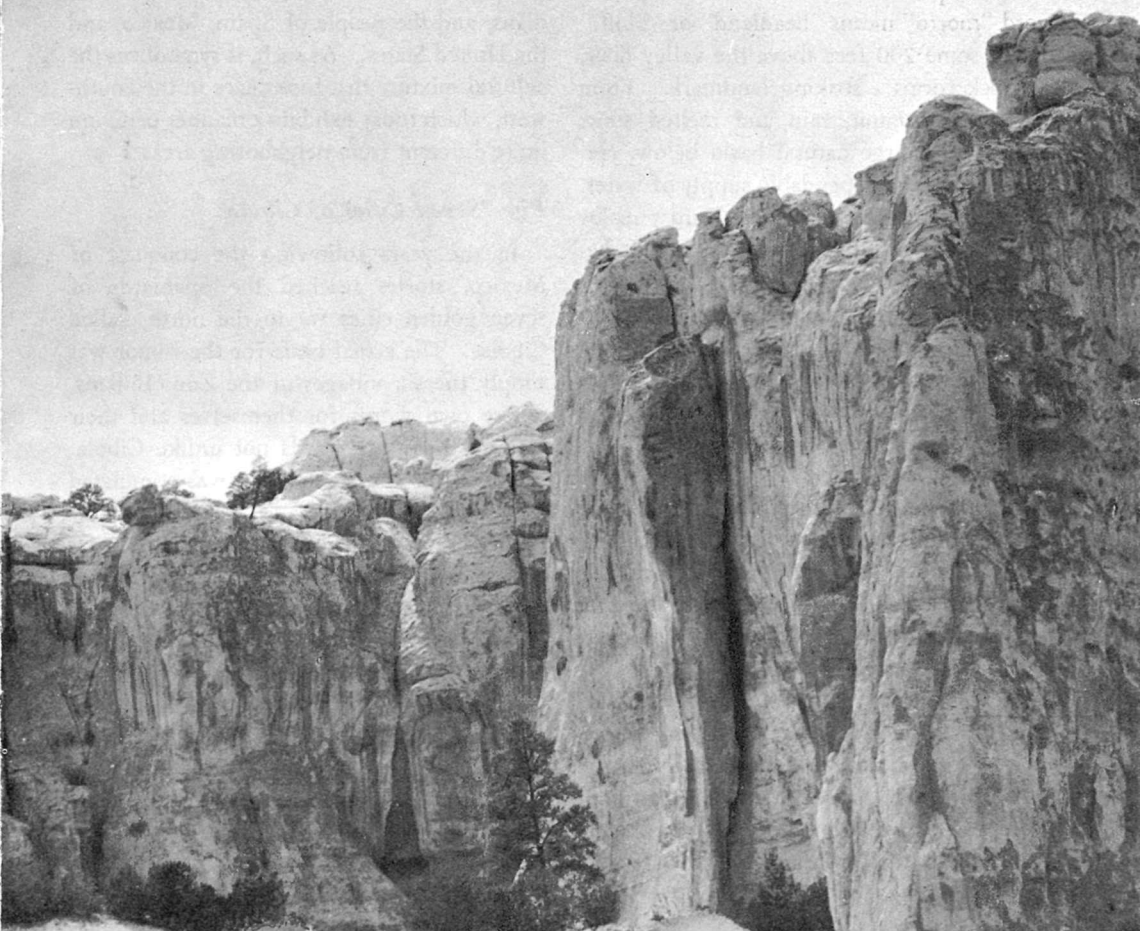


El Morro



NATIONAL MONUMENT
NEW MEXICO



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Important watering place on the trail to Cibola, where Indians, Spaniards, and Americans left their inscriptions on this sandstone cliff.

EL MORRO, OR INSCRIPTION ROCK, is a massive mesa-point of sandstone. The Spanish word "morro" means "headland" or "bluff." Rising some 200 feet above the valley floor, the rock forms a striking landmark. From its rugged summit, rain and melted snow drain into a large natural basin below, creating a constant, dependable supply of water. The route from Acoma to the Zuñi pueblos (towns) led directly past the mesa. It became a regular camping spot for the Spanish conquistadores and, later on, for American travelers to the West. In its sheltered coves they found protection from sun and storm and at the pool plenty of good water in a region where water was scarce.

Many of the travelers left a record of their passage by cutting inscriptions into the soft sandstone. Two years before the founding of Jamestown, and 15 years before the Pilgrims landed at Plymouth Rock, the first Spanish inscription was made by Don Juan de Oñate in April 1605.

On the very top of El Morro lie ruins of Zuñi Indian pueblos, abandoned long before the coming of the Spaniards. Broken pottery is strewn about. These ruins, largely unexcavated, are covered with the growth of centuries, but here and there a bit of wall, still standing, speaks of the culture that once flourished here. Carved on the rock itself are also hundreds of petroglyphs left by these ancient people.

The inscriptions carved in stone at El Morro can be likened to a register of modern Indians, and the people of Spain, Mexico, and the United States. As such, it symbolizes the cultural mixture that took place in the Southwest, which today exhibits a manner of living quite different from neighboring areas.

The "Seven Cities of Cibola"

In the years following the conquest of Mexico, stories reached the Spaniards of seven golden cities far to the north, called Cibola. The actual basis for the rumor was simply the six villages of the Zuñi Indians, whose own words for themselves and their country today are words not unlike Cibola. The story of the seven cities was stimulated especially by the arrival in Mexico of Alvar Nuñez Cabeza de Vaca, in 1536, after 8 years of wandering westward from the gulf coast of Texas, during which he heard of the pueblos of New Mexico.

In 1539, a Franciscan, Fray Marcos de Niza, traveled north up the west coast of Mexico in search of Cibola, guided by Cabeza de Vaca's companion, the Negro slave Estevan. Estevan traveled far ahead of Fray Marcos and was killed by the Zuñis. Word of his death reached the friar somewhere in Arizona. Historians disagree as to whether Fray Marcos himself actually reached Cibola.

The following year, Fray Marcos accom-

panied the famous expedition north of Francisco Vásquez de Coronado, which on July 7, 1540, took Hawikuh, the first or southernmost of the six Zuñi pueblos, and spent the rest of the summer there before going east to the Rio Grande, probably passing El Morro en route to Acoma.

The first post-Coronado expedition, that of Chamuscado and Rodríguez in 1581, came up the Rio Grande and then across to Zuñi by way of Acoma and, probably, El Morro. The expedition of 1583, headed by Antonio de Espejo and Fray Francisco Beltrán, also came from Acoma to Zuñi, certainly by way of El Morro, which is mentioned in the journal of Diego Pérez de Luxán, as "El Estanque del Peñol"—The Pool by the Great Rock.

The Founding of New Mexico

In the summer of 1598, the expedition of Juan de Oñate came up the Rio Grande and founded, beside San Juan pueblo, the first actual Spanish settlement in New Mexico. Oñate immediately made rapid trips to all the New Mexico pueblos, going to the Zuñi and Hopi (Moqui) towns in the autumn of 1598, and passing El Morro en route. It was at El Morro that Oñate, on the way back from Hopi and Zuñi, learned of the dramatic fight at Acoma in which 15 Spaniards were killed by the Indians.

In 1604, Oñate finally made the trip westward beyond the Hopi villages, which he had planned for 6 years, crossing western Arizona to the Colorado River and descending that stream to its mouth. On his way home, in the spring, he stopped at El Morro and carved on it the earliest known inscription: "Passed by here the Adelantado Don Juan de Oñate, from the discovery of the Sea of the South, the 16th of April of 1605." The "Sea of the South" was the Gulf of California.

The Mission Period

In 1629, a reinforcement of the corps of friars made possible the extension of the missionary sphere to include on the east the Salinas pueblos, "Gran Quivira" (now a national monument), Abo, and Quarai, and on the west the Zuñi and Hopi pueblos. Establishment of Franciscan missions at Hawikuh and Halona (the surviving pueblo of Zuñi), in August 1629, is commemorated by a poem carved on El Morro in praise of the strength and valor of Governor Don Francisco Manuel de Silva Nieto, who alone made it possible to carry the faith to Zuñi, according to his statement.

Neither the Hopis nor the Zuñis took kindly to conversion. Within a few years the priest of Awatovi, the major Hopi mis-

sion, was poisoned; and the priest of Hawikuh and another friar on his way west from Zuñi were killed and scalped. The Zuñis fled for refuge to the top of Towayalane (Corn Mesa).

Within a few months a punitive expedition came to Zuñi from Santa Fe and left this inscription on El Morro: "They passed on March 23, 1632, to the avenging of the death of Father Letrado.—Lujan."

In October 1672, there was another violent martyrdom at Hawikuh, when raiding Apaches sacked the church and brutally murdered Fray Pedro de Ayala, who had been assigned there only 2 months before.

Rebellion and Reconquest

The final violence, the third martyrdom, occurred at Halona (Zuñi) and was one of a group of simultaneous killings. Spasmodic native resistance to the Spanish conquistadores culminated in a deep-laid plot by which, in August 1680, all the pueblos rose in revolt, killing priests and laymen at the pueblos. Fray Juan del Bal was killed at Zuñi, and the church was burned.

The first stage in the Spanish reconquest came in 1692, when Don Diego de Vargas, with a small force, visited all the pueblos and, without bloodshed, received their resubmis-

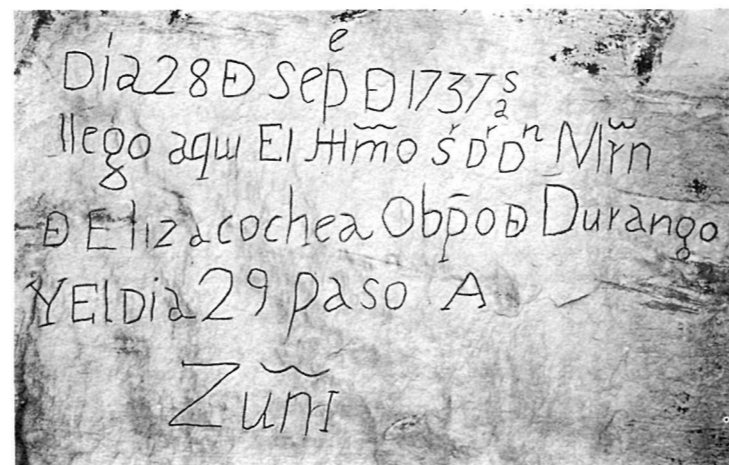
sion to the Spanish crown. Vargas followed the usual route from Acoma via El Morro to Zuñi, where the people were again atop Towayalane, and on to the Hopi villages; then back via Zuñi to El Morro, but on leaving El Morro struck out directly southeastward for Socorro and El Paso. Perhaps it was just before taking this new route that Vargas carved on the rock a record of his passage and his reconquest of New Mexico.

Upon actual reoccupation of New Mexico after his initial expedition, Vargas encountered resistance among the pueblos, despite their supposed submission. For several years there were strife and trouble.

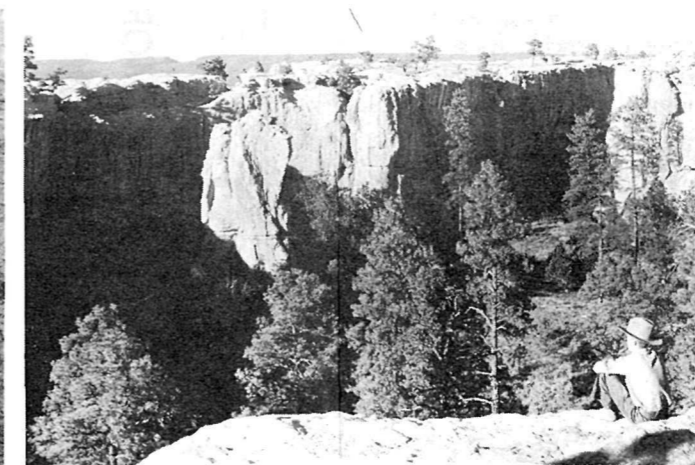
The last incident of the reconquest was the unsuccessful campaign of Governor Don Feliz Martinez against the Moqui (Hopi) villages in 1716. Don Feliz also left a message on El Morro as he followed the usual route, which he might have done well to erase on the way back, for he did not accomplish "the reduction and conquest of Moqui."

The 18th century was a relatively quiet period in Spanish New Mexico. Various travelers passed by El Morro and left their names, notably the Bishop of Durango on his way to Zuñi in 1737 on some ecclesiastical inspection in connection with his claim to authority over the New Mexico missions. The last Spanish inscription is dated 1774.

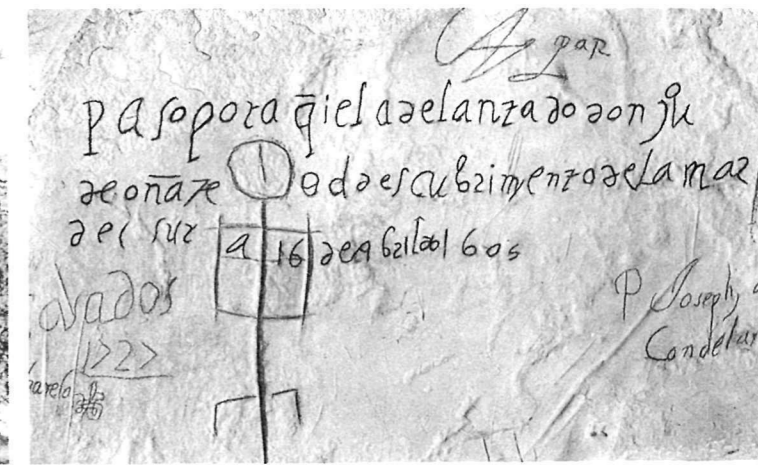
Inscription of the Bishop of Durango, September 28, 1737.



Box canyon within El Morro.



The oldest historical inscription: Juan de Oñate, 1605.



The National Park System, of which this area is a unit, is dedicated to conserving the scenic, scientific, and historic heritage of the United States for the benefit and enjoyment of its people.

The Anglo-Americans

Soon after the occupation of Santa Fe by the army of Gen. Stephen W. Kearny in August 1846, American Army officers were traveling west in New Mexico. The first of them to visit El Morro was Lt. J. H. Simpson, accompanied by the artist R. H. Kern, who copied the early inscriptions in September 1849.

After Simpson's visit, many other names, including those of emigrants, traders, Indian agents, soldiers, surveyors, and settlers, were added to the rock.

One early traveler of special interest was Lt. Edward F. Beale. In 1857, Beale's camel caravan passed El Morro en route to Zuñi and the west coast. These camels had been imported for use in the arid Southwest.

Beale's pioneering of the route past El Morro popularized the trail to the extent that emigrant trains began to use it. One group of emigrants reached the area on July 7, 1858, and camped there overnight. On the rock appear many names they carved.

The Monument

El Morro National Monument, established by Presidential proclamation on December 8, 1906, covering about 2 square miles, is 53 miles southeast of Gallup via N. Mex. 32 and 53 and 42 miles west of Grants via N. Mex. 53.

About Your Visit

Aside from a small picnic and campground area, no accommodations or other facilities are available at the monument. However, you can make the trip from Gallup or Grants, see the features at El Morro, and return in less than a day.

There is a nominal fee which is waived for children under 12 years of age and for groups of elementary and high school children, regardless of age, and accompanying adults responsible for their safety and conduct.

Administration

The monument is administered by the National Park Service, U.S. Department of the Interior. A superintendent, whose address is Ramah, N. Mex., is in immediate charge.

Created in 1849, the Department of the Interior—America's Department of Natural Resources—is concerned with the management, conservation, and development of the Nation's water, wildlife, mineral, forest, and park and recreational resources. It also has major responsibilities for Indian and Territorial affairs.

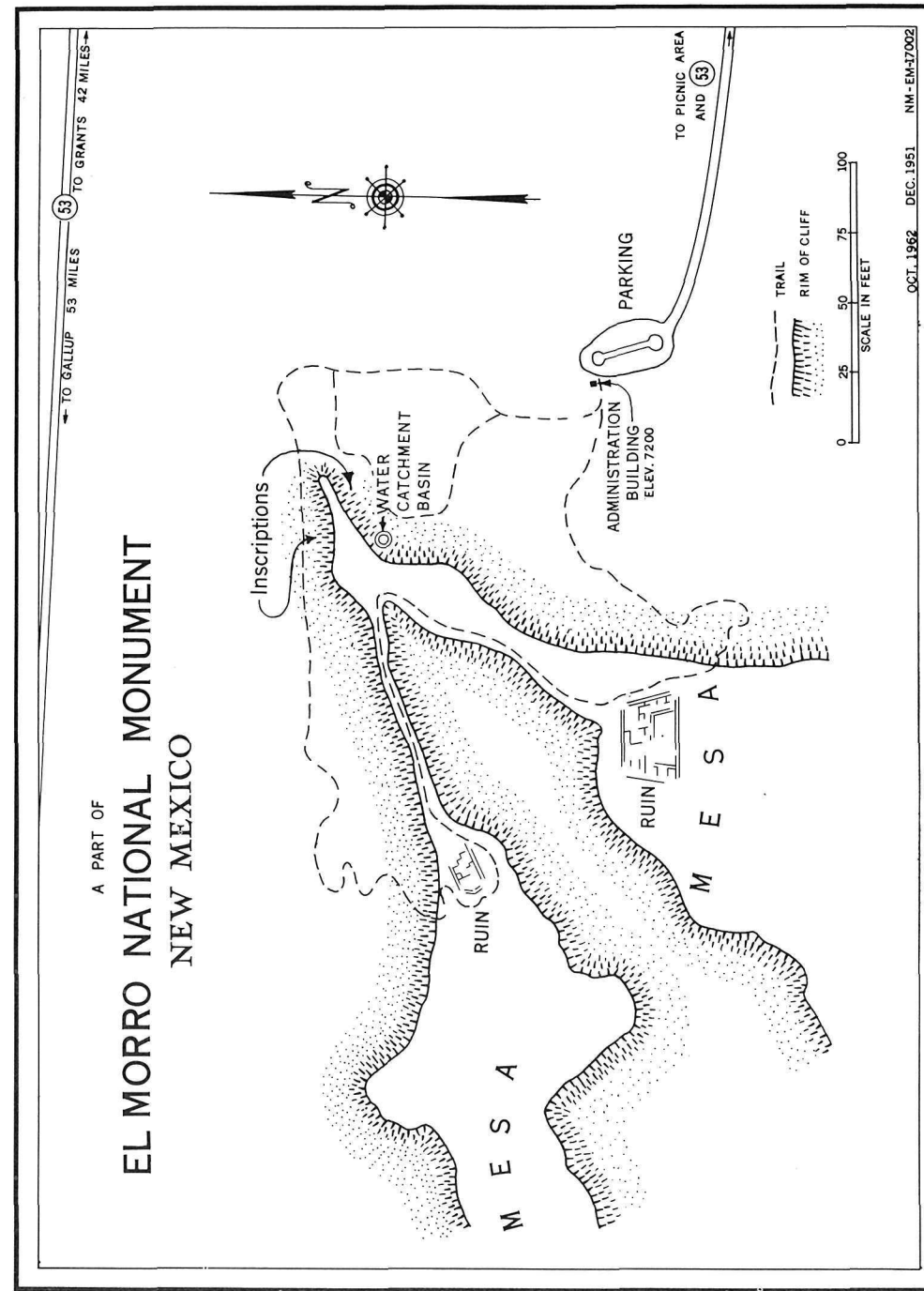
As the Nation's principal conservation agency, the Department works to assure that nonrenewable resources are developed and used wisely, that park and recreational resources are conserved for the future, and that renewable resources make their full contribution to the progress, prosperity, and security of the United States—now and in the future.

Mission 66

Mission 66 is a program designed to be completed by 1966 which will assure the maximum protection of the scenic, scientific, wilderness, and historic resources of the National Park System in such ways and by such means as will make them available for the use and enjoyment of present and future generations.



UNITED STATES
DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE



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Cover: Inscription Rock from the east.

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