Kuaua Pueblo Through Time

Coronado Historic Site

Coronado State Monument, New Mexico. Photograph by Sargent Fullerton. Courtesy Palace of the Governors Photo Archives (NMHM/DCA), Neg. No. 045345

Essential Question
What is the history of Kuaua and its inhabitants between 1300 and 1680 and how has archaeology allowed us today to bring the pueblo back to life and make connections between the past and future?

This lesson will introduce students to a historical overview of life at Kuaua Pueblo, including the significance of its placement along the Rio Grande River in relation to agriculture and trade; daily life; and cultural conflict with Spaniards after first contact in 1540. Students will gain an understanding of the role of archeology in teaching us about the inhabitants of Kuaua through the objects and images they left behind.

Objectives
After completing this lesson, students will be able to:

1. Understand the geographical placement of Kuaua Pueblo in relation to resources and relationships.
2. Describe the daily life of Kuaua residents in the past using vocabulary words.
3. Describe how archaeologists provide information about people in the past.
4. Identify and analyze primary source documents.

Background
Seven hundred years ago, around the year 1300, a group of Tiwa-speaking Native Americans began building a pueblo (village) along the banks of the Rio Grande River. Today, we call this pueblo Kuaua, which is Tiwa for
‘evergreen.’ The river was the main reason the inhabitants of Kuaua built the pueblo where it stands today. The life-giving water of the river allowed for farming of the Three Sisters: corn, beans, and squash. The people of Kuaua also farmed cotton to make thread for weaving. The Rio Grande River at the site of Kuaua was also a central location for an incredibly important trade route between the Native Americans of the Plains and those of Mesoamerica (most of today’s Central America).

Daily life at Kuaua was not unlike ours today: people grew and ate their food, hunted game animals, married and raised children, and celebrated and worshipped with their community. Life changed dramatically, however, after Kuaua had its first interaction with the Spaniards of Francisco Vázquez de Coronado’s expedition who came to explore new territory and riches for Spain. Coronado’s expedition arrived in the Tiguex Province (the modern-day Rio Grande Valley) in late 1540.

The people of Kuaua and the other pueblos situated along the River were suddenly faced with approximately 2,000 Spaniards and Native American allies dressed in strange clothing, carrying unknown weapons, and accompanied by herds of horses, cattle, and other livestock they had never seen before. With no means to communicate easily and completely foreign cultural practices, conflict over resources like food, shelter, and clothing erupted.

After Coronado’s expedition returned to Mexico in 1542, the pueblos were granted a reprieve from this conflict. When the Spaniards returned in 1598, however, they came as colonizers and imposed a new government and religion on all the pueblos, changing life forever. After the Pueblo Revolt in 1680, Kuaua was abandoned by its people, who were integrated into other pueblo communities in the area. Time passed and Kuaua became completely covered by earth.

In 1934, archaeologists decided to uncover the site, hoping to find evidence of Coronado’s campsite in time for the 400th anniversary of the expedition. At the time they did not find what they were looking for but were still amazed at what they did find. Removing dirt, one shovel-full at a time, they discovered a large complex of approximately 1,200 rooms, three plazas, and six kivas. One of those kivas, a semi-underground ceremonial structure, was discovered to have wall paintings (murals). These rare and unique paintings, in addition to the many other types of objects found throughout the site, revealed almost everything we know about Kuaua today and the ways in which their descendants maintain their traditions today.

**Activities**

- **K-4** Daily Life at Kuaua Pueblo
- **5-8** Native American Trade
- **9-12** Castañeda Primary Source Analysis

**New Mexico Content Standards**


**K-5th Grade Standards**
STRAND: History

Content Standard I: Students are able to identify important people and events in order to analyze significant patterns, relationships, themes, ideas, beliefs, and turning points in New Mexico, United States, and world history in order to understand the complexity of the human experience.

K-4 Benchmark I-A—New Mexico: Describe how contemporary and historical people and events have influenced New Mexico communities and regions.

K-4 Grade Performance Standards

(K) 1. Identify the customs, celebrations, and holidays of various cultures in New Mexico.

(4th Grade) 1. Identify important issues, events, and individuals from New Mexico pre-history to the present.

K-4 Benchmark I-B—United States: Understand connections among historical events, people, and symbols significant to United States history and cultures.

K-4 Grade Performance Standards

(1st Grade) 1. Identify the significance of United States historical events and symbols.

(2nd Grade) 1. Describe the cultural diversity of individuals and groups and their contributions to United States history.

(3rd Grade) 1. Describe local events and their connections to state history.

(4th Grade) 1. Describe local events and their connections and relationships to national history.

STRAND: Geography

Content Standard II: Students understand how physical, natural, and cultural processes influence where people live, the ways in which people live, and how societies interact with one another and their environments.

K-4 Benchmark II-C—New Mexico: Be familiar with aspects of human behavior and man-made and natural environments in order to recognize their impact on the past and present.

K-4 Grade Performance Standards

(K) 1. Identify family customs and traditions and explain their importance.

(1st Grade) 1. Identify examples of and uses for natural resources in the community, state, and nation.

K-4 Benchmark II-F—New Mexico: Describe how natural and man-made changes affect the meaning, use, distribution, and value of resources.

K-4 Grade Performance Standards

(K) 1. Identify natural resources.

(1st Grade) 1. Describe the role of resources in daily life.
5th-8th Standards

**STRAND: History**

**Content Standard I:** Students are able to identify important people and events in order to analyze significant patterns, relationships, themes, ideas, beliefs, and turning points in New Mexico, United States, and world history in order to understand the complexity of the human experience.

**5-8 Benchmark I-A—New Mexico:** Explore and explain how people and events have influenced the development of New Mexico up to the present day.

**5-8 Grade Performance Standards**

(7th Grade) 2. Describe the characteristics of other indigenous peoples that had an effect upon New Mexico’s development (e.g., pueblo farmers, great plains horse culture, nomadic bands, etc. - noting their development of tools, trading routes, adaptation to environments, social structure, domestication of plants and animals).

(7th Grade) 3. Explain the significance of trails and trade routes within the region (e.g., Spanish trail, Camino Real, Santa Fe trail).

(7th Grade) 5. Explain how New Mexicans have adapted to their physical environments to meet their needs over time (e.g., living in the desert, control over water resources, pueblo structure, highway system, use of natural resources).

**STRAND: Geography**

**Content Standard II:** Students understand how physical, natural, and cultural processes influence where people live, the ways in which people live, and how societies interact with one another and their environments.

**5-8 Benchmark 2-A—New Mexico:** Analyze and evaluate the characteristics and purposes of geographic tools, knowledge, skills and perspectives and apply them to explain the past, present and future in terms of patterns, events and issues.

**5-8 Grade Performance Standards**

(5th Grade) 4. Identify tribal territories within states.

**5-8 Benchmark 2-B—New Mexico:** Explain the physical and human characteristics of places and use this knowledge to define regions, their relationships with other regions, and their patterns of change.

**5-8 Grade Performance Standards**

(7th Grade) 4. Describe geographically-based pathways of inter-regional interaction (e.g., the Camino Real’s role in establishing a major trade and communication route in the new world, the significance of waterways).
5-8 Benchmark 2-C—New Mexico: Understand how human behavior impacts man-made and natural environments, recognize past and present results and predict potential changes.

5-8 Grade Performance Standards

(6th Grade) 1. Compare and contrast the influences of man-made and natural environments upon ancient civilizations.

5-8 Benchmark 2-D—New Mexico: Explain how physical processes shape the earth’s surface patterns and Biosystems.

(5th Grade) 1. Explain how the four provinces of New Mexico’s land surface (plains, mountains, plateau, basin and range) support life.

STRAND: Economics

Content Standard IV: Students understand basic economic principles and use economic reasoning skills to analyze the impact of economic systems (including the market economy) on individuals, families, businesses, communities, and governments.

5-8 Benchmark 4-A—New Mexico: Explain and describe how individuals, households, businesses, governments and societies make decisions, are influenced by incentives (economic as well as intrinsic) and the availability and use of scarce resources, and that their choices involve costs and varying ways of allocating.

5-8 Grade Performance Standards

(5th Grade) 3. Describe the aspects of trade.

(5th Grade) 4. Explain how voluntary trade is not coercive.

5-8 Benchmark 4-C: Describe the patterns of trade and exchange in early societies and civilizations and explore the extent of their continuation in today’s world.

5-8 Grade Performance Standards

(5th Grade) 1. Explain basic economic patterns of early societies (e.g., hunter-gathers, early farming, trade).

9th-12th Standards

STRAND: History

Content Standard I: Students are able to identify important people and events in order to analyze significant patterns, relationships, themes, ideas, beliefs, and turning points in New Mexico, United States, and world history in order to understand the complexity of the human experience.
9-12 Benchmark I-D—Skills: Use critical thinking skills to understand and communicate perspectives of individuals, groups and societies from multiple contexts.

9-12 Grade Performance Standards

1. Describe primary and secondary sources and their uses in research.

2. Distinguish “facts” from authors’ opinions and evaluate an author’s implicit and explicit philosophical assumptions, beliefs or biases about the subject.

3. Interpret events and issues based upon the historical, economic, political, social and geographic context of the participants.

Additional Resources

https://www.crowcanyon.org/EducationProducts/pueblo_history_kids/introduction.asp

http://newmexicohistory.org/2014/06/12/topics/

http://www.bigorrin.org/pueblo_kids.htm

https://guides.library.ucsc.edu/primarysecondary

https://www.nps.gov/coro/learn/historyculture/stories.htm
1. Two men are butchering a ram.
2. A man is playing a flute.
3. An old woman is bathing a baby.
4. Children are chasing a rabbit with sticks.
5. A woman is grinding corn with a mano and metate.
6. A worker in the cornfield is farming.
7. Two children are stringing a bow.
8. A man with two children is __________ __________ __________ __________

Kuauan village scene by Betsy James

Courtesy Museum of New Mexico - State Monuments
1. **MANO AND METATE**—The mano (hand stone) and metate (larger stone base) were used for grinding corn before it was cooked.
   Pronunciation: [MAH-no and mah-TAH-tay]

2. **AWL**—An awl is a sharpened bone tool often used to make holes in leather for sewing items like moccasins.

3. **FLUTE**—Pueblo peoples have been playing hand-carved wooden flutes for over 1,000 years. For many Southwestern groups, the deity Kokopelli represents the spirit of music and his flute playing chases away the winter and brings about spring.

4. **BOW AND ARROW**—Bows and arrows were used both for hunting animals and during warfare. Arrows were made of a wooden shaft, sharpened stone point, and bird feathers to steer the arrow during flight. The bow could be made of wood or bone and the string was made of animal sinew/gut or plant fibers.

5. **MANTA**—Pueblo women wore knee-length cotton dresses called mantas. A manta fastened at a woman's right shoulder, leaving her left shoulder bare.

6. **THREE SISTERS**—Pueblo peoples farmed the Three Sisters: corn, beans, and squash.

7. **MOCCASIN**—Men and women both wore deerskin moccasins (shoes) on their feet.
K-4: A Nice Place for a Village

Before there were grocery stores and building supply stores, people had to build their homes near water, food, and building materials. Imagine that you had to move out of your home, because there was not enough water. Draw a new village on the landscape below where you think it would be a good place to live.

Symbol Key

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<td>Mesa</td>
<td>Mountain</td>
<td>Desert</td>
<td>River</td>
<td>Food</td>
<td>Lumber</td>
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Explain how you chose that location?
5-8: North American Indian Trade Routes

[Map showing North American Indian Trade Routes with various trade centers, routes, and cultural sites marked.]
Southwestern Tribes. At the time of first contact, trade among the Indians of the Southwest was similar to that practiced in the rest of North America. Like their eastern counterparts, both the sedentary Pueblo Indians and nearby semi-sedentary tribes such as the Navajo commonly exchanged gifts to strengthen personal and political relationships. In several important ways, though, trade in the Southwest differed from commercial interactions in the eastern part of North America. First, early southwestern Indians exchanged goods with Mesoamerican civilizations in the pan-southwest commercial network to a far greater degree than they traded with other North American Indians. More important, sedentary pueblo-dwelling Indians such as the Tiwas and semi-sedentary plains tribes such as the Apaches developed a complementary trading relationship in the centuries prior to the European invasion that was far more complex than the eastern Indians’ reciprocity-based commerce.

Ancestral Puebloan. Around the end of the year 1000, Ancestral Pueblo Indians living in the Southwest had become fully integrated into the pan-Southwest trade network. They supplied highly valued turquoise and, to a lesser extent, obsidian to tribes located along the Gulf of California in exchange for luxury goods such as bracelets and pendants fashioned from Pacific shells. They also traded turquoise with Mesoamerican civilizations such as the Toltec Empire for high-prestige items such as macaw feathers, ornaments, and pottery. This intercourse had important consequences because it helped spread Mesoamerican pottery styles, religious customs, crops, and agricultural techniques to North America.

New Avenues. After the pan-Southwest commercial system collapsed between 1200 and 1400, the pueblo-dwelling Indians of the Rio Grande valley began to trade with semi-sedentary plains tribes such as the Apache. Pueblo tribes such as the Tewas exchanged surplus corn, cotton textiles, ceramics, and turquoise for the Plains Indians’ tallow, salt, buffalo meat, and hides. This new commercial intercourse was based, in part, on the same system of reciprocal gift giving that governed trade among the Indians of eastern North America. Commerce between Pueblo and Plains tribes was substantially more complex than reciprocity-based trade, however, because it involved the complementary exchange of surplus goods. It thus allowed the Plains tribes and, to a greater extent, the Pueblo Indians to shift from a simple, subsistence-based economic system to a more complicated one based on specialized production.

Pueblo Indians. Trade among the Pueblo tribes was also becoming more and more specialized in the centuries prior to European contact. Tiwa and Northern Tewa provided fibrolite gemstones used in the manufacture of ritual items and axes; Piro and Southern Tiwa exchanged malachite; Tanos Indians supplied turquoise and lead; and Tewas traded obsidian and pedernal chert. Archaeological evidence suggests, meanwhile, that the Pecos Indians had a monopoly in the production of leather goods.

Sources
5-8: Native American Trade Goods

- Obsidian
- Lead
- Malachite
- Pottery
- Turquoise
- Chert
- Fibrolite
- Tallow
- Salt
- Corn
- Cloth
- Buffalo meat
- Buffalo hide
- Shells
- Macaw feathers
5-8 Native American Trade Activity

Using the North American Indian Trade Routes map and Indigenous Trade: The Southwest article,

1. Name one coastal Indian tribe west of the Rio Grande pueblos that might have provided shells in trade.

2. Buffalo meat and hides were provided for trade by the plains Indians, such as the Wichita, Pawnee, Dakota, and Cheyenne. Which cardinal direction (N, NE, E, SE, S, SW, W, NW) were these tribes located in relation to the Rio Grande pueblos?

3. The Rio Grande pueblos traded primarily with the indigenous groups in Mesoamerica (modern-day Mexico and Central America). The pueblos would have provided turquoise for trade. What product would the Mesoamerican groups provide?

4. What was one benefit of reciprocity-based trade between the plains Indians and the Pueblo Indians? (Review “New Avenues” section of the Indigenous Trade: The Southwest article)

5. From which groups would the pueblo Indians obtain tallow (rendered animal fat) and salt?

6. Which part of North America (coast, plains, desert) have the largest concentration of trade routes? Why?

7. Which major trade center is located furthest south? Which is located furthest north? How about west and east?

8. If members of the Rio Grande pueblos traveled directly east, which major trade center would they hit?

9. Name one mineral, one food, and one man-made item the pueblos would have traded to other groups.

10. Based on everything you have learned, can you determine why trade networks among vastly different Native American groups existed?
9-12: ANALYZE A PRIMARY WRITTEN SOURCE

A primary source is a work that gives original information. It is something that comes from a time being studied or from a person who was involved in the events being studied. Some primary sources supply factual information about a subject.

Directions: Read the sections from Pedro de Castañeda’s account from Coronado’s expedition and answer the questions listed below.

Observe Its Parts

Who wrote it?

Who read/received it?

When is it from?

Where is it from?

Try to Make Sense of It

What is it talking about?

Write one sentence summarizing this document.

Why did the author write it?

Quote evidence from the document that tells you this.

What was happening at the time in history this document was created?
Use It as Historical Evidence

What did you find out from this document that you might not learn anywhere else?

What other documents or historical evidence are you going to use to help you understand this event or topic?
AUTHOR: Pedro de Castañeda, a member and chronicler of the Coronado expedition (1540-1542), was a native of Nájera, a town in the state of Vizcaya in northern Spain. At the time of the organization of the Coronado expedition, Castañeda was at a Spanish outpost at Culiacán, in northwestern Mexico. He was married and had at least eight children. Castañeda's original account, Relación de la jornada de Cíbola compuesta por Pedro de Castañeda de Nácera donde se trata de todas aquellos poblados y ritos, y costumbres, la cual fué el año de 1540, has been lost, but a copy made in 1596 is in the Lenox Library in New York City.

PREFACE

Narrative of the Expedition to Cíbola,1 undertaken in 1540, in which are described all those settlements, ceremonies, and customs by Pedro de Castañeda of Nájera.2

It seems to me, most noble Sir,3 that the desire to learn and the eagerness to acquire truthful information concerning matters or events that have taken place in remote regions, and of which there is little knowledge, is an appropriate thing indeed and one that is common in virtuous men. Therefore, I do not reproach some inquisitive persons who, doubtless with good intentions, have often importuned me considerably to explain and clarify for them some doubts generally held regarding specific matters which they had heard took place during events of the expedition to Cíbola, or the new land, which the good viceroy, Don4 Antonio de Mendoza,5 – may he be with God in His glory – planned and ordered, and on which he sent Francisco Vázquez de Coronado as captain-general.

1 The place name Cíbola is likely a Spanish corruption of Shiwona (Land of the Zuñi) or Ashíwi, the Zuñi word for themselves.
2 Nájera, a small historic community on the Najerilla River, tributary of the Ebro River in northern Spain. Castañeda’s birth city was a royal seat in the early thirteenth century. King Fernando III was crowned there in 1217.
3 Castañeda addressed his narrative to a prominent but otherwise unnamed personage. A strong candidate was Alonso de Zorita, a powerful royal official in Mexico City. In the early 1560s, Zorita revived interest in Coronado’s travels and even proposed a return expedition to the north.
4 A title denoting high rank, now a term of courtesy for a gentleman.
5 Antonio de Mendoza, an intelligent and humane nobleman, arrived in 1535 to serve as the powerful viceroy of New Spain. Mendoza disgraced one rival, Nuño Beltrán de Guzmán, and curbed the strategic ambitions of another, Hernán Cortés. After toppling Guzmán, Mendoza needed a new governor for this former rival’s northwestern conquests. He chose one of his loyal companions from the 1535 voyage to the New World, a young gentleman from Salamanca named Don Francisco Vázquez de Coronado.
They are right, indeed, in wanting to learn the truth, for the reason that people very frequently magnify or belittle, without regard to reality, things which they have heard, perhaps from those who were not familiar with them. Matters of importance they reduce to nothing; and those that are insignificant, they convert into such remarkable ones that they appear incredible. This may very well have been caused by the fact that, as the land was not permanently occupied, no one has been willing to spend his time writing about its peculiarities. Wherefore there was lost the information of that which God did not permit – He knows why – that they should enjoy. Indeed, whoever should wish to busy himself writing about what happened in the expedition, as well as what was seen in those lands and the ceremonies and customs of the natives, would have plenty of substance with which to test his mind. And I believe that he would not lack material, which, if presented truthfully, would be so marvelous as to seem incredible.

Furthermore, I believe that some of the stories told are the result of the twenty years and more that have passed since that expedition took place. I say this because some make it an uninhabitable land, others have it bordering on La Florida, others on Greater India, which seems to be no small exaggeration. They may have some basis or cause on which to found their assertions. There are, likewise, those who tell about some very strange animals, while other who went on the expedition affirm that there are no such animals and that they have not been seen. Others differ as to the location of the provinces, and even as to the matter of customs and dress, attributing to one people what pertains to others. All of this has been the chief cause that moved me, most noble Sir, although late, to the desire of writing a brief general account of all those who are by nature inquisitive, and also to save myself the time of which I am deprived through inquiries. In it will be found things difficult to believe, indeed. All of which, or most of them, I have seen with my own eyes; others I have learned through reliable information, obtained from the natives themselves.

Realizing as I do that this little work of mine would be valueless in itself or lack acceptance unless it were favored and protected by a person whose authority would check the boldness of those who, without any consideration, give free rein to their wagging tongues, and knowing, as I do, under what great obligation I have always been and am to your Lordship, I humbly beg, as a true vassal and servant, that this little work be received under your protection.

The book is divided into three parts so that it may be better understood. The first will tell of the discovery of the new land and the force or army that was organized, of the entire expedition, and the captains who went with it. The second will describe the locations of the pueblos and provinces that were found, their ceremonies and customs, and the animals, fruits, and vegetation, and in what parts of the land they are found. The third will narrate the return of the army and the reasons for the abandonment of the land, although they were not valid, since this is the best place from which to explore the interior of the land in these western regions, as will be seen, and as has been made clear since that time. Finally there will be related some of the remarkable things that were observed and the route by which one may return more easily to discover what we did not see, which was the best.

6 Since Coronado returned in 1542, Castañeda’s two decades “and more” suggests he wrote his narrative around 1563 or 1564 at Culiacán.
May the Lord grant me His grace so that, with my limited understanding and small ability, I may, while telling the truth, please the learned and discriminating reader with this, my little work, if it be accepted by your Lordship. For my aim is not to gain fame as a good writer or rhetorician, but simply to strive to give a truthful account and to render your Lordship this small service. You will, I hope, receive this as from a faithful servant and soldier who was present there. Although not in polished style, I write what took place, what was heard, experience, seen, and discussed.

I have always noticed, and it is a face, that often when we have something valuable in our possession and handle it freely, we do not esteem or appreciate it in all its worth, as we would if we could realize how much we would miss it if we were to lose it. Thus we gradually belittle its value, but once we have lost it and we miss its benefits, we feel it in our heart and are forever moody, thinking of ways and means to retrieve it. This, it seems to me, happened to all or most of those who went on that expedition, which Francisco Vázquez Coronado led in search of the Seven Cities, in the year of our Savior, Jesus Christ, 1540. For although they did not obtain the riches of which they had been told, they found the means to discover them and the beginning of a good land to settle in and from which to proceed onward. And since, after they returned here from the land which they had conquered and abandoned, time has made clear to them the location and nature of the region they reached, and the beginning of a fine land they had in their grasp, their hearts bemoan the fact that they lost such an opportune occasion. Since it is a fact that men see more at a bullfight when they climb on top of the fence than when they walk around in the bullring, now that they are outside and realize and appreciate the localities and resources amid which they had been, and seeing now that they can no longer enjoy or recover them, their time wasted, they rejoice in telling what they saw, even realizing how much they lost, especially those who today are as poor as when they first went there, and who have worked constantly, spending their time to no benefit. I say this because I believe that some of those who came from there would today be glad if they could go back and try to recover what they lost. Other would no enjoy knowing the reason why the land was discovered. And since I offered to narrate the story, I shall start at the beginning, which is as follows.

7 Hernan Cortés, the marquis of the valley of Oaxaca, spent vast sums in the 1530s exploring the Pacific and attempting to settle Baja California, the “Island of Pearls,” From shipyards in Zihuatanejo and Acapulco, his fleets sailed west and north on voyages of discovery. The woeful Diego Hurtado de Mendoza fleet, which sailed for the distant Spice Islands in 1532, was completely lost. In 1539, Cortés’s sea captain Francisco de Ulloa sailed the entire Gulf of California and discovered the Colorado River delta at its head. Officials surmised that an overland expedition northward might rendezvous with a fleet near this large river for supply purposes.
IV

*How the people of Tiguex live, as well as those of the province of Tiguex and its environs.*

Tiguex is a province of twelve pueblos, on the banks of a large and mighty river. Some pueblos are on one bank, some on the other. It is a spacious valley two leagues wide. To the east there is a snow-covered sierra, very high and rough. At its foot, on the other side, there are seven pueblos, four in the plain and three sheltered on the slope of the sierra.

Seven leagues to the north there is Quirix, with seven pueblos. Forty leagues to the northeast there is the province of Hemes, with seven pueblos. To the north or east, four leagues away, is found Acha. To the southeast there is Tutahaco, a province compromising eight pueblos. All these pueblos have, in general, the same ceremonies and customs, although some have practices among them not observed elsewhere. They are governed by the counsel of their elders. They build their pueblo houses in common. The women mix the plaster and erect the walls; the men bring the timbers and set them in place. They have no lime, but they mix a mortar made with charcoal ash and dirt, which is almost as good as if it were made with lime. For although the houses are four stories high, their walls are built only half a yard thick. The people gather large amounts of brush and reeds, set fire to it, and when it is between charcoal and ash, they throw in a large amount of water and dirt and mix it, then make round balls with it, which they use as stones when dry. They set them with this same mixture, so that it becomes like a mortar.

The unmarried young men serve the pueblo in general. They bring the firewood that is needed and stack it up in the patios of the pueblos from where the women take it to their homes. These young men live in the estufas, which are located in the patios of the pueblo. They are built underground, either square or round, with pine columns. Some have been seen having twelve pillars, four to the cell, two fathoms thick; the common ones had three or four columns. The floors are paved with large smooth slabs like the baths in Europe. In the interior there is a fireplace like the binnacle of a boat where they burn a handful of brush with which they keep up the heat. They can remain inside the estufa as in a bath. The top is even with the ground. We saw some so large that they could be used for a game of ball.

When someone wishes to marry, he must have the permission of the rulers. The man must spin and weave a blanket and place it before the woman. She covers herself with it and becomes his wife. The houses are for the women; the estufas for the men. If a man repudiates his wife he must come to the estufa. It is punishable for the women to sleep in the estufas or to enter them for any other purpose than to bring food to their husbands or sons. The men spin and weave; the women take care of the children and prepare the

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8 The Sandia and Manzano Mountains rise east of Tiguex, now overlooking the modern Isleta-Albuquerque-Bernalillo area.
9 The eastern Keresan-speaking pueblos, clustered along the Rio Grande north of Tiguex.
10 Jemez pueblos such as Zia and Jemez, located not where Casteñeda directed, but northwest along the Jemez River.
11 Perhaps the Tiwa-speaking Picuris Pueblo to the south of Taos, again with a confused distance by the narrator.
12 The Piro-Tompiro settlements along the lower Rio Grande.
13 Spanish colonists later introduced the adobe method, which used wooden molds to prepare uniform sun-dried bricks.
14 Kivas.
High elevations and a short growing season (especially in the “Little Ice Age” of that time) may have led Puebloan farmers to select a cold-hardy maize and to plant as early as possible. As the ground warmed with spring, late snowfalls melted and even watered fields. With all this, when, in the following year, they proceed to plant again, they find the fields covered with maize, which they had not been able to gather fully.

There were in these provinces large numbers of native hens and cocks with gills. These, if not dressed or cut open, could be kept for sixty days after death without giving any smell. This was true also of human beings. And they could be kept even longer during the winter. The towns are free from filth because the inhabitants go outside to discharge excrement, and they urinate in earthen jars, which they empty outside the pueblo.

Their houses are well separated and extremely clean in the places where they cook and where they grind flour. They do this in a separate place or room in which there is a grinding place with three stones set in mortar. Three women come in, each going to her stone. One crushes the maize, the next grinds it, and the third grinds it finer. Before they come inside the door, they remove their shoes, tie up their hair and cover it, and shake their clothes. While they are grinding, a man sits at the door playing a flageolet, and the women move their stones, keeping time with the music, and all three sing together. They grind a large amount at one time. All their bread is made with flour, mixed with hot water, in the shape of wafers. They gather large quantities of herbs, which they dry and keep for their cooking throughout the year. There are no edible fruits in this land, except pine nuts. The natives have their own preachers. No sodomy was observed among them nor the sacrificing or eating of human flesh. They are not a cruel people, as was shown at Tiguex, where Francisco de Ovando remained dead for some forty days. When the pueblo was a last taken, the Spaniards found his body whole, among the native dead, without any other injury than the wound from which he died. He was as white as snow, without any bad smell.

From one of our Indians who had been a captive among these people for a year, I learned some details of their customs. In particular I asked him why the young women went about naked in that province when it was so cold; he answered that the maidens had to go about that way until they took a husband and that as soon as they had relations with a man, they covered themselves. In that region the men wore jackets of dressed deerskin and over them their robes. Throughout these provinces one finds pottery glazed with alcohol, and jugs of such elaborated designs and shapes that it was surprising.

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16 A good maize crop might yield three projected years of food, but perhaps a third was set aside for planting, another third for eating, and the last third for contingency storage or trade.

17 Turkeys.

18 A native bone flute.