

TIMELINE

DIEGO DE VARGAS ZAPATA LUJAN PONCE DE LEÓN Y CONTRERAS – GOVERNOR OF NEW MEXICO & “REPACIFIER”

November 8, 1643: **Diego José de Vargas Zapata y Luján Ponce de León y Contreras** is baptized.

His parents are **Alonso Vargas** and **Maria Margarita Contreras y Arráiz** of Madrid, Spain. [Diego's ancestors had been written about for six centuries because they were "warrior knights, bishops, advisors to kings, and friends of the saints." Four generations of Vargas men, including Diego's father, were knights in the military Order of Santiago.]

1646(?): **Margarita** and her children are living with her parents while **Alonso** is away on campaign.

1647: Capt. **Alonso de Vargas** moves his family to the ancestral Vargas residence on Almendro Street in Madrid. The Vargas family is part of the middle-ranking nobility in the Spanish capital.

April 17, 1649: **Margarita**, Alonso's wife, dies when **Diego de Vargas** is five-years-old. She is 26 years old

1650: **Alonso de Vargas** is appointed as Alcalde Mayor of *Chiapa* (then in Guatemala) and sails for the New World. His family stays in Madrid where Diego spends his growing years.

1659: **Alonso** is *Maese de Campo in Santiago de Guatemala*. He marries Jerónima de Guinea y Murga, daughter of a prominent family, and they have three children.

1660: **Diego de Vargas** at age 17 requests that Lic. José de Castro Castillo, be named his legal guardian to manage the allowance that **Alonso Vargas** had provided for him. Diego owns various books, studies Latin, and employs a valet who earns 100 *reales* a month.

1662: **Diego de Vargas** petitions the Crown for permission to act legally for himself.

November, 1662: **Diego de Vargas** goes to the University of Valladolid for advanced studies.

May 5, 1664: **Diego de Vargas** marries **Beatriz Pimentel de Prado Vélez de Olazábal**. They reside mostly in Torrelaguna and their five children are all born there. Diego is active in managing all family affairs.

1666: **Alonso Vargas** dies in Guatemala.

1667: Money is scarce and **Diego de Vargas** borrows 4,000 *ducados* against the revenues of the Vargas estate.

1670: **Diego de Vargas** asks the Crown for an appointment to a post in the New World.

1672: **Diego de Vargas** gets his appointment.

1673: After exasperating and expensive delays **Diego de Vargas** finally sails to Guatemala "to settle affairs and his share of the inheritance resulting from his father's death." He is described as of average stature, straight hair, broad face. Once in Guatemala, he is appointed to an interim post in the mining district of *Teutila*.

1674: **Diego de Vargas** is Alcalde Mayor of *Teutila* with a salary of 250 pesos a year.

July 10, 1674: **Diego de Vargas** receives the news that his wife, **Beatriz Pimentel**, has died back in Spain.

1676: A fire breaks out in the parish church and **Diego de Vargas** leads the effort to save the statues of the saints in it; he is lauded for his bravery.

1679: Diego de Vargas is transferred to the major silver and gold mining area of *Tlalpujahua*. He owns a residence in Mexico City; around this time it is believed he has three children with Nicolasa Rincón .

1684: The Viceroy reports that **Diego de Vargas** has tripled Crown revenue from its silver mines in *Tlalpujahua* and recommends that he be considered for higher office.

1687: Diego de Vargas is appointed to the governorship of New Mexico after a payment of 2,500 pesos. Due to bureaucratic delays and errors he is reappointed to Tlalpujahua.

February 22 1691: Diego de Vargas takes possession of the government of New Mexico at El Paso and immediately gathers provisions for the pacification of New Mexico and the Villa of Santa Fe.

September, 1692: after many government delays Vargas is again given permission to journey north to New Mexico.

1692 REPACIFICATION of NEW MEXICO

February, 1692: Governor **Diego de Vargas** finds the New Mexican refugees living in El Paso in terrible condition. He reports that soldiers of the garrison have neither leather jackets nor swords and only 132 horses. There are scarcely 100 heads of families who own maybe 200 horses and mules, no cattle, perhaps 600 sheep, most of them belonging to the missionaries. He requests modern muskets and makes immediate plans to lead a reconnaissance expedition to Santa Fe, assuring the Viceroy that he will restore the Pueblo Indians to Spain and Christianity "without treachery even though it might cost him his life. "

August 16: The official effort to recover N.M. is launched from El Paso with an expedition led by Capt. **Roque de Madrid**. Camp is made, at Robledo where **Diego de Vargas** arrives with the main expeditionary force. **Bartolomé de Ojeda**, from Zia Pueblo, is invaluable for his abilities in warfare and because he is an excellent interpreter who can speak, read, and write Spanish.

Bartolomé de Ojeda reports to **Diego de Vargas** that New Mexico is being destroyed by anarchy, civil war, and Apache attacks. The Zunis and Hopis are at war with the Keres Pueblos, who fear the Tewa groups will also attack them; the Apaches are attacking all of them.

August 17: Diego de Vargas crosses the Rio Grande river and rides north with 50 *presidial* soldiers from El Paso along with their officers, 10 armed citizens, 100 Pueblo Indians, 3 Franciscan friars—fray Francisco Cervera, fray Miguel Muniz, and fray Alonso Barroso—, pack animals, livestock, wagons full of provisions, one small cannon and a mortar. While the expedition is small for the task of repacification and resettling New Mexico, **Diego de Vargas** is considered an effective leader who can deal with the hardships of travel, service in isolated outposts, and dangers of military campaigns.

Even more important, he is able to lead, effectively manage, and relate to Spanish, Indians, blacks, etc., within the strictures of colonial society.

September 11: Diego de Vargas enters Santa Fe unopposed. With him comes *Nuestra Señora del Rosario*, Our Lady of the Rosary, La Conquistadora [now referred to as Our Lady of Peace].

September 16: Brothers from Picuris Pueblo, **Luis and Lorenzo Tupatú** (Luis being one of the principal leaders in the 1680 St. Lawrence Day Massacre confer with **Diego de Vargas** and the missionary fathers over cups of chocolate.

The **Tupatús** become allies of **Diego de Vargas** and are given full pardon for their role in the great apostasy, the St. Lawrence Day Massacre, August 10, 1680.

September 21: An expedition toward the large Pecos Pueblo begins and includes 300 well-armed warriors from Picuris, led by the Tupatús. The Pecos people led by **Juan de Ye** welcome **Diego de Vargas** peacefully.

October 7: **Diego de Vargas** enters an abandoned Taos Pueblo. Later two men come down from the mountains to confer with him: Governor **Francisco Pacheco** and a *ladino* boy named Joséfillo (Little Joe). Vargas likes this youngster, **José López Naranjo**, who leaves with the Spanish force, casting his lot with the Spaniards.

October 30: A western expeditionary force begins, for the Pueblos of Cochiti, Santo Domingo, San Felipe, then Acoma, Jémez, Zuñi, and the Hopis with only 89 soldiers and 30 Native American allies. There are scouting reports of conspiracies but not one single battle has to be fought.

Several persons believed to have perished in the 1680 Massacre are found alive living as slaves. **Francisco Márquez** finds the wife and daughter of his uncle, **Pedro Márquez**; **Martin Hurtado** finds his sister and their mother Juana at Acoma; **José Dominguez de Mendoza** finds his sister and her five children; etc.

The **First Entrada** is a complete success. Within four months twenty-three Pueblos of ten different nations are again vassals of Spain instead of enemies, twenty two hundred and fourteen people of all ages have been baptized, seventy six Spanish Catholics freed from years of slavery to their Pueblo masters. **Diego de Vargas** rescues holy vessels, divine images, and books. **Diego de Vargas** writes that the province now has to have Spanish colonists ('five hundred families ') and at least 100 soldiers in order to secure this bloodless repacification.

Adapted from, NEW MEXICO A BRIEF MULTI-HISTORY, by Rubín Sálaz Márquez (pgs. 70-75)