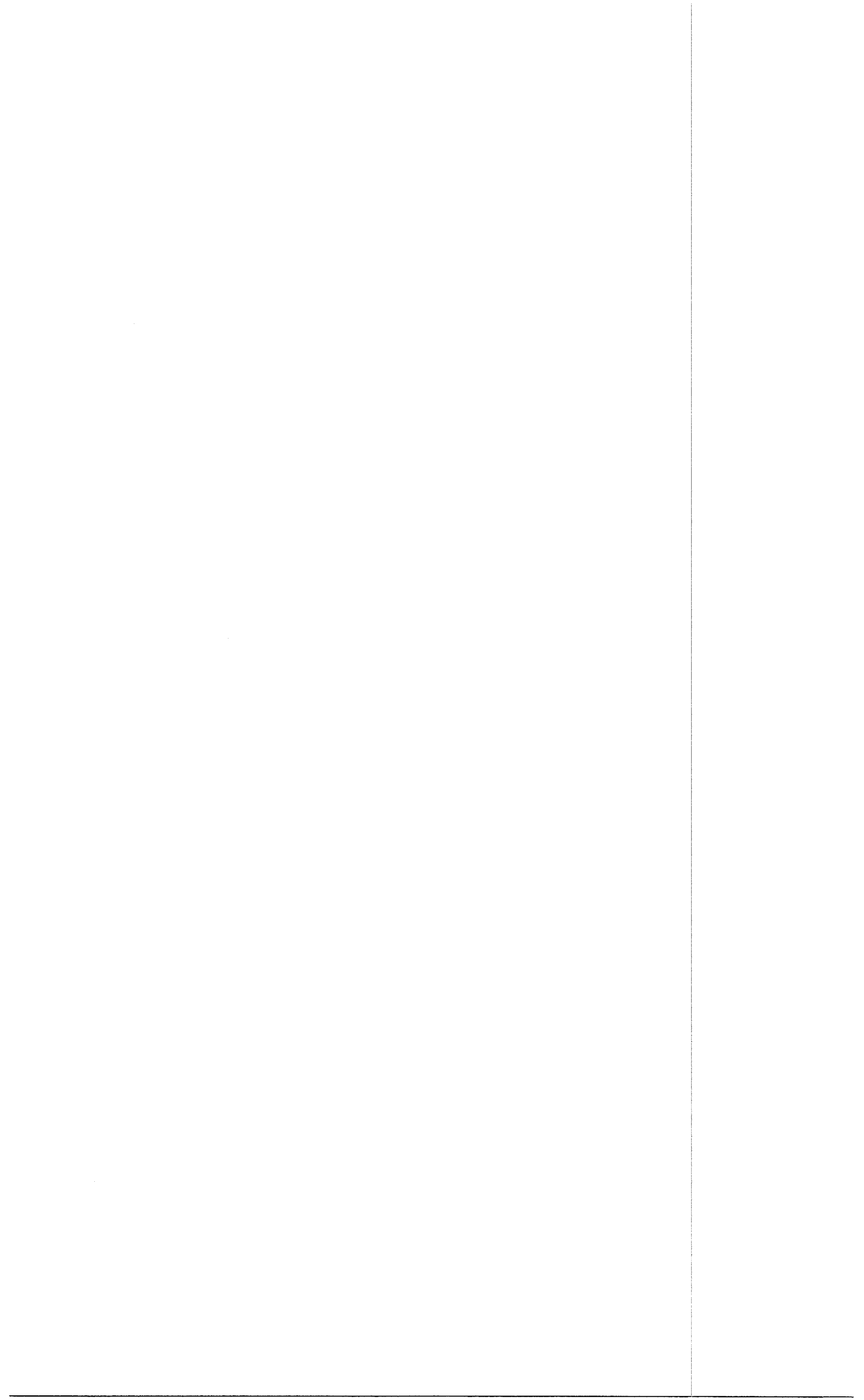
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1849 - Census recorded showing Ysleta and Socorro with 600 persons over 5 years of age. (Senate Exec. Doc. 1849-50:206) This same year responsibility for the Bureau of Indian Affairs was transferred from the war department to the Department of the Interior on April 7, 1849 James S. Calhoun was appointed the first Indian Agent in New Mexico.

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

1849 - The Mescaleros avail themselves the confusion on the border and raid Ysleta del Sur, Socorro del Sur, San Elizario and San Lorenzo (Stanley F., The Apaches of New Mexico 1540 to 1940, 1902 Texas Pampa Print Shop)

1849 - The official correspondence of James S. Calhoun, Indian agent for the territory of New Mexico. "The Pueblo or civilized towns of Indians of the territory of New Mexico are the following: (There follows a list of pueblos by county including "opposite El Paso. Socorro-Ysletas 600" A recapitulation refers to the district of Frontera oppsite El Paso del Norte 600.) "It must be remembered the Indians using the same language are not confined to the same section of country - for instance, of the five pueblos first spoken of, Taos and Pecoris are near Taos, 75 miles north of Santa Fe - Sandia and Ysleta are from 60 to 80 miles south of Santa Fe; and another Ysleta near El Paso more than 400 miles from the two first named. All the others lie between the extremes mentioned running west about 200 miles." "Herewith I return the section of the map of New Mexico which you enclosed to me on the 23th day of last December. You will find marked in this way (indicating a mark) the various Indian Pueblos located in this territory upon the section of country which the map represents - it may be well to remember that there are two Indian Pueblos below El Paso, Ysleta and Socorro - and Zuni, an Indian Pueblo 88 miles northwest of Laguan - of course, neither of these 3 pueblos could be marked upon the map." "I shall therefore confine my remarks to the Pueblos of Zuni, Socorro and Ysleta and those marked on the accompanying map - in relation to the extent of territory belonging to each Pueblo, nothing is definitely known and can only be settled by instituting such a commission as was recommended by the President in his annual message - the lands are held under Spanish and Mexican grants, and the boundaries of the original grants have been from time to time enlarged to meet the wants of these Catholic Indians - they claim that this whole territory originally belonged to them, and that their supreme government was in Santa Fe; but after the conquest



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this place was taken from them and their limits fixed by authority of the conquering government - the general opinion is, not one of the Pueblos have a square of less than 8 miles and a half on each side - in addition to this, it is said, many of them have bought other lands near their pueblos, and perhaps others are planting on unappropriated land - there are a few Mexican villages built, without doubt, on lands granted to Pueblos and, there are various law suits pending between Pueblos, and Mexicans and Pueblos as to the rights of the parties to certain lands. These law suits ought to be quitted without delay, or serious and bloody consequences will result - I must further add that additional grants of land may be necessary for these Indians, and it should be given to them liberally, near where they are now located, if vacant public lands should be found there; for it will not do to agitate the subject of their removal at this time; and it would be as dangerous to the public tranquility to compel them to an association with the people of New Mexico, as citizens of the state or territory - either will produce a bloody contest at this time." The letters make copious references to the Comanches, Navajos, Utes and Apaches and their excursions. "The Pueblo Indians continue to come in with complaints against Mexican depredations." See also related correspondence from J. Van Horn, Commanding the 3rd Infantry with respect to treaty discussions with Mescalero Apaches living between the Sacramento Mountains and Presidio del Norte. (A.G.O., files, Dept. of New Mexico, V. 20 of 1850.) (The Official Correspondence to James S. Calhoun, Abel, N.E.H., 1915: 39, 44-45, 73, 81, 155, 164, 172-173, 260-261, 294, 434, 516) On page 40 of the Correspondence to James S. Calhoun he states "the above numeration was taken from the census ordered by the legislature of New Mexico, convened December 1847, which includes only those of 5 years of age and upward and continues "the protection of these Indians in their persons and properties is of great importance." "In addition to the obligations which the government of the United States has assumed for their protection, it may be suggested, as a matter of government economy, their property should be protected and their industry properly stimulated and directed." "The reasons herein suggested: First, the Pueblos for the present ought to be divided into six or seven districts, and an agent conveniently located in each. Second, blacksmiths, implements of husbandry and other implements ought to be sent to them. Also, some firearms, powder and lead, and other presents should be given to them. Third, none of the Indians of this territory have a just conception of the American power and strength; and many of them think, as we have associated with us the Mexicans, for whom they have no respect, we may not have a more efficient government for the protection of the people here than they afforded to them; therefore, it is, I add to the recommendations above, the propriety of allowing or rather inviting some 15 or 20 of them, and perhaps it would do well to select a few other Indians to visit the Washington City, at an early day, ...". At page 175 of the correspondence of James S. Calhoun he states "no indian tribes be located nearer than 100 miles of the line of Mexico - I have no reference here to Pueblo Indians, ...". At page 176 of said correspondence Calhoun recommends a budget of \$1,725.00 for each pueblo including Ysleta del Sur and Socorro composed of salary for superintendent \$1,000.00, house rent and wood \$300.00, interpreter \$300.00, and rations for interpreter \$125.00 for a total of \$34,500.00 with an additional recommendation of implements of husbandry for 22 Pueblos at \$200.00 each for \$4,400.00 for a grand recommended total of \$38,900.00. Two additional Pueblos

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are listed with respect to implements of animal husbandry to provide for Nanbe and Tesuque near Santa Fe which Calhoun states can be administered from the Santa Fe office. On page 177 he divides the territory of New Mexico into recommended districts for the administration of Pueblo affairs and shows as the sixth district "below El Paso, Socorro...Ysleta." He then lists additional recommended budget items for the support of each of the eight districts recommended. See also (House Executive Documents 17, pages 191 thru 228, 31st Congress, 1st Session, Senate Executive Documents, pages 125 thru 143, 31st Congress, 2d session, House Executive Documents 2, pages 448 thru 467, 32d Congress, 1st Session.)

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

March 1, 1850 - Mesilla opposite the present day town of Las Cruces was founded by Don Rafael Ruelas and 60 other refugees from Dona Ana who wished to be certain they would not be located in the United States when the boundary was finally resolved. (Twitchell 1963: Vol. II, F.N. 295) Gibson in writing about Colonel A.J. Fountain says that Fountain's wife was a member of a prominent family from San Elizario, Texas, who fled with hundreds of other native families in the early 1850's to avoid anglo depredations. (Gibson, 1965:52)

November 25, 1850 - Boundary Commissioner Bartlett encountered Piro Indians of Senecu dancing at the church in El Paso (Juarez). The women had vermillion spots on each cheek bordered with white dots. He described typical pueblo dancing with the drum and chanting. He saw 80 people and observed them with turkey feathers and costuming. "They are now dwindled to about 80 souls, and only a few of these are pure stock. Their language is retained by them, though less used than the Spanish. Another generation will probably extinguish the language." (Bartlett, 1965:Vol. I, 148-9) Bartlett observed that immediately before and after the Mexican War, Mexicans on the east bank of the Rio Grande in Texas and New Mexico were pressed by Americans settling among them forcibly taking possessions, locating headrights, etc. He refers to the prior quiet possession of the old Spanish colonists and discusses the abundance. He gives March 1, 1850 as the founding date for Mesilla. (Twitchell, 1963, Vol. II, F.N. page 294). Bartlett details that in January, 1851 the El Paso area was in great turmoil, several murders having been committed and natives being pillaged at Socorro by ruffians discharged from the Boundary Commission. The assistant quartermaster was murdered and 4 Americans were swiftly tried and executed. Bartlett observed that inhabitants were moving to other settlements. (Bartlett, 1965: Vol. I., p. 155, et seq.) Bartlett also discusses and estimates the Apache and Comanche populations in New Mexico and Texas and Sonora and Chihuahua, Mexico along with areas of concentration. (Bartlett, 1965:385 et seq.) Bartlett details Apache incursions into the El Paso area in the Spring and Summer of 1852 and large Comanche invasions of Mexico (Bartlett, Vol. II, p. 384-85 and Twitchell, 1963:Vol. II, F.N., 311)

1850's - Apache encounters in Texas, New Mexico and Arizona detailed and the population of the Mimbres, Navajos and Mescaleros estimated at 4,000 to 5,000. (Twitchell, 1963:Vol. II, 301)

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September 9, 1850 - Passage by Congress of the Organic Act, which created the territory of New Mexico and settled the long standing controversy with Texas over the region east of the Rio Grande. As a part of this compromise and its present day boundary including the El Paso area was confirmed. It might be said that on this date Ysleta, Socorro and San Elizario and the Trans Pecos Country became a part of Texas. (Act of September 9, 1850, Appendix to Congressional Globe, 31st Congress, 1st Session, pg. 1447)

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

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

May 26, 1852 - Letter from Senor Pedro Gonzalez to Gov. P.M. Bell, complaining of American outrages on Mexican citizens (Indians) of Ysleta. "That by their depredations and usurpations carried on by the American against their property and peace, they are becoming deprived of the means of subsistence and quite tired of such state of affairs." "Pedro Gonzales, Justice of the Peace, in the village of Ysleta and the only Justice there represents to your excellency in the name of the people and inhabitants of the said village, and after a mass meeting held by the same on the 1st day of April last for the consideration of the matter hereinafter mentioned: that the inhabitants of the village are very much dissatisfied with the injuries and ravages they suffer from the Americans who reside there." (Dorman 1960:167, Texas State Library 1960, 970.4 T35T3 v.#3)

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

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

July, 1853 - "Surveyor's Transcribed Record Survey No. 42 7) Book A: Page 32. Field notes of a survey of one league and 21 labors of land made for the citizens of the town of Ysleta, it being land to which they are entitled by virtue of a grant of land from the King of Spain in the year 1751. Said survey is situated in El Paso County, known as the Isleta Grant on which the town of Isleta is located." These records were filled according to law at San Elizario, El Paso District in July, 1853. (El Paso County Records - Book A - Page 32)

January 31, 1854 - Relinquishment Act of the Texas Legislature granted to the inhabitants of Ysleta 2 leagues of land between the Rio Grande and the Rio Viejo and west of the Ysleta Grant replacing land lost to the south side of the river during the flood of 1831 or 1832 (this is a portion of the Senecu Grant lost on the north side of the river after a change in its course and preceded the Relinquishment Act to

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the Ysleta Grant itself by one day. The general practice in El Paso County, Texas at this time when referring to the Ysleta Grant as one in the same grant of land as the "Inhabitants of Ysleta Grant", and most maps so show it, i.e. the two grants are included in the term "Ysleta Grant. Reference to Gamble's Law setting forth the Act follow in the reference cited under the Act of February 1, 1854.

February 1, 1854 - Special Laws Fifth Legislature, State of Texas, Chapter XXXVII. An Act for the relief of the inhabitants of the town of Ysleta in the County of El Paso-

Section 1. - Be it enacted by the legislature of the State of Texas that the Grant made to the inhabitants of the town of Ysleta in the present County of El Paso in the seventeen hundred and fifty one by the government of Spain to the following described tract of land to-wit: (Follows description already quoted) -- containing one league and twenty one labors and ninety one acres, is fully recognized and confirmed.

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

Section 3. - That this Act take effect and be in force from and after its date of passage - approved February: 1854. As a result of this Legislation, there follows a patent #393 dated May 28, 1873 from the State of Texas by Governor Edmund J. Davis to the inhabitants of the town of Ysleta. (E.P. Co. Deed - Book 1 - Page 184) (H.P.N. Gammel, Laws of Texas, Vol. 3, pg. 1027, 1094, Vol. 4, pg. 42 & 53)

July 22, 1854 - Establishment of the Office of Surveyor General for the territory of New Mexico (10 Stat:306) Section VIII of the law provided that the Surveyor General, under instructions from the Secretary of the Interior should investigate and make recommendations with a view to confirming all bonafide land claims within the newly ceded territory, including the claims of the Indians. The Surveyor General was required to ascertain the nature, origin, character, and extent of all claims to land under the law, usages and customs of Spain and Mexico, and to report the same. The former portions of the territory of New Mexico ceded to Texas were not mentioned.

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

June 28, 1857 - Apaches on the Gila River were harrassing both settlers and soldiers and Company "K" from Fort Bliss commanded by 2nd Lt. John Van Deusen Dubois attacked. The battle commenced at 4:30 in the afternoon and lasted until sunset. "On June 28th, an official count totalled 24 Indians killed and 26 prisoners taken. Several Apache Braves were executed after the encounter by pueblo Indian guides." (Allen Sandstrom, Fort Bliss, The Frontier Years, M.A. Thesis, June 1962, Texas Western)

February 11, 1858 - Amendment to the Act of January 31, 1854 correcting the description with respect to the inhabitants of Ysleta Grant.

February 11, 1858 - Governor Runnels of Texas signs the Asearate Grant Relinquishment Act. (This Grant is generally considered spurious

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and the Act was sponsored by Senator Hyde of El Paso. One of the beneficiaries was the brother of the Land Commissioner. (J.J. Bowden, The Ascarate Grant, Masters Thesis, T.W.C., 1952, Records of the State Archives, Austin, Texas)

December 22, 1858 - Passage of a Congressional Act confirming the original Spanish land grants on the basis of reports of the Surveyor General for the following pueblos: Acoma, Jemez, Cochiti, Picuris, San Felipe, San Juan, Santo Domingo, Zia, Isleta (New Mexico), Nambé, Pojoaque, Sandia, San Ildefonso, Santa Clara, Taos, and Tesuque. (Annual Report of the Secretary of the Interior, Gov. Printing Office 1857, 307-334)

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

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

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

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

November, 1864 - Land patents were issued by the United States and signed by President Lincoln for all of the Pueblos included in the Congressional Act of December 22, 1858. The Pueblo governors were invited to Washington to receive the documents in person. (11 Stat. at Large 3/4) Ysleta del Sur was in the confederacy.

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

December 18, 1868 - A.J. Fountain assigned to investigate titles for ranches, mills, businesses, private residences and other properties of former confederates in El Paso district. (Gibson, 1965:46) Albert J. Fountain was born in Staten Island, New York, October 23, 1836 and attended Columbia. He joined the first California volunteers and was part of the California column during the Civil War. He was a customs house officer in El Paso and County Surveyor and served under General Juarez in Mexico during a Mexican revolution as a Colonel. He was a Judge of elections under the Reconstruction Act and assessor-collector of internal revenue for the Western District of Texas. In 1868 he was elected to the Texas Senate for 32 Western Counties. (No one from El Paso served in the House of Representatives at this time.) He became President of the Senate and was a Brigadier General in the Texas State Guard. In 1875 he moved to New Mexico and fought against Victorio and was involved in various Apache campaigns and range wars. He was a special United States attorney and parti-

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icipated in encounters against Geronimo's band. He was Speaker of the New Mexico House of Representatives and acted as a Special Prosecutor against cattle thieves. On October 27, 1862 he married Mariana Perez de Ovante at Mesilla, New Mexico. He had 12 children and was murdered the 1st of April, 1896 at Oregon Pass. His descendants still reside at Old Mesilla in New Mexico. He was a bitter political enemy of A.B. Fall who defended Oliver Lee upon his trial for the murder of Fountain in Hillsboro at which he was acquitted. A.B. Fall switched political parties after Fountain's death and became the leader of the Republican party in the Mesilla Valley and was later on a United States Senator and Secretary of the Interior before becoming involved in the Tea Pot Dome Scandal. A.J. Fountain is still praised or damned in the Southwest depending upon who you talk to. His departure from El Paso followed bitter political rivalry and he remained the center of a storm of censure in New Mexico. There is no direct evidence that Fountain, in passing the Incorporation of Ysleta Act, intended to defraud the Ysleta Indians. However, it will be seen from his official associations and functions that he was in a position to have intimate knowledge of the Ysleta Grant and the nature of its ownership. If, in fact, Fountain did intend to defraud the Ysleta Indians of their lands, feeling that they were incapable of fully utilizing them anyway, it is an unusual turn that his chief lieutenant, Van Patten, later on befriended the colony of Ysletas at Tortugas by giving them a portion of the River Bend Colony Grant as a personal gift. Van Patten figured prominently in the search for Fountain's killer and was married to a Seneca Piro Indian woman and is identified in the 1860 census of El Paso County as a mechanic. Van Patten's only daughter married the son of Sheriff Ascarate of Dona Ana County, a bitter political foe of Fountain.

January, 1866 - A.J. Fountain elected County surveyor of El Paso County Texas. (Gibson 1865:50)

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

1869 - A.J. Fountain nominated by Republicans as State Senator from 13th District including El Paso County. (Gibson 1965:55, Mills, 40 Years at El Paso)

December 3, 1869 - The 1869 Constitution of Texas, Article 10, Section 6, "The legislature shall not hereafter Grant lands to any person or persons, nor shall any certificate for land be sold at the land office, except to actual settlers upon the same and in lots not exceeding 160 acres." (Texas Constitution, 1869, Article 10, Section 6) (Skyles Texas Constitution, page 129-134)

1870 - Father F. Real y Vasques blesses the first picture of Our Lady of Mt. Carmel (G. Decome, S.J.).

February 8, 1870 - A.J. Fountain appointed Senate Majority Leader. (Gibson 1965:60)

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February, 1870 - Fountain appointed Chairman of Indian Affairs and Frontier protection committee of Texas Senate and member of Public Land Committee. (Gibson 1965:65)

March 30, 1870 - Texas re-admitted to representation in Federal Congress and Texas Constitution accepted by Congress. This is the Constitution of 1869 with the prohibition on Grants previously noted. (Sayles 'Texas Constitutions, p. 129-134). On the same date, Albert Jennings Fountain was elected President of the Texas Senate. (Texas 12th Legislature, Senate Journal, 583, Gibson 1865:81)

July 13, 1870 - Pueblo of Senecu invoked, the jurisdiction of the joint commission under the Convention of 1868 objecting to the inhabitants of the Ysleta Grant. Commission held that Senecu had resorted to the Courts of Texas. Petition alleges Senecu Grant to the civilized Indians of Senecu. (Pueblo de Senecu vs. U.S., Commission Docket (Mexican) 120) (See also Bowden thesis p. 113.)

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

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

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

"Supposing, as it is our duty to suppose, and is clearly expressed by the words of the decrees of Texas, that this State only disposed, in regards to said lands, of its rights in the same, and left untouched the question about the legitimacy or preference of the private title, that they might be decided by the Courts: it is not easy to perceive what sort of injury could have been made, according to law, to those who had a title, valid before the Courts, and approved by the treaty. But if such an injury would have really existed, it would have been very easy to apply a remedy to it, making use of the recourses esta-

lished by the laws of the United States, used with frequency in such cases and which not very seldom have produced the result of causing the justice of private individuals to prevail on the administrative and legislative powers of the United States.

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

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

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

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

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

It seems that the principle error of claimants in applying to this commission consists in their assumption that by virtue of the decrees of the legislature of Texas, they were deprived of their rights and titles to the property of said lands, in order to transfer them to the inhabitants of "La Gleta" (La Ysleta) and that they were at the same time in the impossibility of enforcing their rights by the action of the Courts of Justice.

Without anticipating any opinion about the first of the two just mentioned points, it can be asserted that it gave origin to a question which nothing could prevent the interested parties to debate: and with reference to the second namely, that the action of the legislature was final and conclusive, - we have endeavored to prove that it is a mistake.

The Commission therefore considers that the claim of the people of Sinecua does not raise an international question and therefore does

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not require a resolution on its part. "I Randolph Coyle, Secretary on the part of the United States to the joint Commission of the United States and Mexico under the convention of July 4, 1868, do hereby certify that the annexed and foregoing manuscript pages contain a full and exact transcript of the official translation of the opinions of the said Commission delivered by Mr. Commissioner Palacio in the Spanish language on the 13th day July, 1870 in the case of the Pueblo of Senecu v. United States, number 120 of the docket of Mexican claims as the same appears on the official records of said commission. In testimony whereof I have hereunto set my hand, the said Commission having no seal, at the City of Washington, this 8th day of December, 1870, Randolph Coyle, Secretary.

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

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

January 27, 1872 - A.J. Fountain indicted on 17 felony counts. (all subsequently dismissed) (Gibson 1965:84, Galveston News, January 27th, 1872)

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

1872-1874 - Conveyances by the town of Ysleta:

- 1872 - 9 conveyances with the first conveyance in July
- 1873 - 276 conveyances with 259 in August alone
- 1874 - 49 conveyances

Some conveyances are repeated between 1881 and 1895 and again after 1895 by deed of Commissioner's Court. The present day title of the Catholic Church in and to the Plaza upon which the old mission is located, constituting approximately a city block was made by conveyance from the town of Ysleta. (El Paso County Deed Records,

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Direct Index, Book 1, p. 279-295 YS), (Book 3, p. 480-481 YS)
(Book 2, p. 377 YS), (Book 4, p. 469 YS).

1873 - A.J. Fountain sponsors a bill incorporating the City of El Paso (Gibson 1965:87, 13th Legislature Senate Journal, 865-68)

July 29, 1873 - A patent from the State of Texas to the inhabitants of the town of Ysleta. Filed in El Paso County, Texas, August 17, 1881. Patent described 1 league and 21 labors and 91 acres in compliance with the Act of 1 February, 1854 (El Paso County Deed Record Book 1, p. 184)

August 21, 1873 - The Commissioner's Court of El Paso County, Texas by resolution provides that Ysleta, Socorro and San Elizario were to receive all water for 4 consecutive days beginning August 21, and continuing until such time as there shall be sufficient water in the river for all towns to draw from at once. (Grace Long, 1931: 253)

December 2, 1873 - The Texas Constitution was amended to provide in Section 56 Article 3 a prohibition on special acts of incorporation of towns and cities. (Texas Constitution, 1869, Article 12, Section 40, amended 2 December, 1873)

May 9, 1874 - The Texas Legislature passed a Bill; (See Gamel's Law Vol. 8, Page 348) Chapter XII entitled: An Act to Repeal an Act to Incorporate the Town of Ysleta in El Paso County approved on May 9, 1871 Section 2: Provides this act to take effect 60 days after it's passage on May 2, 1874. (No election on dissolution required.) During this month of May alone 254 conveyances are recorded by the town of Ysleta to various people. It appears that the incorporation of May 9, 1871 was realized to be unconstitutional under the Constitution of the State of Texas adopted in the year 1869 and accepted by the United States on March 3, 1870. This constitution prohibited grants of over 160 acres and grants without actual settlement or residence. (Special Act, Texas Legislature, approved 9 May, 1871) The Act included in its description both the Ysleta Grant and the inhabitants of the Ysleta Grant and the combined Grants thereafter are generally referred to as the Ysleta Grant. An 1872 map, the original of which is on file with the County Clerk of El Paso County, Texas, in a wooden cabinet, to the right of the basement elevator, was prepared by Rev. Thays who had been the Chaplain of the Texas Legislature. Thays had been brought to El Paso by Fountain after incurring the displeasure of certain politicians upon performing a mixed marriage in Austin. Thays, in his map, shows a substantial amount of land within the two Grants as being public land and his division of these public lands is reflected in many of the legal descriptions of lands within the Ysleta Grant in El Paso County, Texas, today. Apparently, some attempt was made to deed lands from the City of Ysleta to persons in occupation of same, however, this was not always the case as there are many traditions among the Ysleta Indians today with respect to landstaken away from their ancestors by the City of Ysleta. While, no doubt, some Indians did receive lands, from the City of Ysleta in recognition of their occupation of same, none of these lands remained in Indian ownership and today the combined total ownership of land in Ysleta, Texas by Ysleta Indians would be approximately one square block.

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

1876 - The United States Supreme Court sustained the previous New Mexico Supreme Court decision that the Intercourse Act of 1834 was not applicable to Pueblo Indians. This decision deprived the Pueblo Indians of the protection of their lands that other U.S. tribes enjoyed. In consequence, about 3,000 white families of about 12,000 people settled on Indian land. (U.S. v. Joseph, 94 U.S. 614) (Brayer 1939:23)

1877-1878 - The salt war brought about by Judge Howard securing land certificates on salt flats near Guadalupe Mountains and his closing it to the long years of free usage by inhabitants of Ysleta, Socorro, San Elizario, and northern Mexico. Howard kills Luis Cardis, a defender of inhabitants and takes refuge in New Mexico from where he appeals to the Governor of Texas to send Texas rangers to El Paso to protect him and the Court over which he presides. The rangers headquarter at San Elizario and Judge Howard and two companions seek protection among them. The local inhabitants including some from across the border organize under the leadership of Chico Borelo, a pueblo cacique and lay siege to the rangers in San Elizario. The rangers were forced to surrender Howard and his companions, who are promptly executed by the insurgents. "Don Luis of Ysleta did all he could to keep the salt for his people...even travelling to Washington (or was it Austin?) with four Ysleta Indians and bringing back a paper justifying the Mexican claims. Did any of them see the paper? No, but Andres Paz did. It was a big writing with four seals." (Sonnichson 1961, footnote interview with Clements Candelaria, Jesus Rodela and Refugio Rodela, July 21, 1934, Refugio was 34 years old at this time.) The Rodela family are still numbered among the Tigua Indians. Sonnichson's account of the salt war is contained on pages 1-61 and see also House of Representatives executive documents, 1877, pages 117-130 and 1878, page 1 to 159. During the salt war the Texas Rangers made a prisoner of an Indian named Duran; and Rangers and recruits from Silver City camped at Ysleta, Texas until Christmas. (Sonnichson, 1961:58)

September 12, 1879 - Capt. G.W. Baylor and a new group of Texas Rangers arrive at Ysleta which they make their headquarters with the purpose of restoring the peace and protecting this area from raids being made by the Apaches. The Tiguas serve as scouts for them and help fight the Apaches. (Gillett - 1921:137-149)

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

November, 1879 - Victorio and 225 Indians quit the Mesquero Reservation and goes on rampage through El Paso area and Chihuahua. Victorio makes his stronghold at "Las Candelarias" in Mexico from where he sends out raiding parties and spies over entire area. Mexicans, Pueblo Indians and Rangers organize to meet the threat.

1880 - Population of Ysleta given at 1,453 persons, San Elizario 910 persons, El Paso 736 persons. (Grace Long, Masters Thesis, 1931:287)

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June 11, 1880 - Casualty report, killed "Sgt. Simon Olguin, a Pueblo Indian Scout, entered engagement with Indians near Ojo Viejo (Viejo), Texas" (Annual report of the Secretary of War for the year 1880, Vol. 1, p. 149) Simon Olguin was an Ysleta Pueblo Indian and his descendants number among the tribe today. Ranger Gillette describes the engagement:

"The tribe of Pueblo Indians has lived in the old town of Ysleta, El Paso County, Texas for more than three hundred years. They have always been friends of the Americans and inveterate enemies of the Apaches. It was customary therefore, for the United States troops at Fort Davis to employ the Pueblos as guides during the Indian disturbances along the border. In 1881, Bernardo and Simon Olguin, two brothers, were the principal chiefs of this tribe. Bernardo was the elder and looked it. Both chiefs dressed in the usual Indian fashion, wore moccasins and buckskin leggings, and had their long black hair braided and hanging down the back. Simon was a very handsome Indian, and he, with four of his tribe - all nephews of his - were employed by General Grierson during the troublesome times of 1860-1881. Simon and his four aides had been detailed to make scouts down on the Rio Grande with Lieutenant Mills, Commander of a detachment from the Tenth U.S. Cavalry (Colored). On their way out the troops reached Paso Viejo early in the evening and after they had eaten supper, Simon advised the lieutenant to move out in the open plains three or four miles north of the pass, where he would be safe from attack. Olguin said that because of the fine water and good grass Paso Viejo was a favorite camping place for the Indians going to and returning from Mexico, and if one of these bands reached the pass during the night and found it occupied by soldiers, they would attack at daylight and probably kill some of them. Lt. Mills, fresh from West Point, replied that he was not afraid of Indians and did not propose to move. During the night, a little band of twenty Apaches reached the pass just as Olguin had predicted and hid themselves in the rocks. Next morning, the soldiers had breakfast, packed their mules and were standing by their horses ready for the order to march, when a sudden fusillade of bullets were fired into their midst at short range. Other volleys came in quick succession. At the first volley that grand old Indian, Simon Olguin, was killed as were five or six of the Colored Cavalry. The remainder of the soldiers there upon fled, but the four Pueblo scouts took to the rocks and fought until they had routed the Apaches and saved the body of their uncle and the soldiers from falling into the hands of the attackers to be mutilated." (Gillett - 1921:200-202) (Gillett is apparently wrong on the year 1881, according to the official casualty report.) A marker in Presidio County, Texas, 10 miles from Valentine states: "In this vicinity, June 12, 1880, the Apache made their last stand in Presidio County when 4 Pueblo Indian Scouts of General Benj. Grierson U.S.A. fought and defeated 20 Apache Warriors. Honored by State of Texas, 1936." (Congressional record, 1968:83635) "Repulsed at Paso Viejo, the 20 Apaches appeared at Bass Canyon near Van Horn where they attacked an emigrant train and killed several people. They next appeared at Ojo Caliente near Eagle Mountains on the Rio Grande where they attacked a detail of a sergeant and seven colored soldiers from near old Fort Quitman. Only one man escaped. About two months later, they attacked a stage coach at Quitman Canyon killing the driver and his lone passenger."

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August 2, 1880 - General Grierson and U.S. Cavalry at Fort Davis, Texas along with Lt. Baylor and his rangers join in the hunt for Victorio and his Apaches. The Apache raids continue to terrorize the area. Later in October, Mexican General Joaquin Terrazas and three hundred Mexican troops join in the campaign at San Jose. The chase is abandoned and Americans return to Ysleta - General Terrazas traps Victorio at "Tres Castillos" and he is slain; however, "Kana", his war chief and fifty warriors are away and escape. Lt. Parker of the U.S.A. led 68 Indian scouts in the campaign in Mexico. (White 1924:152)

August 5, 1880 - Ysleta is again incorporated as the "Corporation of the Town of Ysleta" as per document signed by H.C. Cook, County Judge of El Paso County certifying that an election had been held in conformation of the law governing such elections and the results were: 26 votes for incorporation and 11 votes against incorporation. (E.P. County Records - Book 3 Page 67)

October 8, 1880 - 2 Piroos from Senecu, Mexico, speaking the Piroo language live at Cochiti. (Bandolier 1966:140)

November 19, 1880 - Bandolier saw glazed pottery at Cochiti that was said to be Piroo and that they, the "Teguaya went south and are living at El Paso." Bandolier says meaning of the word Teguaya is place from which all Pueblos descended. Bandolier found that the Piroos of Senecu were well known and recognized as Pueblo Indians by other Pueblos. (bandolier, 1966:215 and 216 and 226.)

December 6, 1880 - People of Ysleta, (El Paso), are in bad reputation as brujos (witches) at Cochiti. Also as "hunt shamans" and the Piroos at El Paso are said to have Koshare. (Bandolier 1966: 223, 271)

January 16, 1881 - Capt. Baylor takes his rangers and three Pueblo Scouts, Bernardo Olguin, Domingo Olguin, and Aniceto Duran and starts out to trail the Apaches from Quitman Canyon. This trail searched out by the Pueblo Scouts led toward Eagle Mountains, then turned north toward the Cornudas in New Mexico.

January 29, 1881 - "The Pueblo Scouts come upon the Apache near Devil Mountains where they are surprised and most all killed. Those captured were sent to Ft. Davis. On their return from the battle of the Diablos, the Pueblo Scouts suddenly halted about a mile from Ysleta, unsaddled and unbridled their tired little ponies and went into camp. This was their custom after a successful campaign against their enemies, the Apaches, so the tribe might come out and do honor to the returning heroes. For three days and nights, a feast and a scalp dance was held by the whole of the Pueblo tribe at Ysleta.

They feasted, wine, and dined the warriors and rangers. This celebration was the last scalp dance the Pueblo Indians ever had for the destruction of the Apaches in the Diablos brought their depredations to an end." (Gillette - 1911:204-210). (Margaretta Terraza Carbajal, 99 years of age on February 24, 1969, and still remembers this last scalp dance as a girl of 10 years when she danced with one of the scalps. She adds to the story that the warriors also brought back a bear skin, adding, "you know how many bear skins are to be had around here.") See also Col. Baylor's

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account of the last battle (El Paso Herald Post, August, 1900). Margarita Pedraza, age 100, was a girl of nine at the time and took part in the celebrations. She says many scalps hung in an old pear tree along with a bearskin.

ca. 1880-1881 - It appears that some of the events related by Gillette as occurring in 1881 actually occurred in 1880 and the information on the marker is correct. Old discharge papers for the mentioned Scouts indicate they were discharged from the U.S. Army as Scouts on September 21, 1880. Possibly this accounted for their being employed by Capt. Baylor on January 16, 1881. Also Tigua tradition has Simon Gonzales as the Pueblo Indian killed at Battle of Paso Viejo.

1881-1895 - The following conveyances from the town and City of Ysleta appear in the deed records of El Paso County, Texas, 1881: 18 conveyances, 1889: 14 conveyances, 1890: 1 conveyance, 1891: 5 conveyances, 1892: 2 conveyances, 1893: 2 conveyances, 1894: 2 conveyances, 1895: 6 conveyances. Some of these conveyances repeat conveyances made in 1872 to 1874. Some conveyances are repeated after 1895 by Deed of the Commissioner's Court of El Paso County, Texas. (El Paso County Deed Records direct index).

1881 - Founding of the Albuquerque, New Mexico Indian School operated by the Presbyterian Church until October, 1886 when it was operated by B.I.M. - Indian children from Ysleta del Sur at El Paso were required to attend school there as late as the early 1900's and the B.I.M. inventoried the Tiguas as a dependent tribe in 1849. (Senate Exec. Doc. 1849:206)

May 4, 1881 - Bandolier in Albuquerque, New Mexico meets three Tigua Indians from Ysleta New Mexico including Domingo Abeyta and they state that the Senecus of Old Mexico are Piro Indians and those of Ysleta del Sur speak their language (Tiwa). (Bandolier 1900:277)

May 3, 1881 - Coming of the railroads to El Paso area. At this time, Ysleta was County seat of El Paso County. (G. Decorme, S.J.) This probably accounts for J. Walter Fowkes' statement - "In later years several Twa families have moved away from Ysleta to Las Cruces, New Mexico and other localities along the railroad where they find profitable employment." (J.W. Fowkes - 1903 Pueblo settlement near El Paso) This settlement near Las Cruces is called "Torragua" and a small band of Tiguas live there presently being kin of the Ysleta Tiguas. Torragua appears on a map of 1854 at its present location. The map is of the Mesilla Valley and was prepared by Capt. J. G. Cole, Dept. of Eng. (National Archives Record Op. 77, W23/S) Torragua's appearance on the map of this date would indicate that Torragua was founded at the same time as Old Mesilla by refugees from the El Paso Valley. It is only logical that if Spanish and Mexican soldiers were intimidated by the gringos to the point of abandoning their homes that some of the Indians might have done likewise and founded their own settlement distinct from the Mexican community as was their custom.

1881 - "Father Bossaigne placed the statue of Our Lady of the Sacred in the main altar at Ysleta Mission and the statue of St. Anthony on the side of the altar." (G. Decorme, S.J.) This must have aggravated the Tigua Indians greatly as they have not ceased to

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complain about it until this day. Father Lossaigne must have been one of the French priests who cared for the mission from 1672 until October 6, 1831 as Decorme says on that date the Italian Jesuit Fathers returned for ten years.

1872 - John G. Bourke gives an excellent description of his visit to Ysleta del Sur and the Pueblo of Ysleta. He describes a Tigua house. "I saw a shield, bows and arrows, guns, a bundle of eagle feathers and a pair of wooden spurs hanging from the rafters -- but beyond these nothing whatever to lead me to suspect that I wasn't in the house of a humble and industrious family of Mexicans." -- A Tigua informant told Bourke -- "Their Pueblo had always furnished scouts and guided the soldiers in their campaign against the Apaches." -- "This young man was perfectly willing to converse with me concerning his people and to show me everything I wished to see -- he said the Pueblo raised everything to eat except potatoes -- he said their houses belonged to the women -- an examination showed that they had the same rules of property and descent as among the other Pueblo Indians. The Pueblo now has 36 "cabozas de familia" and four "widows" -- and old man complained, "that the Americans and Mexicans were crowding into their beautiful valley and taking up, without any recompense land belonging to the people of the Pueblo". (Bloom 1938: 199-209) The old man was tiniente cacique, Juan Severiano Gonzalez, 55 descendants of Piro.

November 26, 1881 - Bandolier interviewed an old Seneca Piro Indian living at Cocinit. The old man stated that Zumas are Apaches which hardly seems accurate. (Bandolier 1966:363)

December 27, 1882 - A Dutch anthropologist Dr. H.F.C. Ten Kate visited Ysleta and observed 40 Indian families with the same language as Ysleta and Sandia, New Mexico. "They call themselves Tiwa" "Secretly many of the elder people cling to their ancient religious notions." Ten Kate observed dancing underway during his visit at Ysleta and red paint on the faces of the Indians. He also noticed log staging for grain, etc., and observed copious irrigation water. The governor of the tribe was Jose Maria Duran. Ten Kate collected objects from Bernardo Holguin (the same Indian mentioned by Cpt. Baylor) consisting of a war captain's bonnet (emoh), a shield, (Owijer), a drum (pohojeuh), a photograph of this drum appears in catalog role 16 no. 21, 22 Arizona State Museum, a drum stick (lah). An old man related many war raids against the Apaches. He had an American officer's coat which was given to him as a present from the commanding officer of Fort Davis. (Dr. H.F.C. Ten Kate 1885:12-16) This book was published in Dutch in 1885 and has never been translated into English. The partial translation referred to in this note is from a letter from Ted Drabser to Dr. Edward P. Dozier, Department of Anthropology, the University of Arizona, Tucson, Arizona, United States of America, dated August 23, 1967. Mr. Drabser's address is Leiden, Ingang; Jodenstraat, 1, Post Bus 212, Telefon: 01710-32641, Holland.

1885 - Diary of Rev. Hiram Walter Reed mentions Socorro, Ysleta del Sur, and El Paso region. Population estimate of Ysleta of about 100 persons. (Bloom 1942:147)

April 4, 1888 - Special laws of the State of Texas passed at the regular session of the twenty-first Legislature - Chapter XVI An Act to quiet land titles in Socorro, Ysleta, and San Elizario; wherein the

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State of Texas has granted to each of the towns of Socorro, Ysleta, and San Elizario of the County of El Paso several leagues of land and these lands have been conveyed by said towns to the inhabitants for the most part, and the deeds are generally informal, which much retards the settlement of said lands and depreciates the value thereof: Now therefore: Sec. 1: be it enacted by the legislature of the State of Texas: That all genuine deeds made by the towns of Socorro, Ysleta, and San Elizario to lands lying in their respective corporate limits, whether the same be in form or attended with formalities prescribed by Charters, are hereby declared valid and operative as fully as if all the forms and formalities required had been complied with, Saving the rights of any third parties. (Gammel's Law Vol. 9 Page 1371) Special Act Texas Legislature, approved April 2nd, 1889.

August 10, 1889 - Resolution of the town council incorporating Ysleta as a City - "Whereas the town of Ysleta has within the town limits more than 1,000 inhabitants to-wit: 2,000 souls and whereas said town is incorporated under Chapter 11, Revised Statutes of Texas for incorporation of towns and villages. Now therefore, be it resolved by the Mayor and town council of the town of Ysleta that they unanimously adopt the general laws for the incorporation of cities and towns with more than 1,000 inhabitants as the Charter of the City of Ysleta instead of the present charter of the town of Ysleta." (E.P. Rec. Book 17:370)

November 2, 1885 - Pueblo of Ysleta revoked power of attorney of John P. Randolph with respect to the rancho de Ysleta Grant. (considered spurious) for 136 leagues of land. (Bowden thesis, p. 169-184 in El Paso County Deed Records Vol. 14, p. 313-316, Vol. 26, p. 19, Vol. 35, p. 371, Vol. 26, p. 104.)

1890 et seq. - WILL M. Tipton, Investigator for the Court of Private Land Claims, concludes Cruzates signature on the Cruzate Grants are a forgery and that the secretary named never served and that the correct secretary was Pedro Nino de Caevara. The Laguna Grant was made ten years before the Pueblo was even founded. Parts of the Grant's language were traced to a book published in 1682. Therefore, the fundamental basis for the Pueblo land grants of New Mexico which were recognized by the United States of America become royal ordinances applying to all pueblos which would seem to include the El Paso Pueblos.

May, 1891 - A.S. Fountain as a delegate to the Trans-Mississippi Congress in Denver, Colorado presented papers on Irrigation and Indian Lands. (Gibson 1965:170, Rio Grande Republican, May 21, 1891)

June 17, 1892 - The French priests returned to Ysleta for two years. (Decorne)

April 18, 1894 - The Italian Jesuits returned to Ysleta. (Decorne)

April and 16, 1894 - From September 13, 1894 until July 27, 1897, 131 Indians from El Paso and Las Cruces enrolled in the Abiquerque Indian School (From a letter from Samuel Rebenberg, Principal, Abiquerque Indian School dated 12 July, 1895. Original is in the possession of Mr. Nicholas P. Houser of the Arizona State Museum, University of Arizona, Tucson, Arizona.)

1895 - An act of the Texas Legislature provided for dissolution of towns by election and provided for Commissioner's Court to sell and dispose of assets of abolished corporations. (Acts 1895, p. 166, Section 1-7, Sale Statutes, Vol. 1, Chapter 12, Title 18, Article 617a-9)

January 6, 1895 - The Tiguas of Ysleta del Sur adopt a Constitution and by-law retaining a survival of their ancient tribal organization as evidenced by two documents drawn up before a notary, Dr. Wahl, and formally signed and sealed written in Spanish. "We, the undersigned comprising natives, have assembled for the purpose 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, the festival of our patron, Saint Anthony. In the second place, we bind ourselves to respect the native authorities which we ourselves nominate and elect and also to submit to such punishment as the same native authorities may impose, without complaint or appeal to any other authority regarding matters; personal or domestic, pertaining to us, without prejudice to the general laws of the remaining citizens.

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

Enumerated are the duties of officers: -

"Duties of the Cacique"

"First Duty: Every year, on New Year's Eve, the Cacique Mayor shall assemble his people and advise the meeting to nominate native authorities to hold power for the forthcoming year. The same Cacique Mayor shall give the badges of office in the following order: To the Governor, to the Lieutenant Governor, to the Alguacil Mayor, the Captain Mayor (Capitan de Guerra), to the four subordinate captains, indeed all these officials or subject to the Cacique as likewise all sons of the pueblo of San Antonio, according to the laws and traditions of the tribe. This dependence extends to the Cacique Mayor, to look after his life and the maintenance of his family."

"Duties of the Governor"

This officer with the badge of his office in his hand as a symbol of administering justice, represents a Justice of the Peace in all minor matters, such as civil offenses; he shall punish lack of respect to the sons of the pueblo of San Antonio and shall give permission for customary dances which are lawfully permitted to the sons of the tribe. In addition, the governor is requested to see that fathers of families comply with the sacred duty of teaching the Christian doctrine to their sons, and of celebrating annually the festival of our patron, San Antonio. Lastly, the governor shall see to it that the sons of the tribe perform in such manner as may be possible, the marriage and funerals of the natives. In conformity with the

third clause the governor has not authority to impose punishment exceeding three days in prison.

"Lieutenant Governor"

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

"Duties of Capitan Mayor and his Subordinate Capitans"

To direct the dances in the public plazas and to preserve order during the dance; also to well regulate everything pertaining to hunt of deer, rabbits, and hares, but always after consultation with and notification of such diversions to the Cacique Mayor, who shall never permit them on Sunday or on those days when they are obliged to hear the Holy Mass as in Christian faith universal. Regarding the dances, it is recognized that they are permitted on the following days only: Christmas, Saint Anthony's Day, St. John's Day, St. Peter, St. James, St. Anna, and St. Andrews, if the days do not fall at the time of the hunt. Lastly, it is the duty of the Capitan Mayor and his subordinates to remove from the pueblo of San Antonio, every kind of witchcraft and belief contrary to our Holy Catholic Apostolic and Roman religion. No son of the pueblo of San Antonio is obligated to accept if so commanded any sorcery or false belief.

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

This second document is signed by the same persons as the former and may be regarded as the by-laws to the preceding Constitution. (Fewkes 1903:) There is an obvious church influence in this above document.

October 14, 1895 - Abolishment of the corporation of Yoleta by the Commissioner's Court of El Paso County - "Whereas, more than 100 of the property tax payers of the City of Yoleta in El Paso County, Texas, desiring to abolish the corporation of the said city presented a petition to the undersigned to that effect, where upon an election was called for October 1, 1895 as provided by law, and whereas the returns of said election was duly made to me in the time required by law and the same showed that the Vote cast was 20 for abolition; 54 votes; against abolition, 1 vote. Therefore, I, F.M. Hunter, County Judge of El Paso County, Texas, by virtue of the authority in me vested, do hereby declare said corporation abolished from this date." (El Paso County Record - Book 4 - Page 42) After acquiring the Indian's lands, it would appear that the "property tax payers" did not want the expense of supporting a municipal government.

January, 1901 - J. Walter Fewkes visits Yoleta and Sandoz and makes an ethnological report in 1902. He described the area, the people, their dances, language, and social organizations including the 1895 document of association, etc. "The author has seen a manuscript copy of a document dated May 19, 1895, in possession of Father Cervino, a priest at Yoleta who claims that the original, now in Mexico, is the earliest existing record of the church at Yoleta. The following legend found on a photograph by the same priest refers

to this manuscript: 'This document in the name of the King of Spain gives change of the church of Sagrada Caridad de las Tierras en el Reino de la Nueva Mexico de el Sierito de el Paso Canton Bravo, to Fray Joaquin Ynjos. Years after, the titular saint of the church was changed to St. Anthony, the patron of the Indians, Ysleta being a Tigua village. Lateron, a petition was sent to the Bisho, to change the second titular saint; this request being granted, the church was dedicated to Nuestra Señora del Carmen.'

The present Indian officers of Ysleta are as follows: Cacique: Akamede, Jose Tolino Piarote - Governor: Tamatabode, Mariano Colmenero - Lt. Governor (No native name), Felipe Cruz - War Captain: Wilawekamede, Tomas Granillo - Subordinate Captains (No native name), Blas Colmenero, Blas Granillo, Cristobal Aguilar and Anisero Granillo. Other family heads are: Tiburelio Olguin, Jose Maria Montoya, Feliciano Olgun, Patricio Perea, Manuel Ortega, Sebastiano Duran, Martin Aguilar, Pascual Piarote, Maleno Marques, Rebel Trujillo, Reyes Trujillo, and Gregencio Marques. Women: Cornilia Colmenero, Andrea Piarote, Estefana Montoya, Valentina Ortega, Agustina Olgun, Patricio Montoya, Nestora Piarote, Dolores Granillo, Andrea Marques, Juana Duran Granillo.' (J.W. Fewkes 1902:) (U.S. Congressional Record - April 1, 68 S3667-8-9) Fewkes describes an open space before the church surrounded by a low adobe wall and called the cemetery although no longer used for such. A dancing takes place here. Fewkes says the site of the old pueblo was across the street. (The name of the street is Old Pueblo). The cacique remembered that formerly the Indian houses were arranged here about a plaza which was rectangular and that homes were made of upright logs chinked with adobe in the manner of the jacal. Fewkes comments that 20 men had discharge papers as scouts and that others were killed. However, none received pensions or rations. "They have no resident agent or missionary, and, although poor, they are industrious, self respecting, law abiding citizens." Fewkes observed that Socorro had been amalgamated to the Mexican culture and that Seneca had a tribal organization, a drum and 50 Indians left. (Fewkes 1902)

May 14, 1907 - Ysleta Mission Church is burned leaving only the walls standing. The building is rebuilt, the present church and tower and blessed by Father John Cordova July, 1908. (G. Decorme, S.O.) Tigua Indians continue to complain that original bells were removed from the tower and placed in front of the church. (Decorme)

July, 1908 - Ysleta church rebuilt and blessed by Father John Cordova. (Decorme)

A patent was issued by the United States of America recognizing the basic Laguna land grant relying on the Reconocicion de la Laguna. The original Spanish Grant to Laguna was not the basis of this patent. Finally issuing as Laguna was founded ten years after the original grant. Laguna along with all the other New Mexico pueblos has received substantial accretions to their original grants over the years all of which is documented in Brayer. The accretions were by government purchase and executive additions. While the basic grant to Laguna is 17,026 acres, the present pueblo contains 269,879,000 acres. (Brayer, 1939:33 et seq.)

1906-1907 - Passage of the "Enabling act" admitting New Mexico and Arizona into the Union. It specifically provided the following: "---The terms 'Indian' and 'Indian country' shall include the Pueblo

Indians of New Mexico and the lands occupied by them." The enabling act for statehood for New Mexico provides "all lands acquired by the Indians through or from the United States or any prior sovereignty shall be and remain subject to the disposition and control of Congress." There is no similar provision in the compact of 1850 establishing the present boundaries of the State of Texas and relinquishing Federal control over what is now El Paso County. (Brayer 1936:24, (36) Statutes 557, Section 2)

1913 - The Supreme Court in U.S. v. Sandoval, (231 U.S., 28) reversed the decision of the Joseph Case of 1876. Consequently, some 300 families of about 12,000 people found themselves on Indian land and unlawfully. The discovery that they were in fact trespassing created a grave social situation and stirred up racial animosities and political issues.

September 25, 1917 - The Mexican Jesuit Fathers took charge of the parish of Sacred Heart of Mount Carmel. (G. Decorme, S.J.) Lists Fathers by years and names.

1922 & 23 - The first Dursum bill sponsored by New Mexico Senator Dursum supported by Secretary of the Interior, A.B. Fall, failed to pass Congress. This bill was criticized as an attempt to favor non-Indian title claimants. The general federation of women's clubs hired John Collier to fight the bill. (Brayer 1939:27)

June 2, 1924 - By Act of Congress, all Indians were declared to be citizens of the United States and for the first time were eligible to vote.

December 1923 - 55 descendants of the early Piro Indians living in "El Barrio del Pueblo" a suburb of Juarez maintaining tribal organization and ceremonials. Since the early 1880's there has lived in the Newlands Valley, 7 miles south of Las Cruces, a tribe of Indians known as Tortugas. They are partly Piro and mostly Tiwa and originated from the El Paso - Juarez pueblos. (Blom 1933:206-7)

June 7, 1924 - Passage of the Pueblo Lands Act by Congress (43 Stat; 596). The land board created by the act was primarily set up to clear controversy caused by the Supreme Court decision in U.S. v. Sandoval. The Act appointed a committee to ascertain and evaluate lands lost to Pueblo Indians in New Mexico by prescription or sale by Indians in requiring the United States to compensate Indians for fair market value thereof. The Act refers to the United States of America in its sovereign capacity as Guardian of said Pueblo Indians. The act required 1) Suit by the government to quiet titles, 2) Non-Indian claimants could establish title by showing 1. taxes paid and color of title from 6 January, 1902 or, 2. possession with color of title since 16 March, 1889 and taxes paid in which case the government compensated the Indians for their loss. (Public Law 1924, 43rd Cong., 1st Session, Chapter 334, Senate Bill 1924, Pueblo Lands Act, approved 7 June, 1924)

June 8, 1934 - Passage of the Indian Reorganization Act (48 Stat. 964), which reaffirmed the rights of the Indians, including Pueblos, to govern themselves, to adopt constitutions for their governments and to form corporations under Federal law for the operation of their businesses. It also provided for extension of the trust period over Indian lands indefinitely and provided for credit loans for loans to

encouraged Indian corporations loans for educational purposes and Indian preferences for positions in the Indian service.

June 24, 1904 - During the Texas Centennial Celebration, Cacique Domingo Colmenero and 34 Tiguas journeyed to the Cotton Bowl at Dallas, where they conferred upon President Franklin D. Roosevelt the title of "Honorary Cacicue of the Tiguas." They also made Mrs. Roosevelt, "Honorary Squaw." (Calleros)

August 17, 1934 - All non-Indian Claimants were removed from Indian Lands under the Pueblo Lands Act and the government was continuing to acquire lands confirmed to non-Indians. (Brayer 1939:31)

August 18, 1934 - Brayer summarizes U.S. policy with respect to Pueblo Indians. 1. Pueblo Indians in New Mexico are wards of the United States.

2. Indians have communal title granted by Spain recognized by Mexico and confirmed by the United States.

3. As wards, Indians may not alienate their lands without consent of the United States. (Brayer 1939:151)

There is no reason to distinguish the Pueblo land claims of the Ysleta Indians from those of the New Mexico Pueblos, at least until 1850 and the enactment of the organic act.

August 25, 1904 - By Act of Congress (33 Stat. 700) the United States relinquished responsibility for the Alabama-Coushatta tribes of Texas to the State of Texas based upon an equal footing with the original 13 states. By Act of Congress May 29, 1906 (34 Stat. 900) the United States had assumed responsibility for the Alabama-Coushatta tribes, however, Texas as a result of the citizenship dispute with the Federal Government had asked that its Indian affairs responsibility be turned back to the State. This Congressional act, specifically provided that the U.S. government was conveying its trust to the State of Texas, all lands acquired by the U.S. for the benefit of those Indians and that with termination of the Federal Trust, all services performed for said tribe ceased except such Indians shall be eligible for admission to hospitals and schools maintained for Indians by the United States and all indebtedness under the act of May 29, 1906 was canceled. The administration of this responsibility by the State of Texas was first placed under the State Board of Control and later transferred to the Department for Special Schools and Hospitals.

1911 - The 39th Texas State Legislature in Chapter 279 created the Commission for Indian Affairs consisting of three members to be appointed by the governor with the advice and consent of the senate. This Commission was responsible for the development of the human and economic resources of the Alabama-Coushatta reservation.

1914 - The Office of Economic Opportunity established a school to teach basic English, hygiene and mathematics to adults in the old convalescent hospital in front of the mission. Cacique Jose Canizales was one of the students.

1914-1915 - Hearing before the public affairs committee of the Texas House of Representatives. Present were W. L. Rusk, Governor and Mack Houser of the University of Arkansas, and the Honorable

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of the Ysleta, New Mexico Pueblo, Fred Smith of the Office of Economic Opportunity, El Paso, Texas, Cacique Jose Granillo, War Captain Trinidad Granillo and Miguel Pedraza and 12 other Indians who danced and gave Tiwa chants joined in by Andy Abeyta. This trip was financed by the National Congress of American Indians and Georgianna Robinson an Osage and Vice President of the NCAI. I was also present, along with a representative of the Bureau of Indian Affairs of the Federal Government. (Personal recollection of Tom Diamond)

May 23, 1967 - The above Act, Chapter 279 was amended by the 60th Legislature of the State of Texas (H.B. 654 Chapter 276) to include the same responsibility for the Tigua Indian Community and recognizing the Tiguas as a tribe of Texas Indians. On the same date H.B. 888 Chapter 277 was enacted which states in Sec. 1. "If the Congress of the United States so legislates, and the Tigua Indian tribe indicates its consent by appropriate resolution, the governor may accept on behalf of the State a transfer of trust responsibilities of the United States respecting the Tigua Indian tribe, these trust responsibilities shall be administered by the Commission for Indian Affairs." (Vernon's Ann. Civ. Stat:Act. 542Z-1) John Connally as Governor of Texas signed the Tigua Indian Bill and presented one of the pens to Casiqui Jose Granillo. Also present were Trinidad Granillo, Miguel Pedraza, Pablo Silvas, Dora Cedillo and 5 or 6 other Indians. Connally was made the honorary Casiqui of the tribe and given a rattle, Indian corn and an eagle feather, and a beaded headband. He also received the Tigua Indian paint. The Indians chanted and danced in the Governor's reception room. Senator Ralph Yarborough, at ceremonies subsequently held in El Paso was named honorary governor of the tribe and at the Ysleta Indian Office in Ysleta, Attorney Crawford Martin was inducted as honorary war captain of the tribe. (Personal recollection of Tom Diamond)

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

April 12, 1968 - Public Law 90-237 was signed by President Lyndon B. Johnson, which reads as follows:

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, that the Indians now living in El Paso County, Texas who are descendantsof the Tiwa Indians of the Ysleta (Isleta) del Sur Pueblo settling in Texas at Ysleta in 1682 shall from and after the ratification of this Act, be known and designated as the Tiwa Indians of Ysleta, Texas, and shall continue to enjoy all rights, privileges, and immunities enjoyed by them as citizens of the State of Texas and of the United States before the enactment of this Act and shall continue to be subject to all the obligations and duties of such citizens under the laws of the State of Texas and the United States.

Sec. 2. - Responsibility, if any, for the Tiwa Indians of Ysleta del Sur is hereby transferred to the State of Texas. Nothing in this Act shall make such tribe or its members eligible for any services

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the Ysleta Grant itself by one day. The general practice in El Paso County, Texas at this time when referring to the Ysleta Grant as one in the same grant of land as the "Inhabitants of Ysleta Grant", and most maps so show it, i.e. the two grants are included in the term "Ysleta Grant. Reference to Gamble's Law setting forth the Act follow in the reference cited under the Act of February 1, 1854.

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

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

Section 3. - That this Act take effect and be in force from and after its date of passage - approved February: 1854. As a result of this Legislation, there follows a patent #393 dated May 28, 1873 from the State of Texas by Governor Edmund J. Davis to the inhabitants of the town of Ysleta. (E.P. Co. Deed - Book 1 - Page 184) (H.P.N. Gammel, Laws of Texas, Vol. 3, pg. 1027, 1094, Vol. 4, pg. 42 & 53)

July 22, 1854 - Establishment of the Office of Surveyor General for the territory of New Mexico (10 Stat:308) Section VIII of the law provided that the Surveyor General, under instructions from the Secretary of the Interior should investigate and make recommendations with a view to confirming all bonafide land claims within the newly ceded territory, including the claims of the Indians. The Surveyor General was required to ascertain the nature, origin, character, and extent of all claims to land under the law, usages and customs of Spain and Mexico, and to report the same. The former portions of the territory of New Mexico ceded to Texas were not mentioned.

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

June 28, 1857 - Apaches on the Gila River were harrassing both settlers and soldiers and Company "K" from Fort Bliss commanded by 2nd Lt. John Van Deusen Dubois attacked. The battle commenced at 4:30 in the afternoon and lasted until sunset. "On June 28th, an official count totalled 24 Indians killed and 26 prisoners taken. Several Apache braves were executed after the encounter by pueblo Indian guides." (Allen Sandstrom, Fort Bliss, The Frontier Years, M.A. Thesis, June 1962, Texas Western)

February 11, 1858 - Amendment to the Act of January 31, 1854 correcting the description with respect to the inhabitants of Ysleta Grant.

February 11, 1858 - Governor Runnels of Texas signs the Ascarate Grant Relinquishment Act. (This Grant is generally considered spurious

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and the Act was sponsored by Senator Hyde of El Paso. One of the beneficiaries was the brother of the Land Commissioner. (J.J. Bowden, The Ascarate Grant, Masters Thesis, T.W.C., 1952, Records of the State Archives, Austin, Texas)

December 22, 1858 - Passage of a Congressional Act confirming the original Spanish land grants on the basis of reports of the Surveyor General for the following pueblos: Acoma, Jemez, Cochiti, Picuris, San Felipe, San Juan, Santo Domingo, Zia, Isleta (New Mexico), Namba, Pojoaque, Sandia, San Ildefonso, Santa Clara, Taos, and Tesuque. (Annual Report of the Secretary of the Interior, Gov. Printing Office 1857, 307-334)

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

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

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

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

November, 1864 - Land patents were issued by the United States and signed by President Lincoln for all of the Pueblos included in the Congressional Act of December 22, 1858. The Pueblo governors were invited to Washington to receive the documents in person. (11 Stat. at Large 374) Ysleta del Sur was in the confederacy.

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

December 16, 1865 - A.J. Fountain assigned to investigate titles for ranches, mills, businesses, private residences and other properties of former confederates in El Paso district. (Gibson, 1965:46) Albert J. Fountain was born in Staten Island, New York, October 23, 1836 and attended Columbia. He joined the first California volunteers and was part of the California column during the Civil War. He was a customs house officer in El Paso and County Surveyor and served under General Juarez in Mexico during a Mexican revolution as a Colonel. He was a Judge of elections under the Reconstruction Act and assessor-collector of internal revenue for the Western District of Texas. In 1868 he was elected to the Texas Senate for 32 Western Counties. (No one from El Paso served in the House of Representatives at this time.) He became President of the Senate and was a Brigadier General in the Texas State Guard. In 1875 he moved to New Mexico and fought against Victorio and was involved in various Apache campaigns and range wars. He was a special United States attorney and parti-

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icipated in encounters against Geronimo's band. He was Speaker of the New Mexico House of Representatives and acted as a Special Prosecutor against cattle thieves. On October 27, 1862 he married Mariana Perez de Ovante at Mesilla, New Mexico. He had 12 children and was murdered the 1st of April, 1896 at Oregon Pass. His descendants still reside at Old Mesilla in New Mexico. He was a bitter political enemy of A.B. Fall who defended Oliver Lee upon his trial for the murder of Fountain in Hillsboro at which he was acquitted. A.B. Fall switched political parties after Fountain's death and became the leader of the Republican party in the Mesilla Valley and was later on a United States Senator and Secretary of the Interior before becoming involved in the Tea Pot Dome Scandals. A.J. Fountain is still praised or damned in the Southwest depending upon who you talk to. His departure from El Paso followed bitter political rivalry and he remained the center of a storm of ascension in New Mexico. There is no direct evidence that Fountain, in passing the Incorporation of Ysleta Act, intended to defraud the Ysleta Indians. However, it will be seen from his official associations and functions that he was in a position to have intimate knowledge of the Ysleta Grant and the nature of its ownership. If, in fact, Fountain did intend to defraud the Ysleta Indians of their lands, feeling that they were incapable of fully utilizing them anyway, it is an unusual turn that his chief lieutenant, Van Patten, later on befriended the colony of Ysletas at Tortugas by giving them a portion of the River Bend Colony Grant as a personal gift. Van Patten figured prominently in the search for Fountain's killer and was married to a Seneca Piro Indian woman and is identified in the 1860 census of El Paso County as a mechanic. Van Patten's only daughter married the son of Sheriff Ascarate of Dona Ana County, a bitter political foe of Fountain.

January, 1866 - A.J. Fountain elected County surveyor of El Paso County Texas. (Gibson 1865:50)

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

1869 - A.J. Fountain nominated by Republicans as State Senator from 13th District including El Paso County. (Gibson 1965:55, Mills, 40 Years at El Paso)

December 3, 1869 - The 1869 Constitution of Texas, Article 10, Section 6, "The legislature shall not hereafter Grant lands to any person or persons, nor shall any certificate for land be sold at the land office, except to actual settlers upon the same and in lots not exceeding 160 acres." (Texas Constitution, 1869, Article 10, Section 6) (Skyles Texas Constitution, page 129-134)

1870 - Father F. Real y Vasques blesses the first picture of Our Lady of Mt. Carmel (G. Decorme, S.S.).

February 8, 1870 - A.J. Fountain appointed Senate Majority Leader. (Gibson 1965:60)

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February, 1870 - Fountain appointed Chairman of Indian Affairs and Frontier protection committee of Texas Senate and member of Public Land Committee. (Gibson 1965:65)

March 30, 1870 - Texas re-admitted to representation in Federal Congress and Texas Constitution accepted by Congress. This is the Constitution of 1869 with the prohibition on Grants previously noted. (Sayles 'Texas Constitutions, p. 129-134). On the same date, Albert Jennings Fountain was elected President of the Texas Senate. (Texas 12th Legislature, Senate Journal, 583, Gibson 1865:81)

July 13, 1870 - Pueblo of Senecu invoked, the jurisdiction of the joint commission under the Convention of 1868 objecting to the inhabitants of the Ysleta Grant. Commission held that Senecu had resorted to the Courts of Texas. Petition alleges Senecu Grant to the civilized Indians of Senecu. (Pueblo de Senecu vs. U.S., Commission Docket (Mexican) 120) (See also Bowden thesis p. 113.)

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

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

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

"Supposing, as it is our duty to suppose, and is clearly expressed by the words of the decrees of Texas, that this State only disposed, in regards to said lands, of its rights in the same, and left untouched the question about the legitimacy or preference of the private title, that they might be decided by the Courts: it is not easy to perceive what sort of injury could have been made, according to law, to those who had a title, valid before the Courts, and approved by the treaty. But if such an injury would have really existed, it would have been very easy to apply a remedy to it, making use of the recourses esta-

lished by the laws of the United States, used with frequency in such cases and which not very seldom have produced the result of causing the justice of private individuals to prevail on the administrative and legislative powers of the United States.

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

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

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

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

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

It seems that the principle error of claimants in applying to this commission consists in their assumption that by virtue of the decrees of the legislature of Texas, they were deprived of their rights and titles to the property of said lands, in order to transfer them to the inhabitants of "La Gesta" (La Ysleta) and that they were at the same time in the impossibility of enforcing their rights by the action of the Courts of Justice.

Without anticipating any opinion about the first of the two just mentioned points, it can be asserted that it gave origin to a question which nothing could prevent the interested parties to debate; and with reference to the second namely, that the action of the legislature was final and conclusive, - we have endeavored to prove that it is a mistake.

The Commission therefore considers that the claim of the people of Sinecua does not raise an international question and therefore does

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not require a resolution on its part. "I Randolph Coyle, Secretary on the part of the United States to the joint Commission of the United States and Mexico under the convention of July 4, 1868, do hereby certify that the annexed and foregoing manuscript pages contain a full and exact transcript of the official translation of the opinions of the said Commission delivered by Mr. Commissioner Palacio in the Spanish language on the 13th day July, 1870 in the case of the Pueblo of Senecu v. United States, number 120 of the docket of Mexican claims as the same appears on the official records of said commission. In testimony whereof I have hereunto set my hand, the said Commission having no seal, at the City of Washington, this 8th day of December, 1870, Randolph Coyle, Secretary.

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

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

January 27, 1872 - A.J. Fountain indicted on 17 felony counts. (all subsequently dismissed) (Gibson 1965:84, Galveston News, January 27th, 1872)

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

1872-1874 - Conveyances by the town of Ysleta:

- 1872 - 9 conveyances with the first conveyance in July
- 1873 - 276 conveyances with 259 in August alone
- 1874 - 19 conveyances

Some conveyances are repeated between 1881 and 1895 and again after 1895 by deed of Commissioner's Court. The present day title of the Catholic Church in and to the Plaza upon which the old mission is located, constituting approximately a city block was made by conveyance from the town of Ysleta. (El Paso County Deed Records,

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Direct Index, Book 1, p. 279-295 YS), (Book 3, p. 480-481 YS)
(Book 2, p. 377 YS), (Book 4, p. 469 YS).

1873 - A.J. Fountain sponsors a bill incorporating the City of El Paso (Gibson 1965:87, 13th Legislature Senate Journal, 865-68)

May 29, 1873 - A patent from the State of Texas to the inhabitants of the town of Ysleta. Filed in El Paso County, Texas, August 17, 1881. Patent described 1 league and 21 labors and 91 acres in compliance with the Act of 1 February, 1854 (El Paso County Deed Record Book 1, p. 184)

August 21, 1873 - The Commissioner's Court of El Paso County, Texas by resolution provides that Ysleta, Socorro and San Elizario were to receive all water for 4 consecutive days beginning August 21, and continuing until such time as there shall be sufficient water in the river for all towns to draw from at once. (Grace Long, 1931: 253)

December 2, 1873 - The Texas Constitution was amended to provide in Section 56 Article 3 a prohibition on special acts of incorporation of towns and cities. (Texas Constitution, 1869, Article 12, Section 40, amended 2 December, 1873)

May 9, 1874 - The Texas Legislature passed a Bill; (See Gamel's Law Vol. 3, Page 348) Chapter XII entitled: An Act to Repeal an Act to Incorporate the Town of Ysleta in El Paso County approved on May 9, 1871 Section 2: Provides this act to take effect 60 days after it's passage on May 2, 1874. (No election on dissolution required.) During this month of May alone 254 conveyances are recorded by the town of Ysleta to various people. It appears that the incorporation of May 9, 1871 was realized to be unconstitutional under the Constitution of the State of Texas adopted in the year 1869 and accepted by the United States on March 3, 1870. This constitution prohibited grants of over 160 acres and grants without actual settlement or residence. (Special Act, Texas Legislature, approved 9 May, 1871) The Act included in its description both the Ysleta Grant and the inhabitants of the Ysleta Grant and the combined Grants thereafter are generally referred to as the Ysleta Grant. An 1872 map, the original of which is on file with the County Clerk of El Paso County, Texas, in a wooden cabinet, to the right of the basement elevator, was prepared by Rev. Thays who had been the Chaplain of the Texas Legislature. Thays had been brought to El Paso by Fountain after incurring the displeasure of certain politicians upon performing a mixed marriage in Austin. Thays, in his map, shows a substantial amount of land within the two Grants as being public land and his division of these public lands is reflected in many of the legal descriptions of lands within the Ysleta Grant in El Paso County, Texas, today. Apparently, some attempt was made to deed lands from the City of Ysleta to persons in occupation of same, however, this was not always the case as there are many traditions among the Ysleta Indians today with respect to landstaken away from their ancestors by the City of Ysleta. While, no doubt, some Indians did receive lands, from the City of Ysleta in recognition of their occupation of same, none of these lands remained in Indian ownership and today the combined total ownership of land in Ysleta, Texas by Ysleta Indians would be approximately one square block.

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

1876 - The United States Supreme Court sustained the previous New Mexico Supreme Court decision that the Intercourse Act of 1834 was not applicable to Pueblo Indians. This decision deprived the Pueblo Indians of the protection of their lands that other U.S. tribes enjoyed. In consequence, about 3,000 white families of about 12,000 people settled on Indian land. (U.S. v. Joseph, 94 U.S. 614) (Brayer 1939:23)

1877-1878 - The salt war brought about by Judge Howard securing land certificates on salt flats near Guadalupe Mountains and his closing it to the long years of free usage by inhabitants of Ysleta, Socorro, San Elizario, and northern Mexico. Howard kills Luis Cardis, a defender of inhabitants and takes refuge in New Mexico from where he appeals to the Governor of Texas to send Texas rangers to El Paso to protect him and the Court over which he presides. The rangers headquarter at San Elizario and Judge Howard and two companions seek protection among them. The local inhabitants including some from across the border organize under the leadership of Chico Borelo, a pueblo cacique and lay siege to the rangers in San Elizario. The rangers were forced to surrender Howard and his companions, who are promptly executed by the insurgents. "Don Luis of Ysleta did all he could to keep the salt for his people...even travelling to Washington (or was it Austin?) with four Ysleta Indians and bringing back a paper justifying the Mexican claims. Did any of them see the paper? No, but Andres Paz did. It was a big writing with four seals." (Sonnichson 1961, footnote interview with Clements Candelaria, Jesus Rodela and Refugio Rodela, July 21, 1934, Refugio was 34 years old at this time.") The Rodela family are still numbered among the Tigua Indians. Sonnichson's account of the salt war is contained on pages 1-61 and see also House of Representatives executive documents, 1877, pages 117-130 and 1878, page 1 to 159. During the salt war the Texas Rangers made a prisoner of an Indian named Duran, and Rangers and recruits from Silver City camped at Ysleta, Texas until Christmas. (Sonnichson, 1961:58)

September 12, 1879 - Capt. G.W. Baylor and a new group of Texas Rangers arrive at Ysleta which they make their headquarters with the purpose of restoring the peace and protecting this area from raids being made by the Apaches. The Tiguas serve as scouts for them and help fight the Apaches. (Gillett - 1921:137-149)

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

November, 1879 - Victorio and 225 Indians quit the Mesquero Reservation and goes on rampage through El Paso area and Chihuahua. Victorio makes his stronghold at "Las Candelarias" in Mexico from where he sends out raiding parties and spies over entire area. Mexicans, Pueblo Indians and Rangers organize to meet the threat.

1880 - Population of Ysleta given at 1,453 persons, San Elizario 910 persons, El Paso 736 persons. (Grace Long, Masters Thesis, 1931:287)

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June 11, 1880 - Casualty report, killed "Sgt. Simon Olguin, a Pueblo Indian Scout, entered engagement with Indians near Ojo Viejo (Viejo), Texas" (Annual report of the Secretary of War for the year 1880, Vol. 1, p. 149) Simon Olguin was an Ysleta Pueblo Indian and his descendants number among the tribe today. Ranger Gillette describes the engagement:

"The tribe of Pueblo Indians has lived in the old town of Ysleta, El Paso County, Texas for more than three hundred years. They have always been friends of the Americans and inveterate enemies of the Apaches. It was customary therefore, for the United States troops at Fort Davis to employ the Pueblos as guides during the Indian disturbances along the border. In 1881, Bernardo and Simon Olguin, two brothers, were the principal chiefs of this tribe. Bernardo was the elder and looked it. Both chiefs dressed in the usual Indian fashion, wore moccasins and buckskin leggings, and had their long black hair braided and hanging down the back. Simon was a very handsome Indian, and he, with four of his tribe - all nephews of his - were employed by General Grierson during the troublesome times of 1860-1881. Simon and his four aides had been detailed to make scouts down on the Rio Grande with Lieutenant Mills, Commander of a detachment from the Tenth U.S. Cavalry (Colored). On their way out the troops reached Paso Viejo early in the evening and after they had eaten supper, Simon advised the lieutenant to move out in the open plains three or four miles north of the pass, where he would be safe from attack. Olguin said that because of the fine water and good grass Paso Viejo was a favorite camping place for the Indians going to and returning from Mexico, and if one of these bands reached the pass during the night and found it occupied by soldiers, they would attack at daylight and probably kill some of them. Lt. Mills, fresh from West Point, replied that he was not afraid of Indians and did not propose to move. During the night, a little band of twenty Apaches reached the pass just as Olguin had predicted and his enemies in the rocks. Next morning, the soldiers had breakfast, packed their mules and were standing by their horses ready for the order to march, when a sudden fusillade of bullets were fired into their midst at short range. Other volleys came in quick succession. At the first volley that grand old Indian, Simon Olguin, was killed as were five or six of the Colored Cavalry. The remainder of the soldiers there upon fled, but the four Pueblo scouts took to the rocks and fought until they had routed the Apaches and saved the body of their uncle and the soldiers from falling into the hands of the attackers to be mutilated." (Gillett - 1921:200-202) (Gillette is apparently wrong on the year 1881, according to the official casualty report.) A marker in Presidio County, Texas, 10 miles from Valentine states: "In this vicinity, June 12, 1880, the Apache made their last stand in Presidio County when 4 Pueblo Indian Scouts of General Benj. Grierson U.S.A. fought and defeated 20 Apache Warriors. Erected by State of Texas, 1936." (Congressional record, 1968:83635) "Repulsed at Paso Viejo, the 20 Apaches appeared at Bass Canyon near Van Horn where they attacked an emigrant train and killed several people. They next appeared at Ojo Caliente near Eagle Mountains on the Rio Grande where they attacked a detail of a sergeant and seven colored soldiers from near old Fort Quitman. Only one man escaped. About two months later, they attacked a stage coach at Quitman Canyon killing the driver and his lone passenger."

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August 2, 1880 - General Grierson and U.S. Cavalry at Fort Davis, Texas along with Lt. Baylor and his rangers join in the hunt for Victorio and his Apaches. The Apache raids continue to terrorize the area. Later in October, Mexican General Joaquin Terrazas and three hundred Mexican troops join in the campaign at San Jose. The chase is abandoned and Americans return to Ysleta - General Terrazas traps Victorio at "Tres Castillos" and he is slain; however, "Kana", his war chief and fifty warriors are away and escape. Lt. Parker of the U.S.A. led 68 Indian scouts in the campaign in Mexico. (White 1924:152)

August 5, 1880 - Ysleta is again incorporated as the "Corporation of the Town of Ysleta" as per document signed by H.C. Cook, County Judge of El Paso County certifying that an election had been held in conformation of the law governing such elections and the results were: 26 votes for incorporation and 11 votes against incorporation. (E.P. County Records - Book 3 Page 67)

October 8, 1880 - 2 Piroos from Senecu, Mexico, speaking the Piroo language, live at Cochiti. (Bandolier 1966:140)

November 19, 1880 - Bandolier saw glazed pottery at Cochiti that was said to be Piroo and that they, the "Teguaya went south and are living at El Paso." Bandolier says meaning of the word Teguaya is place from which all Pueblos descended. Bandolier found that the Piroos of Senecu were well known and recognized as Pueblo Indians by other Pueblos. (Bandolier, 1966:215 and 216 and 226.)

December 8, 1880 - People of Ysleta, (El Paso), are in bad reputation as brujos (witches) at Cochiti. Also as "hunt shamans" and the Piroos at El Paso are said to have Koshare. (Bandolier 1966: 223, 271)

January 19, 1881 - Capt. Baylor takes his rangers and three Pueblo Scouts, Bernardo Olguin, Domingo Olguin, and Amiceto Duran and starts out to trail the Apaches from Quitman Canyon. This trail searched out by the Pueblo Scouts led toward Eagle Mountains, then turned north toward the Cornudas in New Mexico.

January 29, 1881 - "The Pueblo Scouts come upon the Apaches near Devil Mountains where they are surprised and most all killed. Those captured were sent to Ft. Davis. On their return from the battle of the Diablos, the Pueblo Scouts suddenly halted about 5 miles from Ysleta, unbridled and unbridled their tired little ponies and went into camp. This was their custom after a successful campaign against their enemies, the Apaches, so the tribe might come out and do honor to the returning heroes. For three days and nights, a feast and a scalp dance was held by the whole of the Pueblo tribe at Ysleta.

They feasted, wine, and dined the warriors and rangers. This celebration was the last scalp dance the Pueblo Indians ever had for the destruction of the Apaches in the Diablos brought their reproductions to an end." (Ollivette - 1911:204-210). (Margaretta Terrazas Carbajal, 99 years of age on February 24, 1969, and called this last scalp dance as a girl of 10 years when she danced with one of the scalps. She adds to the story that the warriors also brought back a bear skin, adding, "you know how many bear skins are to be had around here.") See also Col. Baylor's

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account of the last battle (El Paso Herald Post, August, 1900). Margarita Pedraza, age 100, was a girl of nine at the time and took part in the celebrations. She says many scalps hung in an old pear tree along with a bearskin.

c. 1880-1881 - It appears that some of the events related by Gillette as occurring in 1881 actually occurred in 1880 and the information on the marker is correct. Old discharge papers for the mentioned Scouts indicate they were discharged from the U.S. Army as Scouts on September 21, 1880. Possibly this accounted for their being employed by Capt. Baylor on January 16, 1881. Also Tigua tradition has Simon Gonzales as the Pueblo Indian killed at battle of Paso Viejo.

1881-1895 - The following conveyances from the town and City of Ysleta appear in the deed records of El Paso County, Texas, 1881: 18 conveyances, 1889: 14 conveyances, 1890: 1 conveyance, 1891: 5 conveyances, 1892: 2 conveyances, 1893: 2 conveyances, 1894: 2 conveyances, 1895: 6 conveyances. Some of these conveyances repeat conveyances made in 1872 to 1874. Some conveyances are repeated after 1895 by Deed of the Commissioner's Court of El Paso County, Texas. (El Paso County Deed Records direct index).

1881 - Founding of the Albuquerque, New Mexico Indian School operated by the Presbyterian Church until October, 1886 when it was operated by B.I.M. - Indian children from Ysleta del Sur at El Paso were required to attend school there as late as the early 1900's and the U.T.A. inventoried the Tiguas as a dependent tribe in 1849. (Senate Exec. Doc. 1849:206)

May 4, 1871 - Banholier in Albuquerque, New Mexico meets three Tigua Indians from Ysleta New Mexico including Domingo Abeyta and they state that the Senecas of Old Mexico are Piro Indians and those of Ysleta del Sur speak their language (Tiwa). (Banholier 1900:277)

May 3, 1860 - Coming of the railroads to El Paso area. At this time, Ysleta was County seat of El Paso County. (G. DeCorme, S.D.) This probably accounts for J. Walter Fowkes' statement - "In later years several Tigua families have moved away from Ysleta to Las Cruces, New Mexico and other localities along the railroad where they find profitable employment." (J.W. Fowkes - 1903 Pueblo settlement near El Paso) This settlement near Las Cruces is called "Tortugas" and a small band of Tiguas live there presently being kin of the Ysleta Tiguas. Tortugas appears on a map of 1854 at its present location. The map is of the Mesilla Valley and was prepared by Capt. J. G. Smith, Dept. of Eng. (National Archives Record Op. 77, 423/8) The earliest appearance on the map of this date would indicate that Tortugas was founded at the same time as Old Mesilla by a group of men in the El Paso Valley. It is only logical that if Spanish and Mexican soldiers were permitted by the gringos to the point of moving into their homes that some of the Indians might have done likewise and founded their own settlement distinct from the Mexican community as was their custom.

1860 - "Father Lossaigne placed the statue of Our Lady of the Comfort in the main altar of Ysleta Mission and the statue of St. Anthony on the side of the altar." (G. DeCorme, S.D.) This must have aggravated the Tigua Indians greatly as they have not ceased to

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complain about it until this day. Father Lossaigne must have been one of the French priests who cared for the mission from 1872 until October 6, 1881 as Decorme says on that date the Italian Jesuit Fathers returned for ten years.

1881 - John G. Bourke gives an excellent description of his visit to Isleta del Sur and the Pueblo of Isleta. He describes a Tigua house. "I saw a shield, bows and arrows, guns, a bundle of eagle feathers and a pair of wooden spurs hanging from the rafters -- but beyond these nothing whatever to lead me to suspect that I wasn't in the house of a humble and industrious family of Mexicans." -- A Tigua informant told Bourke -- "Their Pueblo had always furnished scouts and guided the soldiers in their campaign against the Apaches." -- "This young man was perfectly willing to converse with me concerning his people and to show me everything I wished to see -- he said the Pueblo raised everything to eat except potatoes -- he said their houses belonged to the women -- an examination showed that they had the same rules of property and descent as among the other Pueblo Indians. The Pueblo now has 36 "cabezas de familia" and four "widows" -- and old man complained, "that the Americans and Mexicans were crowding into their beautiful valley and taking up, without any recompense land belonging to the people of the Pueblo". (Bloom 1938: 190-209) The old man was ciniente cacique, Juan Severiano Gonzalez, 55 descendants of Piro.

November 26, 1881 - Bandolier interviewed an old Seneca Piro Indian living at Cochiti. The old man stated that Zumas are Apaches which hardly seems accurate. (Bandolier 1966:363)

December 17, 1882 - A Dutch anthropologist Dr. H.F.C. Ten Kate visited Isleta and observed 40 Indian families with the same language as Isleta and Sandia, New Mexico. "They call themselves Tiwa" "Secretly many of the elder people cling to their ancient religious notions." Ten Kate observed dancing underway during his visit at Isleta and red paint on the faces of the Indians. He also noticed log staging for grain, etc., and observed copious irrigation water. The governor of the tribe was Jose Maria Duran. Ten Kate collected objects from Bernabeo Holguin (the same Indian mentioned by Cpt. Baylor) consisting of a war captain's bonnet (emoh), a shield, (Owizer), a drum (pohojech), a photograph of this drum appears in catalog role 16 no. 21,22 Arizona State Museum, a drum stick (lah). An old man related many war raids against the Apaches. He had an American officer's coat which was given to him as a present from the commanding officer of Fort Davis. (Dr. H.F.C. Ten Kate 1885:12-16) This book was published in Dutch in 1885 and has never been translated into English. The partial translation referred to in this note is from a letter from Ten Kate to Dr. Edward P. Dozier, Department of Anthropology, the University of Arizona, Tucson, Arizona, United States of America, dated August 23, 1967. Mr. Drasser's address is Heiden, Ingau, Steenstraet, 1, Post Bus 212, Telefon: 01710-32841, Holland.

1886 - Diary of Rev. Hiram Walter Reed mentions Socorro, Isleta del Sur, and El Paso region. Population estimate of Isleta of about 100 persons. (Bloom 1942:147)

April 1, 1891 - Special laws of the State of Texas passed at the regular session of the twenty-first Legislature - Chapter XVI in act to quiet land titles in Socorro, Isleta, and San Alvarado; wherein the

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State of Texas has granted to each of the towns of Socorro, Ysleta, and San Elizario of the County of El Paso several leagues of land and these lands have been conveyed by said towns to the inhabitants for the most part, and the deeds are generally informal, which much retards the settlement of said lands and depreciates the value thereof: Now therefore: Sec. 1: be it enacted by the legislature of the State of Texas: That all genuine deeds made by the towns of Socorro, Ysleta, and San Elizario to lands lying in their respective corporate limits, whether the same be in form or attended with formalities prescribed by Charters, are hereby declared valid and operative as fully as if all the forms and formalities required had been complied with, Saving the rights of any third parties. (Gammel's Law Vol. 9 Page 1371) Special Act Texas Legislature, approved April 2nd, 1889.

August 19, 1889 - Resolution of the town council incorporating Ysleta as a City - "Whereas the town of Ysleta has within the town limits more than 1,000 inhabitants to-wit: 2,000 souls and whereas said town is incorporated under Chapter 11, Revised Statutes of Texas for incorporation of towns and villages. Now therefore, be it resolved by the Mayor and town council of the town of Ysleta, that they unanimously adopt the general laws for the incorporation of cities and towns with more than 1,000 inhabitants as the Charter of the City of Ysleta instead of the present charter of the town of Ysleta." (S.P. Rec. Book 17:370)

November 2, 1887 - Pueblo of Ysleta revoked power of attorney of John A. Randolph with respect to the rancho de Ysleta Grant. (considered spurious) for 136 leagues of land. (Bowden thesis, p. 109-104 in El Paso County Deed Records Vol. 14, p. 313-316, Vol. 26, p. 19, Vol. 33, p. 371, Vol. 26, p. 104.)

1899 or so. - Will M. Tipton, Investigator for the Court of Private Land Claims, concludes Cruzates signature on the Cruzate Grants are a forgery and that the secretary named never served and that the correct secretary was Pedro Nino de Guevara. The Laguna Grant was made ten years before the Pueblo was even founded. Parts of the Grant's language were traced to a book published in 1832. Therefore, the fundamental basis for the Pueblo Land grants of New Mexico which were recognized by the United States of America become royal ordinances applying to all pueblos which would seem to include the El Paso Pueblos.

May, 1891 - A.S. Fountain as a delegate to the Trans-Mississippi Congress in Denver, Colorado presented papers on irrigation and Indian lands. (Gibson 1969:170, Rio Grande Republican, May 21, 1891)

April 17, 1892 - The French priests returned to Ysleta for two years. (Decorne)

April 1892 - The Italian Jesuits returned to Ysleta. (Decorne)

April and 13, 1894 - From September 13, 1894 until July 27, 1897, 131 Indians from El Paso and Las Cruces enrolled in the Albuquerque Indian school (From a letter from Samuel Reberberg, Principal, Albuquerque Indian School dated 12 July, 1896. Original is in the possession of Mr. Nicholas P. Houser of the Arizona State Museum, University of Arizona, Tucson, Arizona.)

1895 - An act of the Texas Legislature provided for dissolution of towns by election and provided for Commissioner's Court to sell and dispose of assets of abolished corporations. (Acts 1895, p. 166, Section 1-7, Sale Statutes, Vol. 1, Chapter 12, Title 18, Article 617a-9)

January 6, 1895 - The Tiguas of Ysleta del Sur adopt a Constitution and by-laws retaining a survival of their ancient tribal organization as evidenced by two documents drawn up before a notary. Dr. Wahl, and formally signed and sealed written in Spanish. "We, the undersigned comprising natives, have assembled for the purpose 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, the festival of our patron, Saint Anthony. In the second place, we bind ourselves to respect the native authorities which we ourselves nominate and elect and also to submit to such punishment as the same native authorities may impose, without complaint or appeal to any other authority regarding matters; personal or domestic, pertaining to us, without prejudice to the general laws of the remaining citizens.

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

Enumerated are the duties of officers: -

"Duties of the Cacique"

"First Duty: Every year, on New Year's Eve, the Cacique Mayor shall assemble his people and advise the meeting to nominate native authorities to hold power for the forthcoming year. The same Cacique Mayor shall give the badges of office in the following order: To the Governor, to the Lieutenant Governor, to the Alguacil Mayor, to the Captain Mayor (Captain de Guerra), to the four subordinate captains, indeed all these officials or subject to the Cacique as likewise all sons of the pueblo of San Antonio, according to the laws and traditions of the tribe. This dependence extends to the Cacique Mayor, to look after his life and the maintenance of his family."

"Duties of the Governor"

This officer with the badge of his office in his hand is a symbol of administering justice, represents a Justice of the Peace in all native matters, such as civil offenses; he shall punish lack of respect to the laws of the pueblo of San Antonio and shall give permission for customary dances which are lawfully permitted to the sons of the tribe. In addition, the governor is requested to see that fathers of families comply with the sacred duty of teaching the Christian doctrine to their sons, and of celebrating annually the festival of our patron, San Antonio. Lastly, the governor shall see to it that the sons of the tribe perform in such manner as may be possible, the marriage and funerals of the natives. In conformity with the

third clause the governor has not authority to impose punishment exceeding three days in prison.

"Lieutenant Governor"

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

"Duties of Capitan Mayor and his Subordinate Capitans"

To direct the dances in the public plaza and to preserve order during the dance; also to well regulate everything pertaining to hunt of deer, rabbits, and hares, but always after consultation with and notification of such diversions to the Cacique Mayor, who shall never permit them on Sunday or on those days when they are obliged to hear the Holy Mass as in Christian faith universal. Regarding the dances, it is recognized that they are permitted on the following days only: Christmas, Saint Anthony's Day, St. John's Day, St. Peter, St. James, St. Anna, and St. Andrews, if the days do not fall at the time of the hunt. Lastly, it is the duty of the Capitan Mayor and his subordinates to remove from the pueblo of San Antonio, every kind of witchcraft and belief contrary to our Holy Catholic Apostolic and Roman religion. No son of the pueblo of San Antonio is obligated to accept if so commanded any sorcery or false belief.

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

This second document is signed by the same persons as the former and may be regarded as the by-laws to the preceding Constitution. (Fewkes 1903:) There is an obvious church influence in this above document.

October 14, 1895 - Abolishment of the corporation of Yoleta by the Commissioner's Court of El Paso County - "Whereas, more than 100 of the property tax payers of the City of Yoleta in El Paso County, Texas, desiring to abolish the corporation of the said city presented a petition to the undersigned to that effect, where upon an election was called for October 1, 1895 as provided by law, and whereas the returns of said election was duly made to me in the time required by law and the same showed that the Vote cast was 13. For abolishment 51 votes; against abolishment, 1 vote. Therefore, I, F.M. Hunter, County Judge of El Paso County, Texas, by virtue of the authority in me vested, do hereby declare said corporation abolished from this date." (El Paso County Record - Book 4 - Page 42) After acquiring the Indian's lands, it would appear that the "property tax payers" did not want the expense of supporting a municipal government.

October, 1901 - J. Walter Fewkes visited Yoleta and Sonora and makes an ethnological report in 1902. He describes the area and people, their dances, language, and social organizations including the club document of association, etc. "The author has seen a manuscript copy of a document dated May 16, 1891. In possession of Father Cipriano, a priest at Yoleta who claims that the old Indian, now in Mexico, is the earliest existing record of the church at Yoleta. The following legend found on a photograph by the same priest refers

to this manuscript: 'This document in the name of the King of Spain gives charge of the church of Santos Cosme y Damián en el Reino de la Nueva Mexico de el distrito de el Paso Santa Brava, to Fray Joaquin Ynjos'. Years after, the titular saint of the church was changed to St. Anthony, the patron of the Indians, Ysleta being a Tigua village. Lateron, a petition was sent to the Bicho, to change the second titular saint; this request being granted, the church was dedicated to Maestra Señora del Carmen."

The present Indian officers of Ysleta are as follows: Cacique: Akkamede, Jose Tolino Piarote - Governor: Tamatabede, Mariano Colmenero - Lt. Governor (No native name), Felipe Cruz - War Captain: Wilawekameda, Tomas Granillo - Subordinate Captains (No native name), Blas Colmenero, Blas Granillo, Cristobal Aguilar and Aniseto de Alfo. Other family heads are: Tiburelio Olguin, Jose Maria Montoya, Tiburo Olgun, Pachileo Perea, Manuel Ortega, Sebastiano Dama, Matias Aguilar, Pascual Piarote, Maleno Marquez, Robel Trujillo, Reyes Trujillo, and Crecencio Marquez. Women: Cornilia Colmenero, Andrea Piarote, Estefana Montoya, Valentina Ortega, Agustina Olgin, Patricia Montoya, Nestora Piarote, Dolores Granillo, Andrea Marquez, Juana Duran Granillo." (J.W. Fewkes 1902:) (U.S. Congressional Record - April 1, 68 S3667-8-9) Fewkes describes an open space before the church surrounded by a low adobe wall and called the cemetery although no longer used for such. A dancing takes place here. Fewkes says the site of the old pueblo was across the street. (The name of the street is Old Pueblo). The casique remembered that formerly the Indian houses were arranged here about a plaza which was rectangular and that homes were made of upright logs chinked with adobe in the manner of the jacal. Fewkes comments that 20 men had discharge papers as scouts and that others were killed. However, none received pensions or rations. "They have no resident agent or missionary, and, although poor, they are industrious, self respecting, law abiding citizens." Fewkes observed that Socorro had been amalgamated to the Mexican culture and that Seneca had a tribal organization, a drum and 50 Indians left. (Fewkes 1902)

May 14, 1897 - Ysleta Mission Church is burned leaving only the walls standing. The building is rebuilt, the present church and tower are blessed by Father John Cordova July, 1900. (O. Decorme, S.O.) Tigua Indians continue to complain that original bells were removed from the tower and placed in front of the church. (Decorme)

July, 1900 - Ysleta church rebuilt and blessed by Father John Cordova. (Decorme)

A patent was issued by the United States of America recognizing the public land grant relying on the Reconquision. The square miles of the Spanish Censate Grant to Laguna was not the basis of this patent. Finally Laguna as Laguna was founded ten years after the censate grant. Laguna along with all the other New Mexico pueblos has received substantial accretions to their original grants over the last 100 years which is documented in history. The accretions were by government purchase and executive additions. While the basic grant to Laguna is 17,526 acres, the present pueblo contains 269,879,000 acres. (Cordova 1939:36 et seq.)

1900 - Passage of the "Enabling Act" admitting the New Mexico and Arizona into the Union. It specifically provided that Indian lands "The terms 'Indian' and 'Indian Country' shall include the Pueblo

Director of the Bureau of Indian Affairs
Washington, D.C.

Indians of New Mexico and the lands occupied by them." The enabling act for statehood for New Mexico provides "all lands acquired by the Indians through or from the United States or any prior sovereignty shall be and remain subject to the disposition and control of Congress." There is no similar provision in the compact of 1850 establishing the present boundaries of the State of Texas and relinquishing Federal control over what is now El Paso County. (Brayer 1956:24, (36 Statutes 557, Section 2)

1876 - The Supreme Court in M.B. v. Sandoval, (131 U.S., 26) reversed the decision of the Joseph Case of 1870. Consequently, some 300 families of about 12,000 people found themselves on Indian land and unlawfully. The discovery that they were in fact trespassing created a grave social situation and stirred up racial animosities and political issues.

September 25, 1911 - The Mexican Jesuit Fathers took charge of the parish of Our Lady of Mount Carmel. (G. Decorme, S.S.) Lists Fathers by years and names.

1922 & 23 - The first Bureau bill sponsored by New Mexico Senator Bureau supported by Secretary of the Interior, A.B. Fall, failed to pass Congress. This bill was criticized as an attempt to favor non-Indian title claimants. The general federation of women's clubs hired John Collier to fight the bill. (Brayer 1939:27)

June 2, 1924 - By Act of Congress, all Indians were declared to be citizens of the United States and for the first time were eligible to vote.

December 1925 - 55 descendants of the early Piro Indians living in "El Barrio del Pueblo" a suburb of Suarez are maintaining tribal organization and ceremonial. Since the early 1880's there has lived in the Mesilla Valley, 7 miles south of Las Cruces, a tribe of Indians known as Tortugas. They are partly Piro and mostly Pima and originated from the El Paso - Suarez pueblos. (Gloom 1955:206-7)

June 7, 1924 - Passage of the Pueblo Lands Act by Congress (43 Stat: 396). The land board created by the act (primarily set up to clear controversy caused by the Supreme Court decision in M.B. v. Sandoval). The Act appointed a committee to ascertain and evaluate lands due to Pueblo Indians in New Mexico by prescription or title by Indians in requiring the United States to compensate Indians for fair market value thereof. The Act refers to the United States of America in his sovereign capacity as guardian of said Pueblo Indians. The Act required 1) Sale by the government to quiet title; 2) Non-Indian claimants could establish title by showing, 1. cash paid and color of title from 6 January, 1902 or, 2. possession with color of title since 16 March, 1869 and taxes paid in which case the government compensated the Indians for their loss. (Public Law 43 Stat: 396, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000)

June 25, 1934 - Passage of the Indian Reorganization Act (48 Stat: 984), which reaffirmed the rights of the Indians, including the right to govern themselves, to adopt constitutions for their governments and to form corporations under Federal law for the operation of their businesses. It also provided for extension of the trust period over Indian lands indefinitely and provided for estate taxes for lands of

short and Indian corporations loans for educational purposes and Indian preferences for positions in the Indian service.

June 22, 1904 - During the Texas Centennial Celebration, Cacique Damacio Colmenero and 34 Tiguas journeyed to the Cotton Bowl at Dallas, where they conferred upon President Franklin D. Roosevelt the title of "Honorary Cacique of the Tiguas." They also made Mrs. Roosevelt, "Honorary Squaw." (Calleros)

August 23, 1904 - All non-Indian claimants were removed from Indian lands under the Pueblo Lands Act and the government was declining to acquire lands confirmed to non-Indians. (Drayer 1939:31)

August 10, 1904 - Drayer summarizes U.S. policy with respect to Pueblo Indians. 1. Pueblo Indians in New Mexico are wards of the United States.

2. Indians have communal title granted by Spain recognized by Mexico and confirmed by the United States.

3. As wards, Indians may not alienate their lands without consent of the United States. (Drayer 1939:151)

There is no reason to distinguish the Pueblo land claims of the Ysleta Indians from those of the New Mexico Pueblos, at least until 1850 and the enactment of the organic act.

March 27, 1904 - By Act of Congress (33 Stat. 700) the United States relinquished responsibility for the Alabama-Coushatta tribes of Texas to the State of Texas based upon an equal footing with the original 13 states. By Act of Congress May 19, 1906 (34 Stat. 900) the United States had assumed responsibility for the Alabama-Coushatta tribes, however, Texas as a result of the claimants dispute with the Federal Government had asked that the Indian affairs responsibility be turned back to the State. This Congressional act, specifically provided that the U.S. government was conveying the trust to the State of Texas, all lands acquired by the U.S. for the benefit of these Indians and that with termination of the Federal Trust, all services performed for said tribe ceased except such Indians shall be eligible for admission to hospitals and schools maintained for Indians by the United States and all indebtedness under the act of May 19, 1906 was cancelled." The administration of this responsibility by the State of Texas was first placed under the State Board of Control and later transferred to the Department for Special Schools and Hospitals.

1904 - The 29th Texas State Legislature in Chapter 295 created a Commission for Indian Affairs consisting of three members to be appointed by the Governor with the advice and consent of the Senate. This Commission was responsible for the development of the human and economic resources of the Alabama-Coushatta reservation.

1904 - The Office of Economic Opportunity established a school to teach the English, hygiene and mathematics to children in the day camp school in front of the mission. Cacique Jose Calleros was one of the students.

1904 - Meeting before the public health committee of the Texas House of Representatives. Present were Dr. J. Alfred Johnson and Nick Huber of the University of Oklahoma and Mexican Governor

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of the Ysleta, New Mexico Pueblo, Fred Smith of the Office of Economic Opportunity, El Paso, Texas, Cacique Jose Granillo, War Captain Trinidad Granillo and Miguel Pedraza and 12 other Indians who danced and gave Tiwa chants joined in by Andy Abeyta. This trip was financed by the National Congress of American Indians and Georgianna Robinson an Osage and Vice President of the NCAI. I was also present, along with a representative of the Bureau of Indian Affairs of the Federal Government. (Personal recollection of Tom Diamond)

May 23, 1967 - The above Act, Chapter 279 was amended by the 60th Legislature of the State of Texas (H.B. 654 Chapter 276) to include the same responsibility for the Tigua Indian Community and recognizing the Tiguas as a tribe of Texas Indians. On the same date H.B. 888 Chapter 277 was enacted which states in Sec. 1. "If the Congress of the United States so legislates, and the Tigua Indian tribe indicates its consent by appropriate resolution, the governor may accept on behalf of the State a transfer of trust responsibilities of the United States respecting the Tigua Indian tribe, these trust responsibilities shall be administered by the Commission for Indian Affairs." (Vernon's Ann. Civ. Stat:Act. 542Z-1) John Connally as Governor of Texas signed the Tigua Indian Bill and presented one of the pens to Casiqui Jose Granillo. Also present were Trinidad Granillo, Miguel Pedraza, Pablo Silvas, Dora Cedillo and 5 or 6 other Indians. Connally was made the honorary Casiqui of the tribe and given a rattle, Indian corn and an eagle feather, and a beaded headband. He also received the Tigua Indian paint. The Indians chanted and danced in the Governor's reception room. Senator Ralph Yarborough, at ceremonies subsequently held in El Paso was named honorary governor of the tribe and at the Ysleta Indian Office in Ysleta, Attorney Crawford Martin was inducted as honorary war captain of the tribe. (Personal recollection of Tom Diamond)

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

April 12, 1968 - Public Law 90-287 was signed by President Lyndon B. Johnson, which reads as follows:

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, that the Indians now living in El Paso County, Texas who are descendantsof the Tiwa Indians of the Ysleta (Isleta) del Sur Pueblo settling in Texas at Ysleta in 1682 shall from and after the ratification of this Act, be known and designated as the Tiwa Indians of Ysleta, Texas, and shall continue to enjoy all rights, privileges, and immunities enjoyed by them as citizens of the State of Texas and of the United States before the enactment of this Act and shall continue to be subject to all the obligations and duties of such citizens under the laws of the State of Texas and the United States.

Sec. 2. - Responsibility, if any, for the Tiwa Indians of Ysleta del Sur is hereby transferred to the State of Texas. Nothing in this Act shall make such tribe or its members eligible for any services

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performed by the United States for Indians because of their status as Indians nor subject the United States to any responsibility, liability, claim or demand of any nature to or by such tribe or its members arising out of their status as Indians and none of the statutes of the United States which affect Indians because of their status as Indians shall be applicable to the Tiwa Indians of Ysleta del Sur. Nothing herein shall preclude the application to the people of Tiwa Indians of programs undertaken pursuant to the Economic Opportunity Act of 1964 (78 Stat. 508), as heretofore or hereafter amended." (Cong. Rec. 4/1/68:S 3691)