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The Witches of Abiquiu: The Governor, the Priest, the Genízaro Indians, and the Devil. By Malcolm Ebright and Rick Hendricks with illustrations by Glen Strock.

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redefined" (220). This is culture, aesthetic practices, as empowering. Narratives, which are based on aesthetic practices and told by creative individuals, then become a way for Dane-zaa to reckon their place in the world. This reckoning is creative and an ongoing practice, a narrative technology.

According to the Ridingtons, it is through cultural practices such as singing, storytelling, and dancing that the Dane-zaa are able to negotiate a changing world. Poetic forms such as these provide the "narrative technology" needed to adapt to new ideas, mediums, and objects. As Robin Ridington writes, "in performance, Dane-zaa singers and storytellers re-create rather than reproduce material from their cultural traditions" (221). This is the evocative power of aesthetic practices, the ways that aesthetic practices can transcend the moment and re-create "tradition." These performances are always grounded in real voices, the voices of Charlie Yahey, Tommy Attachie, Joyce Achla, or Billie Attachie, and in the poetics of Dane-zaa English and Beaver.

There is much more to *When You Sing It Now, Just Like New*. It is engagingly written and provides a great deal of ethnographic detail and critical reflections about issues that concern "representation." The first two parts critically engage the ways that poetic and aesthetic practices need to be fronted in studies that concern, for lack of a better turn of phrase, persistence and change among Northern Athabaskans. Part 3, which focuses on contemporary Native American literature, is less ethnographic and, for me, less evocative of Northern Athabaskan soundscapes, though Ridington does note that written literature is like Northern Athabaskan oral literature in that it creates what Billy Attachie calls "wise stories" (314). The University of Nebraska Press is to be commended for providing the digital audio files Web page. The digital audio files only add to this book and truly aid in the evocation of a changing soundscape through time (from Beaver to Dane-zaa English to newer forms of Indian English). The Ridingtons' concern and respect with the Dane-zaa English spoken in the Doig River First Nation Reserve is to be commended. It is hoped that future works will continue in this trend, not only in the respect for the voices of others but also in the respect for the soundscapes of others. Finally, as Robin Ridington notes, "the world of nature is still alive with meanings."

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The Witches of Abiquiu: The Governor, the Priest, the Genízaro Indians, and the Devil. By Malcolm Ebright and Rick Hendricks with illustrations by Glen Strock. Albuquerque: University of New Mexico Press, 2006. 344 pages. \$34.95 cloth; \$21.95 paper.

In July 1760, Fray Juan José Toledo, resident priest of the *genízaro* settlement of Santo Tomás de Abiquiú, located on the northern frontier of Spanish colonial New Mexico, sent Governor Francisco Antonio Marín del Valle the first of a series of shocking reports that detailed an outbreak of illnesses and deaths

that had engulfed the community and even sickened the good friar. Fray Toledo's attribution of these events to the work of witches and sorcerers set off a series of investigations and trials that reached all the way to the Spanish Inquisition and took six long years to resolve.

The Witches of Abiquiu is the story of these fascinating events. But the title is deceiving. The book is as much about the political and social milieu that was Spanish colonial New Mexico as it is about witches. Although the witchcraft trials are at the center of the book, the story is told within the context of Tomás Vélez Cachupín's two administrations and efforts of the Franciscan friars to Christianize the *genízaros* of Abiquiu. The first six chapters provide important background on the subtitle's topics—the governor (Tomás Vélez Cachupín), priest (Fray Juan José Toledo), *genízaros*, and medieval concepts of the devil that Fray Toledo was certain engulfed him and his parish.

Governor Tomás Vélez Cachupín was one of few individuals that served two full terms in colonial New Mexico. The authors clearly admire Vélez Cachupín and his efforts to achieve peace with the Comanches during his first term (1749–54). During the decade that separated Vélez Cachupín's first and second term (1762–67), his successors failed to maintain peaceful relations with the Comanches and other frontier tribes, which undermined Vélez Cachupín's achievements. New Mexico became engulfed in a destructive war that Vélez Cachupín had to deal with when he returned for his second term. His efforts to bring order to New Mexico's embattled frontier included plans to establish *genízaro* settlements along the frontier—Santo Tomás de Abiquiu was the first of these experiments. The success of the Abiquiu settlement, which Vélez Cachupín established in 1754 by means of a land grant, not only proved the efficacy of his frontier policy but also provided the *genízaros* with the resource through which they improved their social and economic status. The authors emphasize that Vélez Cachupín was the first of New Mexico's governors to issue what they define as true community land grants that made possible the expansion of frontier settlements during the mid-eighteenth century. It had the makings of a grand success story had not Vélez Cachupín's successors ruined his peace with the Comanche—a peace that was not effectively reinstated until after the administration of Governor Juan Bautista de Anza in 1786. The authors express hope that one day Vélez Cachupín's accomplishments will be recognized on the same level as those of the much more famous Anza.

The *genízaros* are described as “the least understood [of] all the population groups in colonial New Mexico” (27). The *genízaros* are a group of detribalized Indians from a broad variety of tribes that were typically brought into Spanish and Pueblo households as infants and young children. (I say “are” because although they are not a recognized Indian tribe many descendants of *genízaros* still identify with their Indian origins.) They were sometimes acquired through war and raids but most often through purchase from frontier tribes that had acquired them from other tribes through their own wars and raids. These children were baptized (there are thousands of these recorded in the baptismal records of the Catholic Church), given Christian names, and brought up in Spanish households. The documentary record

shows these children were often raised as adopted family members, inherited land from the parents that raised them, married as adults, and became *vecinos*, indistinguishable from any other Spanish citizen and landowner. Just as often, however, they retained their identity as Indians and were raised as servants or even as slaves, a status they retained in fact, although it was not legal to enslave a Christian Indian. Many were treated as chattel and were bought, sold, traded, and even inherited or passed on as part of a dowry. The authors unfortunately do not delve much into this aspect of the *genízaros*. Instead, they concentrate on the Abiquiu *genízaros*, who as adults seem to have inexplicably retained a strong sense of their Indian identity and, according to the authors, resisted Christianization with the strongest weapons they had—sorcery and witchcraft.

Fray Juan José Toledo was assigned as parish priest to the *genízaro* settlement of Abiquiu in 1756, a mere two years after Vélez Cachupín established the grant. Well read in the moral theologies of the time and steeped in the medieval concepts of good and evil, Fray Toledo quickly concluded that the strange and deadly goings-on at his new parish—his predecessor at Abiquiu reputedly died as a result of illness caused by witchcraft—were the Devil's work (as capitalized by the authors to distinguish him from less malevolent demons) and his agents. These agents were led by a powerful sorcerer called El Cojo (the Cripple, or more properly, one who limps). Toledo's reports on the workings of El Cojo and his minions weave a complex web of spells, bewitching, death, and illnesses that even affected Fray Toledo. The chapters on the witchcraft trials detail marathon exorcisms performed by the beleaguered friar and investigations of the many individuals implicated in the complex, sometimes confusing, but nonetheless fascinating events of that time and place.

The Witches of Abiquiu provides a fascinating look into frontier society of mid-eighteenth-century New Mexico. The authors manage to describe the complex and often strained relationship between the Spanish government and Catholic Church and the efforts of these two entities to integrate the *genízaros* into Spanish society. Just as importantly, they provide us insight into how the Spanish judicial system worked by contrasting the 1760s Abiquiu with events that surrounded the Salem witch trials of the previous century. The authors rightly emphasize the moderation and rational approach that Spanish officials took in their adjudication and punishment of the witches of Abiquiu in comparison to the wholesale executions at Salem.

Liberally illustrated by the powerful drawings of Glen Strock, *The Witches of Abiquiu* is a groundbreaking accomplishment. Santo Tomás de Abiquiu has survived as a community whose inhabitants retain a strong sense of their Indian identity. This sensational part of their history shows us there is still much to be learned about the *genízaros* and their place in New Mexico history. Authors Ebright and Hendricks are to be commended for their contribution to that end.

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