

# GENERATIONS

*The Southwest Colorado Genealogical Society Newsletter*

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## *Letter from the President..*



I am always happy to see the change of the seasons. Autumn brings the fall bird migration and chances every day to see something new. The natural beauty that we have surrounding us in Durango makes me feel so fortunate I live here. Changing leaves, first snow, roasting chiles, train rides and hot air balloons all give the season its unique flavor.

I would like to thank Ruth Lambert for stepping in and giving the September presentation when our speaker unexpectedly cancelled. Her presentation of a study she is conducting of three Hispano cemeteries located at Gato/Pagosa Junction, Juanita, and Trujillo along the San Juan River was very thought provoking. It will be interesting to follow this project.

On Saturday, November 11<sup>th</sup> *Dr. Charles M. Carrillo* will speak to our group on the Genízaros of Abiquiu Pueblo, New Mexico. Dr. Carrillo is an artist, author and archeologist. He is chiefly known for creating art using Spanish colonial techniques. He is the winner of the National Heritage Fellowship Award given by the National Endowment for the Arts. He has work in many permanent collections across the U.S. including the Smithsonian, the Museum of International Folk Art and the Denver Museum of Art.

We will be holding our election of officers at the annual meeting in November. The president, secretary, and board member at large positions will be open for nominations. Self-nominations are welcome. November is also the time for yearly dues. Bring your checkbooks to the meeting.

January will be our "Sharing Meeting" and annual potluck. Please think about sharing one of your projects with us. You might get an encouraging phone call from me.

Please join us for our November meeting. Invite your friends.

*Wendy Allen, President*

## Save the Date..

### Next SWCOGEN Meeting

- ◆ November 11th at 10:30 a.m.  
Annual Meeting

### November Program

Topic: The History of Abiquiu  
Speaker: Dr. Charles M. Carrillo

### January 2018 Program

Saturday, January 13th @ 10:30 a.m.  
Durango Community Recreation Center  
Sharing program & potluck



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## About our Speaker

Information & photo provided by and used with permission of Charles Carrillo from his website Oct 2017:

[www.charlesmcarillo.com](http://www.charlesmcarillo.com)

Charles Carrillo has blended craft, conservation, and innovation throughout his career as a santero, a carver and painter of images of saints. The depiction of saints for religious purposes dates to the 18th century in Hispanic New Mexican communities. Carrillo started his creative journey in 1978 when he began researching the techniques, materials, and subject matter of the early santeros. Today he is recognized not only as the primary authority on this subject but also as the most accomplished artist practicing in this regional tradition.



Testimony to his skills are his many awards, including the Museum of International Folk Art's Hispanic Heritage Award, as well as numerous First Place, Best of Show, and Grand Prize entries in the Annual Traditional Spanish Market in Santa Fe. In 2006 he received the Lifetime Achievement Award at the Spanish Market and the prestigious NEA National Heritage Fellowship.

Carrillo earned a doctorate in anthropology/archaeology from the University of New Mexico, but his true commitment to tradition has led him to work within the religious community of northern New Mexico as an artist and an advocate. A generous mentor, Charlie has inspired numerous artists to pursue the native techniques, values, and devotional spirit of the santeros.

## The History of Abiquiú

By *Dr. Charles M. Carrillo*

In 1754, Tomás Vélez Cachupin, Governor and Capital General of the Kingdom of New Mexico, established the genízaro pueblo of Santo Tomás Apóstol de los Genízaros de Abiquiú. This pueblo was situated in an expansive "merced" or land-grant established for the genízaro settlers.

The term "genízaro" was used by colonial authorities in New Mexico as a descriptive category in the 18<sup>th</sup> century cast system, and served to describe an ethnic class as well

as a social status of detribalized, Hispanicized, Catholic native peoples.

This Spanish term is derived from the Turkish word *Yeñiçeri*, meaning new troops or new soldiers. More than often, these new soldiers were captives of war and used as shock troops by the Ottoman Empire. This idea was applied by civil authorities in New Mexico to categorize a whole class of native peoples.



Abiquiú was initially settled by a large contingency of Hopi-Tewa families whose ancestors had taken refuge at the Hopi pueblos following the Pueblo Revolt of 1680. These native people sought to return to their homelands in the Chama valley, and after many years were awarded the "merced" or land-grant where they were settled.

(Above) Map of Abiquiú - Source Unknown

(Below) Looking Down on Moqui Plaza

(Parkhurst, T. Harmon, "Abiquiú church and plaza around 1920", Photo Archives, Palace of the Governors, Santa Fe ([http://digitalnm.unm.edu/cdm4/item\\_viewer.php?](http://digitalnm.unm.edu/cdm4/item_viewer.php?) accessed Oct 2017))



Two plazas were established in the present-day village (pueblo) of Abiquiú, that of Santo Tomás where the mission church is located, and another on the upper terrace overlooking the main plaza. This second plaza was known as Moqui, the Spanish name for the Hopi. This is where the first genizaros were settled.



**Santo Tomas Apostol Church**

*Courtesy of Wendy Allen 2017*

*Personal photo collection*

Within a quarter century, sacramental records indicate that in addition to the Hopi-Tewa, many other native peoples came to call Abiquiú home. This included, Kiowas, Pawnees, Comanches, Utes, Piutes, Apaches, Navajos, and other native peoples from the Pueblos of Taos, Cochiti, Sandia, and Isleta.

By 1821 with the establishment of the Republic of Mexico and the Plan de Iguala, the colonial cast system designations were dropped and within two or three generations, the very term "genízaro" took on negative connotations. Unruly children were often rebuked with: *No seas tan genízaro*-don't be so genízaro.

My presentation will focus of the history of Abiquiú. Two separate villages of Abiquiú were built in the mid 1700's, and that of Santa Rosa de Lima de Abiquiú dating from 1734 and that of Santo Tomás Apóstol de los Genízaros in 1754. Based upon sacramental records, the complex story of Abiquiú can be told.

I will also talk about the Penitentes, as Abiquiú became a stronghold for *La Cofradía de Nuestro Padre Jesús Nazareno*. The penitente chapel of "morada" is the most photographed morada of New Mexico. I am currently the *Hermano Mayor* or chief brother of the Abiquiú morada.

I will conclude with a small insight to my soon to be published book of the Santuario de Nuestro Señor de Esquipulas de Chimayó.

### Women at Horno

*Sumner W. Matteson 1867-1920*



Hear Dr. Carillo speak

Saturday,

November 11

Animas Museum

10:30 a.m.



## Abiquiu Witches

The following excerpt is from the website: *Rio Arriba County History* with permission from Christopher L. Madrid 2017. Link to website follows:

[http://www.rio-arriba.org/places to see, things to do/local history/index.html](http://www.rio-arriba.org/places_to_see_things_to_do/local_history/index.html)

Abiquiu's story probably begins with Juan de Oñate's settlement in 1598.

In 1598, Juan de Oñate entered New Mexico with a cohort of Spanish colonists and Mexican Indians. Oñate, a man of independent wealth married to a granddaughter of Hernan Cortez, received royal approval to colonize New Mexico. He assembled four hundred men (of whom 130 brought families), equipment and livestock. The colonists marched northward up the Rio Grande. Searching for the best land and meeting no opposition from Tribes, they reached the Pueblos of Yuque-Yunque (modern day Ohkay Owingeh) the same summer. The Spanish settlers renamed the pueblo *San Juan de los Caballeros*. The new settlement extended the *Camino Real* (then the world's longest road), becoming the first capitol of the new territory.

Many of Oñate's party had reason to seek out isolation in the rugged, mountainous north. The Spanish crown expelled Jews and Muslims in 1492, establishing the Office of the Holy Inquisition to root out religious heterodoxy among *conversos*. Captives of the Inquisition were subjected to torture and a potentially fiery death. Juan's brother Alonso returned to Spain in 1604 to recruit craftsmen and other talent at Juan's request. When he arrived in Veracruz, Andrés Menéndez de Boveia y Soliz, an Inquisitor, boarded

his ship, haughtily demanding to examine the crew's luggage. Menendez was searching for forbidden Holy Books. Alonso assaulted him, forcing him to flee, and immediately set sail for *El Norte* with luggage intact to the relief of hidden Jews and other seques-

tered refugees. Rio Arriba also became a magnet for *genizaros*, nomadic Plains Indians who had been purchased as slaves, and who could achieve status as *vecinos*, or landowners, by settling remote outposts.

Rio Arriba's culture grew into an amalgam of practices of Pueblo and Plains Indians, Spanish gentry, and Christian, Jewish and Moslem Spaniards fleeing the Inquisition. It is no wonder gentry in Rio Abajo looked down on the *mestizos* of the north! Rio Arriba's valleys became a crucible for innovative thought and practice.

In 1680, the normally peaceful Pueblos united under Popé, killing many Spaniards and expelling the remainder. In 1692, Don Diego de Vargas led the Spanish back up the Rio Grande. The Indians, wracked by internal dissension, once again acquiesced.

The Spanish established the village of Santa Cruz de la Cañada near the Indian Pueblo of Santa Clara (and the present-day town of Española). Encomiendas were abolished. By 1725, settlements appeared along the Santa Cruz River up to Chimayó.

The Spanish developed outposts such as Abiquiú, Truchas, and Ojo Caliente, settled by Mexican Indians, mixed-blood Spaniards, and *genizaros*, to protect population centers such as Santa Fe and Santa Cruz. In 1744, twenty families lived in Santa Rosa de Abiquiu. The Spanish also brought individuals of Jewish and Muslim ancestry expelled from Spain, and a few of African descent into *El Norte*. Many converted Jewish settlers secretly practiced traditional Jewish



**Juan de Oñate**

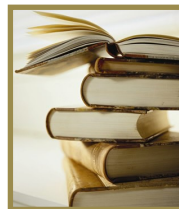
Advanced Source Productions,  
*New Mexico San Juan Pueblo Don Juan De Oñate Primero Gubernador de Nuevo España, 2006*, (<https://www.flickr.com/photos/advancedsourceproductions/> accessed Oct 2017), permission by [CC-2.0 License](https://creativecommons.org/licenses/by/2.0/)

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rituals such as Sabbath candle lighting, leading to stories in the villages about *brujas*, or witches (derived from *baruch atah*, the first two words of the Hebrew blessing). Elements of Native American practice and Jewish mysticism found their way into Rio Arriba's indigenous healing practice and ritual. New settlers continued to form alliances with Pueblo Indians to improve irrigation and defend villages, enriching Rio Arriba's cultural discourse.



## Family History Center

### New on the Shelves...

**Beyond the Badge 1881-1949** by Sharon Greve

**Tracing Your Irish Ancestors**, 4<sup>th</sup> Edition by John Grenham

## Durango Family History Center

Open Tuesdays & Thursdays 11 a.m. to 2 p.m.

Located at  
2 Hilltop Circle in Durango  
970.259.1061

*Note: Beyond the Badge is also available for purchase at Maria's Bookshop downtown and may be borrowed by Patrons from the Durango Public Library.*

Link to Durango Herald Article regarding Beyond the Badge: <https://duckduckgo.com/?q=AGBI&t=ffab>

## Reminders

### Election of Officers

November meeting will include the election of officers. Nominations and self-nominations are welcome. Please contact a Board Member with your nominations.

### Time to renew your Membership

Please bring your 2018 dues to the November meeting.

- ◆ \$20 per individuals & \$10 for each additional household Member.
- ◆ \$50 for a family Legacy Membership

### January meeting & Potluck

Please consider sharing one of your projects at the meeting January 13th.



Photo of books courtesy of Ann Arbor District Library titled: Stack of Books & dated February 23, 2012 and viewed online 11/04/2017 at website <https://www.flickr.com/photos/aadl/6777694048>

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*The Board thanks this issue's contributing writers and welcomes articles & ideas from Members.*

## 2018 Calendar of Events

### Southwest Co Genealogical Society

|         |   |
|---------|---|
| Jan 13  | Monthly program & Potluck<br>Durango Rec Center @ 10:30 a.m.    |
| Feb TBD | (T) Brick Wall session<br>Family History Library @ TBD          |
| Mar 10  | Monthly meeting & program<br>Animas Museum @ 10:30 a.m.         |
| Apr 14  | Drop-In Session<br>Durango Public Library @ TBD                 |
| May 12  | Monthly meeting & program<br>Animas Museum @ 10:30 a.m.         |
| Jun TBD | (T) Brick Wall session<br>Family History Library @ TBD          |
| Jul 14  | Monthly meeting, program & picnic<br>Animas Museum @ 10:30 a.m. |
| Aug TBD | (T) Brick Wall session<br>Family History Library @ TBD          |
| Sep 08  | Monthly meeting & program<br>Animas Museum @ 10:30 a.m.         |
| Oct TBD | Drop-In session<br>Durango Public Library @ TBD                 |
| Nov 10  | Annual Meeting & program<br>Animas Museum @ 10:30 a.m.          |

## Regional Events

No listings at the present time

## National Events

### 2018 National Genealogy Event Calendar:

*Courtesy of Castle Rock Genealogical Society*

<http://crcgs.org/resources/genealogy-events/>

(T) = Tentative schedule



## Tools & Resources

### The Story of Abiquiu

*Courtesy of New Mexico History. org*

<http://www.newmexicohistory.org/landgrants/abiquiu/history.html>

*The Witches of Abiquiu: The Governor, the Priest, the Genizaro Indians, and the Devil by Malcolm Ebright & Rick Hendricks. Published by University of New Mexico Press; 2006*

### The Early History of Abiquiu

*Courtesy of Gilberto Benito Cordova*

<http://www.southwestcrossroads.org/record.php?num=811>

### Overview and Background: Malleus Maleficarum or Hammer of Witches

<https://www.thoughtco.com/malleus-maleficarum-witch-document-3530785>

### Genizaros—Encyclopedia of the Great Plains

<http://plainshumanities.unl.edu/encyclopedia/doc/egp.ha.014>

### What is a “brick wall” session?

These sessions are for SWCOGEN Members whose genealogical research has hit a “brick wall” and who may benefit from brainstorming with others to pick up possible threads which may have been missed or to learn about possible alternative resources. The sessions are staffed by experienced genealogists from the club who generously volunteer their time to create this forum for Members to collaborate and brainstorm ideas to get past that brick wall!

The sessions are scheduled so they do not conflict with the Society’s regular meeting and program dates and time. They are free for Members and are held at the Family History Center Library at 2 Hilltop Circle in Durango. Check your e-mail and newsletter for announcements and to RSVP.