

NEW MEXICO  
Historical Review

Volume 76, Number 1 ◊ January 2001

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## Editor's Introduction

**M**y name is Durwood Ball (you may also know me as Bubba) and I'm the new commander in chief here at the New Mexico Historical Review. You won't have to wait 36 days to find this out. It's been a fait accompli since the beginning of August, 2000. You have in your hands the first issue of the millenium volume of this worthy publication.

The Pueblo Indian warriors and entrepreneurs of Picuris appear to have been particularly active in the Apache slave-catching business. Apache slaves whom the Picuris and other Pueblos captured or purchased were usually traded to Hispanic middlemen and Santa Fe governors for cattle and other livestock. Governor Juan Manso, for example, received thirteen Apache slaves from the Indians of Picuris; Juan Varela de Losada, alcalde mayor of Cochiti; and Luis Martín Serrano, alcalde mayor of the Tewa district.<sup>30</sup> Numerous Apache, Ute, and Pawnee slaves from New Mexico were manumitted in the early 1660s in Parral and Sonora, including a dozen or more Apaches whom Governor López, who had allegedly stolen them from former Governor Manso in 1659-60, sent to San Juan Bautista.<sup>31</sup> Each freed slave cost a governor fifty to a hundred pesos in lost revenue. Even after they had served the term of their sentence, former Indian slaves in the Parral district did not freely return to their homes. Many wound up working as ranch hands and laborers in silver refining haciendas where they spent the remainder of their lives doing backbreaking menial labor for four or five pesos a month. Not surprisingly, some turned to a life of crime.<sup>32</sup> Some of Governor Manso's Apache captives, taken to Parral in early 1659 and distributed by Manso's Parral agent, the Portuguese merchant Francisco de Lima, were manumitted in late May of 1660.<sup>33</sup> Juan Lucero de Godoy, Governor Manso's secretary, had drawn up the transfer papers in Santa Fe in October of 1658.<sup>34</sup> Arguably, Lima, a native of Vila Viçosa, Portugal, was the most important figure in the New Mexico trade. He had arrived in Parral as a *boticario*, or pharmacist, and later became a successful merchant, farmer, and rancher. In addition to Manso, Lima served as the business agent in Parral of several other New Mexico governors

and provided credit and financial assistance to several New Mexico-based traders, including don Pedro Durán y Chaves (2d).<sup>35</sup>

As constable of the Inquisition, it was General Juan Manso's responsibility to attach Governor López's property in Parral, a task he may have performed with some relish. Manso's legal agent in that city was Captain Domingo de la Puente, a native of Burgos and the representative of New Mexico governor Juan de Miranda (1664-65, 1671-75) in 1672-73. Manso granted Puente a power of attorney on 13 January 1662, and three days later

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## Book Reviews

*One Book at a Time: The History of the Library in New Mexico.* By Linda G. Harris. (Albuquerque: New Mexico Library Foundation, 1998. xi + 139 p. Illustrations, notes, bibliography, chronology, index. \$75.00 cloth & \$20.00 paperback.)

*One Book at a Time* is a well-documented and informative history of New Mexico libraries and librarians. Its publication celebrates the 75 th anniversary of the New Mexico Library Association. Ms. Harris has traveled to libraries around the state to compile the history. The story of New Mexico libraries begins with the few books brought over by the Spanish expeditions of military men and priests in the sixteenth century. The availability of published materials for the people of New Mexico commenced when the first printing press arrived in New Mexico in 1834.

The late 19th century brought forth a few attempts at public libraries for the people, engendered primarily by women's groups in cities and towns around the state. Many of the early libraries were wooden structures and fires destroyed the buildings and their contents. Amazingly, few libraries were founded with Carnegie funds; the only one still in existence is in Las Vegas, a Jeffersonian style building in the midst of Carnegie Park. Harris' history covers public and academic libraries from the smallest villages to the largest city. The national laboratory libraries at Los Alamos and Sandia Labs are also included. Little mention is made of libraries in public schools, but there are sections on the libraries at the Menaul School in Albuquerque, the New Mexico Military Institute in Roswell, and the Indian School in Santa Fe. The New Mexico State Library's history tells of its sparse beginnings to its ever-increasing services to public libraries around the state. There are many anecdotes, both humorous and melodramatic, of the hard times and poor salaries paid to librarians during the early part of the 20th century. Heavily illustrated with photographs of pictures and persons, *One Book at a Time* is both enjoyable and informative.

Sidebars written by current New Mexico librarians are interspersed throughout the book. Today's librarians look at their ideas of what libraries will become in the 21st century. There is a lengthy chronology and an index with names of individuals, locations, and library names.

*Marilyn P. Fletcher,*

*Head of Special Collections, Center for Southwest Research,*

*University of New Mexico General Library.*

*The Struggle for Water: Politics, Rationality and Identity in the American Southwest.* By Wendy Nelson Espeland. (Chicago: University of Chicago Press, 1998, xvi + 281 pp. Bibliography, index. \$19.00 paper.)

The all too familiar tale of western water is one in which an iron triangle of state water officials, powerful federal agency heads, and autocratic members of Congress bring dams and new projects to the appreciative boosters of parched western states, with prosperity and growth following the water as surely as power will accrue to all of the players. Professor Espeland tells a different story, one that is becoming, far more illustrative of modern water management. In this telling a federal agency explores alternatives to find less environmentally destructive solutions, local citizens make themselves heard, and the dam is defeated, even after thirty years on the drawing board.

This transformation in water management is by no means complete, but the direction of change is unlikely to be reversed. At one level, it could be argued that it is the absence of suitable dam sites that has forced new approaches. More convincingly, credit rests with the national recognition of the social and environmental costs of dam construction. Now, after a revolution in administrative law, our laws ensure opportunities for participation in decisions by affected communities. While the iron triangle had no point for citizen activism, environmental laws were written with citizens in mind, and activists have vindicated these rights before the agencies that were traditionally dedicated to water development. Citizens may protest relocation, the loss of recreational streams- or resist the loss of any additional lands. The environmental costs of the era of dam building are found in the devastating loss of native fishes of the and West. Other factors that have changed in our recent history are highlighted in this perceptive book, drawing on the discipline of sociology to understand how a decision that appeared to be foreordained was reversed.



The case described here concerns a relatively small dam, the Orme Dam, proposed as part of the very large Central Arizona Project. The dam would have been constructed on the Fort McDowell Indian Reservation, outside of Phoenix. It was opposed by the Yavapai, along with environmentalists from Phoenix. The dam was the brainchild of the Bureau of Reclamation, and had the deep, and ultimately very personal support of what is dubbed the Bureau's "Old Guard." The Old Guard was monolithic comprised of idealistic engineers, and committed to dam construction as the best and clearly most logical solution to any water problem. At the time of the author's experience, the Bureau witnessed the arrival of the "New Guard," employees drawn from multiple disciplines, who were empowered by the National Environmental Policy Act to take the government into new lines of exploration. Finally, the Orme Dam had achieved a certain degree of national notoriety due to President Carter's "hit list" of western water projects.

Espeland's objective in writing this book extends beyond telling an important and revealing story. She also seeks to explore the meaning and role of a particular type of rationality in decisions, the desire to make all values commensurable. She demonstrates that commensurability was a powerful tool in the hands of the New Guard, because it was able to prove that the Old Guard's preferred solution was not the only way to satisfy the objectives of the project. At the same time, the Tribe was deeply uncomfortable with commensurability, because valuation, even using sympathetic techniques, did not express the Tribe's view on losing land for a dam site.

In a recent endeavor, I announced a search for "case studies" of western water. Long after we had selected the basins for study, people would tell me, "our region's struggle would make a great case study," because of the colorful players and grand themes each contained. The literature, both Popular and academic, is replete with these tales. Espeland Joins the ranks with a story that helps us think about the people who stand behind policy shifts, and how the world looks to them. The portrait of the "Old Guard" was particularly compelling; its attachment to a dam, rather than a mere equivalent is repeated over and over around the globe. A Bureau of Reclamation employee told me that their attempt to persuade the Chinese engineers responsible for the partially completed Three Gorges Dam that equivalent benefits could be achieved at far less human and environmental costs fell on deaf ears: the engineers want to replicate our great construction successes.

The political setting of water is well laid out. with a strong case that water projects had a role in Congress and in local politics that far exceeded their

apparent meaning. Espeland had the challenge of writing this book at the time that the targeted agency was fairly well through the transition that was just beginning around the time of the Orme Dam controversy. This leads to some confusion in the text, and a somewhat dated picture of the Bureau and the Corps. The difference that national leadership makes within agencies is another thread that could be followed in this case study. After all, the Bureau has now had eight years of Bruce Babbitt's leadership, in which the search for, dams on which he can use his golden sledgehammer has led to a very different set of stated values among the agency's political employees. Will this willingness to respect nature last into another administration? Is there a pent-up Congressional desire for traditional dam projects that might find expression under another Secretary? A comparative study of the Bureau and the Corps of Engineers would also be fruitful, the Corps spends more money than the Bureau does in the West, contrary to the perception of most Westerners. Yet, the Corps has experienced none of the public turmoil that has surrounded the Bureau, although the Corps' budget has also grown much "greener." The Population growth of the West also leads to new questions which scholars might address. Irrigators, the historic beneficiaries of Reclamation projects, have not changed their posture of unrelenting advocacy for federal water benefits, but the advantages of marketing over farming surety will begin to modify the political demands of this powerful lobby. Will water marketing, the ultimate imposition of a single commensurable scale on the value of water, allow for the easy transition to a rationalized West? (It would be safe to say that no one who knows western water would argue in the affirmative to that question, but Espeland would be well suited to examine it.)

Espeland has not written a book that necessarily would appeal to a casual reader, because a rigorous theoretical argument runs throughout it, accompanied by a fair share of academic language. (For example, at page 227: "The salience and strength of the symbolic boundaries that we draw around ourselves and others are variable, contingent accomplishments that must be explored empirically and explained theoretically.") This shouldn't deter those who are fascinated by the role of water in the western United States because the questions that are addressed transcend any discipline's concerns.

*Professor Denise Fort*

*University of New Mexico School of Law*

## Book Notes

*Americas: The Changing Face of Latin America and the Caribbean.* By Peter Winn. (1995; reprint, Berkeley: University of California Press, 1999. xvii + 646 pp. Illustrations, map, notes, index. \$22.00 paper.)

*Civil War Texas: A History and a Guide.* By Ralph A. Wooster. (Austin: Texas State Historical Association, 1999. 82 pp. Illustrations, maps, notes, index. \$7.95 paper.)

*Covered Wagon Women: Diaries and Letters from the Western Trails, 1875–1883.* Edited and compiled by Kenneth L. Holmes. (1991; reprint, with an introduction by Elliot West, Lincoln: University of Nebraska Press, 2000. xviii + 285 pp. Illustrations, index. \$13.00 paper.)

*Cuban and Cuban-American Women: An Annotated Bibliography.* Edited and compiled by K. Lynn Stoner, with Luis Hipólito Serrano Pérez (Wilmington, Del.: SR Books, 2000. xxii + 189 pp. Bibliographies, indexes. \$95.00 cloth.)

*The Desert: Further Studies in Natural Appearances.* By John C. Van Dyke. (1901; reprint, with an introduction by Peter Wild, Baltimore, Md.: John Hopkins University Press, 1999. lxiii + 240 pp. Bibliography, index. \$16.95 paper.)

*The Desert's Past: A Natural Prehistory of the Great Basin.* By Donald K. Grayson. (1993; reprint, Washington, D.C.: Smithsonian Institution Press, 1998. xix + 356 pp. Illustrations, maps, tables, appendix, notes, bibliography, index. \$27.95 cloth.)

*Final Destinations: A Travel Guide for Remarkable Cemeteries in Texas, New Mexico, Oklahoma, Arkansas, and Louisiana.* By Bryan Woodley, Larry Bleiberg, et al. (Denton: University of North Texas Press, 2000. 210 pp. Photographs, index. \$18.95 paper.)

*George Washington Grayson and the Creek Nation, 1853–1920.* By Mary Jane

Warde. (Norman: University of Oklahoma Press, 1999. xvii + 334 pp. Illustrations, maps, notes, bibliography, index. \$25.95 cloth.)

*History of "Billy the Kid."* By Charles A. Siringo. (1920; reprint, with a foreword by Frederick Nolan, Albuquerque: University of New Mexico Press, 2000. xx + 142 pp. \$12.95 paper.)

*Home Away from Home: A History of Basque Boardinghouses.* By Jeronima Echeverria. (Reno: University of Nevada Press, 1999. xv + 359 pp. Photographs, illustrations, maps, tables, appendixes, notes, bibliography, index. \$44.95 cloth.)

*Indian Women of Early Mexico.* Edited by Susan Schroeder, Stephanie Wood, and Robert Haskett. (Norman: University of Oklahoma Press, 1997. x + 486 pp. Illustrations maps, notes, bibliography, index. \$19.95 paper.)

*Lakota and Cheyenne: Indian Views of the Great Sioux War, 1876–1877.* Edited and compiled by Jerome A. Greene. (1994; reprint, Norman: University of Oklahoma Press, 2000. xxvi + 164 pp. Illustrations, map, notes, index. \$13.95 paper.)

*Red Cloud: Warrior-Statesman of the Lakota Sioux.* By Robert W. Larson. (Norman: University of Oklahoma Press, 1997. xvi + 336 pp. Illustrations, bibliography, index. \$24.95 cloth, \$12.95 paper.)

*The Tree That Bends: Discourse, Power, and the Survival of the Maskóki People.* By Patricia Riles Wickman. (Tuscaloosa: University of Alabama Press, 1999. Illustrations, maps, tables, appendixes, notes, bibliography, index. \$29.95 paper.)

*When the Eagle Screamed: The Romantic Horizon in American Expansionism, 1800–1860.* By William H. Goetzmann. (1966; reprint, Norman: University of Oklahoma Press, 2000. xvii + 146 pp. Maps, bibliography, index. \$11.95 paper.)

*Women of the Earth Lodges: Tribal Life on the Plains.* By Virginia Bergman Peters. (1995; reprint, Norman: University of Oklahoma Press, 2000. xvi + 217 pp. Illustrations, map, notes, bibliography, index. \$14.95 paper.)

## News Notes

### Departures

Two valued members of the New Mexico Historical Review regrettably are leaving us. Evelyn A. Schlatter has steadfastly served the Review as managing editor since July 1998, and Patrick J. F. Killinger came on board as assistant editor in August 1999. We will greatly miss Ev's energy and enthusiasm and Pat's wry humor. However, confident that our colleagues will enjoy successful futures, we wish them happy trails.

### Fray Angélico Chávez Fellow

The Center for Southwest Research (CSWR) and the Center for Regional Studies (CRS) at the University of New Mexico are pleased to announce that Matthew M. Babcock has been named the 2000–2001 Fray Angélico Chávez Fellow and Meagan Cockram assistant to the fellow. Babcock, an M.A. in History, and Cockram, who received her B.A. in Spanish and Linguistics in May 2000, will continue cataloguing documents and notes gathered by eminent scholar France Vinton Scholes and compiling digitized Spanish/Mexican-era guides to these materials. The fellowship honors Fray Angélico Chávez, distinguished New Mexico cleric and historian, colleague of Scholes, and frequent user of these materials. The transcripts and film of manuscripts collected by Scholes deal primarily with the colonization and missionization of New Mexico, New Spain, and the Hispanic Southwest. This Finding Guide Project was initiated by the New Mexico Historical Review in 1993, under direction of Editor Robert Himmerich y Valencia, and emerged from the editorial staff's need for an index to facilitate checking facts and notes in articles for publication in the Review. The project was transferred to the Center for Southwest Research and the Center for Regional Studies in 1998. The NMHR applauds the CSWR and CRS for continuing this important project and extends hearty congratulations to the recipients of the Fray Angélico Chávez Fellowship.

The Center for the American West and the University of New Mexico are cosponsoring "Re-Viewing the American West: A Symposium" on Saturday, 16 September 2000, in UNM's Student Union Building, Room 231. The symposium will feature prominent Western scholars Virginia Scharff, Ference M. Szasz, Margaret Connell-Szasz, and Richard W. Etulain, who will deliver papers on a wide range of topics. For further information, contact the Center for the American West (505) 277-7688.

The Western History Association will hold its fortieth annual conference at the Adam's Mark Hotel in San Antonio, Texas, 11-14 October 2000. "Old Worlds, New Worlds: The Millennial West," will serve as the theme uniting over sixty sessions. For further details or a copy of the program, contact Chris Harrison (505) 277-5234 or visit the WHA web site at [www.unm.edu/~wha](http://www.unm.edu/~wha).

The Labor and Working Class History Association is sponsoring the North American Labor History Conference in Detroit, Michigan, 19-21 October 2000. The meeting will be conducted at Wayne State University. Interested parties should consult the LAWCHA website at [www.history.wayne.edu/lawcha](http://www.history.wayne.edu/lawcha).

The National Preservation Conference 2000 will take place in Los Angeles, California, from 31 October through 5 November. For more information, contact the National Trust for Historic Preservation at (800) 944-6847 | [conference@nthp.org](mailto:conference@nthp.org) | [www.nationaltrust.org](http://www.nationaltrust.org).

The Western Writers of America, Inc. (WWA) has announced its fifty-seventh annual awards competition for works published or aired in 2000 in the following categories: "western novel, novel of the west, original paperback novel, best first novel, nonfiction historical, nonfiction contemporary, biography, short fiction, short nonfiction, juvenile fiction, juvenile nonfiction, picture book, poetry, and documentary and drama scripts." The WWA will accept entries through 31 December 2000. Works may be submitted by either the publisher or the author. Request an entry form from W. C. Jameson, Awards Administrator | 60 Sandpiper | Conway, Arkansas 72032 | (501) 450-0086.

The Rocky Mountain Council for Latin American Studies (RMCLAS) seeks papers and panel proposals for its forty-fifth annual meeting, 1-4 March 2001 in Tucson, Arizona. A brief abstract should accompany paper and panel proposals; the deadline is 1 December 2000. Address questions and submissions to RMCLAS President William Beezley | Department of History | 215 Social Sciences Building | University of Arizona | Tucson, Arizona 85721-0027 | (520) 621-7107 | (520) 621-2422 fax.

## Juan Manso, Frontier Entrepreneur

*Rick Hendricks and Gerald J. Mandell*

Sometime in the late 1640s or early 1650s, an unusual meeting took place in New Mexico. Present were fray Tomás Manso; his half-brother, Juan Manso; Juan's nephew, Pedro Manso de Valdés; and fray Juan González. What made this gathering of Spaniards notable was the fact that they had all been born in the small Asturian town of Santa Eulalia de Luarca, a port on the Bay of Biscay, and that out of this small group of *paisanos* would come a bishop and a governor who later became the epitome of a frontier entrepreneur.

Juan Manso began his career in New Spain working with his sibling in the New Mexico mission supply service, probably in 1652. Wagon trains formed the lifeline between the missions and settlements of New Mexico and the northern trade centers in New Spain. Initially, agents acting for the viceroy purchased supplies and turned them over to the Franciscans for transport to New Mexico. This system resulted in goods of irregular quality and interruptions in shipments north. In 1631, the Franciscans and the government formalized a contractual arrangement whereby the Franciscan procurator general purchased a standard list of products to be shipped to New Mexico, usually every three years. The treasury in Mexico City paid for the wagons and labor costs on the trip to New Mexico, and the Franciscans paid to maintain the

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Juan Manso has a Ph.D. in history from Texas Christian University and is currently working as assistant professor with the Liberal Arts Department at Sul Ross State University-Rio Grande College. His research focus includes the Mexican Northeast and the Middle Rio Grande Valley.

wagons and crews while there were in New Mexico. Financial responsibility for the mules to haul the wagons also fell to the Franciscans. The existence of this regular and secure transportation system attracted the attention of entrepreneurs and civil authorities who sent private wagons along with the mission supply caravan.<sup>1</sup>

Four years after beginning work with the mission supply wagons, Juan Manso secured a much loftier position. From 1656 to 1659 he was governor of New Mexico, a period that is poorly understood because of the dearth of documentation available. After concluding his term of office, Manso lived for a time in Mexico City. In 1661, he departed the viceregal capital with a commission from the Inquisition to arrest New Mexico governor Bernardo López de Mendizábal (1659-61). Manso completed this task in the spring of 1663 and relocated to Parral in Nueva Vizcaya. From that year until his death in 1671, Juan Manso was the administrator of the New Mexico mission supply wagons. During this period he emerged as an important figure in the northern frontier commercial center of Parral.

Fray Tomás and fray Juan were likely born about 1604.<sup>2</sup> Father Manso's parents were Sebastián Manso and doña María Méndez. According to chronicler fray Agustín de Vetancurt, Father Tomás Manso was of noble ancestry.<sup>3</sup> Whether that held for his much younger half-brother, Juan, is uncertain, although Juan made no such claim. Perhaps the nobility descended through the mother's line, in which case, Sebastián's second wife, María Suárez, may not have been of noble status. She gave birth to Juan Manso about 1628.<sup>4</sup> Nephew Pedro was born about the same time.<sup>5</sup>

Father González professed in Puebla on 27 January 1624 and was in New Mexico by 1644. Father Manso professed in the Convento of San Francisco of Mexico City on 12 July 1624 and, after completing his studies, traveled to New Mexico in 1629 with the newly named custodian, fray Esteban de Perea.<sup>6</sup> Father Manso was named procurator and in this capacity managed the New Mexico mission supply system from about 1630 until around 1655.<sup>7</sup>

Some time before 1642, Captain Domingo Gonsales, a native of Portuguese Tangier, became the business agent for Father Manso and fray Juan de Salas of New Mexico. Fathers Manso and Salas disposed of mission-manufactured clothing and inexpensive, low-end woven goods at Gonsales's store in San Bartolomé, the center of commercial activity in northern New Spain and principal market for New Mexican products before the 1631 silver strike in Parral. As administrative agents of the missions, Fathers Manso and Salas were acting essentially as businessmen, whose primary concern was the proper management



of their accounts and the timely liquidation of their export goods. At one time, fray Tomás had thirty-nine small painted hides from New Mexico in storage at Domingo Gonsales's house.<sup>8</sup> Documents suggest that as procurator fray Tomás maintained livestock accounts with Captain Juan de Nava, a rancher at Cuencamé in the present-day Mexican state of Durango. Nava, who owed Manso four hundred pesos when Gonsales died, may have received livestock from the New Mexico missions in the 1640s.<sup>9</sup>

Historian France V. Scholes states that Father Manso also served as custodian, or superior of New Mexico's missions, during the early 1640s,<sup>10</sup> but eighteenth-century Franciscan recorder fray Francisco Antonio de la Rosa Figueroa affirmed that fray Tomás Manso was never custodian; rather, while Father Manso was in Mexico City in 1639, he was elected custodian of New Mexico but refused the position. Rosa Figueroa added that fray Tomás traveled to Madrid in 1641 to settle the affairs of the missions of Puebla, which had been closed the previous year.<sup>11</sup> Apparently, in 1644 his order named him as a special investigator to look into the conflict between the Franciscans and New Mexico governor Luis de Rosas.<sup>12</sup> Father Manso must have traveled back and forth from New Mexico and Mexico City frequently, for in 1648 he was appointed definator in New Mexico. On 23 January 1655, he became provincial of the Holy Gospel Province in Mexico City, but apparently served only eight months in that capacity.<sup>13</sup> Fray Tomás Manso was then named bishop of Nicaragua, although it is not at all certain when he took office. According to Scholes, he became bishop in 1656, but Father Vetancurt indicated that the year was 1655.<sup>14</sup> Edgar Zúñiga C. writing from Nicaragua in a recent work explains the circumstances and provides a very different chronology. According to Zúñiga, fray Tomás died six months after his arrival in Nicaragua in the city of Granada. Fray Alonso Briceño, the bishop of Nicaragua whom Manso replaced, was the uncle of New Mexico governor Diego de Peñalosa (1661-64). Bishop Briceño was named to the diocese of Venezuela on 15 September 1659. Yet he was still in Granada when Manso died, probably in 1660, and attended the funeral; he then took possession of his new see on 14 July 1661. If this sequence of events is correct, Manso became bishop sometime after the middle of September 1659, although he may have received the appointment at an earlier date.<sup>15</sup>

Juan Manso, fray Tomás Manso's younger sibling, arrived in New Spain sometime between 1648 and 1652, probably in the company of his nephew, Pedro. Juan was a part-time resident of the frontier by 1652-53, at which time he was *cabo*, the man in charge of the day-to-day operations, of the New

Mexico mission supply wagons. His half-brother, fray Tomás, who was in charge of the wagons in 1653, must have been instrumental in securing the job for his younger sibling.<sup>16</sup>

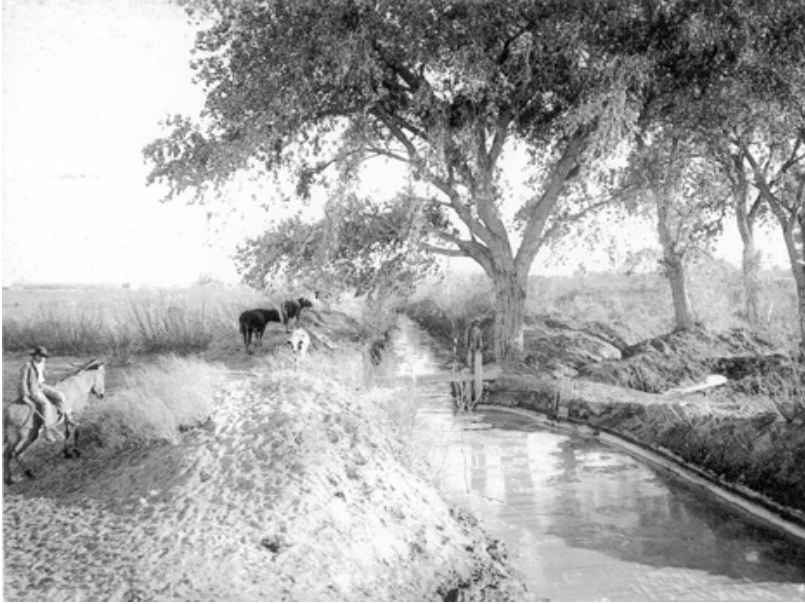
Juan Manso married doña Petronila Ponce de León of Mexico City in the spring of 1654. The bride's parents provided a 5,272-peso dowry at the time of their marriage.<sup>17</sup> Two years later, having had no previous government service, Juan Manso became governor of New Mexico, at the relatively young age of twenty-eight. Thenceforth he used the title "general" as did all the seventeenth-century governors of New Mexico, even after leaving office. Francisco Fernández de la Cueva, the eighth Duke of Albuquerque, was the viceroy of New Spain at the time of Manso's appointment. It seems probable that the considerable prestige of Juan Manso's older brother, Tomás, must have weighed heavily in determining this selection.

Very little documentation relating to Juan Manso's term as governor of New Mexico, from 1656 to 1659, has survived. In the words of Scholes

Manso's term as governor was characterized by the usual routine of provincial business and occasional campaigns against the Apaches. Like his predecessors he engaged in trading operations and other business deals for the purpose of deriving profit from his term of office. His relations with the clergy were apparently friendly, and he gave active assistance in the preliminary attempts to found a mission in the El Paso area.<sup>18</sup>

Doubtless his granting permission to establish a Franciscan mission, Nuestra Señora de Guadalupe, in El Paso was one of his most important contributions.<sup>19</sup>

A single scandalous episode that occurred during Manso's brief administration is particularly well documented. While it tells us little about his abilities as a governor, the affair may say a good deal about his character. It was alleged that he carried on an affair with doña Margarita Márquez, the wife of Captain Gerónimo de Carvajal, a prominent New Mexico encomendero and owner of the ranch of Nuestra Señora de los Remedios de los Cerrillos, south of Santa Fe, and that their union produced a child.<sup>20</sup> When the baby was born, probably sometime in 1657, fray Miguel de Sacristán of Santa Fe conspired with doña Margarita, Governor Manso, and others to deceive Carvajal, so that the infant might be taken out of New Mexico and raised in Mexico City.<sup>21</sup> Luis Martín Serrano was also involved in the ruse, and Tomás Pérez Granillo and his wife were thought to have transported the child. Toribio de



## BAXTER ACEQUIA

Sample of photograph running flush with both sides of text block.

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la Huerta, a bitter enemy of Juan Manso, repeated the sordid details to anyone who would listen. Father Sacristán later committed suicide, presumably out of guilt, hanging himself.<sup>22</sup>

Juan Manso's successor as governor of New Mexico was López de Mendizábal. The new governor had quarreled with New Mexico Franciscans even before departing Mexico City. Once in Santa Fe, he got on no better with his predecessor. As was his responsibility as incoming governor, López conducted Manso's residencia, the formal review of his term in office. The residencia proceedings tended to encourage bribery and corruption, particularly in New Mexico. López delayed the proceedings and jailed Manso, doubtless in an effort to gain a financial concession from the former governor or, failing that, make political capital out of the situation by presenting his predecessor in an unfavorable light.<sup>23</sup>

In September 1660, while Manso was under confinement on orders of Governor López, prominent New Mexican Francisco Gómez Robledo was living in the former governor's house in Santa Fe.<sup>24</sup> In mid-November, Gómez Robledo and Juan Lucero de Godoy were present at the Estancia de San

Antonio, in the Piro district, where they formally pledged to deliver former governor Manso's *residencia* to Mexico City. Governor López alleged that Juan Manso had depopulated the pueblo of Sevilleta, sold the site, and transferred its inhabitants to Alamillo.<sup>25</sup>

In the fall of 1660, Manso escaped from New Mexico in the company of Alonso García, who was residing in Mexico City in the following year. Subsequently, Juan Manso was made *alguacil*, or constable of the Holy Office in New Mexico. It seems likely that he welcomed the opportunity to exact a measure of revenge on Governor López. Manso left Mexico City in the fall of 1661, bound en route for Parral. Manso did not return to the frontier empty-handed. In September 1661, Manso received two slaves on consignment from Juan de Salinas an official at the royal treasury of Mexico City.<sup>26</sup> It was ordinarily a seventy-day trip by wagon from Mexico City to Parral, and Manso arrived in Parral in mid-January of 1662. He sold one of Salinas's slaves the following month.<sup>27</sup> Manso may well have had additional slaves with him, since it was common for prominent travelers going north to consign slaves for the lucrative Parral market.

Even as a twenty-five-year-old foreman with the New Mexico mission supply wagons, Captain Juan Manso had been involved in the slave trade. New Mexico governor Juan de Samaniego y Jaca (1653-56) sent six Apache slaves to Parral in the winter of 1653 with Captain Manso.<sup>28</sup> As governor, Manso himself had enslaved an Indian named Juan Zuñi for ten years for allegedly serious crimes, thefts, and robberies he had committed at the Hopi pueblo of Awátovi. The services of such slaves could be sold or "transferred" for a customary fee of fifty to a hundred pesos.<sup>29</sup>

The Pueblo Indian warriors and entrepreneurs of Picuris appear to have been particularly active in the Apache slave-catching business. Apache slaves whom the Picuris and other Pueblos captured or purchased were usually traded to Hispanic middlemen and Santa Fe governors for cattle and other livestock. Governor Juan Manso, for example, received thirteen Apache slaves from the Indians of Picuris; Juan Varela de Losada, *alcalde mayor* of Cochiti; and Luis Martín Serrano, *alcalde mayor* of the Tewa district.<sup>30</sup> Numerous Apache, Ute, and Pawnee slaves from New Mexico were manumitted in the early 1660s in Parral and Sonora, including a dozen or more Apaches whom Governor López, who had allegedly stolen them from former Governor Manso in 1659-60, sent to San Juan Bautista.<sup>31</sup> Each freed slave cost a governor fifty to a hundred pesos in lost revenue. Even after they had served the term of their sentence, former Indian slaves in the Parral district did not

**BAXTER ACEQUIA**

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freely return to their homes. Many wound up working as ranch hands and laborers in silver refining haciendas where they spent the remainder of their lives doing backbreaking menial labor for four or five pesos a month. Not surprisingly, some turned to a life of crime.<sup>32</sup>

Some of Governor Manso's Apache captives, taken to Parral in early 1659 and distributed by Manso's Parral agent, the Portuguese merchant Francisco de Lima, were manumitted in late May of 1660.<sup>33</sup> Juan Lucero de Godoy, Governor Manso's secretary, had drawn up the transfer papers in Santa Fe in October of 1658.<sup>34</sup> Arguably, Lima, a native of Vila Viçosa, Portugal, was the



COLONEL EDWIN V. SUMNER

This is an example of caption text. Sample of graphic/photograph extending to either side of text block. (*Map courtesy Library of Congress*)

most important figure in the New Mexico trade. He had arrived in Parral as a *boticario*, or pharmacist, and later became a successful merchant, farmer, and rancher. In addition to Manso, Lima served as the business agent in Parral of several other New Mexico governors and provided credit and financial assistance to several New Mexico-based traders, including don Pedro Durán y Chaves (zd).<sup>35</sup>

As constable of the Inquisition, it was General Juan Manso's responsibility to attach Governor López's property in Parral, a task he may have performed with some relish. Manso's legal agent in that city was Captain Domingo de la Puente, a native of Burgos and the representative of New Mexico governor

Juan de Miranda (1664-65, 1671-75) in 1672-73. Manso granted Puente a power of attorney on 13 January 1662, and three days later Captain Puente used this power of attorney to petition Nueva Vizcaya governor Francisco Gorráez de Beaumont (1660-66) for the embargo of Governor López' property.<sup>36</sup>

Juan Manso, who was a bitter enemy of Governor López, his successor, also ran afoul of Governor Peñalosa, López's successor, whom Manso earlier characterized as someone who had been, in the socio-political sense, favored by Governor Gorráez. He revealed the fact that Peñalosa had even spent time in Gorráez's home in Parral.<sup>37</sup> Ironically, a year later, in the winter of 1662, General Juan Manso, alguacil of the Holy Office, appealed to Governor Gorráez to impound additional property in Parral, trade goods that Governor López formerly owned, but that Peñalosa had allegedly misappropriated during López's residencia. Much to the dismay of New Mexico custodian fray Alonso de Posada, Juan Manso, and former governor López, the twenty-nine hundred pesos' worth of untaxed, Sonora silver was not recovered from the shipment, for the simple reason that Governor Peñalosa still had most of it in Santa Fe.<sup>38</sup>

Manso returned to New Mexico in late March or early April of 1662.<sup>39</sup> In January of 1663, when the Manso-López party (with Governor López and others under arrest by order of the Inquisition) was returning south from New Mexico on their way to Mexico City, they stopped in Parral, where Manso sold a female Negro slave for five hundred pesos. Juan Manso recounted that this slave had been purchased at San Juan Bautista in Sonora in May of 1662.<sup>40</sup> Manso sold another slave who had been consigned to him by Captain Juan de Salinas.<sup>41</sup> In February 1663, still in Parral, Manso made a loan of eight hundred pesos.<sup>42</sup> By 11 April 1663, López de Mendizábal and his wife were safely in the secret jail of the Inquisition in Mexico City.<sup>43</sup> Juan Manso had fulfilled his commission and gotten even.

Having completed his assignment for the Inquisition, Manso appears to have returned to Parral by September of 1663. Although the wording is ambiguous, one church entry seems to indicate that he married his second wife, doña Francisca Esquerria de Rosas y Romo of Parral, on 25 September 1663.<sup>44</sup> Indeed, Francisco Romo, Francisca's father, referred to Juan Manso as his son-in-law in October of 1664.<sup>45</sup> When Juan Manso wed Francisca Esquerria, he married well. Her father was a wealthy Parral merchant and her mother, doña Feliciana Esquerria de Rosas, a native of Madrid. Feliciana's father, Francisca's maternal grandfather, Captain Juan Esquerria de Rosas, was a merchant at San Bartolomé and a native of Valmaseda in the Basque country.<sup>46</sup>





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