

Chapter 1 : Chichimeca - Wikipedia

*La Gran Chichimeca* was a term used by the Spanish conquistadores of the 16th century to refer to an area of the northern central Mexican *altiplano*, a territory which today is encompassed by the modern Mexican states of Jalisco, Aguascalientes, Nayarit, Guanajuato and Zacatecas.

As the Spaniards worked towards consolidating the rule of New Spain over the Mexican indigenous peoples during the sixteenth and seventeenth centuries, the "Chichimecan tribes" maintained a resistance. A number of ethnic groups of the region allied against the Spanish, and the following military colonization of northern Mexico has become known as the "Chichimeca Wars". Many of the peoples called Chichimeca are virtually unknown today; few descriptions mention them and they seem to have been absorbed into mestizo culture or into other indigenous ethnic groups. For example, virtually nothing is known about the peoples referred to as Guachichiles, Caxcanes, Zacatecos, Tecuexes, or Guamares. Others like the Opata or "Eudeve" are well described but extinct as a people. The word Xiximeka means to suck or in the case of the Aztecs later known as Mexica, as they migrated south from Aztlan North America now meant to "live off the land". This occurred before they completed their migration and founded Mexiko Tenochtitlan. Ethnohistorical descriptions[ edit ] The first descriptions of "Chichimecs" are from the early conquest period. In the late sixteenth century, an account of the Chichimecs was written by Gonzalo de las Casas who had received an encomienda near Durango and fought in the wars against the Chichimec peoples – the Pames, The Guachichiles, the Guamari and the Zacatecos who lived in the area which was called "La Gran Chichimeca. He wrote that they did not use clothes only to cover their genitalia, painted their bodies and ate only game, roots and berries. He mentions as further proof of their barbarity that Chichimec women having given birth continued travelling on the same day without stopping to recover. In , the Franciscan priest Alonso Ponce commented that the Chichimeca had no religion because they did not even worship idols such as the other peoples - in his eyes another symptom of their barbarous nature. The image of the Chichimecas as described by the early sources was typical of the era; the natives were "savages" - accomplished at war and hunting, but with no established society or morals, fighting even amongst themselves. This description became even more prevalent over the course of the Chichimec wars as justification for the war the Chichimec area was not entirely under Spanish control until The first description of a modern objective ethnography of the peoples inhabiting La Gran Chichimeca was done by Norwegian naturalist and explorer Carl Sofus Lumholtz in when he traveled on muleback through northwestern Mexico, meeting the indigenous peoples on friendly terms. With his descriptions of the rich and different cultures of the various "uncivilized" tribes, the picture of the uniform Chichimec barbarians was changed - although in Mexican Spanish the word "Chichimeca" remains connected to an image of "savagery". The historian Paul Kirchhoff, in his work "The Hunting-Gathering People of North Mexico," described the Chichimecas as sharing a hunter-gatherer culture, based on the gathering of mesquite, agave, and Opuntia As food tunas the fruit of the nopal. While others also lived off of acorns, roots and seeds. In some areas, the Chichimecas cultivated maize and calabash. From the mesquite, the Chichamecs made white bread and wine. Many Chichimec tribes utilized the juice of the agave as a substitute for water when it was in short supply. After a series of negotiations with the Spaniards, most of the Chichimecas were encouraged to take part in peaceful agricultural pursuits. Within decades, they were assimilated into the Spanish and Indian mestizo culture.

Chapter 2 : what is the gran chichimeca? | Yahoo Answers

*Chichimeca* (Spanish [tʃiˈtʃiˈmeka] (help · info)) was the name that the Nahuatl peoples of Mexico generically applied to nomadic and semi-nomadic peoples who were established in present-day Bajío region of Mexico.

The result of the forty-year war was a Spanish Empire military and economic defeat. It can be considered a continuation of the rebellion as the fighting did not come to a halt in the intervening years. Prelude Chichimeca nations during the sixteenth century On September 8, natives near the Cerro de la Bufa in what would become the city of Zacatecas showed the Spaniard Juan de Tolosa several pieces of silver-rich ore. News of the silver strike soon spread across New Spain. The dream of quick wealth caused a large number of Spaniards to migrate from southern Mexico to the present-day city of Zacatecas in the heartland of La Gran Chichimeca. The Chichimeca nations resented the intrusions by the Spanish on their sovereign ancestral lands. Spanish soldiers soon began raiding native territory trying to acquire slaves for the mines. The caravans full of goods along the roads were economic targets for Chichimecan warriors. In favored areas some of the Chichimeca grew corn and other crops. Chichimeca population is hard to estimate, although based on the average density of nomadic cultures they probably numbered 30, to 60, The Chichimeca referred to themselves as "Children of the Wind", living religiously from the natural land. The characteristics most noted about them by the Spanish was that both women and men wore little clothing, grew their hair long, and painted and tattooed their bodies. They were often accused of cannibalism, although this accusation has been disputed, due to the Spanish attempt to smear natives as savages in order to justify forced conversion to Catholicism by Spain during the Mexican Inquisition. Guachichiles, Pames, Guamares, and Zacatecos. These nations had decentralized governments, and were more of independent states. They seem to have been the most numerous of the four ethnic groups and the de facto leaders of the Chichimecas. Their name meant "Red Colored Hair" from a pigment that they also applied to their skin and clothing. They were the least warlike and militant of the Chichimecas. They had absorbed some of the religious and cultural practices of the more urbanized native nations. They possibly had more political unity than other Chichimecas and were considered by one writer as the most "treacherous and destructive of all the Chichimecas and the most astute. The Zacatecos lived in the present-day Mexican states of Zacatecas and Durango. Some of the Zacatecos grew maize; others were nomadic. The nomadic culture of the Chichimecas made it difficult for the Spanish to defeat them. The bow was their principal weapon and one experienced observer said the Zacatecos were "the best archers in the world. Despite the fragility of the obsidian arrows they had excellent penetrating qualities, even against Spanish armor which was de rigueur for soldiers fighting the Chichimeca. Many-layered buckskin armor was preferred to chain mail as obsidian arrows penetrated the links of the mail. On one occasion I saw them throw an orange into the air, and they shot into it so many arrows that, having held it in the air for much time, it finally fell in minute pieces" Powell The Chichimeca were a nomadic culture making them very mobile and experts of rough terrain with vegetation filled mostly cactus land in which they always looked for hiding spots. The Chichimeca could and did cut off these supplies, destroy the livestock, and thus paralyze the economic and military vitality of the invaders; this was seldom possible in reverse" Powell They attacked in small groups ranging from five to two hundred warriors. In one account, with only fifty Zacateco warriors, the Chichimeca killed two hundred Spaniard soldiers in one battle; a one to five odds. They had no shortage of raiding parties because of the highly valued supplies attracting warriors from far off allowing for the highest quality of trade goods. The Chichimeca War escalated, and as the Spanish adapted and bettered their defensive and offensive, the Chichimeca also adapted and bettered their defense and offense tactics. When they attacked they used a very good tactic that terrified the animals and scared the Spanish. The Guachichil especially would disguise themselves as grotesque animals using animal heads and paint then yelled like crazed beasts making the Spanish lose control of horses and livestock. The Spanish started to set up many forts, bought mercenaries, and tried to use as many slaves as they could. Chichimeca battle tactics were mostly ambushes and raids on the Spanish. Some of their raids were conducted by up to men, groups of 40 to 50 warriors were more common, about the size of a modern infantry company or platoon with attachments,

respectively. During the war, the Chichimecas learned to ride horses and use them in war. This was perhaps the first time that the Spanish in North America faced mounted Native warriors. Horses were unknown to the Americas before the Spanish imported them in. In the Guachichile and Guamares joined in, killing 14 Spanish soldiers at an outpost of San Miguel de Allende and forcing abandonment. Other raids near Tlaltenango were reported to have killed Spanish within a few months. Some crucial raids of the early years of the war took place in and when many wagon trains on the road to Zacatecas were attacked, all the Spanish in route were killed, and the very substantial sums of 32, and 40, pesos in goods taken or destroyed. By comparison, the annual salary of a Spanish soldier was only pesos. By the end of it was estimated that more than 4, Spaniards and their native allies had been killed by the Chichimecas. Prices for imported food and other commodities in Zacatecas had doubled or tripled due to the dangers of transporting the goods to the city. One of the priorities of the Spaniards throughout the war was to keep the roads open to Zacatecas and the silver mines – especially the Camino Real from San Miguel de Allende. Without these crucial economic roads open, the Spanish would not be able to fund the war or continue supporting settlements. Yet even then the Chichimeca managed to achieve successes. By , most of the Chichimeca nations were raiding towns and crucial economic routes. After , and especially in the decade of the s the Chichimecas turned to the raiding of several towns. Also reported in the same letter: "Everyone agrees that we need support from the royal box" Hernandez 3. Even after offensives were fully financed by the royal treasury; from to the Chichimeca started attacking with even greater military force. The Spanish did not attain more success even when they tried other tactics of trickery and deceit. The royal road was destroyed and there was no Spanish fort that was not attacked. At the end of the s the Spanish authorities agreed to pay the Chichimeca tribute in exchange for peace. Despite the influx of Spanish settlers and soldiers from Southern Mexico to the Gran Chichimeca, the Spanish were always short of soldiers compared to the Chichimeca ever growing recruitment of raiders, often staffing their presidios with only three Spaniards. The native allies were rewarded with Spanish colonized land, and native soldiers were allowed to ride Spanish horses and carry Spanish swords, formerly banned for use by native allies. The royal treasury was being emptied by the demands of the war. Churchmen and others who had initially supported the war of fire and blood now questioned the policy. Mistreatment and enslavement of Chichimeca women, children, and men by Spaniards increasingly came to be seen as the cause of the war. In , the Dominicans , contrary to the Augustinians and Franciscans , declared that the Chichimeca War was unjust and caused by Spanish aggression. The Viceroy, Alvaro Manrique de Zuniga , followed this idea in with a policy of removing many Spanish soldiers from the frontier as they were considered more a provocation than a remedy. The Viceroy opened negotiations with Chichimeca leaders and negotiated tools, food, clothing, and land to encourage them through "gentle persuasion". He forbade further failing military operations. One of the key people behind these negotiations was Miguel Caldera , a captain who was of both Spanish and Guachichile descent. Beginning in and continuing for several decades the Spanish implemented the "Purchase for Peace" program by sending large quantities of goods northward to be distributed to the Chichimecas. In the Viceroy declared the program a success and the roads to Zacatecas safe for the first time in 40 years. They served as Christian examples to the Chichimecas and taught animal husbandry and farming to them. In return for moving to the frontier, the Tlaxcalans extracted concessions from the Spanish, including land grants, freedom from taxes, the right to carry arms, and provisions for two years. An essential part of their strategy was conversion of the Chichimeca to Catholicism. The Franciscans sent priests to the frontier to aid in the pacification effort. Importance The Spanish policy evolved to make peace with the Chichimecas had four components: This established the pattern of Spanish policy for assimilating natives on their northern frontier. The principal components of the policy of purchase for peace would continue for nearly three centuries and would not be as successful, as later threats from hostile natives such as Apaches and Comanches would demonstrate and as Spaniards would still value any means to riches and break treaties with natives. Many Spanish Loyalist resented the defeat. The Spanish loyalist attempted enslavement for mining and agricultural labor, enforced harsh working conditions to the lower social classes, and implemented extremely oppressive political and economic systems against the native and mestizo populations of Mexico. The Catholic Church sustained the Mexican Inquisition torturing and killing hundreds of people who did not convert to Catholicism.

The Mexican Inquisition was first abolished by decree in 1813. However, political tensions and chaos led to something of its return between 1813 and 1820. It was abolished in 1820. This societal tension during this period contributed to the initiation of the Mexican War of Independence ; which started in 1810 and ended in 1821. Chichimecas today Over time most of the Chichimeca people transformed their ethnic identities and absorbed into the Catholic population and more assimilated in mainstream Mexican society before and during the Mexican War of Independence. The Huicholes are believed to be the descendants of the Guachichiles. They are noted for being conservative, successfully preserving their language , religion, and culture. They are conservative and nominal Catholics, but mostly still practicing their traditional religion and customs. Silver Mining and Society in Colonial Mexico: Cambridge U Press, , pp. Vol 14, , p. Average and median population densities for the New World. U of CA Press, , pp.

**Chapter 3 : Chichimeca War | Revolv**

*Chichimeca was the name that the Nahuatl peoples of Mexico generically applied to a wide range of semi-nomadic peoples who inhabited the north of modern-day Mexico and southwestern United States, and carried the same sense as the European term "barbarian". The name was adopted with a pejorative tone.*

Edit Chichimeca nations during the sixteenth century. On September 8, Indians near the Cerro de la Bufa in what would become the city of Zacatecas showed the Spaniard Juan de Tolosa several pieces of silver-rich ore. News of the silver strike soon spread across Spanish Mexico. The dream of quick wealth triggered multitudes of people to migrate from southern Mexico to the city of Zacatecas in the heartland of La Gran Chichimeca. The Chichimeca nations resented the intrusions by the Spanish and their Indian laborers and allies on their ancestral lands. Disobeying the Viceroy, Spanish soldiers soon began raiding native settlements of both friendly and unfriendly Indians to acquire slaves for the mines. To supply and communicate with the mines in and near Zacatecas, new roads were built from Queretaro and Jalisco across Chichimeca lands. The slow-moving caravans of carts and wagons full of goods along the roads were a tempting target for Chichimeca raiders. In favored areas some of the Chichimeca grew corn and other crops. Their numbers are difficult to estimate, although based on the average density of nomadic populations they probably numbered 30, to 60, The characteristics most noted about them by the Spanish was that both women and men wore few if any clothes, grew their hair long, and painted and tattooed their bodies. They were often accused of cannibalism. Guachichiles, Pames, Guamares, and Zacatecos. None of these groups were politically united but rather consisted of many different independent tribes and bands. They seem to have been the most numerous of the four ethnic groups and the de facto leaders of the Chichimecas. Living in close proximity to the silver road between Queretaro and Zacatecas, they were the most feared of the Indian raiders. They were the least warlike and dangerous of the Chichimecas – primarily raiders of livestock. They had absorbed some of the religious and cultural practices of the more urbanized Indian nations to their south. They possibly had more political unity than the other Chichimecas and were considered by one writer as the most "treacherous and destructive of all the Chichimecas and the most astute. They had participated in the earlier Mixton War and thus were experienced fighters against the Spanish. Some of the Zacatecos grew maize; others were nomadic. The nomadic lifestyle and dispersed settlements of the Chichimecas contributed to the difficulty the Spanish had in defeating them. Despite the apparent fragility of the arrows they had excellent penetrating qualities, even against Spanish armor which was de rigueur for soldiers fighting the Chichimeca. Many-layered buckskin armor was preferred to chain mail as arrows could penetrate the links of the mail. Although some of their raids were conducted by up to men, groups of 40 to 50 warriors were more common. During the war, the Chichimecas learned to ride horses and use them in war. This was perhaps the first time that the Spanish in North America faced mounted Indian warriors. The Chichimecas seemed primitive and unorganized. But they proved to be a many-headed hydra. Although the Spanish often attacked and defeated bands of Chichimecas, Spanish military successes had little impact on other independent groups who continued the war. The first outbreak of hostilities was in late when Zacatecos attacked a supply caravan of Tarascan Indians en route to Zacatecas. In the Guachichile and Guamares joined in, in one instance killing 14 people near the outpost of San Miguel de Allende and forcing its temporary abandonment. Other raids near Tlaltenango were reported to have killed people, mostly Indians friendly to the Spanish, within a few months. The most damaging raids of the early years of the war took place in and when two large wagon trains on the road to Zacatecas were attacked, people killed, and the very substantial sums of 32, and 40, pesos in goods stolen or destroyed. By comparison, the annual salary of a Spanish soldier was only pesos. By the end of it was estimated that more than Spaniards and 2, Indian allies and traders had been killed by the Chichimecas. Prices for imported food and other commodities in Zacatecas had doubled or tripled due to the dangers of transporting the goods to the city. In the s the rebellion spread as Pames began raiding near Queretaro. The top priority of the Spaniards throughout the war was to keep the roads open to Zacatecas and the silver mines – especially the Camino Real from San Miguel de Allende. The increase in Spanish soldiers in the Gran Chichimeca was not entirely

favorable to the war effort as the soldiers often supplemented their income by slaving, thus reinforcing the animosity of the Chichimeca. Moreover the Spanish were short of soldiers, often staffing their presidios with only three Spaniards. They relied heavily, as they had in the past, on Indian soldiers and auxiliaries, especially the Caxcans whom they had defeated in the Mixton War , the Tarascans , and the Otomi. The Indian allies were rewarded with lands and stipends and were allowed to ride horses and carry swords, formerly banned for use by Indians. The royal treasury was being emptied by the demands of the war. Churchmen and others who had initially supported the war of fire and blood now questioned the policy. Mistreatment and enslavement of the Chichimeca by Spaniards increasingly came to be seen as the cause of the war. In , the Dominicans , contrary to the Augustinians and Franciscans, declared that the Chichimeca War was unjust and caused by Spanish aggression. The Viceroy, Alvaro Manrique de Zuniga , followed this idea in with a policy of removing many Spanish soldiers from the frontier as they were considered more a provocation than a remedy. He forbade military operations to seek out and capture and kill hostile Indians. One of the key people behind these negotiations was Miguel Caldera , a captain who was of both Spanish and Guachichile descent. In the Viceroy declared the program a success and the roads to Zacatecas safe for the first time in 40 years. They served as Christian examples to the Chichimecas and taught animal husbandry and farming to them. In return for moving to the frontier, the Tlaxcalans extracted concessions from the Spanish, including land grants, freedom from taxes, the right to carry arms, and provisions for two years. An essential part of their strategy was conversion of the Chichimeca to Catholicism. The Franciscans sent priests to the frontier to aid in the pacification effort. Hostilities died down and the majority of the Chichimecas gradually became sedentary, Catholic or nominally Catholic, and peaceful. Importance Edit The Spanish policy which evolved to pacify the Chichimecas had four components: This established the pattern of Spanish policy for assimilating Native Americans on their northern frontier. The principal components of the policy of peace by purchase would continue for nearly three centuries and would not be uniformly successful, as later threats from hostile Indians such as Apaches and Comanches would demonstrate. Chichimecas today Edit Over time most of the Chichimeca people lost their ethnic identities and were absorbed into the mestizo population of Mexico. The Zacatecos and Guamares totally disappeared as distinct peoples. The Huicholes are believed to be the descendants of the Guachichiles. They are noted for being conservative, successfully preserving their language , religion, and culture. They are conservative and nominal Catholics, but mostly still practicing their traditional religion and customs.

**Chapter 4 : Gran Chichimeca - [PDF Document]**

*The Gran Chichimeca is a North American area extending from the Tropic of Cancer to the south to the thirty-eighth parallel in the north, thus embracing northern Mexico and the American Southwest. The rise of the great mesoamerican civilizations to the south of the Gran Chichimeca and the consequent.*

First Magdalena massacre The Chichimeca War 1690 was a military conflict waged between Spanish colonizers and their Indian allies against a confederation of Chichimeca Indians. It was the longest and most expensive conflict between Spaniards and the indigenous peoples of New Spain in the history of the colony. It can be considered as a continuation of the rebellion as the fighting did not come to a halt in the intervening years. Prelude Chichimeca nations during the sixteenth century. On September 8, Indians near the Cerro de la Bufa in what would become the city of Zacatecas showed the Spaniard Juan de Tolosa several pieces of silver-rich ore. News of the silver strike soon spread across Spanish Mexico. The dream of quick wealth triggered multitudes of people to migrate from southern Mexico to the city of Zacatecas in the heartland of La Gran Chichimeca. The Chichimeca nations resented the intrusions by the Spanish and their Indian laborers and allies on their ancestral lands. Disobeying the Viceroy, Spanish soldiers soon began raiding native settlements of both friendly and unfriendly Indians to acquire slaves for the mines. The slow-moving caravans of carts and wagons full of goods along the roads were a tempting target for Chichimeca raiders. In favored areas some of the Chichimeca grew corn and other crops. Their numbers are difficult to estimate, although based on the average density of nomadic populations they probably numbered 30, to 60, The characteristics most noted about them by the Spanish was that both women and men wore few if any clothes, grew their hair long, and painted and tattooed their bodies. They were often accused of cannibalism. Guachichiles, Pames, Guamares, and Zacatecos. None of these groups were politically united but rather consisted of many different independent tribes and bands. They seem to have been the most numerous of the four ethnic groups and the de facto leaders of the Chichimecas. They were the least warlike and dangerous of the Chichimecas primarily raiders of livestock. They had absorbed some of the religious and cultural practices of the more urbanized Indian nations to their south. They possibly had more political unity than the other Chichimecas and were considered by one writer as the most "treacherous and destructive of all the Chichimecas and the most astute. Some of the Zacatecos grew maize; others were nomadic. The nomadic lifestyle and dispersed settlements of the Chichimecas contributed to the difficulty the Spanish had in defeating them. Despite the apparent fragility of the arrows they had excellent penetrating qualities, even against Spanish armor which was de rigueur for soldiers fighting the Chichimeca. Many-layered buckskin armor was preferred to chain mail as arrows could penetrate the links of the mail. Although some of their raids were conducted by up to men, groups of 40 to 50 warriors were more common. During the war, the Chichimecas learned to ride horses and use them in war. This was perhaps the first time that the Spanish in North America faced mounted Indian warriors. The Chichimecas seemed primitive and unorganized. But they proved to be a many-headed hydra. Although the Spanish often attacked and defeated bands of Chichimecas, Spanish military successes had little impact on other independent groups who continued the war. In the Guachichile and Guamares joined in, in one instance killing 14 people near the outpost of San Miguel de Allende and forcing its temporary abandonment. Other raids near Tlaltenango were reported to have killed people, mostly Indians friendly to the Spanish, within a few months. The most damaging raids of the early years of the war took place in and when two large wagon trains on the road to Zacatecas were attacked, people killed, and the very substantial sums of 32, and 40, pesos in goods stolen or destroyed. By comparison, the annual salary of a Spanish soldier was only pesos. By the end of it was estimated that more than Spaniards and 2, Indian allies and traders had been killed by the Chichimecas. Prices for imported food and other commodities in Zacatecas had doubled or tripled due to the dangers of transporting the goods to the city. The top priority of the Spaniards throughout the war was to keep the roads open to Zacatecas and the silver mines especially the Camino Real from San Miguel de Allende. The increase in number of Spanish soldiers in the Gran Chichimeca was not entirely favorable to the war effort as the soldiers often supplemented their income by slaving, thus reinforcing the animosity of the

Chichimeca. Moreover, the Spanish were short of soldiers, often staffing their presidios with only three Spaniards. The Indian allies were rewarded with lands and stipends and were allowed to ride horses and carry swords, formerly banned for use by Indians. The royal treasury was being emptied by the demands of the war. Churchmen and others who had initially supported the war of fire and blood now questioned the policy. Mistreatment and enslavement of the Chichimeca by Spaniards increasingly came to be seen as the cause of the war. In 1540, the Dominicans, contrary to the Augustinians and Franciscans, declared that the Chichimeca War was unjust and caused by Spanish aggression. The Viceroy, Alvaro Manrique de Zuniga, followed this idea in with a policy of removing many Spanish soldiers from the frontier as they were considered more a provocation than a remedy. He forbade military operations to seek out and capture and kill hostile Indians. One of the key people behind these negotiations was Miguel Caldera, a captain who was of both Spanish and Guachichile descent. In 1542, the Viceroy declared the program a success and the roads to Zacatecas safe for the first time in 40 years. They served as Christian examples to the Chichimecas and taught animal husbandry and farming to them. In return for moving to the frontier, the Tlaxcalans extracted concessions from the Spanish, including land grants, freedom from taxes, the right to carry arms, and provisions for two years. An essential part of their strategy was conversion of the Chichimeca to Catholicism. The Franciscans sent priests to the frontier to aid in the pacification effort. Hostilities died down and the majority of the Chichimecas gradually became sedentary, Catholic or nominally Catholic, and peaceful. Importance The Spanish policy which evolved to pacify the Chichimecas had four components: This established the pattern of Spanish policy for assimilating Native Americans on their northern frontier. The principal components of the policy of peace by purchase would continue for nearly three centuries and would not be uniformly successful, as later threats from hostile Indians such as Apaches and Comanches would demonstrate. Chichimecas today Over time most of the Chichimeca people lost their ethnic identities and were absorbed into the mestizo population of Mexico. The Zacatecos and Guamares totally disappeared as distinct peoples. The Huicholes are believed to be the descendants of the Guachichiles. They are noted for being conservative, successfully preserving their language, religion, and culture. They are conservative and nominal Catholics, but mostly still practicing their traditional religion and customs.

### Chapter 5 : Charles C. Dipeso (Author of Casas Grandes & the Gran Chichimeca)

*presumably eyewitness account of Chichimec life as it was lived in the Gran Chichimeca, an arid region lying north of the Valley of Mexico, east of the Sierra Madre Occidental, and south of the Bols6n de Mapimi.*

### Chapter 6 : ¿Quiénes eran los chichimecas? | Relatos e Historias en México

*La Gran Chichimeca topic. La Gran Chichimeca was a term used by the Spanish conquistadores of the 16th century to refer to an area of the northern central Mexican altiplano (plateau), a territory which today is encompassed by the modern Mexican states of Jalisco, Aguascalientes, Nayarit, Guanajuato and Zacatecas.*

### Chapter 7 : La Gran Chichimeca | Revolvly

*This text contains essays on the archaeology and ethnohistory of Northern Mesoamerica. Topics covered include the early setting, the frontiers of Mesoamerica, the heartland of the Gran Chichimeca, Tepecano Quelite cultivation, the Loma San Gabriel culture and others.*

### Chapter 8 : La Gran Chichimeca - Wikipedia

*Black and White edition of La Gran Chichimeca-The Greater Southwest from the Tropic of Cancer to about the 38th parallel of latitude was for thousands of years regularly visited by the Aztec and other Meso-american cultures.*

*Al sur de la Gran Chichimeca está la Mesoamérica Chichimeca, una zona de grupos agricultores y sedentarios que luego "quedó en manos de grupos de cazadores-recolectores, como los llamados guamares, guachichiles y zacatecos que fueron bien conocidos por los mexicanos y los españoles en el siglo XVI".*