

Archeological evidence indicates that the Tewa began moving from the Mesa Verde-McElmo area to the northern Rio Grande River about A.D. 1200-1300. The major area of settlement was the Española Valley, and to both north and south were villages of the related Tiwa and Tewa dialects of the Tanoan stock. The new settlements were in the tradition of nucleated villages, with one or more plazas, *kivas*, and connected houses or apartment houses forming the boundaries of the plaza. Adjustments in agricultural techniques were made, with the development of community irrigation systems a fundamental characteristic.

(2) *First European Contact*.—European exploration of the Pueblo territory began with the expedition of Francisco Vasquez de Coronado in 1540. The brutality and ruthlessness with which Coronado's party treated the Indians immediately gave the Spanish a reputation that later exploration and colonization did little to ameliorate. Subsequent exploration occurred in 1580 and 1582, and in 1598 Juan de Oñate established a colony, with several hundred Spanish settlers, in the Española Valley. In 1610 the provincial capital was established in Santa Fe, but La Canada, in the Española Valley, remained an important colonial center.

In A.D. 1627, the Spanish Crown granted a royal charter and land grant to Santa Clara that has since provided the legal basis for the reservation, the original Spanish grant having been confirmed by Mexico upon the achievement of independence in 1821-22, and by the United States through the Treaty of Guadalupe-Hidalgo, which ended the Mexican War of 1846.

Dozier, 1961: 94-186) divides the processes of history social and cultural change of the Rio Grande Pueblos into four periods: (1) Spanish Exploration and Colonization, 1540-1700, (2) Stabilized Pluralism, 1700-1804, (3) Anglo-American Intrusion, 1804-1900, and (4) Anglo-American Dominance, 1900-present.

The period of Spanish exploration and colonization was important for the introduction of new traits and for the establishment of a pattern by which the Pueblos have handled the successive alien influences. The relationships between the Pueblos and Spanish largely reflected the forces of exploitation and repression by the Spanish through the instruments of the Church and State.

The Franciscan Order was responsible for the mission to the Indians of New Mexico. Never present in large enough numbers to live in all of the villages, and with a policy of frequent personnel shifts that discouraged the learning of the indigenous languages, the Franciscans were largely unsuccessful in their attempts to destroy the traditional religion and leadership. Mission buildings were constructed, ostensibly as training centers for the Indians, but also as places where the friars could live in comfort. Indians were employed in crafts such as weaving and smithing, and as servants and herdsmen for the mission animals, but no attempt to introduce literacy was made. The aim of the Franciscans was elimination of traditional religion and the imposition of Catholicism. "*Kivas* were raided periodically and masks and prayer sticks burned. Pueblo religious leaders were whipped and hanged as witches if they persisted in carrying on native religious practices. Failure to attend Mass and other church services was dealt with promptly and severely" (Dozier 1961:126). As a result of missionary repression, the native religion went underground, concealed behind a still persisting wall of secrecy. Christian ritual and belief were, to some degree, accepted, but remained linguistically and conceptually distinct from the indigenous patterns. This pattern of separation has been termed by anthropologists "compartmentalization," and has persistently characterized Pueblo integration of alien traits.

The secular authority of the Spanish Crown was vested in the Governor-General and Captain-General of New Mexico, subject only to the Viceroy of New Spain. The Governor's power rested upon the *encomenderos*, citizen-soldiers with rights to income from lands and stocks tended by Indians. The *encomiendas*, quasi-feudal estates, and the forced labor of the Indians for the Governors and others, was normally unpaid, although there is no record of actual enslavement of the Indians. Aside from the *encomiendas*, Indians were required to work in weaving shops established in Santa Fe and the villages, to collect large quantities of piñon nuts for sale in Mexico, to build wagons and carts, and to be servants and muleteers on the caravans to Mexico. In addition to the "normal" exploitation of the Pueblos, the officials were "arbitrary in the conduct of government, openly immoral, crass, and entirely unscrupulous" (Scholes, quoted in Dozier 1961:128).

Shortly after the imposition of Spanish rule, the Spanish system of civil government was imposed upon the Tewa Pueblos. Unknown to the Spanish (and