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LeBaron Bradford Prince () was a transplanted New Yorker, a tireless judge, a controversial territorial governor, a gentleman scholar, and an early leader of the Historical Society of New Mexico.

Quotes[edit] Ch. I First Attempt to Found a Mission. The world forgets too often that it was a child of the Latin race, a staunch Catholic, a pious hero, who conceived the idea of the Western continent, and it was a Spanish Sovereign, a stout Catholic, Isabella surnamed "the Catholic" who placed at his disposal the means necessary to pursue his researches in the pathless and unknown Western Ocean. Soon after the death of Montezuma, the last of the Incas, the Spaniards were attracted towards what is now New Mexico, by the wonderful tales they heard from the Indians, of its great riches in gold and silver. When Cortez conquered Mexico in 1519, he came across traditions among the Aztecs, who had founded the city of Mexico in 1325—traditions which still exist among the Pueblos of New Mexico, as well remarks Hon. Ritch ex-Secretary of New Mexico, in his "Chronological Annals of New Mexico," that they came originally from Salt Lakes, Lagunas Saladas, far to the north, and that Montezuma, mounted upon an eagle, subsequently led them from Pecos, where he was born, or at least where he dwelt, to the city of Mexico. They called what is now New Mexico, the "Seven Cities," relating in glowing terms the wealth and greatness, as well as the beauty of that country. That it was renowned at the time of the founding of the Aztec Confederacy in 1428, is very plain from the taxes it had to pay toward the general government, an account of which I have read but cannot now find. It belonged to the Province of the Tarnos or Tanos which contained forty-thousand inhabitants. Tiguex played a prominent part at the time of the expedition of Caronado in 1540. But so far nothing has been brought forward, but mere assertions. On the other hand many others are of the opinion which I follow. I regret the loss of the "List of taxes imposed upon the various pueblos," as it was a document of real value which would go far towards proving my opinion. Footnote to the quote above The land of the "Seven Cities" was called also by the name of Cibola. Under this name, the origin of which is uncertain, it was known by the Spaniards, ten years before the expedition of Caronado. Davis says it means "The Buffalo," but searching Spanish lexicons he finds it translated "a quadruped, called the Mexican bull;" Mexico was then known as the country of the buffaloes. Nuno de Gusman was the first to start but he never reached it and after numberless difficulties he founded the Kingdom of New Galicia establishing the seat of his Government at Xalisco and Tolona. Marcos and his little army set out from Culiacan, Friday, 7th of March, He went no further than Cibola; deterred as he was by the dangers surrounding him, for he had been threatened by the Indians, if he proceeded on his journey. A number of priests joined Caronado, and Castaneda, the historian of the expedition, was probably one of them. In any case, he was a man of education and accustomed to writing, and his narrative is far superior to most of the histories composed at that period. His book was translated into French by Ternaux Campans, in 1763. Alvarado treated the pueblo of Tiguex, in a very harsh manner, compelling them to leave their houses, and forbidding them to take anything with them; he sent word to Caronado to come there to make his winter quarters. This action of Alvarado, was the commencement of that terrible hatred of the Indians for the Spaniards, which after centuries of suffering, culminated in the overthrow of the Spanish rule at Tiguex and of the whole of the territory. Many soldiers and even officers, unwilling to return to Mexico, deserted the service and remained at Tiguex, and formed the first white settlement in that renowned place. It is possible that in was built the celebrated church of San Miguel, which stands to-day, at least as far as the lower walls are concerned, for it was destroyed by the Indians in 1680. Soon afterwards he was deprived of his province [Kingdom of New Galicia, with seat of government at Xalisco or Tolona] and fell into disgrace. Father Juan de la Cruz went on a mission to Cibola, and was killed by the Indians. Juan de Padilla remained for some time at Tiguex; soon he extended the sphere of his missions, and hearing of the good disposition of the Indians of Quivira, he went to visit them; but he was killed by Tejas Indians while on his knees at prayer. The Tejas did not wish him to go to Quivira, because they were at war with that pueblo. It is said that no matter how deep he is buried, he always rises in his coffin to the very surface of the ground. The Spanish deserters and new settlers, the first Catholic mission at Tiguex, and for all that, in the whole of New Mexico The Franciscan Order sent more Religious to

morning until nightfall, without apparent result. Then Vargas, in the name of his troops on their bended knees, before the statue of Mary, made the solemn vow, that should he take the city, every year that same statue should be brought in solemn procession from the principal church in the city to the spot on which they were camping, where he should build a sanctuary, and there be left for nine days, the people flocking to the chapel to thank Mary for this victory, attributed to her. Faithful to his promise, Vargas built the Sanctuary of Our Lady of the Rosary, and the fulfilment of the vow, commenced then, still continues every year on the Sunday after the Octave of Corpus Christi, by carrying what is most probably the identical statue possessed by Vargas, and called by the people Nuestra Senora de la Victoria, "Our Lady of the Victory," in great pomp, with music and pious chanting, from the Cathedral of St. Francis to the Chapel of the Rosary, and for nine days mass is chanted there, all the people making daily pilgrimages in thanksgiving for the favor received. Soon universal peace reigned in New Mexico. Vargas then repaired the churches, and among the first the old church of San Miguel, but did not complete it, and it remained in that state until , when the front tower was built by the Marquez de la Penuela He built the Rosario, and no doubt, repaired the old Castrense, for his own use. This church was on the spot occupied now by the great merchant houses of Spiegelberg and Don Felipe Delgado. The Cathedral of San Francisco was re-built somewhat later, I think about , long after the removal of Vargas. The church of Guadalupe The conquest of New Mexico terminated there At that epoch, the authority of the Spaniards both ecclesiastical and civil, was acknowledged in all the pueblos. Ch IV Los Pueblos. They lived in villages, cultivated the soil, and had trades and manufacture. The Navajoes and Apaches of to-day are as easily distinguished from the Pueblos as in the time of the earliest conquerors of New Mexico. Learned treatises have been written on the subject; some contending that the Pueblos are of Aztec , others that they are of Toltec origin. Their traditions say that they came from the north. I think the opinion which says that they are the Ten Lost Tribes of Israel , mixed with some Tartars , is not at all improbable. I lately saw a work in which the author tries to prove they were Phonicians and not Jews. Classed by dialects, the pueblos of New Mexico, at the period of the arrival of the Spaniards, spoke four separate and distinct languages, called the Tegua, the Piro, the Qures and the Tagnos. This classification has passed away, and today all the Pueblos of New Mexico are divided, as to dialect, into five classes: Thus by language, these Indians are nearly all cut off from verbal communication, not only with Mexicans, but with Pueblos of a different dialect. I have visited several pueblos in New Mexico; everywhere you find a square, small or large, according to the size of the village; around the "plaza," the dwellings are erected close together, so as to present outwardly an unbroken line of wall to the height of two or three stories. Viewed from the inner square, it presents the appearance of a succession of terraces with doors and windows opening upon them. To go to the house of the governor of Tezuque , for instance, you go up a ladder of about ten feet. There you meet a terrace about six feet wide, and the door of the sleeping apartment opens on that terrace, which has another ladder to go higher. To go to the lower apartments, you place the ladder and descend through a hole; these apartments have no windows, and this hole is the door and the chimney.

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