

## The Pueblo Revolt

### **Letter of the governor and captain-general, Don Antonio de Otermin, from New Mexico, in which he gives him a full account of what has happened to him since the day the Indians surrounded him. [September 8, 1680.]**

MY VERY REVEREND FATHER, Sir, and friend, most beloved Fray Francisco de Ayeta: The time has come when, with tears in my eyes and deep sorrow in my heart, I commence to give an account of the lamentable tragedy, such as has never before happened in the world, which has occurred in this miserable kingdom and holy custodia...

... I received information that a plot for a general uprising of the Christian Indians was being formed and was spreading rapidly. This was wholly contrary to the existing peace and tranquillity in this miserable kingdom, not only among the Spaniards and natives, but even on the part of the heathen enemy, for it had been a long time since they had done us any considerable damage. [I warned others but] the report of the uprising not having been given entire credence, as is apparent from the ease with which they captured and killed both those who were escorting some of the religious, as well as some citizens in their houses, and, particularly, in the efforts that they made to prevent my orders to the lieutenant general passing through. This was the place where most of the forces of the kingdom were, and from which I could expect some help, but of three orders which I sent to the said lieutenant general, not one reached his hands. The first messenger was killed and the others did not pass beyond Santo Domingo, because of their having encountered on the road the certain notice of the deaths of the religious who were in that convent, and of the alcalde mayor, some other guards, and six more Spaniards whom they captured on that road. Added to this is the situation of this kingdom which, as your reverence is aware, makes it so easy for the said [Indian] rebels to carry out their evil designs, for it is entirely composed of cattle ranches, quite distant from one another.

On the eve of the day of the glorious San Lorenzo, having received notice of the said rebellion from the governors of Pecos and Tanos, who said that two Indians had left the Teguas, and particularly the pueblos of Tesuque, to which they belonged, to notify them to come and join the revolt, and that they [the governors] came to tell me of it and of how they were unwilling to participate in such wickedness and treason, saying that they now regarded the Spaniards as their brothers, I thanked them for their kindness in giving the notice and told them to go to their pueblos and remain quiet. I busied myself immediately in giving the said orders, which I mentioned to your reverence, and on the following morning as I was about to go to mass there arrived Pedro Hidalgo, who had gone to the pueblo of Tesuque, accompanying Father Fray Juan Pio, who went there to say mass. He told me that the Indians of the said pueblo had killed the said Father Fray Pio and that he himself had escaped miraculously. He told me also that the said Indians had retreated to the sierra with all the cattle and horses belonging to the convent, and with their own.

The receipt of this news left us all in the state that my be imagined. I immediately and instantly sent the maese de campo, Francisco Gomez, with a squadron of soldiers sufficient to investigate this case and also to attempt to extinguish the flame of the ruin already begun. He returned here on the same day, telling me that the report of the death of the said Fray Juan Pio was true. he said also that there had been killed that same morning Father Fray Tomas de Torres, guardian of Nambe, and his brother, with the latter's wife and a child, and another resident of Taos, and also Father Fray Luis de Morales, guardian of San Ildefonso, and the family of Francisco de Ximenez, his wife and family, and Dona Petronila de Salas with ten sons and daughters; and that they had robbed and profaned the convents and had robbed all the haciendas of those murdered and also all the horses and cattle of that jurisdiction and La Canada.

Upon receiving this news I immediately notified the alcalde mayor of that district to assemble all the people in his house in a body, and told him to advise at once the alcalde mayor of Los Taos to do the same. On this same day I received notice that two members of a convoy had been killed in the pueblo of Santa Clara, six others having escaped by flight. Also at the same time the sargento mayor, Bernabe Marquez, sent to ask me for assistance, saying that he was surrounded and hard pressed by the Indians of the Queres and Tanos nations. Having sent the aid for which he asked me, and an order for those families of Los Cerrillos to come to the villa, I instantly arranged for all the people in it and its environs to retire to the casas reales. Believing that the uprising of the Tanos and Pecos might endanger the person of the reverend father custodian, I wrote to him to set out at once for the villa, not feeling reassured even with

the escort which the lieutenant took, at my orders, but when they arrived with the letter they found that the Indians had already killed the said father custodian; Father Fray Domingo de Vera...[and many others]

Seeing myself with notices of so many and such untimely deaths, and that not having received any word from the lieutenant general was probably due to the fact that he was in the same exigency and confusion, or that the Indians had killed most of those on the lower river, and considering also that in the pueblo of Los Taos the father guardian of that place and of the pueblo of Pecuries might be in danger, as well as the alcalde mayor and the residents of that valley, and that at all events it was the only place from which I could obtain any horses and cattle-for all these reasons I endeavored to send a relief of soldiers. Marching out for that purpose, they learned that in La Canada, as in Los Taos and Pecuries, the Indians had risen in rebellion, joining the Apaches of the Achos nation. In Pecuries they had killed Francisco Blanco de la Vega; a mulata belonging to the maese de campo, Francisco Xavier; and a son of the said mulata. Shortly thereafter I learned that they also killed in the pueblo of Taos the father guardian, Fray Francisco de Mora; and Father Fray Mathias Rendon, the guardian of Pecuries; and Fray Antonio de Pro; and the alcalde mayor, as well as another fourteen or fifteen soldiers, along with all the families of the inhabitants of that valley, all of whom were together in the convent. Thereupon I sent an order to the alcalde mayor, Luis de Quintana, to come at once to the villa with all the people whom he had assembled in his house, so that, joined with those of us who were in the casas reales, we might endeavor to defend ourselves against the enemy's invasions. It was necessarily supposed that they would join all their forces to take our lives, as was seen later by experience.

On Tuesday, the 13th of the said month, at about nine o'clock in the morning, thee came in sight of us in the suburb of Analco, in the cultivated field of the hermitage of San Miguel, and on the other side of the river from the villa, all the Indians of the Tanos and Pecos nations and the Queres of San Marcos, armed and giving war whoops. As I learned that one of the Indians who was leading them was from the villa and had gone to join them shortly before, I sent some soldiers to summon him and tell him on my behalf that he could come to see me in entire safety, so that I might ascertain from him the purpose for which they were coming. Upon receiving this message he came to where I was, and, since he was known, as I say, I asked him how it was that he had gone crazy too-being an Indian who spoke our language, was so intelligent, and had lived all his life in the villa among the Spaniards, where I had placed such confidence in him-and was now coming as a leader of the Indian rebels. He replied to me that they had elected him as their captain, and that they were carrying two banners, one white and the other red, and that the white one signified peace and the red one war. Thus if we wished to choose the white it must be upon our agreeing to leave the country, and if we chose the red, we must perish, because the rebels were numerous and we were very few; there was no alternative, inasmuch as they had killed so many religious and Spaniards.

On hearing this reply, I spoke to him very persuasively, to the effect that he and the rest of his followers were Catholic Christians, asking how they expected to live without the religious; and said that even though they had committed so many atrocities, still there was a remedy, for if they would return to obedience to his Majesty they would be pardoned; and that thus he should go back to this people and tell them in my name all that had been said to him, and persuade them to agree to it and to withdraw from where they were; and that he was to advise me of what they might reply. He came back from thee after a short time, saying that his people asked that all classes of Indians who were in our power be given up to them, both those in the service of the Spaniards and those of the Mexican nation of that suburb of Analco. He demanded also that his wife and children be given up to him, and likewise that all the Apache men and women whom the Spaniards had captured in war be turned over to them, inasmuch as some Apaches who were among them were asking for them. If these things were not done they would declare war immediately, and they were unwilling to leave the place where they were because they were awaiting the Taos, Percuries, and Teguas nations, with whose aid they would destroy us.

Seeing his determination, and what they demanded of us, and especially the fact that it was untrue that there were any Apaches among them, because they were at war with all of them, and that these parleys were intended solely to obtain his wife and children and to gain time for the arrival of the other rebellious nations to join them and besiege us, and that during this time they were robbing and sacking what was in the said hermitage and the houses of the Mexicans, I told him (having given him all the preceding admonitions as a Christian and a Catholic) to return to his people and say to them that unless they immediately desisted from sacking the houses and dispersed, I would send to drive them away from

there. Whereupon he went back, and his people received him with peals of bells and trumpets, giving loud shouts in sign of war.

With this, seeing after a short time that they not only did not cease the pillage but were advancing toward the villa with shamelessness and mockery, I ordered all the soldiers to go out and attack them until they succeeded in dislodging them from that place. Advancing for this purpose, they joined battle, killing some at the first encounter. Finding themselves repulsed, they took shelter and fortified themselves in the said hermitage and houses...

Friday, the nations of the Taos, Pecuries, Jemez, and Queres having assembled during the past night, when dawn came more than 2,500 Indians fell upon us in the villa, fortifying and intrenching themselves in all its houses and at the entrances of all the streets, and cutting off our water, which comes through the arroyo and the irrigation canal in front of the casas reales. They burned the holy temple and many houses in the villa... we fought the whole afternoon, and, since the enemy, as I said above, had fortified themselves and made embrasures in all the houses, and had plenty of arquebuses, powder, and balls, they did us much damage. Night overtook us and God was pleased that they should desist somewhat from shooting us with arquebuses and arrows. We passed this night, like the rest, with much care and watchfulness, and suffered greatly from thirst because of the scarcity of water.

On the next day, Saturday, they began at dawn to press us harder and more closely with gunshots, arrows, and stones... the whole villa was a torch and everywhere were war chants and shouts. What grieved us most were the dreadful flames from the church and the scoffing and ridicule which the wretched and miserable Indian rebels made of the sacred things, intoning the alabado and the other prayers of the church with jeers.

Finding myself in this state, with the church and the villa burned, and with the few horses, sheep, goats, and cattle which we had without feed or water for so long that many had already died, and the rest were about to do so, and with such a multitude of people, most of them children and women, so that our numbers in all came to about a thousand persons, perishing with thirst-for we had nothing to drink during these two days except what had been kept in some jars and pitchers that were in the casas reales-surrounded by such a wailing of women and children, with confusion everywhere, I determined to take the resolution of going out in the morning to fight with the enemy until dying or conquering. Considering that the best strength and armor were prayers to appease the divine wrath, though on the preceding days the poor women had made them with such fervor, that night I charged them to do so increasingly, and told the father guardian and the other two religious to say mass for us at dawn, and exhort all alike to repentance for their sins and to conformance with the divine will, and to absolve us from guilt and punishment. These things being done, all of us who could mounted our horses, and the rest went on foot with their arquebuses, and some Indians who were in our service with their bows and arrows, and in the best order possible we directed our course toward the house of the maese de campo, Francisco Xavier, which was the place where (apparently) there were the most people and where they had been most active and boldest. On coming out of the entrance to the street it was seen that there was a great number of Indians. They were attacked in force, and though they resisted the first charge bravely, finally they were put to flight, many of them being overtaken and killed. Then turning at once upon those who were in the streets leading to the convent, they also were put to flight with little resistance. The houses in the direction of the house of the said maese de campo, Francisco Xavier, being still full of Indians who had taken refuge in them, and seeing that the enemy with the punishment and deaths that we had inflicted upon them in the first and second assaults were withdrawing toward the hills, giving us a little room, we laid siege to those who remained fortified in the said houses. Though they endeavored to defend themselves, and did so, seeing that they were being set afire and that they would be burned to death, those who remained alive surrendered and much was made of them. The deaths of both parties in this and the other encounters exceeded three hundred Indians.

Finding myself a little relieved by this miraculous event, although I had lost much blood from two arrow wounds which I had received in the face and from a remarkable gunshot wound in the chest on the day before, I immediately had water given to the cattle, the horses, and the people. Because we now found ourselves with very few provisions for so many people, and without hope of human aid, considering that our not having heard in so many days from the people on the lower river would be because of their all having been killed, like the others in the kingdom, or at least of their being or having been in dire straits,

with the view of aiding them and joining with them into one body, so as to make the decisions most conducive to his Majesty's service, on the morning of the next day, Monday, I set out for La Isleta, where I judged the said comrades on the lower river would be. I trusted in divine providence, for I left without a crust of bread or a grain of wheat or maize, and with no other provision for the convoy of so many people except four hundred animals and two carts belonging to private persons, and, for food, a few sheep, goats, and cows.

DON ANTONIO DE OTERMIN

It agrees with the original letter which is in the archives, from which this copy was made at the order of our very reverend father, Fray Francisco de Ayeta, commissary visitador of this holy custodia. It is copied accurately and legally, witnesses being the father preachers, Fray Juan Munoz de Castro, Fray Pedro Gomez de San Antonio, and Fray Felipe Daza, in proof of which I give this certification in this convent of Nuestra Senora de Guadalupe del Rio del Norte, September 15, 1680.

FRAY JUAN ALVAREZ, secretary.

(Translation from C. W. Hackett, ed., Historical Documents relating to New Mexico, Nueva Vizcaya, and Approaches Thereto, to 1773, vol. III [Washington: Carnegie Institution of Washington, 1937] pp. 327-35.)