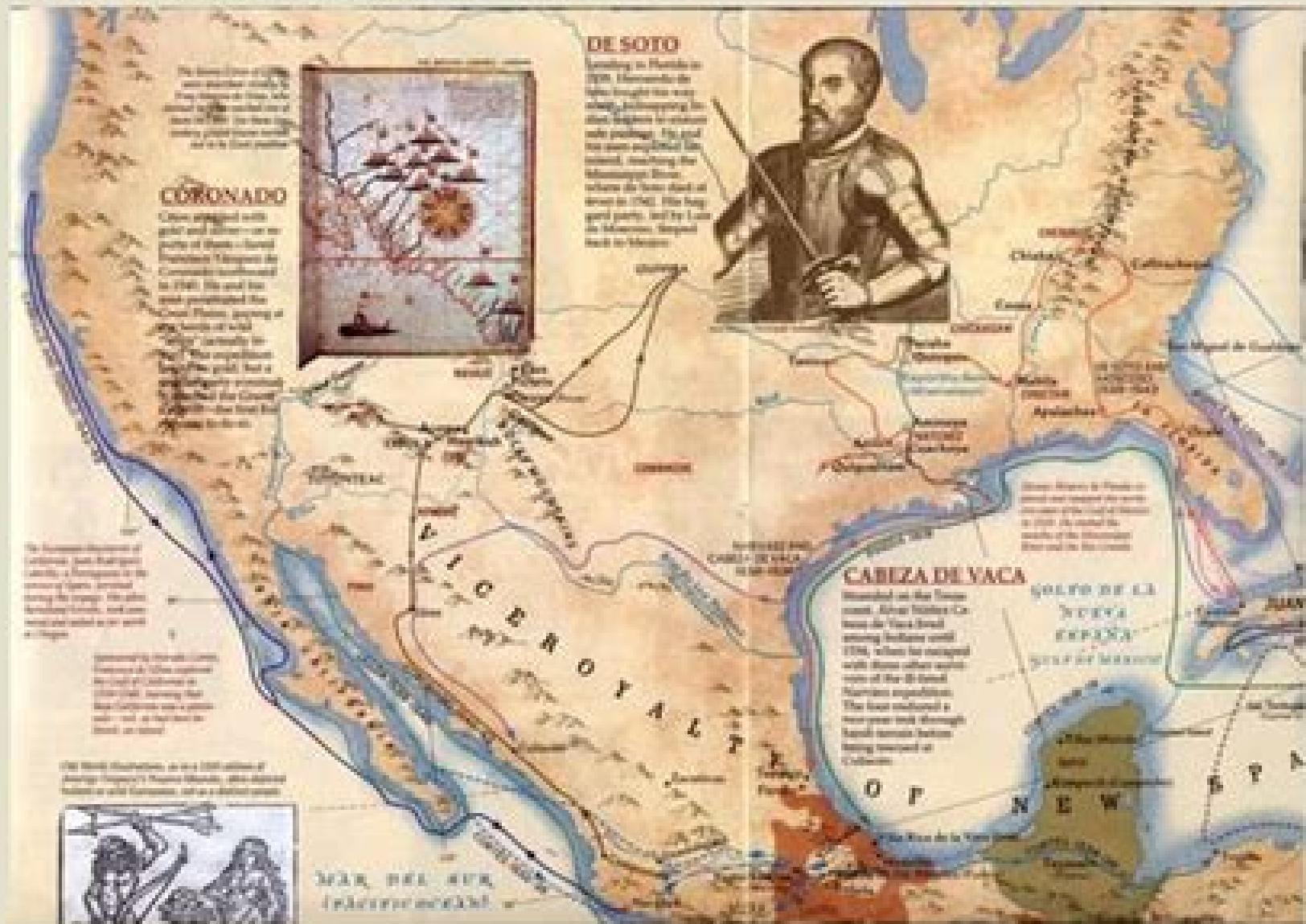


The Spanish Frontier 1521-1821



Spanish Frontier In The Enlightened Age

Ying-Ying Zheng



Spanish Frontier In The Enlightened Age:

A Spanish Frontier in the Enlightened Age Kieran McCarty, 1981 **Massacre at the Yuma Crossing** Mark Santiago, 2016-12-15 The quiet of the dawn was rent by the screams of war Scores perhaps hundreds of Quechan and Mohave warriors leaped from concealment rushing the plaza from all sides Painted for battle and brandishing lances bows and war clubs the Indians killed every Spaniard they could catch The route from the Spanish presidial settlements in upper Sonora to the Colorado River was called the Camino del Diablo the Road of the Devil Running through the harshest of deserts this route was the only way for the Spanish to transport goods overland to their settlements in California At the end of the route lay the only passable part of the lower Colorado and the people who lived around the river the Yumas or Quechans initially joined into a peaceful union with the Spanish When the relationship soured and the Yumas revolted in 1781 it essentially ended Spanish settlement in the area dashed the dreams of the mission builders and limited Spanish expansion into California and beyond In *Massacre at the Yuma Crossing* Mark Santiago introduces us to the important and colorful actors involved in the dramatic revolt of 1781 Padre Francisco Garc s who discovered a path from Sonora to California made contact with the Yumas and eventually became their priest Salvador Palma the informal leader of the Yuman people whose decision to negotiate with the Spanish earned him a reputation as a peacebuilder in the region which eventually caused his downfall and Teodoro de Croix the Spanish commandant general who breaking with traditional settlement practice established two pueblos among the Quechans without an adequate garrison or mission thereby leaving the settlers without any sort of defense when the revolt finally took place *Massacre at the Yuma Crossing* not only tells the story of the Yuma Massacre with new details but also gives the reader an understanding of the pressing questions debated in the Spanish Empire at the time What was the efficacy of the presidios How extensive should the power of the Catholic mission priests be And what would be the future of Spain in North America *Hispanic Arizona, 1536-1856* James E. Officer, 2015-11-15 The history of the American West has usually been seen from the perspective of American expansion Drawing on previously unexplored primary sources James E Officer has now produced a major work that traces the Hispanic roots of southern Arizona and northern Sonora one which presents the Spanish and Mexican rather than Anglo point of view Officer records the Hispanic presence from the earliest efforts at colonization on Spain s northwestern frontier through the Spanish and Mexican years of rule thus providing a unique reference on Southwestern history The heart of the work centers on the early nineteenth century It explores subjects such as the constant threat posed by hostile Apaches government intrigue and revolution in Sonora and the provincias internas and patterns of land ownership in villages such as Tucson and Tubac Also covered are the origins of land grants in present day southern Arizona and the invasion of southern Arizona by American 49ers as seen from the Mexican point of view Officer traces kinship ties of several elite families who ruled the frontier province over many generations men and women whose descendants remain influential in Sonora and Arizona today A

Spanish frontier in the enlightened age Kieran McCarty, 1981 *A Spanish Frontier in the Enlightened Age* Kieran McCarty, 1981 **Spain in the Southwest** John L. Kessell, 2013-02-27 John L. Kessell's *Spain in the Southwest* presents a fast-paced abundantly illustrated history of the Spanish colonies that became the states of New Mexico, Arizona, Texas, and California. With an eye for human interest, Kessell tells the story of New Spain's vast frontier, today's American Southwest and Mexican North, which for two centuries served as a dynamic yet disjointed periphery of the Spanish empire. Chronicling the period of Hispanic activity from the time of Columbus to Mexico's independence from Spain in 1821, Kessell traces the three great swells of Hispanic exploration, encounter, and influence that rolled north from Mexico across the coasts and high deserts of the western borderlands. Throughout this sprawling historical landscape, Kessell treats grand themes through the lives of individuals. He explains the frequent cultural clashes and accommodations in remarkably balanced terms. Stereotypes, the author writes, are of no help. Indians could be arrogant and brutal; Spaniards caring and vice versa. If we select the facts to fit preconceived notions, we can make the story come out the way we want, but if the peoples of the colonial Southwest are seen as they really were, more alike than diverse, sharing similar inconstant natures, then we need have no favorites. **A Frontier Documentary** Kieran McCarty, 2016 When Mexico won its independence from Spain in 1821, citizens and missionaries in the northwestern reaches of the new nation were without the protection of Spanish military forces for the first time. Beset by hostile Apaches and the uncertainties of life in a desert wilderness, these early Mexican families forged a way of life that continues into the present day. This era in the history of southern Arizona and northern Sonora is now recalled in a series of historical documents that offer eyewitness accounts of daily life in the missions and towns of the region. These documents give a sense of immediacy to the military operations, Indian activities, and missionary work going on in Tucson and the surrounding areas. They also demonstrate that Hispanic families maintained continuity in military and political control on the frontier and clearly show that the frontier was not beset by anarchy in spite of the change in national government. In the forty chapters of translated documents in this collection, the voices of those who lived in what is now the Arizona-Sonora border region provide firsthand accounts of the people and events that shaped their era. These documents record such events as the arrival of the first Americans, the reconstruction of Tucson's presidio wall, and conflict between Tohono O'odham villagers and Mexicans. All are set against the backdrop of an unrelenting Apache offensive that heightened after the departure of the Spanish military but that was held in check by civilian militias. Each chapter begins with a brief introduction in which historian Kieran McCarty provides background on the documents' context and authorship. Taken together, they offer a fascinating look at this little-known period and provide a unique panorama of southwestern history. **Myth and the History of the Hispanic Southwest** David J. Weber, 1988 Located in Southwest Collection **Twilight of the Mission Frontier** Jose De la Torre Curiel, 2013-01-09 *Twilight of the Mission Frontier* examines the long process of mission decline in Sonora, Mexico, after the Jesuit expulsion in 1767. By reassessing the mission crisis paradigm, which speaks of a growing

internal crisis leading to the secularization of the missions in the early nineteenth century new light is shed on how demographic cultural economic and institutional variables modified life in the Franciscan missions in Sonora During the late eighteenth century forms of interaction between Sonoran indigenous groups and Spanish settlers grew in complexity and intensity due in part to the implementation of reform minded Bourbon policies which envisioned a more secular productive and modern society At the same time new forms of what this book identifies as pluriethnic mobility also emerged Franciscan missionaries and mission residents deployed diverse strategies to cope with these changes and results varied from region to region depending on such factors as the missionaries backgrounds Indian responses to mission life local economic arrangements and cultural exchanges between Indians and Spaniards

The San Antonio Missions and their System of Land Tenure Félix D. Almaráz, 2013-09-06 San Antonio Texas is unique among North American cities in having five former Spanish missions San Antonio de Valero The Alamo founded in 1718 San Jos y San Miguel de Aguayo 1720 Nuestra Señora de la Purísima Concepción de Acuña 1731 San Juan Capistrano 1731 and San Francisco de la Espada 1731 These missions attract a good deal of popular interest but until this book they had received surprisingly little scholarly study The San Antonio Missions and Their System of Land Tenure a winner in the Presidio La Bahía Award competition looks at one previously unexamined aspect of mission history the changes in landownership as the missions passed from sacred to secular owners in the late eighteenth and early nineteenth centuries Drawing on exhaustive research in San Antonio and Bexar County archives Félix Almaráz has reconstructed the land tenure system that began with the Spaniards' jurisprudential right of discovery and progressed through colonial development culminating with ownership of the mission properties under successive civic jurisdictions independent Mexico Republic of Texas State of Texas Bexar County and City of San Antonio Several broad questions served as focus points for the research What were the legal bases for the Franciscan missions as instruments of the Spanish Empire What was the extent of the initial land grants at the time of their establishment in the eighteenth century How were the missions agricultural and pastoral lands configured And finally what impact has urbanization had upon the former Franciscan foundations The findings in this study will be valuable for scholars of Texas borderlands and Hispanic New World history Additionally genealogists and people with roots in the San Antonio missions area may find useful clues to family history in this extensive study of landownership along the banks of the Rio San Antonio

The Age of the Enlightened Despot, 1660-1789 Arthur Henry Johnson, 1911 **Genealogical Encyclopedia of the Colonial Americas** Christina K. Schaefer, 1998 Covers the period of colonial history from the beginning of European colonization in the Western Hemisphere up to the time of the American Revolution *Arizona and the West*, 1986 *Bárbaros* David J. Weber, 2008-10-01 Two centuries after Cortés and Pizarro seized the Aztec and Inca empires Spain's conquest of America remained unfinished Indians retained control over most of the lands in Spain's American empire Mounted on horseback savvy about European ways and often possessing firearms independent Indians continued to find new ways to resist subjugation by

Spanish soldiers and conversion by Spanish missionaries In this panoramic study David J Weber explains how late eighteenth century Spanish administrators tried to fashion a more enlightened policy toward the people they called barbaros or savages Even Spain's most powerful monarchs failed however to enforce a consistent well reasoned policy toward Indians At one extreme powerful independent Indians forced Spaniards to seek peace acknowledge autonomous tribal governments and recognize the existence of tribal lands fulfilling the Crown's oft stated wish to use gentle means in dealing with Indians At the other extreme the Crown abandoned its principles authorizing bloody wars on Indians when Spanish officers believed they could defeat them Power says Weber more than the power of ideas determined how Spaniards treated savages in the Age of Enlightenment

The Ópatas David Yetman, 2010-11-15 In 1600 they were the largest most technologically advanced indigenous group in northwest Mexico but today though their descendants presumably live on in Sonora almost no one claims descent from the patas The patas seem to have disappeared as an ethnic group their languages forgotten except for the names of the towns plants and geography of the Opatan where they lived Why did the patas disappear from the historical record while their neighbors survived David Yetman a leading ethnobotanist who has traveled extensively in Sonora consulted more than two hundred archival sources to answer this question The result is an accessible ethnohistory of the patas one that embraces historical complexity with an eye toward Opatan strategies of resistance and assimilation Yetman's account takes us through the Opatans initial encounters with the conquistadors their resettlement in Jesuit missions clashes with Apaches their recruitment as miners and several failed rebellions and ultimately arrives at an explanation for their disappearance Yetman's account is bolstered by conversations with present day residents of the Opatan and includes a valuable appendix on the languages of the Opatan by linguistic anthropologist David Shaul One of the few studies devoted exclusively to this indigenous group *The patas In Search of a Sonoran People* marks a significant contribution to the literature on the history of the greater Southwest

[Sanctuaries of Earth, Stone, and Light](#) Gloria Fraser Giffords, 2022-08-23 Over nearly three centuries Jesuit Franciscan and Dominican missionaries built a network of churches throughout the new world of New Spain Since the early twentieth century scholars have studied the colonial architecture of southern New Spain but they have largely ignored the architecture of the north However as this book clearly demonstrates the colonial architecture of Northern New Spain an area that encompasses most of the southwestern United States and much of northern Mexico is strikingly beautiful and rich with meaning After more than two decades of research both in the field and in archives around the world Gloria Fraser Giffords has authored the definitive book on this architecture Giffords has a remarkable eye for detail and for images both grand and diminutive Because so many of the buildings she examines have been destroyed she sleuthed through historical records in several countries and she discovered that the architecture and material culture of northern New Spain reveal the influences of five continents As she examines objects as large as churches or as small as ornamental ceramic tile she illuminates the sometimes subtle sometimes striking influences of the religious

social and artistic traditions of Europe from the beginning of the Christian era through the nineteenth century of the Muslim countries ringing the Mediterranean from the seventh through the fifteenth centuries and of Northern New Spain's indigenous peoples whose art influenced the designs of occupying Europeans. Sanctuaries of Earth, Stone, and Light is a pathbreaking book featuring 200 stunning photographs and over 300 illustrations ranging from ceremonial garments to detailed floor plans of the churches.

From Savages to Subjects, Incorporating recent findings by leading Southwest scholars as well as original research, this book takes a fresh new look at the history of Spanish missions in northern Mexico, the American Southwest during the 17th and 18th centuries. Far from a record of heroic missionaries, steadfast soldiers, and colonial administrators, it examines the experiences of the natives brought to live on the missions and the ways in which the mission program attempted to change just about every aspect of indigenous life. Emphasizing the effect of the missions on native populations, demographic patterns, economics, and socio-cultural change, this pathbreaking work fills a major gap in the history of the Southwest.

Beyond the Devil's Road Jeremy Beer, 2024-09-17 The explorations of Francisco Garcés, an intrepid Franciscan friar of the eighteenth century, led to the opening of the first overland route from Mexico to California, produced new knowledge of unmapped terrain and unknown peoples, and revived dreams of Spanish imperial expansion. *Beyond the Devil's Road* tells for the first time the full story of this extraordinary man's epic life and journey and his critical place in the history of the American Southwest. From the moment he took up residence at the lonely mission of San Xavier del Bac in 1768, Garcés stood out among his fellow Spaniards for both the affection he showed the region's Native peoples and his bravery. Traveling thousands of miles through modern Arizona, California, and Nevada to gather information for his superiors and preach to the unbaptized, he engaged the Indians of the Southwest with a respect for their ways and customs unprecedented among his peers, presaging a new and better model for cultural encounters. Along the way, he contacted more Indigenous groups than any other missionary of his time, often as the first European to do so. Garcés also paved the way and served as a guide for the famous expeditions of Juan Bautista de Anza in 1774 and 1775-76, bringing the first Spanish settlers to California before the road he'd helped to open led to his death in the Quechan uprising of 1781. Consulting archives on three continents, including previously untapped sources, and Garcés's extensive diaries and letters long obscured by unyielding language and handwriting, Beer crafts a nuanced and thoroughly engaging account of this incomparable explorer, groundbreaking missionary, and central actor in New Spain's final sustained effort to expand its dominion into the lands that would become the American Southwest.

The Missions of Northern Sonora Buford L. Pickens, 2022-04-05 The Spanish missions founded by Padre Eusebio Kino in Sonora, Mexico, during the 1690s and early 1700s are historical as well as architectural marvels. Once self-supporting villages with central churches, the missions stand today as monuments to perseverance in the face of a hostile New World. These Kino Missions were surveyed in 1935 by the National Park Service to prepare for the restoration of the mission at Tumacacori, Arizona, then a National Historic Monument. That report, which was

never published provided insights into the missions history and architecture that remain of lasting relevance Perhaps more important it documented these structures in photographs and drawings the latter including floor plans and sketches of architectural detail that today are of historic as well as aesthetic interest This volume reproduces that 1935 report in its entirety focusing on sixteen missions and including two maps 52 drawings and 76 photographs With a new introduction and appendixes that place the original study in context *The Missions of Northern Sonora* is an invaluable reference for scholars and mission visitors alike

On the Bloody Road to Jesus H. Henrietta Stockel, 2004 *On the Bloody Road to Jesus* is a study of the rich religious legacy of the Chiricahua Apaches and its inevitable collision with Christianity Beginning with Apache creation stories H. Henrietta Stockel describes Chiricahua beliefs and ceremonies before going on to recount the conditions of the Spanish colonial frontier at the moment of conquest Subsequent chapters trace events that culminated in the surrender of the Chiricahua Apaches in 1886 the twenty seven years of incarceration as American prisoners of war in Florida Alabama and Oklahoma and the life changing consequences of the children's education in government sponsored boarding schools Stockel portrays an unbroken sequence of economic motivations on the part of the Spanish Mexican and American governments each eager to expand their respective territories Equally unbroken was the resistance of the Apaches to indoctrination According to Stockel the Chiricahua Apaches never completely surrendered their traditional religion to Christianity Like other syncretistic religions their beliefs incorporated aspects of Christian dogma even while they protected their own religion from outsiders This is a complicated story rich in cross cultural encounters on the battlefield in mission churches and in the classroom Stockel's research and writing bring to life the fierce resistance of a heroic people

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