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A Harvest Of Reluctant Souls is the most thorough, riveting account ever written of southwestern life in the early 1600s. It is at once medieval and a tale of the Renaissance, a portrait of the Pueblos, the Apaches, and the Navajos at a time of fundamental change.

Originally published: Niwot, Colo.: University Press of Colorado, 1996, which is a translation of Benavides' Memorial, written in 1630.

The most thorough account ever written of southwestern life in the early seventeenth century, this engaging book was first

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published in 1630 as an official report to the king of Spain by Fray Alonso de Benavides, a Portuguese Franciscan who was the third head of the mission churches of New Mexico. In 1625, Father Benavides and his party traveled north from Mexico City to New Mexico, a strange land of frozen rivers, Indian citadels, and mines full of silver and garnets.

Benavides and his Franciscan brothers built schools, erected churches, engineered peace treaties, and were said to perform miracles. Benavides's riveting exploration narrative provides portraits of the Pueblo Indians, the Apaches, and the Navajos at a time of fundamental change. It also gives us the first full picture of European colonial life in the southern Rockies, the southwestern deserts, and the Great Plains, along with an account of mission architecture and mission life

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and a unique evocation of faith in the wilderness.

Nearly four hundred years old, this unique classic of Southwestern American history is now available in a modern translation to a wide reading public. Fray Alonso de Benavides, a Portuguese Franciscan and third head of the mission churches of New Mexico, published this highly engaging book in 1630 as his official report to the king of Spain. In 1625, Father Benavides and his party traveled north from Mexico City via creaking oxcart and muleback to reach the mission fields of New Mexico. A keen observer, Benavides described New Mexico as a strange land of frozen rivers, Indian citadels, and elusive mines full of silver and garnets. Benavides and his Franciscan brothers built schools,

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erected churches, engineered peace treaties, gazed in awe at endless miles of buffalo grazing placidly on the Great Plains, and were said to perform miracles. The most thorough and riveting account ever written of Southwestern life in the early seventeenth century, A Harvest of Reluctant Souls is at once medieval and a tale of the Renaissance - a portrait of the Pueblos, the Apaches, and the Navajos at a time of fundamental change in their lives.

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A study of native responses to the imposition of Spanish spiritual and secular practices in North America.

The intriguing story of the legendary "Lady in Blue" will be of interest to cultural and religious historians, as well as to women who have struggled for equality against all odds.

In 1598, at the height of the Spanish Inquisition, New Mexico became Spain's northernmost New World colony. The censures of the Catholic Church reached all the way to Santa Fe, where in the mid-1660s, Doña Teresa Aguilera y Roche, the wife of New Mexico governor Bernardo López de Mendizábal, came under the Inquisition's scrutiny. She and

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1630  
her husband were tried in Mexico City for the crime of judaizante, the practice of Jewish rituals. Using the handwritten briefs that Doña Teresa prepared for her defense, as well as depositions by servants, ethnohistorian Frances Levine paints a remarkable portrait of daily life in seventeenth-century New Mexico. Doña Teresa Confronts the Spanish Inquisition also offers a rare glimpse into the intellectual and emotional life of an educated European woman at a particularly dangerous time in Spanish colonial history. New Mexico's remoteness attracted crypto-Jews and conversos, Jews who practiced their faith behind a front of Roman Catholicism. But were Doña Teresa and her husband truly conversos? Or were the charges against them simply their enemies' means of silencing political opposition? Doña

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Teresa had grown up in Italy and had lived in Colombia as the daughter of the governor of Cartagena. She was far better educated than most of the men in New Mexico. But education and prestige were no protection against persecution. The fine furnishings, fabrics, and tableware that Doña Teresa installed in the Palace of the Governors in Santa Fe made her an object of suspicion and jealousy, and her ability to read and write in several languages made her the target of outlandish claims. Doña Teresa Confronts the Spanish Inquisition uncovers issues that resonate today: conflicts between religious and secular authority; the weight of evidence versus hearsay in court. Doña Teresa's voice—set in the context of the history of the Inquisition—is a powerful addition to the memory of that time.

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A new look at Puebloan landscaping techniques and uses of plants and how they can influence modern architects in the Southwest.

When considering the history of the Southwest, scholars have typically viewed Apaches, Navajos, and other Athabaskans as marauders who preyed on Pueblo towns and Spanish settlements. William B. Carter now offers a multilayered reassessment of historical events and environmental and social change to show how mutually supportive networks among Native peoples created alliances in the centuries before and after Spanish settlement. Combining recent scholarship on southwestern prehistory and the history of



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1680  
In northern New Spain, Carter describes how environmental changes shaped American Indian settlement in the Southwest and how Athapaskan and Puebloan peoples formed alliances that endured until the Pueblo Revolt of 1680 and even afterward. Established initially for trade, Pueblo-Athapaskan ties deepened with intermarriage and developments in the political realities of the region. Carter also shows how Athapaskans influenced Pueblo economies far more than previously supposed, and helped to erode Spanish influence. In clearly explaining Native prehistory, Carter integrates clan origins with archeological data and historical accounts. He then shows how the Spanish conquest of New Mexico affected Native populations and the relations between them. His analysis of the Pueblo Revolt

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1688 reveals that Athapaskan and Puebloan peoples were in close contact, underscoring the instrumental role that Athapaskan allies played in Native anticolonial resistance in New Mexico throughout the seventeenth century. Written to appeal to both students and general readers, this fresh interpretation of borderlands ethnohistory provides a broad view as well as important insights for assessing subsequent social change in the region.

The structure, politics, and financing of education in New Mexico today.

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