

# Colonial Latin American Historical Review

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Volume 4

Issue 3 *Volume 4, Issue 3 (Summer 1995)*

Article 7

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6-1-1995

## Andrew L. Knaut, *The Pueblo Revolt of 1680: Conquest and Resistance in Seventeenth-Century New Mexico*

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### Recommended Citation

Sánchez, Joseph P. "Andrew L. Knaut, *The Pueblo Revolt of 1680: Conquest and Resistance in Seventeenth-Century New Mexico*." *Colonial Latin American Historical Review* 4, 3 (1995): 346. <https://digitalrepository.unm.edu/clahr/vol4/iss3/7>

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*The Pueblo Revolt of 1680: Conquest and Resistance in Seventeenth-Century New Mexico.* By Andrew L. Knaut. (Norman: University of Oklahoma Press, 1995. xx + 220 pp. Illustrations, maps, notes, bibliography, index. \$29.95 cloth.)

Andrew L. Knaut has produced a well-written and well-organized narrative of New Mexico in the seventeenth century with a focus on the Pueblo Revolt. The strength of the book lies in its narration which chronologically follows the pattern of exploration, conquest, and settlement. The author's clear writing style, moreover, is worthy of mention. If all the author hoped to achieve was to tell a story, then he would have succeeded marvelously.

On the other hand, the author aimed at creating a scholarly work on the Pueblo Revolt. Therein lies the weakness of the book, its lack of originality. The research methodology, while well planned, lacks the strength of archival research. Almost all the citations are from well known printed sources that were, in the main, published between the 1920s and 1960s. An updated bibliography similarly reflects the use of these time tested sources.

There are many other sources, however, that have never seen the light of day as printed sources and have either not been or have yet to be retrieved from archival depositories. Not all such records, as the author claims, were destroyed in the Pueblo Revolt.

In the preface, Knaut maps out his purpose: to let the Pueblo Indian experience speak. In order to achieve his objective, he relied upon Spanish colonial sources which he hoped would mirror a Native-American point of view. In that regard, the sources neither contain nor sustain an indigenous voice. The only documentable view of the native side of seventeenth century New Mexican history is through the eyes of contemporary Spanish colonial writers. Similarly, the attempt to explain demographic details of Puebloan culture and populations yielded inconclusive results. Indeed, the author unintentionally misleads the reader in his attempt to prove that "Hispanics in New Mexico inevitably intermixed with Pueblo Indians" (p. 139). One example of a New Mexican mestizo used in the book is Nicolás de Aguilar. However, the weakness in using Aguilar as an example to prove his referenced statement is that Aguilar was born in Michoacan, and was not, therefore, of Puebloan extraction. Other similar examples of people born outside of New Mexico seem to detract from the author's point. Furthermore, the author's conclusion that "New Mexico's settlers could not escape almost total immersion in the ways and beliefs of the land's overwhelming Pueblo majority" (p. 120), seems to lack support, especially if one examines the role of the Holy Office of the Inquisition in maintaining religious orthodoxy as well as the lack of Puebloan words in the Spanish vocabulary of the period, not to mention the dearth of same in twentieth century New Mexican Spanish.

The narrative rings of twice-told tales. The retelling of expeditions by Francisco Vázquez de Coronado, Francisco Sánchez Chamuscado, Antonio de Espejo, Gaspar Castaño de Sosa, and Juan de Oñate offer little new by way of narration and analysis. Additionally, the historiographical underpinnings of church-state relations could have been more patiently explained. Along with church-state issues, the author places great emphasis on Spanish-Indian relations dating to 1540 as leading to an inevitable revolt. If so, as presented in this book, that inevitability overrides the historical processes, some of which were suppressed in time, others of which were rekindled from time to time, and others which yet acted independently of past developments and were more spontaneous in nature. A comparison can be made with the spontaneity of Miguel Hidalgo's Revolt in 1810 leading to Mexican independence from Spain.

The book also contains some minor distractions. In typical late twentieth century politeness, the author calls seventeenth century New Mexican frontiersmen, "Hispanic." The overuse of the word "Hispanic" appears intrusively anachronistic throughout the text, for it only has a context in twentieth century United States, not in colonial Mexico or colonial Latin America and much less in contemporary Latin America. Mistakes in spelling

of names, such as Cuyamungue (Cayamungue in the book) and Leta for Pedro de Leiva's name, should have been easily corrected. Instead, they were incorrectly carried into the index.

The saving graces of this book are its popularized narrative about the Pueblo Revolt and the author's excellent writing abilities.

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