

A N A L C O  
THE BIRTHPLACE OF THE CHICANO

On August 15, 1680, armed Native American rebels of the Tano, Tewa, Taos, Picuris, Jemez and Apache nations entered Analco, the Mexican (Nahuan or Aztec) barrio next to Santa Fe, in New Mexico. A Tano leader met with Governor Otermin of the Spaniards and told him that the rebels carried two banners, one bearing red and the other white. The red symbolized the war which the Spaniards could choose, while the white symbolized the peace which would prevail if the European invaders agreed to abandon New Mexico.

The Indian freedom-fighters asked that "all classes of Indians who were in our power [says Otermin in a letter of 1680] be given up to them, both those in the service of the Spaniards and those of the Mexican nation of that suburb of Analco. He demanded also that his wife and children be given up to him, and likewise that all the Apache men and women whom the Spaniards had captured in war be turned over to them, inasmuch as some Apaches who were among them were asking for them."

We must be very grateful that Otermin wrote that down, because it tells so much about the history of the Chicano and of the ancient unity of la raza indigena. Here we not only see that the Pueblo and Apache freedom-fighters were concerned about the liberation of their Mexican brothers from Spanish tyranny but we also see that the Indian town of Analco was already pan-Indian - with Apache, Pueblo, and Mexican servants and slaves all living together under the common yoke of the European oppressor. Is it not from this common oppression that the Chicano has been born? An Indian with no tribe, an Indian of many tribes, or a mestizo born of the rape of his Indian mother?

But what was Analco? How was it created? What should it mean to Chicanos?

All over the northern part of what is now Mexico there were "Analcos" in the period after the 1540's - in Saltillo, in Durango, in Parras, in Hidalgo del Parral, and so on. What were they? They were the barrios or colonias of Mexicanos, Tlaxcaltecas, Tarascos and Otomis. They were the homes of the people who did all of the work, who built the churches, who repaired the guns, who developed the mines, who took care of the horses and cattle, who guided expeditions, and who served as interpreters. It was in these barrios, dominated numerically and culturally by Mexicanos (Aztec-Nahuans), that the modern Mexican and Chicano was created.

The Mexicano-Chicano de hoy was born in the Analco colonias, born from the mixture of Mexican, Otomi, Tlaxcalteca and Tarasco with the tribes of the north, and later, with the mestizos and mulatos produced by the Spanish invasion.

The Spanish soldiers who invaded the north, who invaded Aztlán, were very few in number, and they were "conquerers", not workers. All of the work in the north was done by Mexicans and by local Indians captured as slaves. The "Mexican northward movement" thus commenced, a movement of "common", working people, side by side with the northward movement of the Spanish exploiters.

Mexicans settled in New Mexico very early. The first were persons who managed to escape from Coronado's murderous expedition in 1542. They settled among the Zuni and other tribes. However, large numbers first began to come north only with Oñate in 1598. The Spaniards were few in number, and many of them had fled by 1620. In the 1620's new Spanish soldiers came in, along with more Mexican workers. The Mexicans always outnumbered the Spaniards by at least three to one.

Analco, in New Mexico, was probably founded in 1610, at the same time as Santa Fe. Of course, Santa Fe was for the Spanish soldiers and their Indian or mestiza wives. The Mexicans and other Indian workers had to build houses in their own separate area (perhaps they found it more congenial to do so anyway) and this was given the Aztec name of Analco. Analco was probably composed primarily of Indian-type houses, the houses of poor people, of servants. Santa Fe received fame, power, recognition while Analco was the home of the oppressed, the worker, the ruled.

As time went on things began to change a little. There were so few Spaniards, and fewer Spanish women. So it came about that the mestizo and the mulato, if sons of Spanish soldiers, no doubt, were able to also become soldiers and rulers. And as they became rulers they called themselves "Españoles", denying their mother's heritage. Still Analco remained, as Mexican as ever.

In 1630, Santa Fe had fewer than 250 Spaniards or part-Spaniards, 150 of whom were soldiers. They were supported by some 700 servants and slaves living in Analco. In 1640, there were said to be about 120 soldiers, of whom 40 or 50 were called mestizos or mulatos. In 1643, there were less than 200 "citizens" ("Spaniards") in New Mexico, including large numbers who were mestizos and mulatos. In 1661, a Spanish official reported that New Mexico had 100 or fewer "citizens" including mestizos, mulatos, and all those having any Spanish blood "even though it is slight." In 1680, there were about 100 soldiers and 900 women, children, servants, and slaves in the northern half of New Mexico. Most of these were the Mexicans of Analco whom the freedom fighters tried to liberate.

What happened to the Chicanos of Analco? Otermin refused to set them free and they were forced to march with the Spaniards to El Paso in 1680. But not all of them! Some joined the Indian rebels and many mixed-bloods deserted the Europeans. In 1681, the Spaniards were again driven from New Mexico, complaining of the "confident coyotes, mestizos, and mulatos" who were with the rebels. One of the major rebel leaders was Alonso Catití, a mestizo.

After Diego de Vargas resubdued the Pueblo Indians, many of the old Mexican residents of Analco probably were forced or persuaded to leave El Paso and return to Santa Fe-Analco. Other settlers were, however, recruited by Vargas in Zacatecas and elsewhere, because many of the original Analco people had moved elsewhere and could not be gathered together again.

It is very significant that when Vargas founded the settlement of Santa Cruz, north of Santa Fe, in 1695, he referred to its inhabitants as "españoles mexicanos", that is, as Spanish subjects of Mexican race.

So it came about that the people of Analco, and others like them from the south, began to spread out - first to Santa Cruz and Bernalillo, later to Albuquerque and other pueblos.

And, of course, elsewhere other Mexicanos of the same background began to establish new barrios in San Antonio (Texas, in 1716) and in California after 1769.

But Analco de Nuevo Mexico was the first. The first home of Chicanos in what is now the United States. The forgotten home of the Chicano, now erased from memory by the false myths of the ruling class "Hispanos" of Santa Fe who have tried to bury their racial past in order to be "white" like the Anglo!

Should Analco be forgotten, or should it be born again as a shrine for all Chicanos? Perhaps Analco can symbolize the "raza unida" of indios y chicanos. The "movimiento 15 de Agosto, 1680" will rise again!

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(1970-71)