Antes de Mis Padres

Using the Internet to Explore Hispanic History and Genealogy in New Mexico

LEVEL III

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The New Mexico Coalition for Literacy
Antes de Mis Padres  Level III

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Antes de Mis Padres (Before My Fathers) is a set of curriculum materials designed to assist readers of all levels in improving their reading comprehension skills. The content of the curriculum is the rich history of New Mexico and the history of common Hispanic family names.

The materials are presented in three levels of difficulty in two different formats: printed workbooks and in interactive format on the Internet at http://www.literacynet.org/newmexico. Both the workbooks and the Internet website include guided exercises using Internet resources to take the student beyond the basic text.

All three levels are designed to be most effective when used by tutors and students working together. Each level of difficulty contains a set of instructions for tutors.

Objectives for Students:

These materials are designed to accomplish the following objectives:

1) improve a student’s reading ability
2) provide information about basic events and personalities in New Mexico’s history
3) provide instructions on how to construct a pedigree chart
4) provide information on how to use Internet resources to research family histories

While the primary focus of the materials is on raising reading levels of students, they can also be used as basic texts for teaching New Mexico history. Specific performance objectives, however, should be developed with students based on their individual learning goals.

Instructions to Tutors for Level III

Level III includes three sections. Part I: "New Mexico, The Land of my Fathers" is a brief history of New Mexico and its founders followed by a set of review questions and one exercise using the Internet to explore a topic in greater depth. It uses simple language to aid new readers to easily understand the information. Part II: "Researching Your Own Family History" concerns itself with the mechanics of tracing one's family history. This section uses more difficult language and terminology to challenge the student’s reading ability and includes an exercise on constructing family pedigree charts. The third and final part called "Researching Your Family History Using the Internet" describes New Mexico's best Internet resources for genealogical research. It also provides links to additional Hispanic genealogical resources on the Internet. Included in Part III are three Internet exercises using some of these resources.

Instructions for tutors working with students:
1) Have two copies of the workbook on hand, one for yourself and one for your student.

2) Begin by introducing the content and highlights of the material about to be read. Try to engage the student in discussion around the subject, soliciting personal comparisons and ideas.

3) Read aloud as your student follows silently. Ask the student to identify words or content that are difficult and underline them in his workbook.

4) Discuss difficult words and content by using them in context and working through the difficulty. You student may want to add words to the Word Review located in the back of the workbook.

5) Have your student read the material silently once and then aloud. If your student is stumbling over the same words, stop the reading and work on the words again. Resume by having your student read aloud. If your student becomes fatigued, stop and discontinue the practice until the next session. Don’t attempt more reading at this point.

6) At your next session, and at each subsequent session, review the content from the previous session as well as the homework assignment, if any. Review the words in the Word Review, then have the student read the passage out loud alone. Discuss the material and conduct a verbal, nonthreatening comprehension check. Begin the next section of the workbook.

7) Assist the student with any difficulties in accessing and navigating the Internet to find answers to the questions in Parts I and III and in constructing a pedigree chart at the end of Part II.
PART I

New Mexico--
The Land of My Fathers

THE first people to live in this land that we call New Mexico were the Native Americans--the 'Indians'. By the time that the Spanish came, Pueblo, Apache, and Navajo Indians lived in every part of this land. Even though they were all called Indians, they were made up of many groups or tribes.

Some of the New Mexico Indians lived in small towns or villages and raised crops for food. The Spanish named these Indians, "Pueblos." Pueblo is the Spanish word for village. There were pueblos from Socorro in the south to Taos in the north and from Pecos in the East to Arizona in the West. But most of the Pueblo people lived along the Rio Grande river. These Pueblo Indians did not all speak in the same language and were not all friends with each other. Sometimes these Indians would war against each other. Some of their languages were: Hopi, Keres, Piro, Tewa, Tiwa, Tompiro, Towa and Zuni.

There were also Indian tribes that did not live in pueblos. One of these tribes was the Apaches. Apache was the Zuni word for 'enemy'. There were Apaches in all parts of New Mexico. They did not always live in one spot but would move from place to place to hunt and look for seeds, nuts, and other wild foods.

Another tribe of Indians lived in the western part of New Mexico. When the Spanish came to New Mexico, their leader, Oñate, named these Indians the Apache de Nabaju. Today we call them the Navajos. The Navajo Indians did not speak the same language as the Apache. Also they did not move around as much as the Apache. While the Pueblo Indians built little towns to live in, the Navajos built their homes far apart from each other.

Besides these Indians, there were also many more Indians in the lands around New Mexico. Utas (Utes) in the north and northwest, Kiowas, Pawnees, Wichitas, and Tejas (Texas) in
the east, and hundreds more beyond. Sometimes these Indians would come and raid the New
Mexico Indians. But soon a new and very different people would come to New Mexico to stay--the Spanish.

In 1492 Columbus first landed his Spanish ships in the Americas. Soon many other white men came from
Spain. These men were called the *conquistadors*. In 1521 the conquistadors captured the city where the
*Mexica* Indians lived. Today we call the Mexicas the "Aztecs." The Spanish named the city "Mexico" and the
land "New Spain." The Aztecs had a lot of gold and riches and the Spanish took it all.

Nineteen years after they captured the Aztecs, the Spanish conquistadors came to New
Mexico for the first time. Their leader was a man named *Coronado*. Coronado's men explored as
far west as the Grand Canyon of Arizona. They also explored east into what is now called Kansas.
These soldier-explorers were looking for riches like the gold that had been found in the city of
Mexico. But Coronado and his men did not find any riches and after three years, they went back
to New Spain. Since no riches were found in New Mexico, the Spanish would not return for over
forty years. In 1583, Spanish conquistadors again returned to New Mexico for a short look
around. Over the next several years, other small groups of conquistadors also came to look
around. Then in 1598, a group of Spaniards came to New Mexico to stay.

In 1598 a new group of Spanish people left New Spain to come to New Mexico. There
were about four hundred men, women and children as well as some Mexican Indians and Africans.
They left with eighty-three wagons, seven-thousand sheep and cows and many horses.
With so many animals, their caravan was over three miles long! In the past, the Spanish
came to look around New Mexico and then go back to
New Spain. This time, they came to stay. They formed the first permanent European colony to settle in what is now the United States of America. This took place nine years before the settlement at Jamestown, Virginia and twenty-two years before the Pilgrims of New England. Today, most Hispanics of New Mexico can trace their roots back to that colony of 1598.

The leader of this new settlement was a man named Don Juan de Oñate. On July 11, 1598 Oñate and the forward parts of the caravan arrived at a pueblo north of present day Española. The pueblo was named O'khe Owinge. Oñate changed the name of O'khe Owinge to 'San Juan de los Caballeros'--(Saint John of the Gentlemen Knights). After a few months, Oñate moved the settlers across the river from San Juan to another pueblo named Yungue Oweenge. Oñate changed the name of Yungue Oweenge to San Gabriel and named it the capitol of the new colony.

The settlers were looking for a better life. Even though Coronado had not found any riches sixty years before, the people still believed that they would find riches in New Mexico. They never did. But the people who remained in New Mexico were given the title of hidalgo--a person of a higher social class.

In that first colony, Oñate had brought people with two hundred different surnames (or last names). But many people soon wanted to go back to New Spain. While Oñate was busy exploring parts of New Mexico, many colonists left. This left only about forty surnames among the settlers. Among those that remained in New Mexico were families with names such as Chaves, Jaramillo, Montoya, Martín, Romero, Archuleta and others. Most Hispanic New Mexicans come from some if not most of these families.

The colonists needed land to farm and raise their animals. But there was not enough land for them to do this because most of the land around San Juan Pueblo belonged to the Indians. Over the next few years the Spanish began to look for a new place to live. By 1607 some Spanish families began to move to a place where there was both water and land. There were no Indians at this new place. Three years later they named it Santa Fe and made it the new capitol of the Kingdom of

The Palace of the Governors, since 1610
New Mexico. They built a home and offices for the governor there. That same building is still there today and is called the Palace of the Governors. Around this time some unhappy colonists told the Viceroy in New Spain that Oñate was a bad governor and was mean to the Indians. Oñate was called back to New Spain. He would never be allowed to return to New Mexico.

The colonists found New Mexico to be a hard place to live. While a few became rich, most of the Spanish settlers became poor. Every three years a new governor would come from northern Spain to rule the people. Since they would only stay here for a short time, most of these governors tried to make money for themselves rather than make the lives of their people better. But the people who suffered the most were the people who had been here first, the Indians.

During the next seventy years after the Spanish came there were many changes in the lives of the Indians. First, the Indians had to work in some of the Spaniard's fields. This made it hard for them to raise their own food crops. Second, the governors made the Indians pay a tribute or tax to some of the Spaniards. Since the Indians did not have money, they gave bushels of corn and blankets to pay the tribute. This was hard for them since they were poor. To make things worse, New Mexico went through a long period with little or no rain. But there was one thing that was the hardest for the Indians to change.

**THE PUEBLO UPRISING OF 1680**

The Pueblo Indians had always believed in Kachina gods. When the Spanish came, the priests tried to change the Indians to the Catholic religion. At first the priests told the Indians that they should not believe in the Kachinas any more. Some of the Indians became Catholics, but most didn't stop believing in the Kachinas. In time, the priests did not just tell the Indians that they must stop. The priests had the governors force the Indians to stop the Kachina religion. Instead of stopping, the Indians then began to worship their Kachinas in secret. The priests found out and had the governors burn the Kachina masks, Kachina doll-gods and Kivas. Also, they began to punish some of the Indian leaders with whippings and at times even death.

During the 1670's the hardships that the Indians felt pushed them to their limit. They were sad, frustrated and angry. At one point forty-seven of their religious leaders were brought to
Santa Fe and put in jail because the Catholic priests said that some of them were witches. Three of them were hanged, one killed himself, and all the rest were beaten for their religious leadership. That was too much for the Indians. They had had enough!

Among the Indian leaders that had been beaten in Santa Fe was a man from San Juan Pueblo named Popé. Popé secretly began to meet late at night with leaders of the other pueblos to plan a revolt against the Spaniards. It is said that Popé also spoke to demon spirits for advice. The Indians would have to figure out how to drive the Spanish away since they did not have guns or horses. During the next few years, he along with other Pueblo leaders such as Saca from Taos, Luis Tupatu from Picuris and Alonso Catiti from Santo Domingo perfected a plan to get rid of Spanish rule and Catholic religion. This was not easy for them because they spoke several different Pueblo languages. Also, they were not all friends with each other. But since most of them did not want Spanish rule or religion, they united and set a date for the uprising.

The plan was for all of the Pueblos to rise up and attack Spaniards who did not live in Santa Fe. Then, all the Indians would go to Santa Fe and force the Spaniards out of New Mexico. They would kill all the priests that they found but they did not want to kill all the Spaniards. Their main purpose was to make them leave.

The secret plan was for the Indians to wait for a signal to attack. To each pueblo Popé sent runners with a cord with many knots tied in it. One knot was to be untied each day. Finally, when all the knots were untied the pueblos would attack the Spaniards. Some of the southern pueblos did not want to join in but Popé threatened to attack them if they refused.

Finally, before dawn on August 10, 1680, during the time when the Spanish were celebrating the fiestas of San Lorenzo, the Indians attacked. The Indians began killing any Spaniard that they could find. They took their weapons and horses. About four hundred Spanish people escaped to the Palace of the Governors in Santa Fe. Those who made it found the dead bodies of other Spaniards on the roads. The Indians were everywhere around Santa Fe and the Spanish there were trapped. There were about two thousand other Spanish people who lived south of Santa Fe. Commander Alonso Garcia got most of them all together and headed south for safety.
After almost two weeks trapped in the Palace of the Governors, the four hundred Spanish people broke out and headed south to join the Spanish people with Commander Garcia. The Indians watched as they left Santa Fe and finally New Mexico. Their plan worked and Popé had the Indian people get rid of all things that the Spanish had brought. He also had the people bathe in the rivers to wash off their Catholic baptisms. Except for a few Spanish women who had been captured by the Indians, there would be no Spaniards in New Mexico for the next thirteen years.

THE RETURN TO NEW MEXICO

When the Spanish were driven from New Mexico, they moved down to Guadalupe del Paso. Today this is called Juarez, Mexico. The people had to escape leaving everything behind except the clothes they were wearing. Because of this they were very poor. But things among the Indians up in New Mexico were not perfect either. They were no longer united. Also they were being attacked by Apaches. During the Indian uprising, many Spanish horses ran away. The Apaches used to kill horses for food. But now they captured some of these horses and used them to raid the pueblos.

After twelve years, a new governor named Don Diego De Vargas came from Spain. De Vargas took a group of soldiers and headed up the Rio Grande to meet with the Indians. Because of the hard times that the Indians were going through, many of the pueblos agreed to let the Spanish return. In the next year, 1693, De Vargas returned with Spanish settlers from the south. But not all of the Indians wanted the Spanish back. De Vargas was afraid that the Indians might rise up again. So for the first few years, he would not let the settlers return to their previous homes. Instead, all the Spanish had to live together in Santa Fe. And at first, conflict broke out. But after three years, the Pueblo Indians and the Spanish finally made a lasting peace.

De Vargas was more sensitive to the Indians' needs and he made changes. He did away with the hated tributes and labor that the Indians had to pay to the Spaniards. Also, he let them worship their Kachinas. But De Vargas knew that the feelings of the Indians could change. Before the Indian uprising of 1680 the Spanish only had one main town, Santa Fe. Most of the people lived on scattered ranches from Taos to modern-day Belen. De Vargas began to set up new towns.
such as Bernalillo in 1695, Santa Cruz in 1696 and Atrisco in 1698. These new settlements would be important against the many Indian raids of the 1700s.

In 1704, while chasing a band of Apaches that had stolen some cattle, Don Diego De Vargas became sick and died. The governors that followed would continue to set up new towns. In 1706, Alburquerque (now spelled without the first 'r') was founded. But in that same year, new hardships came upon New Mexico as some unwanted visitors came to this land--the Comanches!

As the east coast settling of America began to push to the west, Indian tribes also moved to the west to find new lands. This caused tribes in the west to move around also. The Comanches had moved from present-day Wyoming to present-day Colorado. Like the Apaches, they captured lost Spanish horses and became the best horsemen of all the Indians. Beginning in 1706 the Comanches would ride into New Mexico and raid both the Spanish and the Pueblo Indians. Even the Apaches had to flee from them. They would take livestock and kill anyone that got in their way. In one raid, one thousand Comanches rode in and completely wiped out some northern settlements. Besides being the best of horsemen, the Comanches also had rifles. They got these rifles by trading furs to French trappers.

Since most of the Spanish people were poor, many of them did not have rifles. Like the Pueblo Indians, they used bows and arrows for protection. There was even a law in New Mexico that every man had to own one rifle or a bow with twenty-five arrows. If they did not obey this law, they would be put in jail for thirty days!

New settlements were being formed so that the Spanish could live together for protection. Pojoaque was formed in 1706, Alameda in 1710, Ranchos de Taos in 1716, Los Chaves in 1738, Tome in 1739, Belen in 1740, Las Trampas in 1751, Truchas in 1752, Abiquiu in 1754, Placitas in 1760, and on and on. To make these towns as safe as possible from Indian raids, they were formed into one or many plazas. All of the homes and buildings in each place were connected
with only one or two entrances. At night the livestock was brought into the middle courtyard of the plaza for safekeeping.

Some of the settlers who lived alone and away from any town would build a torreon. A torreon was a round tower of stone that was built for protection. Between some of the stones were small holes that the settlers could shoot through. But the torreones were never as safe as the village plaza. The Indians had learned how to avoid gunfire from a torreon and dig a tunnel under its walls or burn its roof to get in. Because they did not keep the Indians out, the governor ordered all settlers to move together into plazas and stop building the ancient and now ineffective torreones.

The Comanche raids were so frequent and so severe that the Spanish considered leaving New Mexico. These raids continued until the late 1780s. Then a dynamic governor named De Anza decided to end their terror once and for all. He and his soldiers marched up to Colorado, crossed some high mountain passes and surprise attacked the Comanche camps. They killed their Chief, Cuerno Verde, and several other of their head men. Shortly thereafter, the Comanches agreed to make a treaty of peace with the Spanish. From then on, like the Pueblo Indians, the Comanches came to be allies of the Spanish—protecting them from other plains Indians. However, they would not be so friendly to the Americans who would later come from the east.

**NEW SPAIN BECOMES “MEXICO”**

In 1821 New Spain revolted and formed the independent Republic of Mexico. They were tired of control by Spain and the gachupines (‘wearers of spurs’)—Spaniards who treated the American born Spanish as inferior and useful only for taxing. As a result, New Mexico was no longer a part of colonial Spain but a part of the newly formed country of Mexico. This was a welcome change to New Mexicans. Since New Mexico never produced
any riches, Spain didn’t have time to care for little New Mexico. In fact, the Kings knew so little about New Mexico that one king once asked for two pelicans to be sent from New Mexico!

In 1820, Spain had allowed American settlers to plant a small colony in the part of New Spain called Tejas (or Texas). Fifteen years later, the ‘Anglo’ colonists of Texas decided to rebel (against what was now Mexico) and form their own country. The next year, motivated by their defeat at the Alamo, their revolt was successful and ‘The Republic of Texas’ was born. The Texans were cocky and shared the attitude of their leader, Sam Houston who said, “The Mexicans are no better than the Indians and I see no reason why we should not take their land.” As the new rulers of Texas, they believed that their land extended all the way to the Río Grande—including half of New Mexico.

In July of 1841, the President of Texas confidently sent a group of two-hundred seventy well armed men to invade and conquer the part of New Mexico that they were claiming. However, they were not prepared for the hardships of the land to which they were headed. Several weeks into the expedition, the Texans lost all their horses to roving bands of Comanches. Stranded on foot in the plains, they readily surrendered to Governor Armijo near Anton Chico. A few were executed and the rest were tied together and sent to Mexico City. Afterward, those who survived were released. This attempted invasion was the beginning of a long-standing dislike of Texans by many New Mexicans.

In the past, many of the first New Mexico colonists had money and could read. But since New Mexico did not have much to offer the Spanish Empire, it had been ignored and neglected. Now most of the people could not read. Few of the advancements being made around the world ever reached this poor land. The American explorer, Zebulun Pike, who had been captured and marched through New Mexico on the way to Mexico City would later write how New Mexican farming methods were one hundred years behind the times. So New Mexicans hoped that under Mexican rule, New Mexico would no longer be ignored. Also, Mexico would allow its people to trade with others outside its borders. New Mexicans now hoped that the new Santa Fe Trail would now bring in new businesses and opportunity to the area.

NEW MEXICO--AMERICAN TERRITORY

Mexico was broke from fighting for its freedom from Spain. To make matters worse, new political parties were in a greedy struggle to control the country and any wealth which they could gain. Because of this, not much improved in the Mexican lands up north during the next twenty-
five years. Viewing this as an opportunity, the American government decided to take over many valuable Mexican lands. This resulted in the Mexican-American war of 1846-1848 and when the shooting stopped, Mexico had lost over half of its territory--from Texas to California.

On August 15, 1846, General Stephen Watts Kearny marched into New Mexico with his ‘army of the west.’ He climbed onto the roof of a building on the plaza in Las Vegas and proclaimed New Mexico to be a territory of the United States of America. He then marched into Santa Fe and set up a civil government.

The new change was accepted by most people in New Mexico because during the twenty-five years of self-rule, bankrupt Mexico had done little if anything for them. But the American traders coming from the east were bringing new products and opportunities for a better life to many in the province. Some New Mexicans were not happy with the Americans, and violent uprisings took place in Taos, Mora and Las Vegas but they were quickly put down by the better equipped American forces.

Since most New Mexicans were very poor and uneducated, many of the excited opportunity-seeking Americanos viewed the Spanish-speaking people as ignorant and backward ‘Mexicans.’ Because of this, many Hispanic New Mexicans began the habit of claiming “Spanish” heritage, rather than “Mexican.” This identity tradition has continued down to this day, and then as now, the Americanos couldn't understand what difference it made. In any case, the condition of the state's backwardness kept the American Congress from voting Statehood for New Mexico for another sixty-six years--the New Mexico territory just didn't meet the American standards.

One of the first jobs for the American government to take care of was the Indian raids. Most of New Mexico's towns were on or near the Rio Grande river valley and Apaches and Navajos would ride into the
valley to take livestock, crops and sometimes human lives. Within a few years, the new government began to take steps to stop the Indian raids. Troops were stationed in towns throughout New Mexico. A number of forts were built to guard the old and new settlements. Some were:

Fort Wingate--1849, Fort Union--1851,
Fort Craig--1854, Fort Stanton--1855
and various others. From 1855 through 1861, most of the troops in the towns were being moved into forts. The soldiers at these forts were mostly ‘Anglos’ from the east and some New Mexicans. But within a few years, the men at these forts would leave their Indian defenses to counter a new invasion of New Mexico.

While Indians were the army’s main concern in New Mexico, the winds of war were beginning to blow in the eastern United States. On April 12, 1861, the Civil War began at Charleston, South Carolina. Since it was seventeen-hundred miles away, New Mexico wouldn’t seem to be involved or even concerned with the struggle in the east. But unknown to most people today, New Mexico was actually about to play an important role in the eventual outcome of the war.

In the summer of 1861, the Civil War had already spread across the South and into Texas. The Confederate South believed that if they could control a southern stretch of land extending to the west coast, they could capture the rich mining fields in Colorado, northern Mexico, and California. Then their control over much of the American territory would help countries in Europe to recognize and support the Southern Confederacy as its own country. Both Texas and Arizona were Confederate states. Now they would have to invade and conquer New Mexico—a seemingly easy task.

By July of 1861, Confederate troops under General Henry Hopkins Sibley were already gathered at Fort Bliss near El Paso and preparing to invade New Mexico. General Sibley had been an American army officer in New Mexico before he left to join the Confederate army. Meanwhile the Union troops under Colonel Edward R.S. Canby were preparing to meet the invading confederates at Fort
Craig, south of Socorro. In January of 1862, twenty-six hundred Confederate soldiers began to move into New Mexico. Among them were a few of the men who had been part of the failed New Mexico invasion by the Texans in 1841.

By February 12, Sibley was camped seven miles south of Fort Craig. His goal was to capture Fort Craig with its supplies and move on to capture the towns of Albuquerque, Santa Fe and finally Fort Union. Knowing the New Mexican army inside and out, he felt that this would not be too hard, especially since Canby had only eighteen hundred soldiers and two thousand New Mexican untrained and untested ‘Mexican’ recruits.

On a cold snowy morning of February 21, 1862, the battle broke out near a town called Valverde. Canby remained at the Fort while his officers ran the battle. His forces were pushing the Confederates back and gaining ground. However, a little later Canby came to the battlefield and changed the strategy for the soldiers near him. Because of this the Confederates were able to capture six Union cannons. The Union companies began falling back. Even though the Union companies under Colonel Kit Carson were winning, Canby ordered a retreat and the Confederates killed many Union soldiers as they retreated. The battle was lost and the men headed back to the fort. However, when Canby’s decision resulted in the loss of the six cannons and the rebel advance toward him, he ordered all the troops, including advancing volunteers, to retreat. Some of his own officers would later call Canby a ‘traitor.’

General Sibley (who had never actually been to the Valverde battlefield but stayed at his tent drunk and sick from his drunkenness) then moved his troops south capturing Socorro, and on March 7, captured Albuquerque (two of the cannons that he captured now sit on display in the Albuquerque Old Town plaza). The Confederates raised the Confederate flag on the Albuquerque plaza. Sibley stayed at Albuquerque and the rest of his troops moved north and captured Santa Fe on March 13. They then headed toward Fort Union.

On March 26 the decisive battle began at Apache Canyon and
Glorieta. The Union troops were now bolstered by the Colorado Volunteers. The battle lasted for two days and the Confederates were winning this battle also. Then one of the New Mexican soldiers, Manuel Armijo Chávez, led some Union soldiers to a place where they could sneak behind and destroy seventy-three Confederate supply wagons and kill or run off hundreds of horses and mules. Without supplies, and with word that Canby’s forces from Fort Craig were coming to help, the Confederates could not win. They headed back to Texas in defeat and the Confederate South could not extend its territory to California.

**KIT CARSON and the Indian Wars**

While New Mexico’s soldiers were busy fighting fellow Americans in the Civil War, the Navajos and Apaches took advantage of the situation. They intensified their raiding of the unprotected villages--stealing livestock by the tens of thousands. This situation needed immediate attention and the army began to redirect its efforts to stop the Indian raids.

In September of 1862, Colonel Canby was replaced by General James Carleton and his California Column. Carleton immediately began to reopen existing forts and build new ones and sent most of the volunteers back home. Carleton appointed Kit Carson to head up the Indian wars. The Mescalero Apaches in the southern part of New Mexico were the army’s first target. A reservation containment camp was set up in a place called Bosque Redondo near Fort Sumner. In a short time, the efforts of the army resulted in the Apaches being confined to the camp.

Carson next turned his attention toward the Navajos. Carson’s troops then began marching more than seven thousand Navajos from Canyon de Chelly, Arizona, to Bosque Redondo. This terrible march resulted in the loss of many lives due to the hardships of hunger, disease, and the elements. This march is known as “The Long Walk.” The situation at the reservation was terrible especially considering that the Apaches and...
Navajos were themselves enemies. Starvation and disease killed many. By mid 1865, most of the Apaches had escaped. The Navajos would remain there until 1868 when they were permitted to return home. They would never raid again.

Because Indian raids were no longer a threat to New Mexico, little towns began to spring up in parts away from the Rio Grande valley. New Mexicans began to farm new areas and start new businesses. With the arrival of the Atchison, Topeka and Santa Fe Railroad in 1878 a new wave of growth began. In 1880, the railroad reached New Mexico's major cities, and within a few years, the AT&SF, the Denver and Rio Grande, and numerous other railway companies had built lines to every corner of the territory to serve new industries which sprang up throughout the territory.

During this period, New Mexico experienced many problems associated with this growth and economic development. The "wild west" was a reality in New Mexico. During the Lincoln County War dramatic events involved famous characters such as William "Billy the Kid" Bonney and Pat Garrett. But others like Elfego Baca, Geronimo, John Chisholm and the writer of Ben Hur, Lew Wallace, all left their mark on this land.

By the turn of the century new schools, universities and hospitals began to spring up. Many people moved here for their health and the opportunities that an undeveloped territory offered. The quality of life had improved and finally in 1912 New Mexico became the 47th state of the Union.

The state was recognized for its beautiful vistas and fine weather. But despite the fact that Europeans had lived here longer that in any other state, it was still the most undeveloped and isolated of them all. Because of this, New Mexico was chosen as the place where the first atomic bomb was developed and tested. In addition, modern military bases were placed here. During this time Albuquerque became New Mexico's largest city.

New Mexico is one of the few places remaining in the United States where beauty is not spoiled by industry and over-development. Being the oldest of all the United States' capital cities, Santa Fe is one of this country's highest rated tourist attractions. It remains a place where the Indian, Spanish, and 'Anglo' cultures all thrive.
Review

1. Who were the first people to live in New Mexico?

2. Name three groups of Indians who lived in New Mexico before the Spanish came.

3. In what year did the Spanish conquistadors conquer the Aztecs in what is now Mexico?

4. When did the Spanish conquistadors first come to New Mexico? What were they looking for?

5. Who was their leader?

6. When did Spanish settlers first come to New Mexico to stay?

7. Who was the leader of the first permanent Spanish settlement in New Mexico?

8. Where was the settlement located?

9. How many Spanish surnames remained in New Mexico from the first settlement after many of the settlers returned to New Spain? Name three of those surnames.

10. In what year was the city of Santa Fe established?

11. How did the lives of the Indians change after the Spanish came to New Mexico?

12. What happened on August 10, 1680?

13. Who led the Indians in their revolt against the Spanish?
14. In 1693 who returned the Spanish to power in Santa Fe?

15. In what year was Albuquerque founded?

16. Once peace was established between the Pueblo Indians and the Spanish, what new threat faced them both?

17. In what year did Mexico become independent from Spain?

18. In what year did New Mexico become a territory of the United States? Explain why it did not become a permanent part of Mexico.

19. What was "The Long Walk?"

20. In what year did New Mexico become a state?
**Exercise 1: The Rocks Tell A Story**

In this exercise you will explore an Internet site containing pictures of the gravesites and tombstones of some of the wild west's most interesting characters.

Go to this site on the Internet:

[http://www.csn.net/~nulevich/graves.html](http://www.csn.net/~nulevich/graves.html)

Roam around this site and discover what happened in 1849 in Springer, New Mexico. Write your answer below:

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

_______
PART II

Researching Your Own Family History

NEW MEXICAN Hispanics have a very special reason to trace their family trees. To most people in this country, the history of their state means little more than dusty facts to memorize for school tests. But the rich history of this state is not merely a collection of cold facts and distant events. It is the story of our ancestors. By looking back into our family's past, we eventually get back to people who lived in the various periods described earlier in this work. Sometimes these grandparents played important parts in the dramatic history of this state. And since there were not very many different surnames in the original settlements, we can usually connect to several different founders of this state and its principal families.

Here are some examples: If your last name is Martinez, you can probably work your way all the way back to Hernan Martin Serrano, one of Oñate's conquistadors who also was one of the first explorers of Texas. If it is Romero, you probably trace back to Bartolomé Romero, Oñate's captain of artillery who came from Corral de Almaguer, Spain. If your last name is Gurulé or Archibeque, you can trace back to two Frenchmen who assassinated the French explorer LaSalle near the Mississippi. If your name is Griego, you can trace back to Juan Griego, a Greek man who came with Oñate in 1598. If your name is Gonzales, you could very possibly trace back to Sebastian Gonzales--a Portuguese man who came in Oñate's day. If you are a Jaramillo, you can trace back to Roque Jaramillo who came in De Vargas' time or Alonso Varela Jaramillo who came from Santiago de Compostela, Spain, in 1598. And the list goes on.
Fortunately for New Mexican Hispanics, it's not as hard as it is for most other Americans to trace their family tree. This is primarily because of our Roman Catholic past. Back in the 1500s, the Catholic Church made a law that its people had to record many events. These events included baptisms, prenuptial relationships, marriages, deaths and burials. But church records are not the only ones to use in family research. There is an abundance of other non-church records available. These include census, land title transfer, land grant, wills, military enlistment, military discharge, and other civil records. By using all of these that we can find, we can gradually build our own personal version of New Mexico's history and link to that which is in the books.

TAKING THE FIRST STEPS

Before you begin your actual research, you need to decide what kind of family tree you will actually build. There are three main types of family trees: The basic family tree, the extended family tree, and the ancestry chart. Some choose to build a basic family tree at first and then gradually build it into an extended or ancestral chart. On the page that follows are some examples of the various types of charts:
The basic family tree shows male-line ancestors along with wives, brothers, and sisters.

Great-Great-Grandfather  Great-Great-Grandmother
                        /     \
  Great-Grandfather      Great-Grandmother
                        /     \
  Grandfather           Grandmother
                        /     \
  Father               Mother
                        /     \
  Yourself

The extended family tree shows your male-line ancestors and all their descendants.

Paternal Grandfather  Paternal Grandmother
                      /     \
  Husband  Aunt  Father  Mother  Uncle  Wife
                      /     \
  Cousin  Cousin  Cousin  Sister  Yourself  Brother  Cousin  Cousin  Cousin  Cousin

The ancestry chart shows all male and female ancestors plus all their descendants

Paternal Grandfather  Paternal Grandmother  Maternal Grandfather  Maternal Grandmother
                      /     \
  20

As you begin your journey into your past, you must remember that history is lost if it is not written down. So a good loose leaf notebook will serve you well in your quest for knowledge. If you have access to a computer, you can also record your information there. All family researchers become detectives looking for clues, putting together the pieces of a puzzle. So remember to write everything down. You may need those clues later.

Also, get or make some blank pedigree charts to fill in as you progress in your research. These can be found at genealogy clubs, libraries or ordered from various genealogical organizations. Once you have decided on which kind of tree to make and you have your notebook and blank charts, you're ready to get started.

Many people are hesitant to research their family trees because they do not know where to start. First you must begin with an oral investigation. The best place to start is with yourself and work backwards. Begin by writing all the date and place information about yourself: Date of birth, place of birth, marriage mate, marriage date, marriage place, spouse's date of birth, place of
birth, children, children's dates and places of birth. [When recording a woman's information, use her maiden name rather than her married name.]

The next place to go is to your parents. Record your parent's full names, dates of birth, places of birth, marriage date and dates of death if they have died. Continue on with your grandparents, and then your great-grandparents, and then your great-great-grandparents, etc. Enter this information both in your notebook notes and your pedigree charts. In your record-keeping, include full names rather than initials. It is important also to record name prefixes such as Dr., Captain, etc., as well as suffixes such as Jr., III, etc.

Researching your family will require you to ask questions--don't be afraid to ask! But a word of caution: almost every family has scandals! While this may not bother you because you are not responsible for your ancestors’ actions, it may bother your relatives! If you explain that you are tracing your family tree, most people will be willing to share information with you. If your grandparents are still alive, try to get as much information from them about their parents and grandparents including where they, their parents and grandparents lived. This information will be necessary as you work your way back toward unknown grandparents. A tape recorder may be very helpful. Also try to get information on all the brothers and sisters of any ancestor. At times you may not be able to find a person's parents but in their brother's or sister's marriage record, it may list the parents. Aunts and uncles can sometimes fill in the blanks that your parents don't know or remember. And sometimes relatives will want to help you with your research--let them!

SEARCHING WRITTEN RECORDS

A good source of information is family Bibles. Often important dates such as births, marriages, anniversaries and deaths were written in them. Relatives often have some of these safely kept as family treasures. But most of the written records that you will search will come from other sources.

Once you have collected all the information from your family members you will next have to turn to the various written records that are available from public and private organizations. Not only will you be able to find information that was missing from your oral investigation, you will probably find new ancestors. Here is
where the work really begins.

While writing to these agencies may get you some information, most of the time they are not staffed with enough employees to look up records for you. Also, nobody is going to be as interested in your own family as you are. So visiting these places in person will be the best way to search through the large amounts of information to be found there.

**Birth Records.** Birth records can be found at the State Vital Records Bureau. Also churches, hospitals and counties may all have such records.

**Marriage Records.** To obtain marriage records for the last 100 years or so, a visit to the county courthouse in the county where the ancestors were married will be the place to verify or find their wedding dates. Additionally the record may give their parents names. But caution: the names of counties today may have changed from those 100 years ago so be sure to ask the staffers about this at the courthouse!

**Military Records.** Fairly recent military records can be obtained using search forms such as DD Form 214. This form can be found at the county courthouse. United States military records for New Mexico veterans trace back to the decade before the Civil War. Many of these records can be obtained by writing to the Archives of the United States in Washington, D.C.

**Church Records.** Church records can be obtained at many of the churches where events took place. Depending on the denomination of the church, birth, baptism, confirmation, marriage, death and burial records are available. In the case of Protestant churches, it may be more difficult to find marriage or birth/baptism/Christening records. In the case of Catholic church records, many of the records of the Archdiocese of Santa Fe are available on microfilm at the New Mexico State Archives in Santa Fe. These can also be found through the Family History Libraries of the Church of Jesus Christ of Latter Day Saints (Mormons or LDS) located in various cities in New Mexico. Records from the Archdiocese of Gallup and the Archdiocese of Las Cruces can be accessed by writing: Diocese of Gallup, 711 S. Puerco Dr. P.O. Box 1338 Gallup, NM 87301. Diocese of Las Cruces, 1280 Med Park, P.O. Box 16318, Las Cruces, NM 88004.

**Prenuptial Investigations.** From the 1600s through the mid-1800s, prenuptial investigations were conducted by the Catholic Church to prevent marriages between close relatives. These records have been translated from Spanish into English and are very valuable for genealogists. They usually list parents and sometimes grandparents. These investigations (called
Diligencias Matrimoniales) can be found at the State Archives in Santa Fe as well as at Genealogical Libraries.

**Census Records.** Census Records are available for the various periods of New Mexico History. For the American period, census records from 1920 back to 1850 are available. For the Mexican period the Mexican census counts of 1845 and 1823 are very helpful. For the Spanish period, census counts are available from 1818 back to 1750.

**Spanish and Mexican Archives.** At the New Mexico State Archives, microfilm and book versions of the Spanish and Mexican Archives contain various legal, military, probate, land grant and real estate records of Mexican and Spanish Colonial New Mexico.

**Genealogical Publications.** Books and periodicals published by various organizations including the New Mexico Genealogical Society and the Hispanic Genealogical Research Center of New Mexico contain a wealth of information for New Mexico Hispanic research. These include quarterly periodicals, English translations of Spanish records and assorted books and videos.

**GENEALOGICAL LIBRARIES AND SOCIETIES**

Among the most helpful places to visit are the genealogical libraries and societies of New Mexico. They are usually staffed with trained personnel and family historians who can direct you in your search for your family's history. Besides knowing what resources they have available, they can sometimes help you to translate Spanish entries into English.

**New Mexico State Archives.** The New Mexico State Archives in Santa Fe has the best collection of genealogical materials for researchers including Church, Military, Legal, Census, Land Grant and other records. For any serious researcher, a visit to the Archives is a must. While family researchers can visit anytime during business hours, a genealogical workshop is held on the 2nd Saturday of each month at 10:00 AM to help genealogical researchers.

**Albuquerque Special Collections Library.** Another excellent place to find many New Mexican Hispanic records and information is the Albuquerque Special Collections Library. While this library is not limited to Hispanic research, it has an abundance of New Mexico Hispanic resources including the "Founders of Albuquerque" microfilm. Additionally, they have computerized resources such as the IGI and Ancestral Files produced by the LDS Church.
Family History Library.  The LDS Church maintains a number of Family History Libraries in New Mexico. These contain some New Mexico resources as well as the International Genealogical Index (IGI—a compilation of marriage and baptismal records) and the Ancestral Files (a compilation of genealogies researched and submitted to the LDS Church). Another important resource are microfilms from churches around the world that can be ordered at a minimal cost for research use in the library.

Fray Angelico Chavez History Library and Photographic Archives at Santa Fe.  This research library is not a browsing library but rather a place where you request particular resources.

Center for Southwest Research at the University of New Mexico. This library contains historical manuscripts, microfilm of Civil War soldiers, etc.

Hispanic Genealogical Research Center Of New Mexico. The principal genealogical society for New Mexican Hispanics is the Hispanic Genealogical Research Center of New Mexico. The members meet on the first Saturday of each month at 10:00 AM at the Albuquerque Special Collections Library. After a presentation by a scheduled speaker, a genealogy workshop is held to help a beginning researcher. The HGRC-NM publishes a quarterly periodical called HERENCIA, which contains genealogies, records, tips and other useful data for researchers.

New Mexico Genealogical Society. Formed in 1960, this society has been at the forefront of New Mexico genealogical research for many years. While not limiting its resources to Hispanic research, it has published the lion's share of materials for New Mexico Hispanics and continues to produce new material. They meet on the 3rd Saturday of each month at 1:00 PM at the Albuquerque Special Collections Library.

Southern New Mexico Genealogical Society. The Society meets at 7:00 p.m. on the fourth Thursday of each month at Thomas Branigan Memorial Library (TBML) on 200 East Picacho Avenue, Las Cruces, NM.

Historical Libraries and Societies. Historical societies throughout New Mexico contain various historical resources pertaining to their particular county or town which may also contain genealogical information. Here is a listing of many of them:
USING THE CENSUS AND CHURCH RECORDS

If your oral investigation has taken you back to the early 1900s, you can begin to use the various microfilm United States Census records of the period. These will helpful because you may find unknown parents, brothers and sisters or other relatives living with or near your family. Also, ages, lengths of marriages and occupations and other important facts are located in some of
the census documents. Since the first U.S. census in New Mexico in 1850 was taken by 'Anglos' in some cases, their spelling of Hispanic names can be confusing. For example: Jaramillo might be spelled as 'Harameo' or Chavez might be spelled as Charvis.

You will have to determine which town and county you need to look through to find your relatives. It is important to note that some of the names of towns and counties have changed since the early census counts were taken. In some cases, the census did not list towns but rather precincts and you will have to determine which precinct applies to the town or area you are seeking.

As you go further back you will be able to use the Mexican and Spanish census records. These were originally written in Spanish but are now available in book form in English. The principal census counts were taken in 1750, 1790, and 1845. However, there were a few minor ones in between some of these. There were also census counts taken at the time of De Vargas' re-entry into New Mexico. However, caution has to be used with some of these since some of the re-colonizers falsified their information to get more government financial assistance for their families.

Researching your New Mexico roots will cause you to rely heavily on the Catholic Church records. Many baptism and marriage records from the late 1800s back to the early 1700s have been translated into English in whole or in part and placed in book form for many of the principal New Mexico parishes. These include Santa Fe, Albuquerque, Santa Cruz, Abiquiu, Tome/Belen, and San Miguel del Bado. There are also a number of other smaller parishes available. If you can read Spanish you will be able to search through the many others on microfilm that have not been translated.

Many of the pre-nuptial investigations have also been translated into English and are available on microfilm or in book form under the compilation 'New Mexico Roots LTD' by Fray Angelico Chavez. Fray Angelico Chavez also wrote the book 'Origins of New Mexico Families'--the premiere compilation of New Mexico Hispanic name origins.

GETTING HELP

The easiest way to get help in your family search is to pay a visit to the New Mexico State Archives and one or all of the three main genealogical meetings:
The New Mexico State Archives genealogical workshop, 2nd Saturday of each month, 10:00 AM, New Mexico State Records Center, Cerrillos Road & Camino Carlos Rey, Santa Fe, NM.

The Hispanic Genealogical Research Center of New Mexico, 1st Saturday of each month, 10:00 AM, Botts Hall, Albuquerque Special Collections Library, Edith & Central, Albuquerque, NM.

The New Mexico Genealogical Society, 3rd Saturday of each month, 1:00 PM, Botts Hall, Albuquerque Special Collections Library, Edith & Central, Albuquerque, NM.

Southern New Mexico Genealogical Society, 7:00 p.m. on the fourth Thursday of each month at Thomas Branigan Memorial Library (TBML) on 200 East Picacho Avenue, Las Cruces, NM.

At any of these meetings you will receive both tips and encouragement in your quest for your family's history. Also you will meet other researchers, both beginners and experts, who share the same interest in digging up the treasures of our unique past.
Exercise 2: Make Your Family's Pedigree Chart

Fill in the blanks in the chart below with your family. Start with yourself. Next, fill in your parents. Try to go back as far as you can.

Now fill in the dates of birth below

- Yourself
- Father
- Mother
- Father's Side: Grandfather
- Grandmother
- Great-Grandfather
- Great-Grandfather
- Mother's Side Grandfather
- Grandmother
- Great-Grandfather
- Great-Grandfather
PART III

Researching Your Family History Using the Internet

Today we have easy access to an abundance of information that ten years ago would have taken a considerable amount of time and work to obtain. Using the Internet, a world-wide system of connected (or networked) computers, we can now look through databases of genealogical material to aid in our search for our own roots. The Internet works across telephone lines, undersea cables, and satellites orbiting the earth to bring information from around the world to your computer. However, this marvelous tool can also be like looking through a phone book where the names and numbers have not been placed in alphabetical order. Thus, a little guidance and direction can save us time and frustration as we move forward through the information superhighway.

While many people are now using the Internet, many more are not. Don’t be afraid if you don’t know much about it! At one time we all had our first experience with the internet and even with a computer. It is important to note that you do not even need to have your own computer to get on the Internet. Most public libraries now offer free Internet access based on time limit usage and librarians are there to help you get started.

This discussion is primarily designed to help you research your New Mexico ancestry and not to explain how to get around the Internet. However a few tips will help you. While the Internet can be used in different ways, the method that you’ll most likely use is the World Wide Web. The World Wide Web is a graphical way of working on the Internet. Instead of typing words for commands you can usually press on little pictures or icons that take you around the ‘net’. In most cases you will be looking around the
Internet using a *browser*. A browser is simply a computer program designed to contact and let you see the contents of various *web sites*. The two most common browsers that are in use today are Netscape's Navigator and Microsoft's Internet Explorer. A web site is a location on the World Wide Web where a person or organization keeps a collection of web pages. To get to a particular web site you can type keywords such as 'genealogy' and let a *search engine* find web sites that have the word 'genealogy' in them. A search engine is a program that searches databases for the keywords you select and then brings up descriptions of sites containing them. You can then click your mouse pointer on any of the site descriptions and go to that site. You can also type a web site address in the browser's address window and go to a specific site. Here is what an Internet address looks like and means:

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http://www.abcnews.com
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Since we are mainly concerned with New Mexican Hispanic genealogy we are not interested in every genealogy site on the net. (At the time of this writing, searching under 'genealogy' brings up over two and a half million web pages!) To find sites that contain what we want, we would enter more than 'genealogy' such as 'New Mexico', 'Hispanic', etc.

At the time of this writing, the premiere web site containing information for New Mexico Hispanics is the HGRC web site found at [www.hgrc-nm.org](http://www.hgrc-nm.org). This web site contains history, links to other Hispanic genealogical sites, genealogical events and announcements, and publications for sale. One of the most valuable parts of the site is a project I started several years ago--The Great New Mexico Pedigree Database. During my own personal genealogical investigation, I noticed that all of us New Mexico Hispanics traced back to the same group of Oñate's conquistadors and De Vargas' settlers. As we worked
our way back, we would eventually duplicate each other's efforts. We kept "reinventing the wheel" by uncovering the same people. I proposed to the HGRC that one combined centralized genealogical database of New Mexico ancestry would both end the repetitious research that each of us was doing and give us all a big picture of this great New Mexico family. In addition, it could continually grow and be corrected. Further, by putting it on the Internet, New Mexicans could do research anywhere around the world. After spending a few years compiling many genealogies I had a foundation of over 25,000 names of descendants from the original conquistadors of 1598 on down.

The Great New Mexico Pedigree Database enables researchers to see what data there is on their own names. Since it is based on the submissions of researchers tracing their own family lines, it does not list everyone in New Mexico. But it does help researchers from repeating the tedious tracings of the sixteenth, seventeenth and part of the eighteenth centuries that has already been done. Also since each person has their own unique branch of the large family tree, it allows you the satisfaction for doing the research for your branch of the family for the last two hundred years or so.

The Internet database contains an Index of Surnames. By selecting a name from that index, your are then taken to the Index of Persons. The Index of Persons is a list of persons with the Surname you selected. Next to each person in this list is their date of birth and date of death if that information is available. By selecting a person on that list your are then taken to their personal section showing their vital dates and places, their parents, spouse(s), children, and a pedigree chart of their ancestors. By clicking on any person shown you then go to their personal section.

The following pages give an example of how to use it. First, the index of surnames:

How To Use It...
When you go to The Great New Mexico Pedigree Database page, you will first come to the Index of Surnames.

Here is a small portion of surnames beginning with 'A':

Index of Surnames

26,579 individuals, 9360 families from file GNMPD_V2.GED (6 AUG 1998)

???, ABALOS DE CONTRERAS, ABARCA, ABEITIA, ABENDANO, ABETYA, ABETYIA, ABREU, ABREU Y FOUNT, ADAMS, AGUILAR, AGUILAR MARQUEZ, AGUIRRE, ALARI, ALARID, ALBAREZ FONDON, ALBIZU, ALCALA, ALCALA Y HURTADO DE MENDOZA, ALCALA Y OROZCO, ALCALA Y ZAMORA, ALDERETE, ALEXO, ALFONSO VILLASENOR, ALFRAN, ALLEN, ALMAZAN, ALTAMIRANO, ALVARADO, ALVAREZ, ALVAREZ DEL CASTILLO, AMANZO, ANAYA, ANAYA ALMAZAN, ANDE, ANDRADA, ANDRADE, ANGELES, ANGNEY, ANGULO, ANSUES, ANSURES, APODACA, APONTE, ARAGON, ARANA, ARANDA, ARBIZU Y GAMBOA, ARCE, ARCHIBEQUE, ARCHULETA, ARCHULETA-SMITH, ARCHUNDE, ARECHELETA, ARELLANO, ARGUELLO, ARMENDAREZ, ARMENTA, ARMIMO, ARMIMO (MARQUES), ARMIMO JR., ARMSTRONG, ARRATIA, ARRATIA MARTIN, ARRIOJA, ARROYOS

This list of surnames is several pages long. There is also an index of persons which you can select.


You can click on any of the names in the Index of Surnames

DOMINGUEZ, DOMINGUEZ DE MENDOZA, DOMINGUEZ Y SANDOVAL, DRAKE, DUERKSEN, DUKE, DUNKIN, DUNLAP, DURAN, DURAN (DE LA CRUZ), DURAN DE ARMIJO, DURAN Y CHAVES, DURAN Y CHAVEZ, EASTON, EATON, EBEL, ELEVETE, ELIZANDO, ELIZONDO, ENCARNEACION, ENOS, ENRIQUEZ, ENRIQUEZ DE LOS REYES, ERMAN, ERTANE, ESCALANTE, ESCALLADA, ESCAMARRAD, ESCAMARRAN, ESPARZA, ESPERANZA, ESPINDOLA, ESPINDOLA, ESPINOZA, ESPINOZA, ESQUIBEL, ESQUIVEL, ESTRADA, EVARO, FAFANO.

Suppose you chose “DURAN Y CHAVES” (by clicking it with your mouse). You would next be taken to the Index of Persons page in a section which has the first of many Duran y Chaves names. The Index of Persons page is an alphabetized list of people with that name:
Index of Persons

26,579 individuals, 9360 families from file GNMPD_V2.GED (6 AUG 1998)

Agustin DURAN Y CHAVES (1741 - 7 JAN 1741)
Agustin DURAN Y CHAVES (-)
Agustin DURAN Y CHAVES (1630 - AFT 1665)
Agustin DURAN Y CHAVES (-)
Alexandro Delfin DURAN Y CHAVES (1777 -)
Ambrosio DURAN Y CHAVES (1793 -)
Ana Maria DURAN Y CHAVES (-)
Ana Maria DURAN Y CHAVES (1793 -)
Ana Maria de los Dolores DURAN Y CHAVES (1786 -)
Ana Maria de los Dolores DURAN Y CHAVES (1753 -)
Ana Maria de los Reyes DURAN Y CHAVES (1789 -)
Ana Quinteria DURAN Y CHAVES (-)
Ana Teresa DURAN Y CHAVES (1794 -)
Andres Saballos DURAN Y CHAVES (1746 -)
Angel Francisco DURAN Y CHAVES (1748 -)
Antonia DURAN Y CHAVES (-)
Antonia DURAN Y CHAVES (-)
Antonia Teresa DURAN Y CHAVES (-)

UP (Yvette DURAN - Lorraine Catherine GALLAGHER)
BACK (Karen DURAN - Tim DURAN)
NEXT (Antonio DURAN Y CHAVES - Bernardo DURAN Y CHAVES)

SURNAMES

------------------------------------------------------------------------

By selecting any name from the Index of Persons list, you will now enter into an actual information and pedigree chart which is linked to the person’s parents (and their charts), spouse(s) and their charts and children (and their charts). You can click on any name and go to their charts.

Here is a sample of clicking on NEXT until finding and clicking on “Nicolas DURAN Y CHAVES”

Nicolas DURAN Y CHAVES

• BIRTH: ABT 1686, Guadalupe del Paso, Kingdom of New Mexico, New Spain
Antes de Mis Padres: Level III

• DEATH: 1768, Los Padillas, New Mexico

Father: Fernando DURAN Y CHAVES
Mother: Lucia HURTADO DE SALAS

Family 1: Juana MONTANO
1. Jose DURAN Y CHAVES
2. Rosa Gertrudis DURAN Y CHAVES
3. Bernardo DURAN Y CHAVES
4. Luis DURAN Y CHAVES
5. Hernando (Fernando) DURAN Y CHAVES
6. Isabel DURAN Y CHAVES
7. Antonio DURAN Y CHAVES
8. Maria Francisca DURAN Y CHAVES
9. Maria Antonia DURAN Y CHAVES
10. Juan DURAN Y CHAVES
11. Vicente DURAN Y CHAVES
12. Francisco DURAN Y CHAVES

--Pedro GOMEZ DURAN Y CHAVES
   Isabel de Bohorquez BACA

--Pedro DURAN Y CHAVES
   Elena Dominguez de Mendoza

--Nicolas DURAN Y CHAVES
   Andres HURTADO
   Bernardina de SALAS Y TRUJILLO

--Lucia HURTADO DE SALAS
   Tome Dominguez
   Elena Ramirez de Mendoza

   Francisco de TRUJILLO
   Lucia de MONTOYA

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Sources
[S723] [S724]

This database and web site has proven to be a real asset to New Mexico Hispanic researchers. But it is by no means the only one. There are dozens of web sites that specialize in Hispanic genealogy. However many of them concern Puerto Rico, Cuba, the Carribean or other areas that

Sources can be viewed here
have little bearing on New Mexicans. Here are a few web sites that pertain either totally or partially to New Mexico Hispanic genealogy:

**NEW MEXICO GENEALOGICAL SOCIETY**
(www.nmgs.org)
Information on Workshops and presentations
Historical Articles
Articles from their quarterly, THE NEW MEXICO GENEALOGIST
Information on certification of your family heritage
Genealogical Links
Genealogical publication bookstore

**JOSE ESQUIBEL'S HOME PAGE**
(http://pages.prodigy.net/indigo_blue/beyondorigins.htm)
Excellent Information on "Beyond Origins of New Mexico Families"
New Findings

**THE SOCIETY OF HISPANIC HISTORICAL AND ANCESTRAL RESEARCH**
(http://members.aol.com/shhar/)
Index searches of Mexico's major archive
Primarily California Research

**GENEALOGICAL SOCIETY OF HISPANIC AMERICA - SOUTHERN CALIFORNIA**
(http://home.earthlink.net/~ririgoyen/)
California, the American Southwest and Mexico

**COMPUSERVE HISPANIC GENEALOGY SECTION'S WEB PAGE**
(http://ourworld.compuserve.com/homepages/alfred_sosa/)
Research Tips
Genealogical Links
Spanish Heraldry

**HISPANIC GENEALOGICAL SOCIETY OF HOUSTON, TEXAS**
(http://www.brokersys.com/~joguerra/jose.html)
Family Genealogies
Links
Exercise 3: Meet Juan Gonzales Bas

Now you will go to a website on the internet and find out about one of the early Gonzales families of New Mexico. This will help you to do research on the net.

1. Go to the web site at this address: http://www.hgrc-nm.org.
2. On the HGRC main page find and double-click on Great New Mexico Pedigree Database.
3. Go down the page and double-click on GNMPD.html sumames.html.
4. On the Index of Sumames page find and double-click on GONZALES BAS.
5. On the Index of Persons page find and double-click on Juan GONZALES BAS (I).
6. Go down the page and find the pedigree chart with Juan GONZALES BAS.
7. Fill in the blanks with his family.
Exercise 4: How Old Are You Really?

Now you will go to the same website on the internet and see if you can find your family's name. Then you will look for the first person in New Mexico with that name. If your name is not Hispanic in origin, try this exercise with the name "Martinez" or another that interests you.

1. Go to the website at this address: http://www.hgrc-nm.org.
2. On the HGRC main page find and double-click on Great New Mexico Pedigree Database.
3. Go down the page and double-click on GNMPD.html sumames.html.
4. On the Index of Surnames page, try to find your last name in the list.
5. If you find your last name, double-click on it.
6. On the Index of Persons page find a person with your last name that lived in the 1600s.

Example:

- Fernando GONZALES BAS [1736 - ]
- Gaspar GONZALES BAS [ - ]
- Gregoria GONZALES BAS [1713 - ]
- Jose Niero GONZALES BAS [12 MAY 1759 - ]
- Juan GONZALES BAS (I) [1643 - 1678]
- Juan GONZALES BAS (II) [10 JAN 1710 - ]
- Juan GONZALES BAS (III) [1668 - 14 NOV 1743]
- Juan Angel GONZALES BAS [ - 6 APR 1741]
- Juana GONZALES BAS [30 JUL 1701 - ]

Notice that in this list, Juan GONZALES BAS I lived in the 1600s.

7. Double-Click on that person.
8. Go down the page and find the pedigree chart for that person with your last name.
9. Find that person's oldest ancestor and double-click on them.
10. Repeat step 7 for that person.
11. Keep double-clicking on the oldest ancestor with your name until you find the oldest of all. Write the oldest ancestor in the space below.

____________________________________________
Exercise 5: The Castellano Legacy in New Mexico

Go to Jose Esquibel's Home Page at this internet address:

http://pages.prodigy.net/indigo_beyondorigins.htm

Find the Castellano name in the first volume of "Beyond Origins of New Mexico Families." Read the section on the Castellano family and find answers to the following questions:

1. What is the earliest recorded date for this family in New Mexico?

2. Who brought this family name from Mexico City to New Mexico?

3. How many children did they have?

4. How did the Castellano name become associated with San Juan Pueblo?
WORD REVIEW

On this page keep a list of the words that are difficult for you. Write down the word and its definition along with a sentence using the word:

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